UNIVERSITY OF NAIROBI

DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

SELECTED CULTURAL PRACTICES AND THEIR IMPACTS ON SOCIAL DEVELOPMENT AMONG THE MAASAI: A CASE STUDY OF NAROK NORTH CONSTITUENCY, NAROK COUNTY

JOSHUA MUKISHOE KELELE

PROJECT PAPER SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTERS OF ARTS IN SOCIOLOGY (RURAL SOCIOLOGY AND COMMUNITY DEVELOPMENT)

2017
DECLARATION

This resource project is my original work and has not been presented for an academic award in any other university.

Signature………………………………                      Date………………………………

Joshua Mukishoe Kelele
C50/84709/2016

This project paper has been submitted for Examination with my approval as the University Supervisor

Signature………………………………                      Date………………………………

Dr. James Kariuki
Supervisor
DEDICATION

I dedicate this work to The Door of Hope church Narok, for their immense financial support from beginning to end of my study. I also dedicate this work to my beloved wife Mrs. Jane Kipaen Kelele and my two sons, Davy and Caleb for their Time, Moral, Financial support and encouragement which truly enabled me complete this work with ease. Finally I do dedicate this work to anyone who would like to know more on the findings of the study.

May God bless you all!
ACKNOWLEDGEMENTS

I take this opportunity to thank God for His Grace and providence he gave me throughout the entire period of my study and His divine protection.

My sincere gratitude goes to my Supervisor Dr. James Kariuki for his unlimited support and guidance during the entire period of this study despite of his busy schedule. His expert guidance, constructive criticism and comments greatly helped shape this research study. I acknowledge the efforts of all my research assistants who tirelessly assisted me in the field during data collection. Special Thanks to my great friends Mr. Kimaren Ole Riamit, Mr. Silas Parsitau, Mr. Sammy Naporos Manager (ENSDA) Bishop Jackson Solonka and the entire Door of Hope Church for their resourcefulness, financial support and insightful information they gave me throughout the period of my study. I as well appreciate the people of Narok North constituency and various respondents for filling in the questionnaires and responding to the interview questions when conducting this research.

May the Lord Almighty bless you all.
# ACRONYMS AND ABBREVIATIONS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ARP</td>
<td>Alternative Rights of Passage</td>
</tr>
<tr>
<td>DHS</td>
<td>Demographic and Health Survey</td>
</tr>
<tr>
<td>FBOs</td>
<td>Faith based Organizations</td>
</tr>
<tr>
<td>FDG</td>
<td>Focus Group Discussion</td>
</tr>
<tr>
<td>FGC</td>
<td>Female Genital Cutting</td>
</tr>
<tr>
<td>FGM</td>
<td>Female Genital Mutilation</td>
</tr>
<tr>
<td>MDG</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>MOH</td>
<td>Ministry of Health</td>
</tr>
<tr>
<td>NGOs</td>
<td>Non-Governmental Organizations</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>UNFPA</td>
<td>United Nations Population Fund</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children Fund</td>
</tr>
<tr>
<td>WHA</td>
<td>World Health Organization</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organization</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS

DECLARATION........................................................................................................... ii
DEDICATION............................................................................................................... iii
ACKNOWLEDGEMENTS.............................................................................................. iv
ACRONYMS AND ABBREVIATIONS.......................................................................... v
LIST OF FIGURES........................................................................................................ ix
LIST OF TABLES......................................................................................................... x
ABSTRACT.................................................................................................................. xi

CHAPTER ONE: INTRODUCTION................................................................................. 1
1.1 Background of the Study ....................................................................................... 1
1.2 Problem Statement ............................................................................................... 3
1.3 Research Questions .............................................................................................. 5
1.4 Research objectives.............................................................................................. 5
   1.4.1 General objective ......................................................................................... 5
   1.4.2 Specific objectives ....................................................................................... 6
1.5 Rationale .............................................................................................................. 6
1.6 Scope and limitations of the Study ..................................................................... 6
1.7 Definition of Key concepts .................................................................................. 7

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK .......................................................................................................................... 9
2.0 Cultural ceremonies ............................................................................................. 9
2.1 Culture ................................................................................................................. 14
2.2 Social Development ........................................................................................... 17
2.3 Female Genital Mutilation ................................................................................. 19
   2.3.1 Rationale for FGM ...................................................................................... 21
   2.3.2 Prevalence of FGM ................................................................................... 21
   2.3.4 International Efforts on FGM .................................................................. 22
2.4 Early Marriages .................................................................................................... 23
   2.4.1 Key Issues Surrounding Early Marriage (consequences) ......................... 24
   2.4.2 Effect of early marriage on girl’s education ............................................ 25
   2.4.3 Early marriage as developmental challenge ......................................... 27
2.5 Forced Marriage .................................................................................................. 27
2.6 Polygamy in Modern Kenya ........................................................................30
   2.6.1 Demographics of Polygamist Families in Kenya.................................30
   2.6.2. Why Eradicating Maasai Polygamy Has Failed ............................32
   2.6.3 Wife inheritance.............................................................................33
   2.6.4 Women who ‘marry’ women and sex outside marriage ..................33
2.7 Theoretical Framework .............................................................................34
   2.7.1 Cultural lag Theory ........................................................................34
   2.7.2 Social Development Theory ..........................................................34
   2.7.3 Conceptual Framework ................................................................37

CHAPTER THREE: RESEARCH METHODOLOGY ........................................38
3.0: Introduction..............................................................................................38
3.1 site selection ..............................................................................................38
3.2 Research Design .......................................................................................39
   3.2.1 Unit of analysis ............................................................................40
   3.2.2 Unit of observation .......................................................................40
   3.2.3 Sampling design ...........................................................................40
3.3 Data collection procedure .........................................................................40
   3.3.1 Literature review as part of data collection method ......................41
   3.3.2 Focus Group Discussions ..............................................................41
   3.3.3 Face to Face Interviews ................................................................41
   3.3.4 Key Informants ............................................................................41

CHAPTER FOUR: DATA ANALYSIS, PRESENTATIONS AND
INTERPRETATION .........................................................................................42
4.1: Demographics .........................................................................................43
4.2: Prevailing Cultural Practices among the Maasai people .......................46
   4.2.1 Male Attitudes towards FGM .........................................................46
4.3 Impact of cultural practices on social development ...............................50
   4.3.1 Educational level ..........................................................................50
   4.3.2 Spread of diseases. .........................................................................51
   4.3.3 Abuse of females ...........................................................................51
   4.3.4 Broken families .............................................................................52
   4.3.5 Poverty ..........................................................................................53
4.4 The Role of Government, NGOs, CBOs & FBOs in FGM Eradication........54
  4.4.1 The Role of the Government..........................................................54
  4.4.2 The Role of NGOs .................................................................55
  4.4.3 The Role of FBOs .....................................................................55
4.5 FGM & Alternative Rites of Passage.............................................56
4.6 Conflict of Maasai culture with social development ..................57
4.7 Recommendations for change and modification of cultural practices...59
  4.7.1 Promoting education of Girls..................................................59
  4.7.3 Providing economic opportunities to young girls:....................59

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS...61
5.1 Conclusion .....................................................................................61
5.2 Recommendations .........................................................................62

REFERENCES.......................................................................................63
APPENDICES ......................................................................................69
Appendix I: letter head.......................................................................69
Appendix II: questionnaire .................................................................69
Appendix III: Interview guide for key informants...............................80
Appendix IV: Focus group discussion guide (FGD) .........................81
LIST OF FIGURES

Figure 2.1: Polygamy demography on ethnic groups ..............................................31
Figure 3.1: Iebc revised Narok north constituency Narok county ..............................39
Figure 4.1: Gender of respondents ........................................................................43
Figure 4.2: Age category of respondents ..................................................................44
Figure 4.3: Education level of respondents ..............................................................45
Figure 4.4: Cultural practices among the Maasai community .................................46
Figure 4.5: Effects of cultural practices on social development among the Maasai  
People ................................................................................................................50
Figure 4.6: Geographical location of the Maasai ....................................................60
LIST OF TABLES

Table 4.1: Summary of respondent...42
ABSTRACT

Cultural practices in any community normally have negative effects on social development on community. This study sought to expose the various cultural practices among the Maasai people in Narok County, their effects on social development and various ways which can be utilized to curb these practices. Culture is a very important element of any nation as it determines, to a large extent, the way people behave and go about their day-to-day lives. It is also one of the major factors influencing the pace of development and the direction that the process of development takes. Without a systematic analysis of culture, However, culture can be harmful to people and society at large if it’s retrogressive. Some of the cultural practices include: female genital mutilation, early marriages, forced marriages, polygamy, just to mention but a few. It is however important to clarify that not all cultures practiced by the Maasai community are beneficial. For instance Female genital mutilation and early marriages to girls have been found to have a negative impact on their education. This study will seek to uncover how cultural practices by the Maasai community impact on social development. Education is believed to be a means and product of development a society deprived of education attains the lowest level of development, which eventually leads to poverty, immorality and other anti-social behavior. The main objective of this study is to find out the various cultural practices among the Maasai Community in Narok County and their impact on social development. Social Development Theory, a theory formulated by Lev Vygotsky, is a theory which emphasizes on the effect of culture and social factors in contributing to cognitive development. According to Vygotsky, his theory places more emphasis on culture affecting / shaping cognitive development and he sets more weight on the role of language in cognitive development. Vygotsky believes that community plays a central role in the process of learning. Thus, an event management project has been designed to suit the students' needs in absorbing language while interacting with the community. In order to achieve this objective and to enhance the usefulness of the findings, Both quantitative and qualitative research design were employed. Purposive sampling technique was used to sample population of the study where 81 respondents were sampled from a target of 140. Questionnaires with both open and closed questions were used to collect information from the respondents. Female genital mutilation, polygamy, early and forced marriages were the cultural practices that were identified by the respondents to exist and were more pronounced among the Maasai people in Narok county. Effects of these practices included increase in poverty levels, low education levels, abuse of female gender and other effects. Promoting economic conditions of women and young girls, awareness creation and promoting education for girls were among the recommended solutions on the cultural practices among the Maasai people. In conclusion, this study conceded that culture was quite complex and that whatever others might say, the various cultural beliefs and practices played functions which were generally valued by those who believed or practiced them. The study further revealed that the selected cultural practices impacted on education and social development in the community. The study also found that the female gender (women and girls), were the majorly affected by the cultural practices among the Maasai people.
CHAPTER ONE: INTRODUCTION

This chapter introduces the background of the topic under investigation. Other aspects of the study looked at in this section includes: statement of the problem, research objectives, research questions and purpose of the study.

1.1 Background of the Study

Like any other society in the world, Kenya is governed by a culture whose beliefs, values, customs, and a host of social practices have a powerful influence on community life. Culture is very important for national identity. Each nation has some ways of life that are unique to it. Culture is also important for national development. As it is rightly argued, people without a culture are like a tree without roots (E.B. Taylor). Culture is at the root of national development, and for that development to be sustainable culture must be vibrant. Culture is a very important element of any nation as it determines, to a large extent, the way people behave and go about their day-to-day lives. It is also one of the major factors influencing the pace of development and the direction that the process of development takes. Without a systematic analysis of culture, it is difficult to gain a meaningful understanding of why some individuals, communities, and societies operate the way they do. In any culture, there are some practices that hinder social development. However, culture can be harmful to people and society at large if it’s retrogressive. Some of the cultural practices among the Maasai include: female genital mutilation, early marriages, forced marriages, and polygamy. Such cultural practices have been found to have profound impact on social development. Social development works best when it influences social institutions. This can be done by creating a more inclusive society where everyone gets a say. Social cohesion ensures that a safe and peaceful environment is created for local communities. Social Development focuses on the need to “put people first” in development processes. Social Development promotes social inclusion of the poor and vulnerable by empowering people, building cohesive and resilient societies, and making institutions accessible and accountable to citizens.

Working with governments, communities (including Indigenous Peoples’ communities), civil society, and the private sector, Social Development translates the complex relationship between societies and states into operations. Empirical evidence
and operational experience show that Social Development promotes economic growth and leads to better interventions and a higher quality of life.

Social Development refers to how people develop social and emotional skills across the lifespan, with particular attention to childhood and adolescence. Healthy social development allows us to form positive relationships with family, friends, teachers, and other people in our lives. As we mature, we learn to better manage our own feelings and needs and to respond appropriately to the feelings and needs of others.

Social development can be effected by a child’s personality, the opportunities they have for social interaction, behaviors learned from parents, and developmental disorders. For example, a child who has a short temper and who witnesses violence in the home may have trouble learning how to play well with other kids. Social development is more concerned with the investment in human beings.

According to Bilance, (1997) “Social Development is the promotion of a sustainable society that is worthy of human dignity by empowering marginalized groups, women and men, to undertake their own development, to improve their social and economic position and to acquire their rightful place in society.” According to Amartya Sen, (1995) “Social Development is equality of social opportunities”. The Copenhagen Social Summit, (1995) defined Social Development in terms of three basic criteria: Poverty Eradication, Employment Generation and Social Harmony. According to Gore, (1973) the concept of social development is inclusive of economic development but it emphasizes the development of the society in totality that is, in its economic, political, social and cultural aspects. In the broadest sense “it signifies all aspects of development that are of collective nature pertaining to the society as a whole.” In a narrower sense, it can be used with reference to the human welfare aspects of development; that is, improving the quality of life and more equitable distribution of material and cultural goods. Social development may be used in connection with structural transformation in society seeking changes in the system of stratification and in degree of mobility.

