

**INFLUENCE OF GENDER BASED VIOLENCE ON ENFORCEMENT OF  
GENDER POLICIES IN EDUCATION AND WOMEN EMPOWERMENT IN  
NAROK COUNTY, KENYA**

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**A Thesis Submitted in Partial Fulfilment of the Requirement for the award of the  
Degree of Doctor of Philosophy in Educational Management and Policy Studies of  
Masinde Muliro University of Science and Technology**

**November, 2020**

**DECLARATION**

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for a degree or any other award.

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**CERTIFICATION**

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## **DEDICATION**

The study is dedicated first and foremost to God who has enabled me to come this far. Second to my husband John Uhuru and children Eric Musyoka, Millicent Nthoki, Michael Musembi, and Loraine Nzisa for their support and moral encouragement they have been to me. My dedication also goes to my late father Joseph Kitivi Kiuvu who was my dear friend and confidant. He taught me the value of education and the spirit of perseverance.

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## ABSTRACT

In recent years governments in many parts of the world have attached significance to gender issues. The Government of Kenya, through the ministry of education and gender has been working hand in hand to address gender issues. In the field of education, the government has put in place measures for special programmes to promote girls' access to education. Policies have been formulated to ensure equity, equality and empower women. These efforts have not yielded much as combination of factors continues to deny girls and women opportunity to empower themselves socially, economically and politically. This study sought to investigate the extent to which GBV influenced the enforcement of gender policies in education and women empowerment in Narok County, Kenya. Specific objectives were; to identify indicators of GBV and factors reinforcing GBV against females, to establish the extent to which GBV influences the enforcement of gender policies in education, to establish the extent to which GBV influences the enforcement of gender policies on women empowerment and to determine the level of awareness of existing laws and policies and the implication on enforcement of the laws and the policies. The study was guided by cultural lag theory by William Ogburn. The research adopted an ex post-facto survey and a descriptive survey design. Narok County was chosen on the grounds that the county was in the spotlight on GBV and that women's literacy is low. Samples were drawn using, stratified, simple random, purposive and systematic sampling. The study employed a mixed-method approach entailing both quantitative and qualitative design. Quantitative design entailed use of questionnaire while qualitative entailed use of interviews and focus group discussions. Quantitative data was analysed through descriptive statistics and qualitative data was transcribed and discussed based on established themes. Findings revealed that GBV most of it cultural oriented such as FGM, early marriage, polygamy and gender roles and norms that contravene human rights are still rampant in Narok County. The factors that reinforced GBV against females were culture, poverty, illiteracy, lack of economic empowerment among women, and ignorance of the laws. The study showed that many girls were not able to access education, and many did not complete the intended cycle. GBV, early pregnancies, poverty and illiteracy among parents affected the enforcement of gender policies in education. The study found out that policies to empower women have not been implemented to counter poverty and traditional exclusion. Enforcement of the policies was affected by illiteracy and lack of financial independence among women, poverty and cultural impediments. The study found that the population, including some government officers, had little knowledge of the laws and policies put in place to protect and empower girls and women. This consequently affected the enforcement of the laws and policies. To end GBV the study advocates the use of a culturally sensitive approach, a strong consensual community agent, collaboration between key players, transforming the community, improving women's literacy, empowering women economically, removing women from abject poverty and giving women a voice. In education the study suggests; putting girls in boarding school, increasing funding, modifying education in ASAL and specific policies that can help girls and women who have been left out of learning. On women empowerment the study recommends the need to stimulate social change, improving women literacy, poverty alleviation, economic empowerment and protecting women from cultural impediments, abuse and exploitation. The study recommends increased monitoring and evaluation to assess the impact, extend of implementation, and extend to which the needs of girls and women are being met especially in rural areas. The study recommends sensitization programs that are not threatening including detailed information about the laws and the policies.

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## LIST OF ABBREVIATIONS AND ACRONYMS

<b>ASAL</b>	–	Arid and Semi-Arid Lands
<b>AC</b>	-	Assistant Chief
<b>ACC</b>	-	Assistant County Commissioner
<b>CBS</b>	–	Central Bureau of Statistics
<b>CC</b>	-	County Commissioner
<b>CD</b>	-	Children Department
<b>CDE</b>	-	County Director of Education
<b>CSO</b>	-	Curriculum Support Officer
<b>COVAW</b>	–	Coalition on Violence against Women
<b>DCC</b>	-	Deputy County Commissioner
<b>DPP</b>	-	Director of Public Prosecution
<b>EFA</b>	–	Education for All
<b>FAWE</b>	–	Forum for African Women Educationist
<b>FGM</b>	–	Female Genital Mutilation
<b>GBV</b>	–	Gender Based Violence
<b>GCN</b>	–	Girl child network
<b>KCPE</b>	–	Kenya Certificate of Primary Education
<b>KCSE</b>	–	Kenya Certificate of Secondary Education
<b>KHDS</b>	–	Kenya Health Demographic Survey
<b>KNEC</b>	-	Kenya National Examination Council
<b>MDG</b>	–	Millennium Development Goals
<b>MYWO</b>	–	Maendeleo Ya Wanawake

<b>NGO</b>	–	Non-Governmental Organization
<b>SCDE</b>	-	Sub-County Director of Education
<b>SEWA</b>	–	Self Employed Women Association
<b>SDGs</b>	-	Sustainable Development Goals
<b>UN</b>	–	United Nations
<b>UNESCO</b>	–	United Nations Education Scientific and Cultural Organization
<b>UNEPA</b>	–	United Nations Population Fund
<b>UNDP</b>	–	United Nations Development Programme
<b>UNICEF</b>	–	United Nations Children Education Fund
<b>WHO</b>	–	World Health Organization