Social development requires decentralization of power and decision making so that the process of planning at the grass root level is made possible. This means active people’s participation in making political and economic decision involving their
welfare. There should be combination of central leadership, central coordination and central resources contribution with decentralized decision making and mobilization of local resources to make social development programmes more effective.

Therefore, it is important that a study on the cultural practices prevalent among the Maasai people in Narok County is undertaken to see how they impact on the social development of the Maasai people in Narok.

1.2 Problem Statement
Maasai community is one of the 43 tribes in Kenya. It is widely believed that its culture is still authentic when many tribal cultures have been eroded. It is however important to clarify that not all cultures practiced by the Maasai community are beneficial. For instance Female genital mutilation and early marriages to girls have been found to have a negative impact on their education. This study sought to in-depth uncover how cultural practices by the Maasai community impact on social development. This study sought to find out how cultural practices by the Maasai community impact on education and development. Education is believed to be a means and product of development. A society deprived of education attains the lowest level of development, which eventually leads to poverty, immorality and other anti-social behavior.

It is argued that health and development are inseparable, and so is health and education both as social activities. Health supportive services would stimulate better living and more development activities.

One of the cultural values of the Maasai people is the initiation rite of both boys and girls. The Maasai people whose origin is distinctly spelt out have practiced FGM as far as the elders can recollect from their rich oral history. This is one of the fundamental rites of passage which mark a stage of graduation into maturity and adulthood. FGM practice has been propagated by such numerous factors as empowerment of one’s social status and reducing a woman’s sexual desires among others, (UNICEF, 2005b). This practice has far reaching effects which range from social, cultural, economic, health and education.
The Maasai people have practiced FGM for many years and despite all the efforts being undertaken by various advocacy groups to stop the cruel practice, the practice continues due to their rigidity, the Maasai community has lagged behind in terms of their children accessing formal school education especially the Maasai girl child. The persistence of FGM therefore is a stumbling block on the path of the Maasai girl child’s education and professional advancement.

Many schools have put in place policy that denies pregnant and married girls a chance to continue with their studies. The administration of the schools has a belief that the school’s image will be stuffed and that they would not betray their traditions. If in any case the school allows girls to go back to school they always find it difficult to cope with the school environment and perform her roles as a wife concurrently. Girls sometimes may lose morale in education due to poor treatment and discrimination from other pupils and teachers. Community and oncoming generation faces a major blow due to girls dropping out of school. Many studies show that children who are born by illiterate mothers fail to get the quality education neither do they proceed to tertiary level.

Child marriage has been linked to poverty by many countries. As a result the poor people are more affected by child marriage and hence continue to propagate poverty in the society. High fertility rate leads to many young girls getting married. Demographic trap causes poverty whereby the poor people give birth to more children who cannot be sustained by available resources. Sachs (2005) asserts that high fertility rate in a generation yields to high fertility in the next generation and more malnourished children too.

The cultural practices among the Maasai community in Narok County need an urgent intervention in order to save this community from lagging behind in education and development. The Maasai community well defined age-set group mid cultural festivals offer useful entry points to train local leaders for lobbying and influencing their respective age-set for behavioral change.

The age-set leaders can act as peer trainers who will reach out to other vulnerable groups, thus spreading knowledge and skills far and wide. The leaders will also propagate the need to eliminate polygamy, F.G.M early marriages and the cruel body
tattooing and piercing which is greatly administered to young children especially the girls. The community will be influenced to seek proper medical health care for their sick and also to ensure that education is accessed by all the school — age children.

Women are active social agents as well as passive learners who will not allow the girls they are coaching to question the reason or purpose for some traditional practices that are oppressive and directly cause them to fail to complete their schooling successfully.

The strong hold that the cultural traditions have on the locals has further resulted in conflicts with modern schooling, which is viewed as disseminating “white man’s culture and values”. Locals have Fear and suspicion on the outcome of their children learning these values that they see as alien to their own. The modern education provided in school is perceived as a force that undermines cultural values of the Maasai. It is viewed as presenting an inherent challenge to the cultural traditional control measures that are in place. Arguably, while ethnic traditions should be respected and sustained because they define one's identity, aspects of culture which are discriminatory, restrictive and tend to devalue women’s physical, emotional and psychological development should be eliminated because they are retrogressive. Therefore the argument that deep seated socio-cultural traditions play a significant role in encumbering female education is proven.

1.3 Research Questions

i. What are the various cultural practices prevalent among the Maasai community in Narok County?

ii. What are the impacts of cultural practices on social development among the Maasai community in Narok County?

iii. How do the cultural practices conflict with social development?

1.4 Research objectives

1.4.1 General objective
The main objective of this study was to find out the impact of selected cultural practices on social development among the Maasai Community in Narok County.
1.4.2 Specific objectives

i. To find out the various cultural practices prevalent among the Maasai community in Narok County

ii. To examine the impacts of cultural practices on social development among the Maasai community in Narok County.

iii. To find out how the cultural practices conflict with social development.

1.5 Rationale

Culture is a very important element of any nation as it determines, to a large extent, the way people behave and go about their day-to-day lives. It is also one of the major factors influencing the pace of development and the direction that the process of development takes. Without a systematic analysis of culture, it is difficult to gain a meaningful understanding of why some individuals, communities, and societies operate the way they do. In any culture, there are some practices that hinder social development. Therefore, it is important that a study on the cultural practices prevalent among the Maasai people in Narok County be undertaken to see how they impact on the regions’ social development.

The Maasai are believed to be among the last indigenous people in the world, who have retained a significant amount of their cultural values, traditions and practices, (Spencer, 1988). These practices include polygamy, F.G.M early marriages and use of traditional tools.

1.6 Scope and limitations of the Study

This study examined various cultural practices that were prevalent among the Maasai community in Narok County, their impacts on social development and how such Cultural traditions resulted in conflicts with social development. Such cultural practices included FGM, Polygamy, and Early marriages.

Narok County is a vast area and therefore this research covered a very large part of the county in order to get the correct and relevant information. Given the sensitivity of the subject on areas like FGM, polygamy, early marriages it can be difficult to get genuine informants who can provide the right information. Since the subject also touches on the people’s culture it can be challenging to penetrate into the sensitive
issues of the study. Due to the poor road network and poor infrastructure in the region of the study some selected areas were difficult to reach on the scheduled time.

1.7 Definition of Key concepts

**Culture:** Culture is the social behavior and norms found in human societies. Culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

**Acculturation:** changes of culture resulting from contact among various societies over time.

**Age Grade:** differentiation of social role based on age, commonly found in small-scale societies of North America and East Africa.

**Age Set:** Age sets are a type of sodality (non-residential groups that cut across kinship ties and thus promote broader social solidarity) of young men who usually cooperate in secret ritual or craft performances together;

**Clan:** social group based on actual or alleged unilineal descent from a common ancestor.

**Functionalism:** a theory stressing the importance of interdependence among all behavior patterns and institutions within a social system to its long-term survival.

**Social Development:** Social Development refers to the progressive improvements in the living conditions and quality of life enjoyed by society and shared by its members. Social development has been described as a process of change from the traditional way of living of rural communities to progressive ways of living

**Cultural Practices:** Cultural 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.
FGM: Female Genital Mutilation: also known as female genital cutting (FGC) and female circumcision is the ritual cutting or removal of some or all of the external female genitalia.

Civic Activism refers to the social norms, organizations, and practices which facilitate greater citizen involvement in public policies and decisions. These include use of media, access to civic associations, and involvement in activities such as nonviolent demonstration or petition.
CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Cultural ceremonies
There are many cultural ceremonies in Maasai society including Enkipaata (senior boy ceremony), Emuratta (circumcision), Enkiama (marriage), Eunoto (warrior-shaving ceremony), Eokoto e-kule (milk-drinking ceremony), Enkiama oo-nkiri (meat-eating ceremony), Olngesherr (junior elder ceremony), etc. Also, there are ceremonies for boys and girls minor including, Eudoto/Enkigerunoto oo-inkiyia (earlobe), and Ilkipirat (leg fire marks). Traditionally, boys and girls must undergo through these initiations for minors prior to circumcision. However, many of these initiations concern men while women's initiations focus on circumcision and marriage. Men will form age-sets moving them closer to adulthood.

Women do not have their own age-set but are recognized by that of their husbands. Ceremonies are an expression of Maasai culture and self-determination. Every ceremony is a new life. They are rites of passage, and every Maasai child is eager to go through these vital stages of life. Following is where a boy's life begin in the Maasai society.

*Enkipaata*
The first boy's initiation is *Enkipaata* (pre-circumcision ceremony), and is organized by fathers of the new age set. Enkipaata can only happen, when the senior warriors are settled. More on senior warriors will be discussed later in this page.

A delegation of boys, aged 14 to 16 years of age, would travel across their section land for about four months announcing the formation of their new age-set. The boys are accompanied by a group of elders spearheading the formation of a new age-set.

A collection of 30-40 houses are built for the initiating boys. The houses are located in one large kraal chosen by the *Oloiboni* (prophet). This is where all boys across the region will be united and initiated. Before the ceremony, the *Olopolosi okiteng*, chief of the boys, must be chosen. Olopolosi okiteng is a position not desired by anyone because it is considered unfortunate. The new chief is to shoulder all of his age group's sins. The day before the ceremony, boys must sleep outside in the
forest. When early dawn approaches, they run to the homestead and enter with an attitude of a raider. During the ceremony, boys dress in loose clothing and dance non-stop throughout the day. This ceremony is the transition into a new age set. After enkipaata ceremony, boys are ready for the most important initiation known as Emuratare (circumcision).

**Circumcision** ceremony is the most vital initiation of all rite of passages in the Maasai society. Both men and women of the Maasai society are traditionally eager to undergo through circumcision. This initiation is performed shortly after puberty.

It is important to note that with the rising challenges of the 21st century in the Maasai society, many young Maasai women no longer undergo through circumcision.

Young men are still eager to be circumcised and become warriors. Once the boys become warriors they resume responsibility of security for their territory.

Circumcision initiation elevates an individual from childhood to adulthood. In order for the boy to be initiated he must prove himself to the community. The boy must exhibit signs of a grown man, by carrying a heavy spear, herding large herd of livestock, etc.

A few days before the operation, a boy must herd cattle for seven consecutive days. Circumcision would take place on the eighth day. Before the operation, boys must stand outside in the cold weather and receive a cold shower to cleanse himself. As he moves towards the location of the operation, his friends, age mates and male members of the family shout encouragement along with nasty looks and sometimes threats. For example, people would tell the boy, "If you kick the knife, we will kill you! If you run away from the knife, your society will disown you. Women are luckier and are spared of such comments. Needles to say, circumcision is not pleasant. No pain relief drugs such as anesthesia, and you cannot flinch your eye. Circumcision is painful yet means a lot to every Maasai.

**Time and Place of Circumcision**
Circumcision takes place shortly before sunrise. It is performed by a qualified man with many years of experience. After the operation is successfully completed, the boy
would receive gifts of livestock from his relatives and friends. He would also gain a tremendous amount of respect for his bravery. Women's operation is performed slightly different than the men's. The healing process will take 3-4 months, and boys must remain in black cloths for a period of 4-8 months. After they are healed, they have become a new person and receive the status of a new warrior.

After circumcision, the next step is to form the Emanyatta (warrior's camp).

**Emanyatta** contains twenty to forty houses randomly selected by warriors. The selection of this camp is sometimes a bit of a challenge. Not every elder would like his wife to be in an emanyatta, because it is a free visit zone for everyone. Jealous husbands are more likely to refuse to participate in the camp; they think that their wives' former lovers will take advantage of her. Therefore, warriors sometimes fight with their jealous fathers. Weapons such as spears, clubs and shields are carried by warriors during this time because, occasionally, the battle can get very serious. Warriors will choose certain mothers to relocate at the emanyatta for the duration of its existence. Each Maasai section has its own age-set. The two most common camps are *Ilaiserr* and *Irmolelian* (clans); however, it is common for a section to have more than two emanyatta camps.

A special pole, planted in the middle of the camp, is used as a flagpole. The white and blue colored cloth, the Maasai nation's flag, is tied to the pole before planting, and remains there as long as the *Morrans* (warriors) are still in the camp. (This is the first time in history for the age set to combine the Kenya national flag and the Maasai flag.) Two morran chiefs are chosen to lead, guide and represent their camp. The purpose of the camp is to keep men of the same age set together and fulfill their role as a military force. This is where the warriors learn about the age set brotherhood, the art of oratory skills and animal husbandry. They will spend up to ten years in the emanyatta before the *Eunoto ceremony* (senior's warrior initiation). Like many other eroding Maasai cultural customs, the emanyatta is not left unscathed. Many attempts have been made by the outside world to end this traditional custom because it is seen as backward. However, even though the government frowns on warrior hood, it also uses its image to attract tourists. The emanyatta ceremony that we presented in *The Maasai and Agents of change* is probably the last of its kind. **Fire stick, honey and blue beads** are other rituals performed in the Manyatta (warrior’s
and play an important role in the *Orporror* (morrans age group). After the emanyatta camp the warriors would head for eunoto ceremony (senior warrior's initiation).

**Eunoto**

The *Eunoto* ceremony is performed by members of the age set, ten years after warriorhood. It marks the status of a warrior transitioning to a senior warrior. This initiation also permits senior warriors to marry, which in turn prepares them to become future fathers. The ceremony takes place in another specially chosen camp that includes a total of forty-nine houses. The forty ninth house is known as *Osinkira*, a large mud hut made specifically for the Oloiboni. Warriors on a daily basis will entertain the *Oloiboni* until the event is over. Every graduating warrior must shave his long ochre-stained hair, which is done by the warrior's mother. During the festival, warriors are prohibited to carry weapons such as sticks, spears, knives, etc. Also, during this event, an animal horn is set on fire and warriors are forced to take a piece out before it is completely burned. No one wants to take the piece out, because whoever takes the horn out of the fire will suffer misfortune throughout his entire life. However, if warriors refuse to take the horn out from the fire, the entire age-set will be cursed. It is better for one person to be unfortunate than many.

Warriors must raise eight bulls, before the ceremony, to be distributed to the elders at the graduation day. Three important leaders must be chosen by the warriors before the ceremony; *Olaiguanani lenkashe*, *Oloboru enkeene* and *Olotuno* (the initiate one). No one would like to be one of these leaders, particularly the *Olotuno*. This person shoulders all of his age set's bad and good deeds. The *Olaiguanani lenkashe* is honored with a specially chosen female cow; *Oloboru enkeene* is honored with a leather strap with a knot that symbolizes his age set. By the end of warriorhood, this knot will be untied to free the warriors from their isolated world. The knot allows warriors to do things independently from other age mates. This stage of life is a transition to an elder.

A few months after the *Eunoto*, warriors form a small camp for *Enkang e-kule*, the milk ceremony. Before the *Eunoto* ceremony, warriors are prohibited to eat alone without the company of others. Excuses are not accepted; even the sick must obey the requirement. To drink outside the camp is allowed but only if women are not present.
Such social taboos are established by the Maasai to teach young men to be self-reliant rather than dependent on their mothers who mostly prepare food for her husband and the young ones. Also, such taboos train and prepare warriors to adapt to harsh environmental conditions such as famine etc. The milk ceremony requires the entire age set to shave their red ochre stained hair. It is the mother's role to shave her graduating son. No warrior will shave his hair before his highly respected age set chiefs. Many of them prefer to graduate on the same day as their chiefs. For the first time, warriors feel awkward and shameful to eat in front of their female lovers. It takes a while for them to get used to this. After the milk ceremony, warriors undergo minor bouts of emotional stress, because they are disbarred from the world of warrior hood.

The next initiation is Enkang oo-nkir (meat ceremony/initiation camp), which is performed in a selected camp that contains ten to twenty houses. The selected houses are from wives of the initiating junior elders. This camp is located in a convenient location near the home of a friendly age mate. The age-set is allowed to have as many meat camps as they need throughout the region.

The meat ceremony permits warriors to eat by themselves meat prepared by women of the homestead. Every graduating warrior is anxious to see this date. A specially chosen bull is slaughtered for the ceremony. A wife must prove to her husband that she hasn't engaged in an illegal sexual affair with a man of the younger age set. Whether this has occurred or not will be revealed by participating in the bull's skin ritual. Men wrestle with themselves to get near the bull's skin to see if their wives have been unfaithful to the age-set. It is right for a wife to have affairs with men of the same age set but not outside the age set. If a woman is found guilty of violating such a commitment, she will be disrespected by her husband and by her entire age set.

For a woman to regain respect from her husband, she must go back to her father or relative’s home to obtain a female cow. No man would refuse such an apology; however, the man might not keep the cow. he would then give the cow to his friend as a gift.
At the end of the meat ceremony, men and women fight against one another for the specially roasted meat. Warriors who violated their age set taboos and laws are punished before this event takes place.

The last age set's initiation is *Orngesherr* (junior's elder initiation) and marks the status of a junior elder. It is performed in a selected camp that contains twenty or more houses. Everyone in the age set looks forward to this final initiation. Every man is honored with an elder's chair in this ceremony. In the early morning of the day of the event, he will sit on the chair and be shaved by his wife. If a man has more than one wife, it is the older wife's responsibility to shave the husband. This chair becomes a man's friend until it is broken. If a man dies before the chair breaks, his older son will adopt the chair. After this ceremony, a man would become an elder and would assume full responsibility of his own family. He is now allowed to move away from his father's homestead and form his own homestead. However, even though the man is now an independent man, he would still have to rely on his father's advice. A man would assume total responsibility of his family at the age of about 35 years.

It is important to note that many of these initiations and rituals have been eroding due to outside influences. We are told to abandon our way of life and to embrace western ways of life, which has been deemed reliable and sufficient to ours. Our culture remains uncertain in the face of modernism, western religion, and environmental challenges.

"*It takes one day to destroy a house; to build a new house will take months and perhaps years. If we abandon our way of life to construct a new one, it will take thousands of years*", *Maasai belief*.

2.1 Culture

Culture is a combination of belief, knowledge, character and people’s way of living in a society (Encyclopedia Brittanica, 1989). Culture includes designs or models for behaviour - norms for what is considered proper, or moral, or even sane.

These are modes for acting that are learnt, rather than biological, in origin and that are shared to at least some extent by other members of the society. Culture is a body of knowledge a "tools by which we adapt to the physical environment. It is a set of rules
by which we relate to each other; it is a storehouse of knowledge, beliefs and formulae through which we try to understand the universe and man's place in it. Culture is preeminently a means of communicating with others, a tautology. It is culture that stabilizes the social environment and makes it possible for man to associate with is fellows. Culture minimizes uncertainty in human interaction by setting the rules of how one should behave in a given situation. In this sense, it is a "set of expectations". Culture not only tells us how we should act, but it also tells us what we can expect of the other person. Culture is a weave that keeps society together.

Culture and Nationality Unity
Kenya has inherited diverse cultures, comprising agriculturalists, pastoralists and hunger-gatherers, all speaking a multiplicity of languages - nilotic, Bantu Cushitic, etc. Yet the constitution does not properly reflect this diversity.

Many newly emerging nations have tended to emphasize the importance of national unity at the expense of cultural diversity. It is as if acknowledging diversity would automatically bring down the pluralistic cultural component making up the nation states. Ethnicity, it is said tends to disturb peaceful co-existence. But now the legitimacy of the national structure is being questioned because of its failure to acknowledge the countries' pluralistic cultural components.

The question remains: Does recognition and acceptance of plurality in culture inherently tear countries apart? History has not proven this to be right. On the contrary, suppression of differences is what appears to threaten national cohesion. Even single ethnic nations are not spared the threat of disintegration deriving from some form of domination or another.

In Kenya, the semblance of cohesion exists in spite of, rather than because of the unitary nature of the constitution. But the cohesion is delicate, all the time being threatened by ethnic conflict. (Kipuri, N, 1983)

For new nations, culture can draw on many roots - as many as our cultures. This is the only way for all communities to feel a part of the artificial boundaries within which they have found themselves. The question of self-determination is at the apex of
respecting social, cultural and political rights of citizens. These rights are guaranteed by international instruments of which Kenya is signatory.

Human rights according to the UN declaration comprises of a person’s culture and freedom to participate in traditional activities. The perspective on development has been viewed differently by various communities. They realize that social fabric can only be enhanced by solving problems associated with development. It’s high time the society understands effective development can only be acquired by initiating “solutions” which relate to specific norms of a community. We hope that through collaboration, emerging development practice will conserve and amplify the values, expression and heritage that give peopled lives meaning and human dignity”. (Culture and Sustainable Development - A Frame-work For Action –World Bank 1999).

Culture helps us transgress limits; to challenge ourselves; and to discover talents we were aware of - talents that are valuable in every kind of situation in life. Without imagination and creativity, we are prisoners of the structure of others.

A rich and pluralistic culture is a cornerstone of thriving democracy. Every society is enriched by, and dependent on creative forces for survival and development.

With a poor concept of our own identity, we have little capacity to relate to others. To see the others, we must know and see ourselves. This has implications for conflict resolution and respect for human rights, as well as solutions to problems of everyday life. Self- esteem, identity and dignity are important cornerstones for a culture of tolerance and understanding. "Social peace requires that differences between culture be regarded not as something alien and unacceptable or hateful but as other ways of living. Perez de Cuellar (Our Creativer Diversity, 1995).

Awareness of our origins and experiences and beliefs that have molded us is more important than ever. Understanding one's past and present context is a crucial precondition for choosing what to take with us into the future, what we leave behind, and the point at which we seek to build something new and merge with other cultural expressions. To grasp other's pride in their history and culture we must know and be proud of our own. Every community nourishes the cultural manifestation of its own identity.
"Efforts to mainstream gender equality in trade policymaking plays a critical role in this regard and it is therefore imperative for policymakers to anticipate how trade policies will redistribute wealth within the economy and take corrective actions," said UNCTAD Secretary-General, Mukhisa Kituyi.

"Economic development and social and cultural shifts contribute to a decrease in gender-related inequalities across the world," said Dr. Kituyi, adding "however, these shifts are not an 'automatic' outcome of development but rather the result of concerted policy action and resource allocation for gender equality."

Trade and trade liberalization policies tend to impact men and women differently. They yield important redistributive effects within the economy, which can either magnify or reduce existing disparities among groups, including between men and women. It is therefore imperative for policymakers to anticipate how trade policies will redistribute wealth within the economy and then take corrective actions. Academic institutions can play an important role in generating the analysis critical to inform such policymaking.

2.2 Social Development

Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the well-being of each and every citizen. Social development means investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity. It is about refusing to accept that people who live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency.

Every individual must have the opportunity to grow, develop their own skills and contribute to their families and communities in a meaningful way. If they are healthy, well educated and trained to enter the workforce and are able to make a decent wage they are better equipped to meet their basic needs and be successful. Their families will also do well and the whole of society will benefit.
Learning must start early in life. By investing in early learning initiatives, we can ensure a greater degree of success amongst our citizens. Making sure that children get a good start in their education goes a long way to increasing their success later in life.

An affordable, high quality child care system is also needed for society to succeed. When people know that their children are being well taken care of, they can be more productive in their jobs. When employers have good employees their business is more likely to succeed. When businesses succeed, the economic situation of a community is improved. An investment today in good child care programs can provide many long term economic benefits for society.

In addition, a safe affordable place to live is very important in helping people achieve self-sufficiency. It is the focus of family life; where families can live safely, nurture their children, build community relationships and care for aging parents. Without a decent place to live, it is difficult to function as a productive member of society.

Other investments in people that contribute to the economic prosperity of society include youth programs and services, post-secondary education, job creation, promotion of healthy, active living and safe and secure communities.

To reduce poverty we need to take a social development approach and invest in our people. By investing in people we can reduce poverty. We need to go beyond looking at government to find ways to develop our most valuable resources, our people. We need to share responsibility with community organizations, businesses, universities and municipalities in the task of improving the well-being of the community and preventing and reducing poverty.

Examples of social indicators cover the full range of issues that matter for individual, community and societal well-being. Common examples include:

- Poverty rate
- Inequality rate
- Educational attainment
- Life expectancy
- Employment and unemployment rates
Female genital mutilation (FGM) is a term used to describe traditional practices that involve the mutilation of female genitalia. Other commonly used terms for these procedures are female genital cutting, female circumcision or female genital surgeries. It is estimated that 130 million women worldwide have undergone FGM while 2 million girls and women a year are subjected to these operations (Toubia 1996).

The World Health Organization (WHO) has classified these operations into four types (WHO 1995). Type I involves the partial or total removal of the clitoris. Type II involves the partial or total removal of the clitoris together with partial or total excision of the labia minora. Type III is partial or total removal of the external genitalia and stitching or narrowing of the vaginal opening. Type IV is relatively rare and refers to other traditional genital mutilation such as pricking or stretching the clitoris and/or surrounding tissues. An estimated 85% of cutting operations are Type I or II with around 15% being the more severe Type III (Toubia 1993). Female genital mutilation tends to be practiced in North-East Africa and in Sub-Saharan Africa north of the equator.