## **CHAPTER ONE**

### **1.0 Introduction**

This chapter gives an overview of the study. It covers the background to the study, statement of the problem, the purpose of the study, study objectives, research questions, and significance of the study, limitation of the study, the scope of the study, study assumptions, limitations, delimitations, theoretical framework and operational definitions of terms

### **1.1 Background of the Study**

Gender Based Violence (GBV) mainly cultural remains one of the major challenges in the realization of gender equity, equality, and empowerment of women. In this study Gender Based Violence refers to an act of violence that results in physical, sexual, or physiological harm or suffering to women, men, girls, and boys. UN (1993) defines violence against women as an act of GBV that results in physical, sexual, or physiological harm or suffering to women including threats of such acts, coercion, or arbitrary deprivation of liberty. Among these forms of GBV are retrogressive cultural practices such as Female Genital Mutilation (FGM), child marriage, gender roles, and male dominance. The two main areas where cultural violence occurs are the family and the community. Within the family violence against females include physical, sexual, physiological, dowry related, FGM, and traditional practices harmful to the female gender (UN, 1993).

Violence against girls and women is one of the most prevalent human right violation in the world. It has no social, economic, or national boundaries. In some communities, harmful cultural practices and norms can also result in a large number being exposed to GBV such as FGM and early marriages. Cultural practices have been practiced all over the world for centuries. In this study, culture refers to people's way of life as expressed through their

attitudes, virtual beliefs, traditional beliefs, customs, behaviours, pedagogic systems, and stereotypes that are passed from generation to generation through the community socialization system. Social norms play a significant role in explaining why and how gender differentiation occurs, how it becomes legitimized through the division of labor between men and women, and how this division of labor results in the contribution of girls and boys being valued differently (Mulwa, 2007).

FGM is passed as a custom in the community and is the main form of Gender Based Violence and remains the main rite of passage in many countries such as Kenya, Somalia, Ethiopia, Sudan, Egypt, and the Middle East. Rites of passage for girls differ from those of boys around the world, but in most cases, they reflect gendered norms and beliefs about appropriate roles for adult life (Koita, 2012). FGM is associated with puberty, reproduction, marriage, and control of women's sexuality. It is widespread in both Islamic and Christian communities. It is also practiced by people from all social classes including the educated elite. World Health Organization (2011) estimates that 100 to 140 million girls and women undergo the practice and estimates that 3 million girls and women are at risk in Africa. FGM is practiced in half of the rural Sub-Counties in Kenya (Mudia, 2011).

Many young girls are forced into marriage after undergoing FGM. Marriage of children and adolescent girls before the age of 18 years is common in many parts of the world (EFA Global Monitoring Report, 2004). It is difficult to access the statistic as most marriages are not registered. According to the World Health Organization (WHO) over 30 percent of girls in the developing countries are married before the age of 18 years and around 14 percent

were married before the age of 15 years. Worldwide more than 700 million alive today were married as children. More than 1 in 3 or some 250 million girls were married before the age of 15 years (UNICEF, 2014). According to African Union (2016) about 14 million underage girls are married in the continent each year- almost all of them are forced by their parents. Early marriage in Kenya is rampant despite laws that outlaw it. Communities that child marriage is common in Kenya are the Pokot, Maasai, Rendile, Samburu, and Somali (UNICEF, 2014).

Male dominance has been cited as a major obstacle to the advancement of girls and women (EFA Global Monitoring Report, 2004). Norms of females depending on males are institutionalized through a range of social mechanisms so that they come to appear natural and immutable. These institutions and positions in the community play a role in elevating men over women. Sunday (1984) looks at male domination as the exclusion of women from political and economic decision making. This type of dominance may be expressed in the cultural stereotype of masculinity. One of the patriarchal natures of the indigenous African culture, women have found themselves denied many opportunities. They have less access to education, skills development, economic opportunities, and participation in decision making (Omamo, 2002).

Cultural practices are a more complex issue affecting girls and women. In the name of culture these practices persist, preventing girls from enjoying their rights and freedoms associated with childhood. Many of them are linked to the construction of sexuality of young girls and in most cases results in a restriction being placed particularly on the freedom

of girls (Koita, 2012). Some cultural practices discriminate against women and are a violation of their rights. Cultural values, beliefs, and customs put women in disempowering positions where decisions have to be made for them. Most of the customary laws uphold and legitimize women's subordination (Mulwa, 2007).

Women around the globe continue to be confronted with gender stereotypes, discrimination, abuse, exploitation, vulnerability, and denial of their rights. Worldwide millions of women and girls live with the threat of Gender Based Violence that violates their fundamental rights and integrity. Women in Asia, Latin America, Africa, and Europe have experienced Gender Based Violence. They are marginalized and are made to be dependent on political, legal, economic, and social spheres (Mulwa, 2007). Differences are seen in education, social, economic, and political arena. Although the degree of women's subordination may differ from country to country there exist certain commonalities which include women's rights in the family to make decisions, control of family resources, inheriting property, and employment which are dominated by men (Mulwa, 2007).

Women in Africa remain more vulnerable to Gender Based Violence due to traditional cultural practices (Limangura, 2000). The deplorable situation of African women has become a major focus of attention at gender analysis, given that she has limited access to education and productive resources; lacks independence and autonomy in decision making, toils for long hours, and has no control of her condition of life (Nawagaba, 2001). African women have borne the brunt of cultural traditions, many of which limit their advancement.