FGM is an entrenched cultural practice in over 50% of Kenyan ethnic groups. Clitoridectomy is an “essential” but “harmful” traditional practice prevalent among 184 out of the 245 Kenyan districts, which is 75% of the total districts in Kenya. Efforts towards its eradication can be traced back as far as pre-independent Kenya. Within this area, anti-FGM campaigns were conducted mainly in the central province of Kenya, pioneered by the colonial government and the Christian missionaries. The colonial regime enacted various legislations between 1926 and 1956, seeking to ameliorate the practice by reducing the severity of the cut, defining the age for circumcision among other regulations. After much opposition to this form of regulation in 1958, the colonial government rescinded all the resolutions outlawing FGM on the basis that it was a deeply rooted and acceptable practice in the communities (MOH 1997:7; Kenyatta 1938:113; Thomas 1992:94).
However, the practice is prevalent in the Maasai community and the plight of the girl in S Maasai land is decreasing with time as the girl and the mother have no say in both her life and her destiny. According to Agnes Pareiyo, a crusader against FGM in Narok district, “A girl who has undergone FGM means many things to many people. To boys it means there is an available wife, to the poverty driven parents she is a source of finance, and if the girl herself continues with education she becomes big-headed as she thinks of herself as “an adult”, explains Pareiyo, who partly blames poverty for the persistence of FGM” (Standard Newspaper 2005:7). “Some 56 per cent of Kenyans live below the poverty line”, she says, quoting statistics from the ministry of National planning (Standard Newspaper 2005:7). And this is where the circumcisers come in to make money by circumcising the girls at a fee. According to the Standard Newspaper (2005:8) most of the girls miss educational opportunities and face ridicule and rejection at school due to the fact that they are not circumcised. Mercy Nashipae, 24 shares the challenges of being uncircumcised in a community where nearly all the women undergo this rite of passage. “When I joined class six, I felt that I needed to be circumcised so I could feel like the other girls.” I desperately wanted to belong to their group. Didn’t want to continue being a child”. (Daily Nation, 2006:12). One of the cultural values of the Maasai people is the initiation rite of both boys and girls. The Maasai people whose origin is distinctly spelt out have practiced FGM as far as the elders can recollect from their rich oral history. This is one of the fundamental rites of passage which mark a stage of graduation into maturity and adulthood. FGM practice has been propagated by such numerous factors as empowerment of one’s social status and reducing a woman’s sexual desires among others. This practice has far reaching effects which range from social, cultural, economic, health and education.

The Maasai people have practiced FGM for years and being conservatisms and not readily giving into current changes in the world despite all the efforts being undertaken by various advocacy groups to stop the cruel practice. Due to this rigidity, the Maasai community has lagged behind in terms of their children accessing formal school education especially the Maasai girl child.

The persistence of FGM therefore is a stumbling block on the path of the Maasai girl child’s education and professional advancement.
2.3.1 Rationale for FGM

The reasons why some communities circumcise their women are deeply rooted in the traditional culture, driven by a complex combination of psychosexual and social reasons, specific to each context and passed down the generations.

Although religion, aesthetics and social culture have been identified as features which contribute to the practice, FGM remains primarily a cultural rather than a religious practice, occurring across different religious groups. FGM is not sanctioned by any religious texts. Although in some communities, religious interpretations have been used to justify the practice. Hygiene and aesthetics are frequently quoted as factors supporting FGM, often underpinned by beliefs that female genitalia are ugly, have a bad odour and can be made more beautiful by FGM. FGM is also seen as an essential step in marking the transition of a girl into a mature woman, able to carry out the roles assigned to a woman, including marriage and childbearing. FGM is also considered as helping curb sexual drive and respecting cultural/traditional heritage.

2.3.2 Prevalence of FGM

Since the 1990s, national and sub-national data collection on FGM has taken place in more than 20 countries through the Demographic and Health Surveys (DHS), prompted in part at least by Toubia’s report, Female Genital Mutilation: A call for Global Action. The collation of data by population characteristics such as age, ethnicity, religion, residence and education has enabled some of the key factors influencing the prevalence of FGM to be better understood. The picture which emerges is complex, with strong regional differences in the prevalence of FGM in many countries, usually mirroring the homelands of specific ethnic communities. In most, but not all countries, FGM prevalence is higher in rural than urban areas. There is also some evidence that education plays a role, with the daughters of well-educated women being less likely to be circumcised. There are exceptions, however, for instance in Egypt, where education appears not to make a difference to whether a young woman is circumcised or not.

In Africa, FGM is reportedly practiced in more than 28 countries (FGM Africa 77/07/97). An estimated 15% of all mutilations in Africa are Infibulations. The practice is erroneously termed as “Female Circumcision”, which implies equivalence to male circumcision.
IN Malawi, FGM is said to take place in various districts where 89% of surveyed women reported that they had their first experience of FGM when they were 10-15 years. Genital mutilation is also widely practiced in Gambia. It is estimated that 60% of Gambian girls and women undergo the practice of FGM (Hedley R. et al 1992). There are no nationally representative estimates but in a community-based survey on the long-term reproductive consequences of FGM in rural Gambia, of the 1,156 respondents from the three main ethnic groups surveyed, 98% of Mandinkas, 32% of Fulas and 4% of Wollofs had signs of genital cutting (MRC 2001).

In Kenya, FGM has been in practice since time immemorial. The event is regarded as a significant point of reference in most conversations that reflect on their origin. The Kenya Demographic and Survey Data (KDSD 2003:57) reveals that FGM is nearly universal among the Somalis (97%), Kisii (96%) and Maasai (93%). It is also common among the Taita (62%), Kalenjin (48%), Embu (44%) and Meru (42%). The levels are lower among the Kikuyu (34%) and Kamba (27%). This action is a violation of the right of children of primary school age which is provided for by law (Children’s Act 2001), which advocates for, amongst others, the right to education. The survey showed that there is a strong relationship between educational level and circumcision status. This action goes against the Kenyan government’s commitment to international declarations, protocols and conventions as resolved in world conferences on EFA (Jomtiem Thailand, 1990, and Dakar Senegal, 2000) and by the Millennium Development Goals (MDG) for Africa.

2.3.4 International Efforts on FGM
Attempts to persuade communities to abandon FGM were first recorded by missionary and colonial authorities early in the twentieth century, and were largely seen as colonial imperialism. The efforts of western feminists in the 1960s and 1970s were similarly regarded as being critical of indigenous culture and imposed by outsiders with their own agenda. However, attitudes began to change in the mid-1990s when the International Conference on Population and Development (1994) and the Fourth World Conference on Women (1995) took place in Beijing, in which FGM was portrayed as a health and human rights issue. It was acknowledged that efforts to encourage abandonment needed to
include locally-led initiatives and the full engagement of communities, health professionals and policy makers.

In 1997, a joint international statement against the practice of FGM was issued by the World Health Organization (WHO), the United Nations Children’s Fund (UNICEF) and the United Nations Population Fund (UNFPA). In 2008, a new statement was released, with wider UN support and a stronger focus on the human rights, legal and policy dimensions. This statement was based on the research carried out in the intervening years, focusing on the reasons for the continued practice, the increased involvement of health professionals in carrying out FGM to reduce the health consequences, and the impact of various approaches to encouraging the abandonment of FGM. It stressed that regardless of the reasons for its practice, FGM is harmful and violates the rights and dignity of women and girls, the rights to health, security and physical integrity of the person, the right to be free from torture and degrading treatment, and the right to life when the procedure results in death. The World Health Assembly resolution in 2008 (WHA61.16) called for an integrated approach to ending FGM within one generation through concerted action across health, education, finance, justice and women’s affairs, focusing on advocacy, research and guidance for health services.

FGM has been widely recognized as a harmful practice and was specifically condemned in the 2003 African Union Protocol to the Africa Charter on Human Rights on the Rights of Women (article 5 Elimination of Harmful Practices), which states that ‘Parties shall forbid and convict any form of dangerous practice with a negative impact to women rights and against international standards. Parties shall take all necessary legislative and other measures to eliminate such practices, including all forms of female genital mutilation, scarification, medicalization, and para-medicalization of female genital mutilation in order to eradicate them.’

2.4 Early Marriages
The term “early marriage” refers to formal and informal unions among girls under the age of 18 years. (UNICEF 2005; Forum on Marriage and the rights of women and girls, 2001). According to UNIFPA (2006), early marriage or child marriage refers to “any marriage carried out below the age of 18 years, before the girl is physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage
and childbearing.” Child marriage is a formal or informal union between two spouses who are under the age of 18 years.

As much as women in the current generation are getting married at a mature age, there exist some regions where early marriage is still embraced. In developing countries, about 20-50 percent of girls get married by the time they reach 18 years of age. South Asia and Sub-Saharan Africa have witnessed a high percentage of women getting married under age of 18 years. (Singh and Samara, 1996; LeFevre et al. 2004).

2.4.1 Key Issues Surrounding Early Marriage (consequences)

Early marriages are closely related to age, level of education, health and poverty; illiterate, poor and desperate girls who also have poor health tend to get married at an early age. Below are consequences of early marriage:

Health status and related outcomes

Unwanted pregnancies and early child bearing: When young girls who are physically and psychologically immature get married to older husbands, they involuntarily engage into sexual act which has a negative impact to their health. Unwanted pregnancies are linked to early marriages. Young mothers are often pressurized during their initial year of marriage in order to express their level of fertility. Girls who get married at young age lack knowledge on contraception and therefore are susceptible to unwanted pregnancies which make them bear many children.

Domestic violence and sexual abuse: when a girl settles down with a much older man, it becomes so hard for her voice to be heard or even say no to what he does not want due to age gap between him and the man. This age gap makes girls vulnerable to abuse and even beaten by their husbands especially those that are traditionalist (USAID gender Assessment, 2003-2005). About 29 percent of child marriages in Egypt faced domestic violence and girls are the ones affected. 41 percent of the girls were beaten in their pregnancy period. (Population Council, 2000; ICRW, 2008).

High maternal morbidity and mortality rates: WHO assesses morbidity rate as a result of pregnancy is double in teenage girls between ages 15-19 years than girls aged between 20-24 years. Mortality rate for girls between 10-14 years is five times
more than women over 20 years of age. Teenage girls who lack prenatal care are more exposed to infections than mature women (Women's International Network, 2000; IHEU, 2006).

**High risk of contracting STDs and HIV/AIDS:** men in developing countries have resort to marry virgin girls for fear of sexually transmitted diseases and HIV. As a result of this trend, teenage girls end up being the most affected with sexually transmitted related diseases and HIV because the their husbands might have contracted in past relationships. When girls become desperate they lose their right to safe sex and use of contraception since they lack courage to talk about it to their spouses.

**Lack of power:** child marriages always fail in making decisions concerning their use of contraception, family relation and lifestyle compared to spouses who are mature (UNICEF, 1996).

**Early Widowhood, abandonment or divorce**
Forced marriages are more susceptible to separation and abandonment. As a result the women are the ones who remain with the responsibility of taking care of children with the limited resources they have in the absence of family or husbands’ support. Many traditional cultures where a man dies and leaves behind a young widow, they are not allowed to go back to their family but instead the culture forces them to be remarried by brothers of their deceased husbands’ (UNICEF, 2001).

**2.4.2 Effect of early marriage on girl's education**
Education helps the teenage girls to get more exposed by understanding their duties and enhance their social lives. Girls who concentrate on furthering their education get married at a later age compared to uneducated girls. Schooling enhances girls’ health, family and financial status. Child marriages leads to poor education since the available resources are utilized by spouses to prepare for their future family.

Educating girl child is rarely embraced by poor people because they do not see any value. This is because the family believes the girl will get married and the husband will be the only person to benefit from her knowledge. In many cultures, parents have a belief that being a wife or a mother does not require a girl to be educated in order to
undertake household chores. The following statement illustrates the case: “At the age of about 14 years, my father sent me to my uncle so that he could let his wife train me for marriage. He believes that if continued to go to school, I would be spoilt girl and I will not get a man to marry me.” (Womankind, 1999; Forum on marriage and the rights of Women and girls, 2000:p.18).

Education is the key to success and everyone needs to be educated in order to curb the problems associated with poverty. Well educated people have a good social life and in order to get assistance one needs to socialize in order to solve his or her life problems. Education yields high reproductive health and survival of the child (Otoo-Oyortey and Pobi, 2003).

More concrete decisions concerning family and contraception use are made by girls who are educated. Educated girls also have informed decisions on the prenatal healthcare and children needs. The Millennium Development Goals (MDGs) affirms a worldwide right to education in more than 191 countries. About 62 million girls still lack access to education. According to UNICEF (2004), majority of boys 76% attend primary school compared to 70% of girls.

The society should not have an attitude that education should stops once one has got married. Older husbands should not also treat their wives in a way that infringe their rights as women. Young girls involuntarily engage in some activities to please their husbands and her family too cannot extend help to support her further education since she is female.

Schools administration also denies girls who have babies to attend class. This is because they fear their school to be branded by other parents who believe in cultural traditions. Some parents, teachers and pupils also abuse and bully girls thus lowering their morale to attend school.

When you educate a girl, you have educated the whole society. Various studies have shown that illiterate mothers have failed to raise and educate their kids to a tertiary level. Girls born by uneducated mothers drop out of school and get married and the cycle continues (Ingrid Lewis, 2009).
2.4.3 Early marriage as developmental challenge

Mathur (2003) asserts that child marriages conflict with the standards set by the Millennium Development Goals (MDGs). The six MDGs include: poverty eradication, free primary education, gender equality and women empowerment, reducing morbidity and mortality rates, enhancing prenatal care and combating deadly diseases such as malaria, HIV and AIDS (UN, 2007).

Child marriages are linked to poverty because it has a great impact on economic development. Young girls are said to be more fertile and thus they tend to give birth to many children who cannot be sustained by the limited resources hence leading to poverty (Sachs, 2005). Women have a great influence to their children and therefore, they need to be educated in order to improve the future generation (DFID, 2005).

Child marriages affect the entire society and not only the girl (UNICEF, 1994). There are many disadvantages that society faces when girls gets married at young age among them is population increase, costs to cater for their health and poor economic development. In order to eradicate poverty the society should embrace girl child education. When girls are educated they make right decisions concerning their lives. According to Molhatra and Mather (1997) delayed marriage gives chance for spouses to seek education and therefore earns them a high income in future. Contribution of women to the society in terms of finances is determined by the level of their education which is not attainable when girls get married at young age.

2.5 Forced Marriage

One characteristic of Maasai culture which is often viewed in dismay by other cultures is the practice of female circumcision (otherwise referred to as female genital mutilation, or in the Maasai’s case, clitoridectomy), which is done to 89% of Maasai girls (“Law Should,” 2003). The procedure’s purpose is to transform girls into adults and in turn, transform women into child bearers who now have many sexual restrictions. “From now on she may only associate sexually with age-mates of her husband and those who do not belong to the same sub-clan as herself or who are closely related to her matrilaterally” (Talle, 1988, p. 111). There is said to be an increase in girls fleeing their homes to escape the practice and finding refuge in boarding schools. This action has increased pressure on the government to investigate areas where female circumcision is practiced and enforce laws that make the practice
illegal (“Law Should,” 2003). Although the opinions of women on this subject are not widely reported, they do voice their opposition to forced early marriages. Talle (1988, p. 166) reports that during her time spent with the Maasai, many women complained about their marriages to old men. She says, “One of them said to me, ‘You try and you try but nothing happens’, hinting at the failing potency and The Effects 28 impregnating power of her husband and regretting her choice of a better partner”. Typically a girl’s husband has already been decided by the time of her clitoridectomy. She is unlikely to know him personally, and should be respectful of her father and not interfere, but rather hope that he made the right choice (Talle, 1988, p. 126). Talle (1988) remembers that whenever she witnessed a Maasai wedding she always felt sadness for the bride because of the submissiveness and anxiety that was displayed. A young teenager faces a strange life with a strange man; she is forced to change residences, and will undergo social pressure to procreate (p. 124). “In many respects marriage is a major life crisis for Maasai women” (Talle, 1988, p. 120). Although most Maasai women simply comply with these marriages, there are a growing number who, many times with the help of their mothers, flee from a marriage they do not want to be a part of. The case of one girl shows a father’s authority over his daughters and also the use of force used to make sure women marry who they have been “promised” to. Jemat was lucky enough to be sent to school at a young age and with her education, she decided she did not want to marry young, but rather become a teacher. One time, while home for a school break, she found that her father had promised her to Naikolu, a man she did not like. To escape this forced marriage, she ran away from home and went back to school. During the next school break, she returned home, and Naikolu and her father were waiting for her with the plan for Naikolu to take her with him. Jemat was cornered and for fear of being cursed or beaten, did not disobey her father’s plans; however, she cried nonstop for four days. “The other women in the homestead told her that crying would not help; they had all cried” (Talle, 1988, pp. 124-126). The Effects 29 Jemat’s action of running away is commonly taken by Maasai women who try to oppose male authority. Their destination is usually all girl boarding schools, which are known to take in girls who have nowhere else to turn. “For six years Kajiado AIC, the boarding school 55 miles south of Nairobi in Maasai country, has been housing scores of child brides who had escaped families” (“Kenya,” 2001). The headmistress, Priscilla Nangurai, says she runs into fathers who come looking for their daughters, but turns them away. She does not like the idea that
children are “removed” from their parents’ home without consent, but she claims to have the support of police chiefs and education officials (“Kenya,” 2001). Presently there are laws in place which provide legal protection and assistance to Maasai women from the government. Two of the most notable are the Children’s Act of 2001 in Kenya and the Marriage Law of 1971 in Tanzania. The Children’s Act, among other things, legally criminalized the act of female circumcision and punished those who performed the procedure (“Law Should,” 2003). The Marriage Law states that: “No marriage shall be contracted except with the consent, freely and voluntarily given, by each of the parties thereto” (Hodgson, 1996, p. 110). Although these laws are hard to enforce and face long standing cultural traditions, Hodgson gives a clear example of the Tanzanian state conflicting with Maasai patriarchal traditions, by citing a case in which one Maasai women took her father to court rather than go along with her arranged marriage. The case began in 1992 when Aloya accused her father, Aladala, of forcing her to marry against her will and threatened to kill herself with poison if he continued with his plan. The elders, in their attempt to keep control, threatened to curse Aloya if she The Effects 30 pursued the court case. As the case unraveled, claims were also made that Aloya was threatened with violence from Maasai males, if she did not marry the man her father chose. Throughout the case the court attempted to decipher whether or not traditional Maasai marriages violated the Marriage Act. The court ruled that anyone involved with a marriage in which permission was not given by one of the parties, will be sentenced to three years in prison. The court recognized that, although in Maasai culture it is the parents who decide the fate of their children, this directly conflicts with the Marriage Act, which will be upheld. Although Aladala’s sentence was reduced (because he was a first time offender), he disowned his daughter and claimed that she belonged to the government (Hodgson, 1996). The success of this girl’s case shows that the status of Maasai women is changing and will continue to do so. This will eventually force some aspects of Maasai culture to change and adapt as well. Women will continue to seek alternatives to practices elder men use to control them and if fleeing their families continues to increase, the family structure will crumble. As long as governments continue to enforce laws like the Children’s Act and Marriage Act of 1971, men who have their daughters circumcised or force them into early marriages may be punished. To avoid that situation, fathers may have to relinquish some control over their daughters and women may see an increase in autonomy.
2.6 Polygamy in Modern Kenya
According to a recent study, the practice of polygyny, Gatonye Gathura 2013 (one man married to two or more women) is slowly declining at a rate of about 3% every 5 years owing to the pressures of secularism. Though polygamous families are to be found in the towns and cities, they are either declining in number or living secretly so as not to jeopardize their social and economic mobility where secularists and traditional monogamy-only Christianity has power. Kenyan polygamy is therefore primarily a rural, cultural and tribal affair.

2.6.1 Demographics of Polygamist Families in Kenya
2.5 million Kenyans live polygamy, of which 700,000 are men and 1.8 million are women. This means in these families there are averages of 2.57 wives to every husband. With an average of about 3 children per polygamous marriage, this means that about 5.4 million others are involved in the polygamous lifestyle whether they subsequently adopt polygamy or not. The secularist-orientated Kenya Demographic Health Survey (2009) estimates that 60 per cent of women in Kenya are married and 13 per cent of these are in polygamous unions. The same document says about 50 per cent of men in the country are married with 7 per cent of them in polygamous unions, a fairly substantial size of the population. Not surprisingly, the capital, Nairobi, has the fewest number of women practicing polygamy (2 per cent, though probably higher) and the province with the highest number of women living the lifestyle being the Muslim-dominated North-Eastern Province (36 per cent). Of the non-Muslim provinces - that is to say, tribal-animist and Christian - Western, Nyanza, Rift Valley, and Coast provinces all have proportions of women living polygamous ranging between 15 and 23 per cent, with Nyanza harboring the highest number of men practicing polygamy in the country.
On 25th June 2014 a controversial bill legalizing polygamy became law in Kenya. As the bill was being debated one male Member of Parliament, Mohammed Junet, declared:

"When you marry an African woman she must know the second one is on the way, the third one is on the way, the fourth one is on the way". "This is Africa Mr Speaker. We are not living in Europe; we are not living in America."

Female deputies stormed out in protest. (Standard newspaper 26th June 2014)

Wanjiku Muhia, one of just 69 out of 349 women MPs, is in a customary marriage herself and voted for the bill because of the protection it offers. But she also says it is sending out the wrong message.

"I'm very disappointed as a woman, and this law has taken Kenyan women back to the 18th Century, or thereabouts," she says. She is not disputing the idea that "African culture is polygamous," she says, "but we are finding it disrespectful that some [men] can just bring another woman without
informing the first wife”. How would a 45-year-old woman compete with a 19-year-old girl in all matters, and in the bedroom?”

Ms Muhia says she would leave if her husband brought home another woman, and that many others would do the same.

"Where are we heading, we are going to have many divorces,"
she says. Some men clearly feel threatened by such talk. Nderitu Njoka, who runs a men's empowerment group, says Kenyan men often suffer economic, legal and even physical abuse at the hands of women - and he defends polygamy.

"If your first or second wife doesn't respect you as a man - does not care for you, cook for you, do all those things that she's supposed to do, then you're not supposed to just stay there and live a stressful life”.

2.6.2. Why Eradicating Maasai Polygamy Has Failed
To be Maasai is to be polygamous which makes them different from many other African societies where polygamy is an epiphenomenon or a secondary cultural value. Though attempts have been made by Western colonialists and secular modernist Kenyans to eliminate Maasai polygamy, these have all failed for three main reasons:

1. Polygamy is closely tied to the Maasai economy as is true of other cattle-keeping peoples. A man with one wife can never acquire the wealth and status associated with hundreds of cows, for it is the wives and children who take care of the cattle (McIville Herskovits, 1926)

2. A social function of polygamy is its capacity for men to gain prestige in society. Any 'elder', i.e. a man who has graduated from the Moran (warrior) stage of life in his 30's, wants to be respected, which usually includes a sizeable household; and

3. A third notable reason for polygamy (with no doubt other less obvious ones) is the function it has for women. An unmarried woman does not have a recognized status in Maasai society, but the danger of remaining single is reduced if she can be added to an existing marriage union. It may even happen that a woman who has no husband approaches a wealthy polygamist in order to be added to his family of wives, which
the rich man often gladly accepts. The decision to add a wife is not, however, always made by the man alone. Typically, the first (senior) wife may suggest to her husband that he marry a second wife, saying to him: 'Why should I do all the work alone?' or 'Why should you not become a man whose honor is visible in society?'

2.6.3 Wife inheritance
The origins of this practice lie in the belief that marriage surpasses a binding contract between two people—it includes the families to which they belong. A prevalent custom is for a brother of a dead man to inherit his wife. The new husband must consummate the marriage in order for the first husband’s property to come to him. In the past women had little choice in this, this becoming a second or even third wife. These days one hears more often of women refusing to be ‘inherited.

2.6.4 Women who ‘marry’ women and sex outside marriage
Maasai tribe allows a woman who has no sons to 'marry' another woman. This is usually after widowhood, but can be during the husband's lifetime. The 'bride' works for and looks after the elderly woman she has 'married' but is free to choose male partners as she pleases. After all, the purpose is to have sons. Any children born belong to the family group, and the sons will inherit the property. In one case, a woman had 'married' two other women, who between them had produced seven or eight children. The woman's married daughters approved because they could not inherit anyway.

Amongst the Maasai a woman is allowed to have a boyfriend outside marriage as long as she does not get pregnant. A seventy year old man who has married a twelve-year-old girl (yes, it happens) could allow her to have male ‘friends,’ but if she conceives she will reap the husband's wrath. (I'm not sure why they consider a man of seventy impotent.) If the man has a forgiving nature, he could allow her to keep the child, but would have nothing to do with it. While distributing his farm and cattle, the child would be left out. The child might also become a full time herd’s boy as the man's biological children go to school.

There are no childless Maasai couples. If a woman has not borne children, a woman who has several children is expected to give away at least two of her children as a permanent gift to her childless sister, with the consent of her husband. If the childless
woman has no sisters, any member of the community could donate their child. If two women are married to brothers, whichever family has children first will loan their second born to the other family. If the other family then has a child, they will return the 'borrowed' child. If they remain childless, the 'borrowed' child becomes theirs permanently.

2.7 Theoretical Framework

2.7.1 Cultural lag Theory
Society requires some time in order to get along with the social issues, conflicts and technological advancement caused by cultural lag. The cultural lag theory identifies the social problems in order to determine future problem. James W Woodward asserts that when material state change, the results are reflected in the adaptive culture, but the said change in the adaptive culture does not match with change in the material state and thus this delay causes culture lag (William F. Ogburn, 1922).

Ogburn asserts that cultural lag is a societal phenomenon caused by rapid change of material culture while non-material culture on the other hand resist to change and remain its status quo. As a result of contrasting nature between material culture and nonmaterial culture, it becomes hectic to adapt to the modern technology.

This distinction between material and non-material culture is also a contribution of Ogburn's 1922 work on social change.

There are various problems associated with cultural lag. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. Cultural lag is said to be the most dangerous moral issue because when inappropriate decision is made on the use of new technology it may result to social conflicts. Rather cultural lag focuses examination on the period of adjustment to new technologies (William F. Ogburn, 1922).

2.7.2 Social Development Theory
Social Development Theory, a theory formulated by Lev Vygotsky, is a theory which emphasizes on the effect of culture and social factors in contributing to cognitive development. According to Vygotsky, his theory differs from Piaget's as he places
more emphasis on culture affecting / shaping cognitive development and he sets more
weight on the role of language in cognitive development. Vygotsky believes that
community plays a central role in the process of learning. Thus, an event management
project has been designed to suit the students' needs in absorbing language while
interacting with the community. Development can be defined in a manner applicable
to all societies at all historical periods as an upward ascending movement featuring
greater levels of energy, efficiency, quality, productivity, complexity, comprehension,
creativity, mastery, enjoyment and accomplishment. Development is a process of
social change, not merely a set of policies and programs instituted for some specific
results. During the last five centuries this process has picked up in speed and intensity,
and during the last five decades has witnessed a marked surge in acceleration.