Traditional practices and ideas about the roles of girls and women in society have often restricted their advancement in Kenya and other African countries. Many outdated traditions often serve to hold women back. The problem of Gender Based Violence most of it cultural oriented is spread all over Kenya. The most affected are the women living in Arid and Semi-Arid Lands (ASALs) which are mainly occupied by pastoral communities (Limangura, 2000). Most of the communities in counties found in ASALs uphold their culture. The girl child and women of these counties are products of such a society that over time since independence in 1963, education and empowerment of women have taken a slow pace. Despite all efforts being made to end Gender Based Violence most of it culturally oriented, the practices persist. Narok County is one of the counties in ASALs which is mainly occupied by Maasai who still hold to their culture.

The Millennium Development Goals were agreed on at the UN Millennium Summit in 2000 in New York, where world leaders made and adopted a declaration to free all men, women, and children from the abject of extreme poverty. The eight MDGs which were to be met by 2015 are drawn from this declaration. The eight MDGs had time-bound targets and indicators for measuring progress in the areas of poverty alleviation, education, gender equality and empowerment of women, child and maternal health, reducing HIV/ AIDS and communicable diseases, environmental sustainability, and building a Global Partnership for Development.

Kenya was one of the signatories of the Declaration and was committed to achieving the MDGs. The Kenya National Policy on Gender and Development (2000) provides a basis for

the government to underscore the commitment to advance the status of women. Among the guiding principles, number two states that women's rights are human rights and number six is on promoting economic empowerment for women. This commitment has resulted in commendable progress in achieving a number of these goals though some were faced with challenges. The promotion of gender equality and the empowerment of women was millennium development goal number three. Kenya in terms of Gender Inequality has an overall GII of 0.651(Draft 7<sup>th</sup> Human Development Report). This is, however not everywhere equal as there are regional disparities with counties located in ASALs having high Gender Inequality Indices. (Ministry of Devolution and Planning, 2013).

Achievement of MDG number three is weak in Narok County which is a dominant pastoral area where leadership amongst women is low. The county reflects gender based disadvantages in three dimensions- reproductive health, women empowerment, and the labor market. MDG number two has also lagged behind. Women's literacy is at 31 percent compared to men at 69 percent (Narok County Development Profile, 2013).

On 12 December 2015, 193 countries of the UN General Assembly adopted the 2030 Development Agenda titled Transforming Our World. Paragraph (51) of the Agenda for Sustainable Development outlines the 17 Sustainable Development Goals (SDGs) and its associated 169 targets and 304 proposed indicators to show compliance. Goal 4 aims at ensuring inclusive and equitable quality education and ensure lifelong learning opportunities for all. Goal 5 aims to achieve gender equality and empower all women and girls. The

incorporation of the two goals in the SDGs is a clear indication that some countries in the world were unable to achieve them during the time of MDGs.

Going by what other researchers have found out, the persistence of Gender Based Violence most of it cultural is a problem in counties found in ASALs, Narok County being one of them, however, there is no data published on the reason for the persistence despite the existing laws, awareness of the dangers of these practices and several attempts to eradicate them. No known efforts had been made to identify factors reinforcing GBV among females in Narok County. Many programs have been introduced to ensure enforcement of Gender Policies in Education and Women Empowerment but despite government efforts to address the issues, women disempowerment is still endemic in Narok County, Kenya. No data has been published on the reason why women literacy is low in Narok County and why the county reflects gender based disadvantages in reproductive health, women empowerment, and the labor market.

The study sought to identify indicators of GBV and factors reinforcing GBV against females. The study also sought to establish the influence of GBV on Gender Policies in Education and Women Empowerment. The study focused on the negative effects of the persistence of GBV most of it cultural on enforcement of gender policies in education and women empowerment such as access, retention, transition, completion, free primary education, free day secondary education, Affirmative Action, Kenya National Gender Policy, Political Party Act, the 2010 constitution and Vision 2030 Gender policies which are made to increase girls' access to education and empower women.

## **1.2: Statement of the Problem**

Gender targeted policies are increasingly becoming part of the everyday program before and during the Sustainable Development Goals (SDGs) period until 2030. There are numerous policies geared towards eliminating all forms of violence and discriminations against women and girls, increase girls access to education, and empower them as entrenched in various national constitutions like the constitution of Kenya 2010 and other international protocols such as Nairobi Forward Looking Strategies (1995), the Beijing Platform for Action (1995), UN convention (1999), the UN millennium summit (2000), the African Charter on Human Rights and the Rights of Women in Africa (Maputo protocol, (2003), the Solemn Declaration on Gender Equality in Africa (2004), the African Union Gender Policy and UN Agenda for Sustainable Development (2015). There has been a strong global concern since the 1946 UN charter, the 1975 Mexico City 1<sup>st</sup> women conference, the 1990 conference on Education for All, MDGs time, and during the SDGs until 2030. In the world, many governments have implemented their National Action Plan which is meant to protect and empower girls and women.

In Kenya for example laws such as the children Act (2001), Sexual Offences Act (2006), Anti-FGM Act (2011), and Marriage Act (2014) which are emergent national laws from universal declarations, some of which are referenced above are indicators of Kenya's commitment to eradicate Gender Based Violence against females. Despite judicial sanctions and awareness-raising efforts by a variety of organizations and government, GBV including harmful cultural practices such as FGM and forced child marriage is still endemic in Kenya (Kariuki et al, 2016). The problem of GBV mostly culturally oriented is spread all over

Kenya and the most affected are women living in ASALs which mainly occupied by pastoralists (Limangura, 2000). Narok County is found in the ASAL region and is mostly occupied by the Maasai community who are pastoralists.