The basic mechanism driving social change is increasing awareness leading to better
organization. When society senses new and better opportunities for progress it
develops new forms of organization to exploit these new openings successfully. The
new forms of organization are better able to harness the available social energies and
skills and resources to use the opportunities to get the intended results.

Development is governed by many factors that influence the results of developmental
efforts. There must be a motive that drives the social change and essential
preconditions for that change to occur. The motive must be powerful enough to
overcome obstructions that impede that change from occurring. Development also
requires resources such as capital, technology, and supporting infrastructure.

Development is the result of society's capacity to organize resources to meet
challenges and opportunities. Society passes through well-defined stages in the course
of its development. They are nomadic hunting and gathering, rural agrarian, urban,
commercial, industrial, and post-industrial societies. Pioneers introduce new ideas,
practices, and habits that conservative elements initially resist. At a later stage,
innovations are accepted, imitated, organized, and used by other members of the
community. Organizational improvements introduced to support the innovations can
take place simultaneously at four different levels—physical, social, mental, and
psychological. Moreover four different types of resources are involved in promoting
development. Of these four, physical resources are most visible, but least capable of
Expansion. Productivity of resources increases enormously as the quality of organization and level of knowledge inputs rise.

Development pace and scope varies according to the stage society is in. The three main stages are physical, vital (vital refers to the dynamic and nervous social energies of humanity that propel individuals to accomplish), and mental.

In the social development theory, Leo Vygotsky primarily explains that socialization affects the learning process in an individual. It tries to explain consciousness or awareness as the result of socialization. This means that when we talk to our peers or adults, we talk to them for the sake of communication. After we interact with other people, we tend to internalize what we uttered.
2.7.3 Conceptual Framework

A conceptual framework for cultural practices that have an impact on social development in Narok County, Narok North constituency.

The conceptual framework above shows the relationship between independent and dependent variables. FGM, polygamy, early marriages and force marriages can influence social development. Girl child education, Civic activism, clubs and associations, intergroup cohesion, interpersonal safety and trust and gender equality are the intervening variables in this study.
CHAPTER THREE: RESEARCH METHODOLOGY

3.0: Introduction
This study started with a mapping exercise of cultural practices through literature review.

Data on previous studies were gathered from the University of Nairobi and Maasai Mara University library and from online sources. Such data helped in building a broad picture of prevailing cultural practices in the Maasai community.

3.1 site selection
Narok County is situated in Kenya along the Great Rift Valley. It is named after, Enkare Narok, the river flowing through Narok town. It covers an area of 17,944 sq km and has a population of 850,920. The temperature range is 12 to 28 0C and the average rainfall range of 500 to 1,800 mm per annum. The Maasai Mara National Park, an important tourist destination, is located in Narok County. It is home to the Great Wildebeest Migration which is one of the “Seven New Wonders of the World”. It constitutes 6 sub-counties namely: Kilgoris, Narok North, Narok South, Narok East, Narok West and Emurua Dikirr. Narok town is the capital Head Quarters of the Narok County and stands as the major centre of commerce in the county. Narok North is an electoral constituency in Kenya. It is one of six constituencies of Narok County. The constituency was established for the 1969 elections.

As per the UN study/research for the Kenya Vision 2030, Narok County is marked as one of the fundamental counties for the achieving economic pillar. Key contributions are in the tourism sector through the Maasai Mara and the agricultural sector through livestock farming.
3.2 Research Design
It became apparent from the literature review that this study would use both the quantitative and qualitative methodologies to come up with an in-depth picture of the situation of cultural practices and their impact on social development in the country. The quantitative methodology was used largely to collect data from key informants, focus groups discussions and randomly chosen individuals in order to establish the spatial distribution of cultural practices in the target community. The qualitative approach was used to gather more in-depth information on perceptions of people on the sensitive subject matter of culture.
This study utilized a three-pronged approach in its data collection exercise. It carried out literature review, focus group discussions, and face-to-face interviews in order to capture more complete, valid and reliable data. Before data collection commences, the focus group guide and the questionnaire was pre-tested and revised by the researcher.

3.2.1 Unit of analysis
The unit of analysis is what or who is being studied. This study sought to investigate the cultural practices among the Maasai community in Narok County and their impacts on social development. The study consisted of individual adults as well as youth who had knowledge on deeply rooted cultural practices among the Maasai community in Narok and who were directly or indirectly affected by the same.

3.2.2 Unit of observation
Mugenda and Mugenda (2003) describe the unit of observation as subject, object, item or entity with which we measure the characters of, or obtain the data required in the research study. In this case the unit of observation was the individuals, opinion leaders and youths who had experienced the knowledge of cultural practices among the Maasai.

3.2.3 Sampling design
The studies covered various areas of Narok County where the Maasai community live, namely Olorropil, Olopito, Olchorro, and Mau regions. These regions were purposively sampled on the basis of the distribution of the Maasai ethnic group in the county. In each of the sampled regions the researcher purposively selected at least two Traditional Authority’s area where it is known that the majority of the residents are of the Maasai ethnic group in the county. The Traditional areas will assist the team to Mobilize participants and individuals to be interviewed. Men, women, and the youth (boys and girls) were included in the sample. As well, some pastors, chiefs, circumcisers, head teachers and other opinion leaders in the sampled areas were random selected to interview on the issue under investigation.

3.3 Data collection procedure
This refers to the method the study used to gather the required data or information (Kothari 2004). The researcher used the questionnaire to interview all respondents.
The sampled individuals, the key informants and the Focus Group were approached and requested to participate in the interviews.

3.3.1 Literature review as part of data collection method
Throughout the study, the researcher reviewed relevant studies that were carried out in Kenya and other areas of the world on the cultural practices prevalent in various countries and their impacts on social development. Reviewing them was deemed to also uncover some gaps particularly those relating to cultural practices and their impacts.

3.3.2 Focus Group Discussions
The FGDs were a major source of data since much of the data was qualitative. The discussions, which were conducted in the Maasai language, were translated by the researcher.

3.3.3 Face to Face Interviews
A structured questionnaire with mostly close-ended questions was employed as the interview schedule to carry out face-to-face interviews with respondents both youth and adults drawn from a wide socio-economic spectrum of the Narok county community. Some of the respondents were key informants such as traditional and religious leaders. Since the respondents were selected randomly, the sample consisted of respondents from different religions or denominations, age-groups, marital statuses, and education levels. In addition the study covered people with different occupations such as smallholder farmers, salaried employees, and business persons.

3.3.4 Key Informants
Interviews with selected key informants enabled the researcher capture respondents’ perceptions in their own words. The key informants who were interviewed comprised a total of 24 people dawn from the 4 regions at least 6 from each region, who had a specialized or superior knowledge about the study area and the topic. These included selected NGO’s and CBO’s managers in Narok community, pastors, teachers and traditional circumcisers, chiefs and assistant chiefs.
CHAPTER FOUR: DATA ANALYSIS, PRESENTATIONS AND INTERPRETATION.

The chapter commences by presentation and discussion of the demographic information of the respondents followed by findings on the research questions.

The study population was as shown in the table below.

**Table 4.1: Summary of Respondent**

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Targeted number of respondents</th>
<th>Attained number of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus group</td>
<td>40</td>
<td>38</td>
</tr>
<tr>
<td>Key informants</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>Individual respondents</td>
<td>81</td>
<td>81</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>143</td>
</tr>
</tbody>
</table>

From the above analysis, the percentages of respondents who were attained or who responded to the study were 99%. This is 1% less of the sampled respondents and this implies that the results of the study were reliable.

Focus group consisted of Maa speaking people from 4 targeted regions. The researcher organized the grouping meeting where issues concerning the cultural practices of the Maasai people and their impacts on social development were discussed at length.

Four regions in Narok County were studied. They include Olopito, Olchorro, Olorropil and Mau. A total of 81 respondents were interviewed.
4.1: Demographics

Figure 4.1: Gender of Respondents

The chart above is a representation of the percentage of gender of the respondents who were studied in this research. There were 60% of females and 40% males. The above presentation depicts the fact that female respondents were more than males. This was probably because many women are the mostly affected people by the cultural practices and they are also mostly found at home during this study therefore they have contributed to a large representation of female respondents.
Above is a chart of presentation of percentage age groups of all respondents surveyed for this Study. The bar chart above reveals that 16-25 age categories of respondents (50%) were the majority, followed by the 26-35 years age category (47%). This means that majority of the people studied were the young age group but knowledgeable enough to give reliable and valid information that was analyzed for this research. The 16-25 year age category mostly made a big number of respondents because amongst all the respondents interviewed, twenty of them were students from secondary schools and another twenty were college and University students who formed the focus group. The other reason is because this is the targeted age in terms of the prevailing cultural practices. Girls in this age category are candidates for circumcision, early and forced marriages. These groups were composed of mainly the young and middle age group.
The presentation above shows that respondents in post-secondary level of education were the majority consisting of 35% (degree level), 10% Diploma level and 10% certificate level making a total of 55% of all surveyed respondents. A considerable number (35%) of respondents had high school level of education with only 5% not having attained any formal education. This shows that respondents for this study had the kind of educational background which would make them to be in a position to give viable or useful information that could be analyzed and contributes to the conclusions and recommendations of this study.
4.2: Prevailing Cultural Practices among the Maasai people

Figure 4.4: Cultural practices among the Maasai community

A greater percentage of respondents, as the above chart shows, responded that there were several cultural practices among the Maasai community, of which FGM was most with 40% of respondents being aware of its existence. This was followed by polygamy with 30%, forced marriages (20%) and finally early marriages with 10% support. These results imply that polygamy, FGM, forced marriages and early marriages were the most prevalent cultural practices among the Maasai people.

4.2.1 Male Attitudes towards FGM

Men’s attitude towards FGM plays a very crucial role towards eradication of the practice. This study found that the attitude of men can contribute to the stopping of FGM. Men’s attitudes towards FGM are often influenced by those of the wider community, with the majority of men being taught from an early age that circumcised women are ‘better’ than women who have not undergone FGM, and can even face ridicule from their peers should they marry a woman who has not been cut. Some of the men interviewed said they would not marry an uncircumcised woman.
A Key informant argued that

“meyamayu enkitok nememurata amu meitirringa na keiborr onyek” “male relatives are prohibited from marrying uncircumcised women as they are believed to be impolite and ‘over-sexed’ “

There is a widely held belief – by both men and women – that FGM is necessary to curb female sexuality, Similarly, one male FGD respondents said that unless the clitoris is removed women will enjoy sex too much; this is seen as a problem because enjoyment cause women to move around and make a lot of noise during intercourse. Some men also believe that the clitoris must be removed otherwise it will obstruct the birth canal during labour, preventing babies from being born successfully.

Many FGDs interviewed for this research agreed that FGM is going on in their communities but it’s being done in secret. A nurse in charge of one of the health centres at Olorropil reported during a key informant interview with her, that 100% of all women who deliver at the health center have undergone FGM. The respondents both in the Focus group discussions and during the in-depth interviews confirmed that FGM is being carried out among younger children. The other reason that the respondents gave for the early childhood genital cutting was because of the “fear of the law!” Many parents shared their personal “fear of being arrested” and so they shared their decision to cut the children when they are still young because they told us that.

“meyioulou inkera kutiti enaitaasaki” “the children will not know what has happened to them!”

In one of the male FGDs, a number of the respondents said that “children are being circumcised when they are young by the women even without the knowledge of the men in the household!” An FGD of high school girls reported that

“The children are circumcised when they are young because parents fear that when girls become older they will refuse to go through the cut because they have been educated on the negative effects of FGM!”

47
During an interview one of the girls confirmed that

“The cutting is done in so much secret and the only people who are there to witness the cutting is the mother, the circumciser and the aunt of the child.”

Women reported that even if the child bleeds often the parents will hide the child. Typically they stated that it was “fear of arrest” as the reason for not taking a bleeding child to the hospital. The nurse who provided us an in-depth interview gave us the following scenario:

“There was a mother who brought a child to the hospital for treatment, but when she realized that the medication she was given was not working, she ran away from the hospital and took the child to be circumcised. When she came back, the child was crying very much prompting the nurses to check on the child and then they found that the child was crying because of the pain of being cut her clitoris.”

The high school girls who participated in the FGD also said that “FGM is mostly practiced on girls during the June and December holidays. These young women also reported being circumcised after completing Class Eight or Form Two or after completing Form Four!” They shared that this is often done

“To reduce suspicion, because if one is circumcised during school time then there will be questions from the school authority!”

The reason mothers provided us for why most of the girls are circumcised when they are much older is so that

“They can be taken through traditional ‘adulthood’ training!”

Some of the girls said they preferred to be circumcised at the age between 12-17 years as an alternative rite of passage and so that they can ‘fit in’ their peer group!”

Abstinence is also another reason given by the respondents. One of the respondents in the circumcisers’ FGD gave a story of how girls in old days were made by their grandmothers and aunts to abstain. The girls were told that, “they should not have sex before circumcision. This is because if they have sex before circumcision, their clitoris will cut into pieces. This would then cause pain during circumcision because
the circumciser would have to use ‘Oltidu’ which is a sharp pin to get hold of the clitoris in order to have it cut. Young men would not have sex with uncircumcised girls because it was taboo; they had to wait until after circumcision. This was used to encourage abstinence before marriage”. After circumcision a girl would be ready for marriage, thus circumcision is a pre-requisite to marriage.

FGM would also be performed for ceremonial purposes. Fathers would circumcise their daughters in order to throw a party for the whole community to celebrate. Then in return he would get gifts from his relatives, friends and age mates. The young man who would be his future son-in-law was also expected to bring gifts to his father in law which included cows, goats and sheep. But the ceremonies are not there anymore; this is because FGM is now performed in secret for fear of the law. The community people fear being arrested by the police. Through this research the respondents were just able to give the history of ceremonies and how it was a major reason for practicing FGM. All the interviewed respondents agreed that there are no ceremonies any more when a girl is circumcised, the only ceremonies that are there are for boys when they get circumcised. Girls are taken through FGM silently, the respondents said that it takes about 4-6 days for a girl to heal from the cut so nobody notices that she has been sick with the cut. Long time ago according to the respondents all the community members including the husband to be of the girl and the best man would be present to see the girl being circumcised, but today only the mother, the aunt and the circumciser are present.

Peer pressure is another reason for FGM. Uncircumcised girls are considered children while circumcised girls are considered to be adults. One of the high school girls in one of the FGD’s had this to say about peer pressure,

“Uncircumcised girls are sometimes forced to cut themselves or even force their parents to have them go through FGM due to peer pressure.”

The girls gave a case study of a girl whose parents did not want her to go through FGM but she went ahead and cut herself which caused a lot of bleeding, she cut herself because her friends were laughing at her and making fun of her.
Many issues were found to be effects of cultural practices on social development among the Maasai people. Poverty increase was the major effect raised by the respondents with 30% support, followed by educational level decrease (25%), Abuse of female gender (20%), spread of diseases (15%) and finally broken families (10%). All of these effects are negative on education and other developmental agendas in any region.

### 4.3 Impact of cultural practices on social development

#### 4.3.1 Educational level

Many Maasai families cannot afford to give their children formal schooling, so to protect their daughters from lives of poverty they choose to marry them off at a young age. Because Maasai girls are traditionally considered children until they are circumcised, it is seen as imperative for a Maasai girl to undergo the circumcision rite before she is married. This strongly ingrained cultural belief propels families to go to great lengths to complete the circumcision. A university graduate, she said

“Over the past 5 years, I have witnessed people in my Maasai community being arrested for practicing female circumcision. I have seen young Maasai children nearly starve to death because their parents were sent to jail. Most
painfully, I have heard of girls from my community as young as 10 years old undergoing circumcision and being married”.

Circumcision is a cultural practice in the Maasai community, not a religious practice. It elevates a girl from childhood to the status of adulthood, and is necessary for a girl to be considered a complete woman. Another important belief among the Maasai is that the rite has an ability to reduce the woman's desire for sex, making her less likely to engage in pre-marital sex or adultery.

4.3.2 Spread of diseases.

Early marriages are associated with health related problems that affects both the mother and the newborn baby. This continues to spreads to the next. One woman said during an FGD

“Being a Maasai woman who knows the effects of FGM, I feel obliged to tell about the harm that is brought to the girl. Excessive bleeding can occur during the practice and can lead to death. Today, because the procedure often has to take place in hiding, female circumcision is mostly performed using shared and unsterilized objects, which can lead to HIV/AIDS and tetanus, and damage organs including the vaginal walls. Inflammation of the cells around the circumcision area also occurs shortly after the operation. The long-term effects of FGM include chronic infections of the reproductive parts, pain during sexual intercourse, and difficulties in childbirth”.

4.3.3 Abuse of females

The girls married under the age of 18 lack information on how to raise their children, during this study a nurse interviewed reported that there is high mortality rate for children born by young mothers which is twice compared to the mortality rate of the mature mothers.

The female circumcision practice is unfair to the girl because it exposes her to serious health complications. It is also mostly done against her wishes and becomes a violation of her rights. In the Maasai community, once a girl undergoes circumcision, she can start a family. This belief has contributed greatly to the practice of early marriage among the Maasai. These young ladies do not have a say in the family because of their age and therefore has a major impact on decision making in the family affairs.
Another graduate lady said

“my parents, though they are illiterate, are against female circumcision—an unusual position for any typical Maasai. Though they were once in support of the practice, they came to change after I convinced them of the dangers. Being Christian and members of a denomination that does not allow the practice also encouraged them a great deal. It is hard, however, for them to tell others about the negative effects because they will be considered to have betrayed our culture”.

One of the village elders during a key informant interview had this to say,

“The Maasai people value our culture. Even though polygamy, female circumcision, early and force marriage is an outdated practice, it is hard for a person to leave his or her way of life and adopt a new one. If this change has to happen, it will happen gradually”.

4.3.4 Broken families
Some of my respondents argue that the presence of polygamy in Maasai culture and the absence of “Ilmurranhood” (worriorhood) for women are proof that women are subordinate. Polygamy, however, is not used to lower a woman’s status. Taking a new wife does not threaten existing rights in house resources. However such practices sometimes cause family conflicts in terms of sharing resources. This can likely lead to broken family and enemity among family members. Cattle from one wife are not taken to give a new wife; rather the husband draws from his unallocated herd. The first wife may receive senior status in that she is acknowledged by the younger wives and called “mother”, but all wives are treated equally by the husband. Further, polygyny is argued to even benefit women at times. They are able to help each other if one becomes sick or overwhelmed. And they have a large say in their husband’s subsequent marriages.

The Maasai are traditionally polygamous, having many children and wives. The size of a man’s herd and the number of his children determine his status and importance. A herd of 50 cattle is respectable, and the more children the better.
Most of the respondents said that the Law even if fully implemented will not bring FGM to an end. One of the respondents from the Focus groups had this to say,

“If the Law is implemented FGM will come to an end but not completely because there is a Law against drug trafficking, but the trade is going on, so I don’t think the law can bring FGM completely to a stop.” Another respondent said, “The Law cannot stop FGM unless the Government puts spies in the community who will be informing them about anybody who wants to circumcise children so that the law can take action.”

A pastor interviewed for this research had this to say about the law bringing FGM to a stop,

“The Law cannot bring FGM to an end; the only thing that can bring it to an end is Educating the community on the negative effects of FGM”.

4.3.5 Poverty

Emuratare is the circumcision ceremony and considered to be the most essential part and rite of passage in the life of a Maasai. The circumcision ceremony was shared between both males and females. It wasn’t until recently that the circumcision of females started to slowly decline. The decrease in circumcision among women is due to the problems that the Maasai now face in the 21st century. Emuratare is highly anticipated among the children of the Maasai and is performed shortly before one hits puberty. Circumcision marks the beginning of manhood in a Maasai boy’s life. After the ceremony one is to be considered a warrior and with that accepts the responsibility to help secure the area in which they reside. However, being able to undergo this ceremony isn’t as easy as one would think.

The planning that goes into the circumcision ceremony can be very cumbersome. The Maasai take into account the location as well as the time of day the ceremonial initiation takes place, this is a ceremony that takes at least three to four months, this has an implication on much time wastage for the ceremonies which means people will have to stop working, and every other activity that adds value to their income and livelihood and spend all those months celebrating. It also has an impact on reduction of resources in terms of spending; these ceremonies require the concern families to
slaughter several cows and goats and other food stuffs for the community. During these ceremonies girls drop out of schools due to pregnancies and early marriages. Young men also drop out of school to join moranism.

At one time polygamy was a necessity for women with no other source of support if the husband died, but nowadays, in my opinion, it is just a pleasant option for a man. He builds a hut for each wife and chooses which one will receive his favors. The wives must get along together as best as they can, sharing household duties and child raising, although the first wife is usually considered the chief and can make life every unpleasant for the new, younger wives. It is not uncommon to find a man with three wives and sixteen children, none of whom he can afford to send to school or even feed adequately.

Women who are widowed or abandoned do still take the step of becoming a second wife, but in most cases the children by a former marriage are not welcomed and are sent to live with grandparents. If the husband dies there are often disputes among the wives claiming the right to bury him on her ground, which means she becomes the executor of his estate.

Cultural practices embrace early marriages and hence perpetrate gender inequality and infringement of the rights of girls and women.

When asked their opinions as to which of the above cultural practices which should be retained, none of the respondents replied on the affirmative. The implication of this is that the practices had a negative impact on social development. And on their view on the practices, all responses were that they were negative and obstacles to development

4.4 The Role of Government, NGOs, CBOs & FBOs in FGM Eradication

4.4.1 The Role of the Government

Most of the respondents both in the Focus group discussions and the in-depth interviews said that there are no major campaigns being undertaken by the Government, Civil society organizations and FBOs in the fight against FGM. But some of the respondents confirmed that they have heard of some who are campaigning against the cut. One respondent said There are no much campaigning
against cultural practices most NGOs are training the community on HIV/AIDS and issues of Gender. Other respondents agreed that the Government is carrying out awareness through radio and television but what they are doing is not enough, they need to put more resources in the campaign against FGM and other negative cultural practices.

4.4.2 The Role of NGOs

The circumcisers’ FGD said they know World Vision, compassion international and some churches have been campaigning against the cut, and they are among the circumcisers who have stopped the practice. They said that they stopped the practice because World Vision trained them on the negative effects of FGM and they were given startups for income Generating activities. One of the respondents said, “The community has taken the training from these NGOs positively, but they need to continue with the trainings to the whole community.” The secondary school girls and boys FGD had this to say, “We have heard of organizations that are campaigning against the cut which include World Vision, Compassion international, and Free Pentecostal Fellowship in Kenya.” Another organization which we kept hearing about is one called Help to Self Help which carries out the campaigns through churches.

Most of the respondents said that the campaigns are not being felt as much, there needs to be more campaigns which should be carried out at community level.

4.4.3 The Role of FBOs

Most of the respondents in the Focus groups and the in-depth interviews agreed that the church is not taking a very active role in the campaign against FGM. A pastor interviewed for this research said this,

“In the church some people continue with the practice but others have stopped and those who did it earlier regret why they ever did it. Our church the FPFK. church, sets aside a day for training the community on different issues affecting the community, FGM included” The respondents from the secondary school boys FGD had this to say, “The church is not speaking out about FGM because, women are not supposed to be circumcised according to the bible”.

55
Some of the respondents said the church is campaigning against the cut but they were not specific.

4.5 FGM & Alternative Rites of Passage
The respondents both in the FGD and the in-depth interviews said they have never had an Alternative rite of passage in this region where they live. During an FGD of the girls said,

“We would really love to have birthday parties to be celebrated as the alternative to FGM. We have never celebrated our birthdays, if our parents agreed on an alternative, then our advice would be to celebrate our birthday”.

The respondents from the secondary school boys had this to say,

“We don’t agree if there should be an alternative rite of passage, FGM is the only rite of passage that is acceptable. This is because it is important for the girls to go through the cut for them to experience the pain of moving from childhood to adulthood, without pain the girls will never remember what they are taught during the process and if you are not circumcised then where will you go? Girls have to be circumcised.”

But when the boys were asked if they would marry girls who are not circumcised, they said they would.

One the respondents from the secondary school girls’ FGD had this to say,

“FGM is used as a symbol so there is No alternative that can replace it, FGM just needs to STOP.”

The one of the village elder in the men FGD had this to say about alternative rites of passage,

“There is No alternative, the community should just STOP the practice. There are enough ceremonies to celebrate our girls which include Blessing children during birth, wedding ceremonies, graduation ceremonies, baptism etc”.
A pastor who was interviewed for this research said that,

“There is No alternative, the only alternative is to educate girls to say No to FGM because they are the main target group”.

One other respondent from the community FGD had this to say,

“There is no alternative to FGM because even if children wanted an alternative, parents in this community do not listen to children, but if someone who is older introduces an alternative, then parents might listen”

Most of the respondents said it will take time, training, educating the community and major campaigns against the practice for the community to accept an alternative rite of passage. But all of them agreed that the best alternative is just for the whole community to say No to FGM. No to Early marriages, No to Forced marriages and No to polygamy.

4.6 Conflict of Maasai culture with social development

Cultural traditions among the Maasai community has resulted to conflicts with social development. This research found that the picture of Maasai culture and lifestyle is very quickly being distorted. Tradition is challenged and many times overthrown by a lack of customary resources. Time-honored practices have little chance for survival within the context of rapid western influence. Everything is threatened. No longer are the times where the Maasai can maintain a traditional cattle centered lifestyle and cultural ceremonies that brought them together. The governments, along with some conservationist groups, have come close to eradicating the Maasai way of life. Traditional means of sustenance, medicine, water, and education have been labeled as inefficient by western influences and newly empowered Kenyan government. One of the chief interviewed as a key informant said

“due to changes in political structure the Maasai are facing devastating issues, the most pertinent being Maasai land allocation, wildlife preservation, disease, poverty, lack of education, no healthcare, and lack of clean and safe drinking water. These issues are all tightly intertwined and endlessly complex; altering cultural practices, shifting traditional power dynamics, redefining survival essentials and threatening lives”. Even these cultural practices are diminishing”. He added.
One of the village elder said,

“Many groups of indigenous people from around the world are dealing with issues of sustainability. Traditional lifestyles often clash, to some degree, with an attempt to stay active and participatory in the growing global economy. For the Maasai, small scale practices are being pushed aside to make way for western expansion".