Education in Kenya is aligned with the constitution. The 2010 constitution chapter four “bill of rights” affirms the right of all Kenyans to education thus making it illegal for any parents who choose not to send their children to school. The State Department of Education Science and Technology adopted affirmative action which aims at offering more opportunities for women in higher learning institutions during admission. The 2030 goal on equity aims to expand access across different social and political dimensions including increasing school enrolment for girls and children from nomadic counties and poor rural and slum communities. It also aims at increasing girl’s access to education by minimizing vulnerabilities through the prohibition of retrogressive practices such as FGM, early marriages, and child labor. The government of Kenya through the ministry of education and gender has put in measures to address gender issues in education. Special programs have been initiated to facilitate girls accessing education and ensure equity. This effort has not yielded much as a combination of factors continues to deny girls their right to education. The most affected in Kenya are girls living in ASALs which are mainly occupied by pastoral communities (Limangura, 2000). According to Kenya National examination council (2014) ASAL counties of Narok, Tana River, West Pokot, Wajir, Garissa, and Mandera recorded high gender disparities. The ratio number of girls who sat for the KCPE exam in these counties in 2013 was fewer than boys.

Women empowerment can be traced to 1946 when the UN created the Division for Advancement of Women (DAW). Since 1946, 1975 Mexico City 1<sup>st</sup> women conference, time of MDGs, and during the SDGs, there has been a strong global call for women empowerment. Though the laws and policies which are emergent from universal declaration have been in place for decades women are not fully enjoying the human dignity and opportunities they fully deserve. Extensive discrimination against women continues to exist all over the world. According to the OECD Development Centre (2016) despite several laws that demand gender equity in matters of ownership and inheritance, women are often discriminated against.

Government policies in Kenya made to empower women include, the Affirmative Action, the Kenya National Gender Policy, and vision 2030. Other efforts being made by the government to empower women include presidential directives and legislation such as the Political Party Act. The 2010 constitution sought to cure the old age marginalization and show Kenya's commitment to the aforementioned protocols. The 2010 constitution has gender equality gains that provide required legal backing to ensure Kenya's men and women share equal enjoyment of resources, rewards, and social services. It also recognizes women's, cultural, social, economic, and political rights. It also introduced an expanded bill of rights that includes cultural, social, and economic rights with a strong focus on the needs and entitlement of children and women.

Although the government of Kenya has shown a lot of efforts to ensure equity and women empowerment, gender imbalance remains a major problem in employment, government

appointments, social, economic, and political arena. In the political arena, very few women are elected (Nzomo, 2005, 2009). Kenya is particularly weak compared to other countries in the region in terms of political empowerment of women, for instance, Rwanda which serves as an ideal example regarding equity in representation (African Development Form VI, 2008). According to the same report, Kenya's gender policies require a lot of intervention for achievement to be realized. Kenya in terms of Gender Inequality has an overall GII of 0.651 (Draft 7<sup>th</sup> Human Development Report). This, however, not equal everywhere as there are regional disparities with counties in ASAL having high Gender Inequality Indices. In Narok County achievement of MDG number three is weak. The county reflects gender based disadvantages in three dimensions: - reproductive health, women empowerment, and the labor market. MDG number three has lagged behind with women's literacy at 31 percent compared to males at 69% (Narok County Profile 2013).

Government efforts to end GBV using laws and campaigns and formulation of policies to increase girls' access to education and reduce women's literacy and empower women socially, economically, and politically over years have not produced the desired results. No doubt the reasons for the persistence of GBV and challenges that deter full enforcement of the laws made to protect girls and women and full enforcement of gender policies in Kenya need to be checked. The thrust of this study rests on the fact that there has been remarkable persistence of GBV most of it cultural oriented despite existing laws, growing awareness of the dangers. Consequently, women's literacy is high and women's disempowerment continues despite the enacting of laws and policy formulation. Despite decades of efforts to eradicate or abandon harmful traditions that violate the rights of girls and women through

campaigns and legal bans, they continue with counties in ASAL more affected. No efforts have been made to identify the factors reinforcing GBV against females. Consequently, no efforts have made to establish the effect of GBV on enforcement of Gender policies in Education and Women Empowerment and to determine the level of awareness of existing laws and policies that protect and empower girls and women and the effect on the enforcement of the laws and policies thus creating an information gap that needs to be filled.

It is against this backdrop that the study sought to identify factors reinforcing GBV against females and come up with strategies to eradicate them. Consequently, there is a need to establish the extent to which GBV hinders the enforcement of laws and policies that are made to protect and empower girls and women to increase girls' access to education, empower women and reinforce equality and dignity of women in Narok County. The study aimed at identifying why it is difficult for the community to abandon harmful traditions that violate the rights of girls and women despite decades of efforts to eradicate them. Consequently it also aimed at establishing why it is difficult to enforce existing laws and implement past policies such as the Affirmative Action, Kenya National Gender Policy, and gender policies in vision 2030.



### **1.3: Purpose of the Study**

The study intended to identify indicators of GBV and factors reinforcing GBV against females, establish effects of GBV on enforcement of gender policies in education and women empowerment and determine the level of awareness of existing laws and policies that protect and empower girls and women and the implication on enforcement of the laws and Policies.