This research found that, the Maasai are caught between a desire to maintain their cultural traditions and their need to adapt to a changing social, political and economic background. Due to influence from other cultures (mostly western), the traditional Maasai way of life is increasingly threatened. Over the years, many projects have begun to help Maasai tribal leaders find ways to preserve their traditions while also balancing the education needs of their children for the modern world. The emerging forms of employment among the Maasai people include farming, business (selling of traditional medicine, running of restaurants/shops, buying and selling of minerals, selling milk and milk products by women, embroideries), and wage employment (as security guards/ watchmen, waiters, tourist guides), and others who are engaged in the public and private sectors. Although the prognosis seems grim for the Maasai, the fact still remains that they have proven to be a strong and vibrant culture that can and have tackled many adversities. There are programs implemented to empower the Maasai to force a change in their best interest. A culture known as polygamy and FGM, the Maasai will continue to work hard towards the survival of not only their people, but their culture as well.

As a result of the many twenty-first century issues that are plaguing the Maasai many support groups have been founded. Organizations work in collaboration with rural non-governmental organizations (NGOs) to implement sustainable solutions for community survival, education, and growth. They aim to "empower local people, rely on indigenous resources, and build upon their existing cultural and economic context."
4.7 Recommendations for change and modification of cultural practices

Various recommendations for change or modification of cultural practices in the Maasai community were advocated for by the respondents. These include:

4.7.1 Promoting education of Girls

Education prolongs the age of girls getting married thus being an appropriate solution to curb early marriages. However, education is costly and if the finances are limited then girls are rarely given priority to acquire education. Government and NGOs should work hand in hand with poor parents to enhance girl child education even if there is provision of free education because there is still some cost associated with school attendance.

Media can be used to increase the awareness on the effect of culture on girl child, family and community at large. Community sensitization helps parents to understand the need for women empowerment through education. It is so crucial to provide civic education to communities that believe in traditional practices such as child marriage, forced marriage, polygamy and FGM. Using of Media such as radio and traditional means to communicate with communities in rural areas will help strengthen girls and women rights.

4.7.3 Providing economic opportunities to young girls:

Poverty reinforces traditional practices in the Maasai community. There should be efforts to expand employment opportunities for women. Micro financing facilities also provide capital for business startup in order to improve the economic status of young mothers and girls. This helps them to be more independent and responsible in making their decisions (Kabeer 2005; Umashankar, 2006)

Women have few rights, although things are changing, particularly with the push to educate girls. They do not inherit their father’s property since once they marry they belong to their new family. Often the wife has to have her husband’s permission to visit her own parents, who are not always overjoyed to have her come to stay.

Girls are sources of wealth. They are the ones who do all the domestic work, including milking, fetching water and firewood, and when they are of marriageable age, they can command a hefty price. Hence the reluctance of many rural families to educate their girls and to marry them off very young. Laws exist which make it a
criminal offence to keep a girl from school and marry her off below the age of eighteen, but it is still very frequent. Girls as young as eight or ten are married to old men, particularly in the areas which practice female genital mutilation.

Figure 4.6: Geographical location of the Maasai

Source: Kenya Demographic Health Survey (2009)
CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

This study has catalogued a number of cultural practices which prevail in Narok County and among the Maasai people. It started by conceding that culture was quite complex and that whatever others might say, the various cultural beliefs and practices played functions which were generally valued by those who believed or practiced them. The study further revealed that the various cultural practices impacted to some extent on education and development in the community. The study also found that the female gender (women and girls), were the most affected by the cultural practices among the Maasai people. Among the suggested recommendations on how to change or modify these cultures included; promoting girl child education using mass media to sensitize the entire community, providing economic opportunities to young girls, Civic activism, clubs and associations, intergroup cohesion, interpersonal safety and trust and gender equality.

Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the well-being of each and every citizen. This aspect was lacking in the Maasai community due to the prevailing cultural practices. These cultures are deeply rooted among the Maasai community such that sometimes they are rigid to change. This has led them to preserve their culture which has also prevented them from social interaction with other people who can help open up for more development.

Social development means investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity, (Davis, 2004) It is about refusing to accept that people who live in poverty will always be poor. It is about helping people so that they can move forward on their path to Social development. Development processes need to benefit people, particularly but not only the poor, but also a recognition that people, and the way they interact in groups and society, and the norms that facilitates such interaction, shape the development processes.

While the role of formal institutions and policies has become central to the development debate, the role of informal social institutions has received less attention.
Debates on growth and poverty reduction have paid relatively little attention to the impact of, for example, norms of cooperation in villages and neighborhoods, community oversight in the management of projects, or non-discrimination against women and minorities in education and health.

Social development implies the change in social institutions. Progress toward an inclusive society, for example, implies that individuals treat each other (more) fairly in their daily lives, whether in the family, workplace, or in public office. Social cohesion is enhanced when peaceful and safe environment within neighborhoods and communities are created. Social accountability exists to the extent that citizens’ voices are expressed, and heard by the authorities. Formal institutional reform – for example, the provision of legally enshrined rights, better law enforcement, or more participatory governance – are part of the process by which institutional change is achieved, changing the way people relate to people is an equally important part of this self-sufficiency.

5.2 Recommendations

In regard to the cultural practices and their impacts on social development among the Maasai people, the following recommendations can be made:

1. Changing harmful traditional practices is a complex process that must involve all stakeholders, including traditional leaders, community members and religious groups that may be reluctant to speak out about the cultural practice.
2. Education for women is vital to the realization of their rights. Unless girls’ education is promoted so that they realize their full potential, the status of women and girls in among the Maasai will remain low, and women’s rights are likely to continue to be violated.
3. There is need for the media and other stakeholders should intensify awareness campaigns in the communities.
4. This study recommends that the Maasai community embrace alternative rite of passage as a way of eliminating FGM.
REFERENCES


Gatonye Gathura, (2013) Polygamy still deeply rooted in Kenya despite image of modernity,


Ingrid Lewis 2009 Early marriage and education, Newsletter No_ 7 - Early marriage and education - EENET.mht

K. Blanc and N. Rutenberg, (1990), op. city A. J. Gage, 1995, op. cit. (see reference 23); and R. Samara, 1994, op. cit. (see reference 23)

Kenya Daily Nation, 2006:12

Kenya Standard Newspaper (2005:8)

Kenya Standard Newspaper 2005:7

Kenya standard Newspaper 26th June 2014

Kenyan Children’s Act 2001

Kipuri, N. (1983) Oral Literature of the Maasai , Nairobi, Heinemann,


Lefèvre et al, (2004); Conord et al., 2008; Hosokawa and Fukatsu, 2010).

Traditional Society: Modernizing the Middle East. Glencoe ILL.: The Free Press.


Naila Kabeer (2005) Gender equality and women's empowerment: A critical analysis of the third millennium development goal 1, Gender & Development, 13:1, 13-24,


Umashankar Deepti . (2006). Women’s empowerment: effect of participation in self help Groups Indian institute of management , Bangalore


UNICEF. Available at www.unicef-icdc.org/publications/pdf/digest7e.pdf .


WHO Kenya Demographic and Health Survey 2008/2009

WHO website: http://www.who.int/topics/female_genital_mutilation/en/


APPENDICES

Appendix I: letter head

I’m Mr. Joshua Kelele, a student from the University of Nairobi. I am conducting a research on Maasai cultural practices and how they impact on social development in Narok County.

The information collected for the study will be used for the purposes of research only and will be treated with a lot of confidentiality.

I therefore kindly request you to respond to this questionnaire as this will aid me to meet the objectives of the study. The answers to the questions will only be used for the purpose of this study.

Appendix II: questionnaire

SECTION A: RESPONDENTS’ BACKGROUND

Please tick where appropriate

1. Sex: 1. Male ( ) 2. Female ( ).

2. Age group:
   1. 16 – 20 years ( ) 2. 21 – 25 years ( ) 3. 26 – 30 years ( )
   4. 31 – 35 years ( ) 5. 36 – 40 years ( )
   7. 41 – 45 years ( ) 8. 46 – 50 years ( )
   9. 51 years and above ( )

3. Occupation……………………………………………………………………


5. Other ( ) Specify ……………………………………………………………
**Section B: Prevailing Cultural Practices.**

1. Do the following cultural practices take place in your home area?

   (1) Polygamy:  
   - Yes ( )  
   - No ( )  
   - Doesn’t Know ( )

   (2) Early marriages:  
   - Yes ( )  
   - No ( )  
   - Doesn’t Know ( )

   (3) Forced marriages:  
   - Yes ( )  
   - No ( )  
   - Doesn’t Know ( )

   (4) Female genital mutilation:  
   - Yes ( )  
   - No ( )  
   - Doesn’t Know ( )

   Other(s) (name them) ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

2. Which of the above cultural practices should be retained in their current state?  
(Please explain why)

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

3. Generally how does the community here view the above existing cultural practices, what meaning, value and importance is attached to the practices?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

4. What do you think are the associated effects of the above cultural practices?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

5. In your view, has there been change in your community regarding attitudes and practices related to female circumcision? Yes ( ) No ( )

   Please explain

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
Section C: Impacts of Cultural Practices.

1. What are the impacts of cultural practices in the lives of the Maasai community in Narok County?

   a) FGM
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................

   b) Early marriages
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................

   c) Force marriage
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................
      ...................................................................................................................

   d) Polygamy.
      ...................................................................................................................
      ...................................................................................................................
2. Which gender has majorly been affected by cultural practices in your community?
   a) Male
   b) Female

3. Explain how the following have brought changes in the Maasai community?
   ♦ Christianity/church…………………………………………………………………..
   ♦ Education – school - literacy in family…………………………………………..
   ♦ Specific Anti-FGM programs implemented by government/NGOs
Campaigns by key personalities in the community e.g. women leaders, local administration.

Media campaigns and coverage.

Intermarriage with groups who do not practice female circumcision.

Women’s Empowerment.
4. In your opinion, do cultural practices influence development in this area?
   Yes ( )
   No ( )
   Please explain………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………

5. In your opinion which is the cultural practice that is most harmful to development?
   a) FGM ( )
   b) Force marriage ( )
   c) Early marriage ( )
   d) Polygamy ( )
   e) Other ( ) name
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………

6. Which groups are mostly affected by these cultural practices and in which areas?
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………

7. What factors have made Maasai of Narok to retain some of the cultural practices?
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
8. How are the cultural practices likely to affect the Maasai in future?

Section D: Cultural traditions and how they conflict with social development

1. For how long has these cultural practices been practiced in your community?

2. How long do you think it can take to change them and why?

3. How does Cultural traditions among the Maasai community in Narok result in conflicts with development?
4. Which areas of social development are affected by cultural practices?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

Section E: Modification of cultural practices

1. Which areas in your community are mostly practicing cultural practices?
   a) Rural areas
   b) Urban areas

2. How can cultural practices that negatively affect development among the Maasai community in Narok County be changed?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

…….

3. If such cultural practices has to be eradicated who should be targeted?
   a) Youth
   b) Men
   c) Women
   d) Elders
   e) Chiefs
   f) Community leaders
   g) Others. Name ……………………………………………………………

76
4. Which are the most appropriate intervention methods that can be used to modify the prevailing cultural practices in this community?

5. If these cultural practices were to be eradicated, does it require external intervention or this can be done by the indigenous people only? i.e. (Maasai)

Give reasons for your answers above

6. Who are some of the stakeholders you think can help in the intervention of the modification of the cultural practices?
How can the following stakeholders assist in modification of cultural practices?

a. Traditional leaders
   ……………………………………………………………………………………………
   ………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………..

b. Community members
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………..

c. Religious groups
   ……………………………………………………………………………………………
   ………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………..

d. The government
   ……………………………………………………………………………………………
   ………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………..
e. Youth………………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
…………

7. If these cultural practices are to be eradicated how can it improve social development in this community?
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………
………………………………………………………………………

8. Overall. What do you recommend should be done to change some cultural practices that affect social development?
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………
……………………………………………………………………

……
Appendix III: Interview guide for key informants

1. What are some of the cultural practices prevalent among the Maasai community in this community?

2. Which cultural practices in Maasai community should be maintained or rejected and why?

3. What are the impacts of cultural practices on social development among the Maasai community in Narok County?

4. How does Cultural traditions among the Maasai community in Narok result in conflicts with social development?

5. What are some of the recommendations for change or modification of cultural practices that impinges on social development among the Maasai community in Narok County?
Appendix IV: Focus group discussion guide (FGD)

1. What are some of the cultural practices prevalent among the Maasai community in this community?
2. Do you think cultural practices in Maasai community are still relevant in this era? Why?
3. How has the cultural practices affected social development in Maasai community?
4. Which groups of people have been mostly affected by cultural practices in Maasai community?
5. How can we integrate cultural practices and social development in Narok County?
6. Which changes do you foresee in the future if these cultural practices are eradicated in Maasai community?

THANK YOU