### **1.4: Objectives of the Study**

1. To identify indicators of Gender Based Violence and factors reinforcing Gender Based Violence against females in Narok County, Kenya.
2. To establish the extent to which Gender Based Violence influences the enforcement of Gender Policies in Education in Narok County, Kenya.
3. To establish the extent to which Gender Based Violence influences the enforcement of Gender Policies on Women Empowerment.
4. To determine the level of awareness of existing laws and policies, and the implication on the enforcement of Gender Policies in Education and Women Empowerment.

### **1.5: Research questions**

1. What are the common forms of Gender Based Violence against females in Narok County, Kenya?
2. What are the factors that reinforce Gender Based Violence against females in Narok County?

3. To what extent does Gender Based Violence influence the enforcement of Gender Policies in Education?
4. To what extent does Gender Based Violence influence the enforcement of Gender Policies on Women Empowerment in Narok County?
5. Is the community aware of existing laws and policies that protect and empower girls and women?
6. Does the level of awareness affect the enforcement of the laws and policies?

### **1.6: Justification of the study**

For a very long time GBV against females has been a problem in many countries of the world including Kenya. Despite existing laws and decades of effort by government and other organizations to eradicate and curb GBV against females, there is a need to identify the factors reinforcing GBV mostly culturally oriented. Laws and policies made to protect girls and women have been in place for a long time and what is hindering enforcement of these laws is not documented hence creating a gap which this study attempts to fill.

World Conference on Education for All (EFA) held in Jomtien in Thailand in March 1990 set targets for achievement of education for all children, youth, and adults by meeting their basic learning needs. Among the EFA goals and targets as articulated at the Jomtien conference and re-affirmed at the World Education Forum in Dakar was to eliminate gender disparities, and achievement of gender equality in education with a focus on ensuring girls full and equal access to the achievement of basic education of good quality. MDG goal 2 was made to achieve universal primary education by ensuring that children universally; including boys and girls, will be able to complete a full course of primary education by

2015. According to Education Response (2011), 64% of the world illiterate are women. Food and Agricultural Organization claims that 57 million primary school-going children are not able to attend school, 80 percent of whom live in rural areas. UNESCO 2013 found out that 31 million girls of primary age were not enrolled in school and about one in four young women in developing countries had not completed their primary school education. 19 million girls in lower secondary are not in school (UNESCO 2011). Many countries, despite great effort, have made little progress in the education of the girl child. Girls continue to face sharp discrimination in access to schooling (EFA Global Monitoring Report, 2004). The report found out that 40% of 128 countries whose data is available are likely to miss reaching gender parity at the primary and secondary school levels by 2015. In many of these countries policies are available that can deliver parity but the implementation of these policies is met with many challenges like constraints in the family and within the society. Goal 4 of SDGs aims at ensuring inclusive and equitable quality education and ensure long-life learning. Inclusion of this goal in SDGs is probable that some countries in the world were unable to achieve gender parity in primary and secondary by 2015.

Kenya is a signatory to major international conventions. Education in Kenya is aligned with the constitution. Chapter four of the constitution, Bill of Rights affirms the right of all Kenyans to education, and every child has a right to free and compulsory education. The government has put in place measures to ensure equity, access, retention, completion, and transition through the Kenya National Gender Policy on education, policy of Free Primary Education, Free Day Secondary Education, and Vision 2030 policy. The overall goal of the policy was to reduce illiteracy by increasing enrolment and transition.

Despite government efforts to ensure equal access to education a majority of 1.9 million children aged 9-13 years are still out of school and are found in informal settlements, disadvantaged homes, and rural parts of the country mostly occupied by pastoralists and most are girls (Society for International Development 2010). The number represents a large pool of untapped girl power. According to Kenya National examination Council (2014) counties in ASALs recorded high gender disparities with the ratio of girls who sat for the KCPE exam in 2013 being fewer than boys. Women in Kenya form the majority of the uneducated (Society of International Development 2010). Women's literacy in Narok County is 31% compared to men at 69% (Narok County Profile 2013). Although the government of Kenya recognizes education as the basic tool to develop required human resource, accessibility, and equity in education sector continues to restrict the country from making gains (Society for International Development, 2010). It is very important, therefore that factors that hinder children and especially the girl child access to education are examined and solutions found towards eradicating them.

Throughout the world, the promotion of gender equity and the empowerment of women has become widely accepted as an essential requirement for attaining development in terms of economic growth in other sectors. Global treaties focusing especially on achieving gender equality and the empowerment of women are testaments of this commitment. MDG goal 3 was made to promote gender equality and women empowerment and SDG goal 5 aims at achieving gender equality and empowering girls and women. The fact that women empowerment is a key to achieving long term development has been embraced among governments of all developing countries.

Kenya's economic growth strategic plan vision 2030 recognizes the achievement of gender equity and equality as an important component in driving economic development. The Kenya National Gender Policy was set to provide policy leadership and a variety of activities that would advance women as well as working toward gender equality. However, there are various hindrance because for example since the enactment of the gender policy in 2000 there is still under-representation of women in the professional scene and this has resulted in women being quite a few in strategic decision making compared to other developing countries (Africa Development Forum V1, 2008).

To fully involve women, they should start enjoying equal rights and equal access to justice, power, resources, and opportunities with men. Women and girls should be freed from violence and discrimination and there is a need to get rid of GBV including harmful cultural practices such as FGM, child marriages, gender roles, and gender norms that contravene human rights under the Convention on Elimination of All Forms of Discrimination against Women. If girls and women are free to chase their aspirations and dreams and make decisions on issues affecting their lives, they become the powerhouse for social transformation and this will not only transform their lives but also those of their families, community, and the nation as a whole.

The huge population of women in Kenya are the engines of economic growth and can bolster Kenya's GDP per capita 12 times higher than the present (Kavuma, 2015), but we need to identify and address barriers to women empowerment, including cultural practices. Therefore any research work that can facilitate a better understanding of factors hindering

enforcement of Gender Policies in Education and women empowerment, and facilitate a better understanding of the strategies to be employed to solve the problem of gender inequalities in education and women disempowerment is not only relevant but necessary. Study on factors reinforcing GBV and factors hindering enforcement of Gender Policies in Education and women empowerment are scanty in Narok County, Kenya.

The findings of the study have both theoretical and practical implications for the future of the girl child in education, their rights, and the empowerment of women. The findings are deemed to contribute to knowledge based on GBV most it cultural that continues to deny girls their rights to education and women denied the opportunity to empower themselves socially, economically, and politically. It is against this background that the study was necessary to identify factors reinforcing GBV against females and evaluate the influence of GBV on enforcement of gender policies in education and women empowerment.

It is expected that the study findings presented in this report will provide basis intervention towards the eradication of GBV and ensure enforcement of gender policies in education and women empowerment. Efforts have been focusing primarily on preventing GBV through enacting and enforcing laws with less attention to factors reinforcing GBV and eradicating them. Improving women's literacy and economic independence and gender disparities would not only benefit women alone but children especially girls and will contribute to the development of the community, county, and country as a whole. Women empowerment would reduce poverty and reduce social injustices which women have been experiencing for centuries and change their role on the dependence on men and harmful traditions as a means

of securing their future. The study provides relevant data and information that can help design and improve gender-related policies. It is also an eye-opener and can inform policy development and improve on how policy formulation, implementation, monitoring, and evaluation has been carried out in Kenya.

### **1.7: Significance of the Study**

The focus of this study was to identify factors reinforcing GBV against females in Narok County, Kenya despite existing laws and concerted efforts by the government to curb it and to establish the extent to which GBV influences enforcement of gender policies in education and women empowerment.

The finding that GBV persists despite government efforts due to entrenched culture, poverty, illiteracy among women, lack of economic empowerment among women, ignorance of the law, rigid and secretive community, and laxity on the side of law enforcer will assist the government to develop new strategies to enhance resilience and protect girls and women. The study also found out the hindering forces were elderly women, the council of elders, powerful traditional institutions, political leaders, and insecurity. The helping forces were the girls, young women, teachers, and government officers. This will help the government to work with helping forces and at the same time stimulate social change on hindering forces to help rid the community of forms of GBV against females. Efforts have been focused on primarily eradicating GBV through enacting and enforcing the laws with less attention on factors reinforcing GBV and this has resulted in resistance to the laws. It is also important to identify critical issues of culture that are assumed normal yet they control, oppress, discriminate, demean degrade and deny girls and women their rights and freedom.

It is important that investigation was undertaken especially in Narok County either to modify such negative cultural practices and beliefs or drop them once and for all and put them in the history book where they belong.

It is expected that the findings and recommendations from the study would help administrators, teachers, parents, and ministry of education officials, Non-Governmental Organizations (NGOs), and other stakeholders to effectively enforce Gender Policies in Education and Women Empowerment. The study will also provide data that will reduce gender disparities in education and increase women's participation in economic and political activities. The study aimed at coming up with an intervention strategy of improving girls' participation in education especially in marginalized areas of Kenya. The knowledge will help strengthen and advance analytical understanding of the descriptive information of access, retention, completion, and transition. Consequently, this would lead to the implementation of programs which are made to empower women and correct disparities in the participation of women in all areas of the economy and stop duplication of policies year after year. The study provides relevant data that can help design and improve gender-related policies. The study is an eye-opener to policymakers and implementers and can inform policy development and improve how policy formulation, implementation, monitoring, and evaluation have been carried in Kenya. The findings can also help stakeholders to design future programs and establish priorities in their implementation. Efforts have been focused on policy formulation and implementation with less emphasis on monitoring and evaluation to access if they are working in all areas, assess the impact, and ascertain how the needs of



girls and women are being met especially in rural areas where the majority of the affected live. More focus should be on factors hindering enforcement of the policies.

The study will contribute to the existing knowledge about GBV, factors reinforcing GBV against females, and the influence of GBV on the girl child and women participation in education, economic and political field. The findings will also form part of the relevant educational data for future research on the social, economic, and political empowerment of women. The findings of this study will not only be useful to Kenya but also in other developing countries.

### **1.8: Limitation of the Study**

The researcher encountered several limitations. For instance, the respondent did not understand the general goals of study. The respondents especially women assumed the researcher was there to assist them immediately solve their problems. The researcher clarified to the respondent the aims of the study that it was purely for academic purposes.

The study used questionnaires interviews and focus group discussions as part of the research instruments. These instruments are subjected to limitations such as respondents choosing not to be honest in their responses. Interviewing people who are deeply rooted in cultural tradition may prove futile. However, the researcher made efforts to minimize this by assuring the participants of their confidentiality so they freely opened to give information. The respondents faced the risk of misinterpretation of the questionnaire especially the girls

but the researcher went through the questionnaire with the girls and explained to them the areas that were not clear

### **1.9: Scope of the Study**

The study area was Narok County, Kenya which has been in the limelight with cases of Gender Based violence most of it cultural oriented over the years and the majority of the girls and women have experienced GBV. Women's literacy is low and women have lagged in many areas including reproductive health, women empowerment, and the labor market. The county has very few women in leadership, civil service and no single woman had been elected in any of the political seats in the 2012 elections.

The study is on the influence of GBV on the enforcement of Gender Policies in Education and Women Empowerment. The study was to identify indicators of GBV against females, identify factors reinforcing GBV against females, establish the extent to which GBV influences the enforcement of Gender Policies in Education and women empowerment, determine the level of awareness of existing laws and policies made to protect and empower girls and women and the implication on enforcement of the laws and policies.

The study is meant to come up with strategies that can help protect girls and women from GBV and transform the traditional idea about women, to improve women's literacy and empower women socially, economically, and politically. The study will also challenge beliefs that girls and women are fundamental to less social, economic, and political standing than men.

### **1.10: Basic Assumptions**

The following assumptions were made regarding the study:

- i. Respondents will be located when needed.
- ii. The respondents will provide the details required through the research instrument.
- iii. The respondents will be honest and will provide accurate information.

### **1.11: Theoretical framework**

The study was based on William Ogburn's (1964) "Cultural Lag Theory". According to Ogburn, cultural lag occurs when one or two parts of culture which are correlated change before or to a greater degree than the other parts do thereby causing less adjustment between two parts that existed previously" (Ogburn 1964). This theory of cultural lag suggests that a period of maladjustment occurs when non-material culture is struggling to adapt to new material conditions.

William Ogburn (1964) the proponent of the theory argues that within society as a whole, a change takes place in the material and the adaptive non-material culture (belief systems and institutional practices). Change is extremely slow despite changes elsewhere. The term cultural lag refers to the notion that culture takes time to catch up with technological innovations. Different rates of change in material and non-material parts of culture account for this lag and social problems and conflicts are caused by this lag. In this sense, Ogburn (1957) conceptualized cultural lag as the failure of ideas, attitudes, and aspects of the institutional practices to keep pace with changes in adoptive culture. These changes in the adaptive culture do not synchronize exactly with the change in material culture; this delay is

the cultural lag. This resonates with ideas of technological determinism, in that it presupposes that technology has independent effects on society at large.

Later Ogburn (1957) used the term to indicate a more mechanical model and likened society to machinery that runs either well or poorly depending on the state of various “parts”. The period required for society to adapt to increased speed capability of the automobile was Ogburn’s (1957) classical description of technological driven cultural lag. He described societies in which changes are occurring rapidly and contrast this to societies in which change is occurring slowly like the case of the Maasai community.

According to Ogburn, four critical factors drive cultural change. These four factors are; invention, accumulation, diffusion, and adjustment. He believed that as new inventions were introduced into existing society, maladjustments would occur and a period of adjustment would be required. This underlying idea forms the basis for the theory of cultural lag. Inventions can be formed in society from within a society by awareness of new possibilities. The accumulation of inventions over time also results in new inventions as two or more ideas are combined faster than adaptation to them can be made (Ogburn 1964). Inventions can also result from the diffusion of new ideas from other geographical areas.

According to Ogburn (1957), one of the most important keys to understanding society is to be able to understand the motivation of both individuals and groups. A cultural lag choice on both individuals’ levels as well as in groups is motivated by many conflicting factors that influence how individuals perceive a given situation. For example, the Maasai girl who

knows very well that if she adheres to an element of non-material cultural practices, she will not be able to complete her education another element of non-material culture. Some causes for change and adjustment are ideological while others are political-cultural, or based on religious beliefs. Ogburn (1964) propagates cultural lag as a contradiction or maladjustment between development in technological material culture and non-material culture, he also states that independent variables causing the lag could be ideological, economic, political, or social (Ogburn 1964). The unequal degree of development produces strains.

Most of the people in Narok County uphold their traditions are conservative and are not readily giving in to current changes in society. Over time since independence in 1963 education and women empowerment has taken a slow pace. The girl child and women of Narok are a product of such a society that resists change thus causing maladjustment, they find themselves amid contrasting forces of two elements of non-material culture (education and empowerment and cultural beliefs and practices). They ought to undergo formal schooling whereby they have to be educated according to modern schools' systems (non-material culture) and at the same time they are culturally compelled to be socialized into societal norms and values.

The Maasai community has lagged in terms of changing from elements of their traditional non-material culture by continuing with retrogressive cultural practices and holding on to their beliefs and traditions even with the introduction of formal education and women empowerment; which are also aspects of non-material culture. This maladjustment between aspects of non-material culture has created a conflict between opposing forces thereby

greatly contributing to the lag. The Maasai girls and women are caught up between these two opposing forces and in most cases choosing to identify with their long-standing traditions which are resistant to change as a means of securing their future hence not able to continue with the fast-evolving formal education and adjust to the global call for women empowerment. The Maasai girls and women end up academically and professionally handicapped leading to not competing favourably with males. Because the Maasai community is extremely reluctant to abandon their old held age traditions their girls and women lag in all sectors of the economy thus making it difficult for them to fight for their rights, freedoms, and opportunities accorded to them.

This theory of cultural lag suggests that a period of maladjustment occurs when the non-material culture is struggling to adapt to new material conditions. Although these are the premises of the theory, the researcher will investigate the phenomenon that interconnected elements within the adaptive non-material culture (traditional and gender policies in education and women empowerment) do not change and adjust evenly, thereby causing maladjustment to the non-material culture itself, and maladjustment in the Maasai community. The researcher hopes to prove that this extension to the existing theory of cultural lag will make a theoretical contribution to study.

### **1.12: Operational Definition of terms**

**Gender:** Refers to a set of characteristics and behaviours that are prescribed for particular sex in society and are learned through the socialization process.

**Gender Based Violence:** Refers to an act of violence that results in physical or physiological harm or suffering to women, men, girls, and boys based on gender.

**Policy:** A set of ideas or plan of what to do in a particular situation that has been agreed by a group, organization, or government

**Gender Policy:** An organizational policy that integrates gender in the mainstream of its program and activities.

**Education:** Acquiring knowledge, skills, and training and preparing oneself for adult responsibilities

**Gender Policies in Education:** Policies geared towards a human rights-based approach, ensuring equal rights to education for boys and girls, men, and women.

**Empowerment:** refers to the voice and decision-making power at the household, community, and national level.

**Women empowerment:** Ensuring women and girls have control over their lives and autonomy in the social, economic, and political arena.

**Gender policies on women empowerment:** Policies geared towards ensuring women have equal rights as men in the social, economic, and political arena.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.0 INTRODUCTION**

The chapter centered mainly on the literature related to GBV most of it culturally oriented legislations and Gender Policies in Education and Women Empowerment. The chapter reviewed literature related to the persistence of GBV most of it cultural, government, and international community efforts to curb it and literature related to laws and policies made to protect and empower girls and women. The chapter also reviewed literature related to gender policies in education and women empowerment and government efforts to empower girls and women socially, economically, and politically.

#### **2.1: Gender Based Violence**

Gender Based Violence refers to an act of violence resulting in physical, sexual, or physiological harm or suffering to women, men, girls, and boys. Among this form of GBV are retrogressive cultural practices such as FGM, child marriage, gender roles and male dominance (Girl Child Network 2012). According to Pearson and Nelson (1994) culture is defined as a system of shared beliefs, customs, behaviours, and artefacts that members of the society use to cope with one another and with the world. Culture also refers to communities' patterns or ways of life (Schlkwyk, 2000). Gender is an expectation about attributes and behaviour appropriated to women and men (Schlkwyk, 2000). Gender identities and gender relations are crucial aspects of culture because they shape the way daily life is lived in the family and also in the whole community, workplace, and even in education institutions. In



other words, gender is shaped by culture. Cultural beliefs and practices influence the societal perception of each gender. Gendered differences are only sociologically inevitable (Schlkyk, 2000). According to Kagaba (2015) culture resulted in gender dilemmas characterized by different expectations on principles and practices of equality at home and in public.

According to the UN, (1998) violence against women should be understood within the context of women's and girls' subordinate status to men and boys in society. Many cultures have beliefs norms and social institutions that legitimize women's subordination, therefore perpetuate violence against women (Heise *et al*, 1990). Guedes (1999) argues that violence against women cannot be separated from norms, social structure, and gender roles that influence women's vulnerability to violence. According to COVAW (2017), violence against women and girls has been acknowledged as a violation of basic human rights and a form of discrimination against women, reflecting the prevalent imbalance of power between women and men. Worldwide millions of women and girls live with the threat or consequences of harmful traditional practices that violate their fundamental rights to physical integrity (Koita, 2012). According to Francis Onditi and Josephine Odera (2016), in most parts of Africa women are culturally challenged due to institutional weakness and other cultural barriers. GBV cuts across race, class, religion, and culture (Fried 2003). In a bid to retain culture some communities in Kenya still practice some of these harmful cultural practices. It is deeply rooted among pastoral communities most of which have yet to embrace education for girls and women's rights. Women in these communities have lagged in forms of development. In Kenya social and cultural norms continue to undermine ongoing legal and

administrative efforts to reduce violence against women and promote gender equality (COVAW, 2017)

Cultural norms form a major challenge in Kenya. Most Kenyans culture still regard the place of women as being in the kitchen and raising children as part of their reproductive role. This kind of socialization makes it hard for men to fathom the idea that they can share the same platform with a woman. Consequently, women are locked out from political representation and participation in decision making. By joining politics women from such communities are still considered as breaking the rules that govern gender rules (institute of economic affairs, 2008).

Cultural practices are a more complex issue affecting girls and women. In the name of culture the practices persist preventing women from enjoying their rights and freedoms. The study was interested in identifying the indicators of GBV most of it cultural oriented and identify the factors reinforcing GBV against females. The study also aimed at establishing the influence of GBV on enforcement of gender policies in education and women empowerment and determining the level of awareness of the policies and the implication on the enforcement of the policies.

### **2.1.1: Female Genital Mutilation**

World Health Organization (WHO) defines Female Genital Mutilation (FGM) as all procedures involving partial or total removal or injury to the external female genitalia performed for a non –therapeutic reason. This procedure is usually performed without any

anaesthetic and under catastrophic unhygienic circumstances, using crude instruments, such as knives and razor blades (UNICEF 2013)

WHO (2007) identified four types of FGM. **Type I** involves partial or total removal of the clitoris and/or the prepuce (clitoridectomy), while **type II** involves partial or total removal of the clitoris and the labia majora, with or without excision of the labia majora (excision). The **third** and most severe form of cut involves the narrowing of the vaginal orifice with the creation of covering seal by the cutting and opposition the labia minora and/or the labia majora, with or without the excision clitoris (infibulation). **Type iv** is an unclassified form of FGM that involves all other harmful procedures to the female genitalia for non –medical purposes, for example pricking, piercing, incising, scraping, and cauterization. Type II is the most prevalent type of Female Genital Mutilation in Africa including Kenya. Type three is practiced in Sudan, Somalia, parts of Ethiopia, Southern Egypt, and some groups in Northern Kenya, as well as some parts of West Africa such as Mali. The type of cutting in Kenya varies by ethnic groups. For example clitoridectomy or type I one is practiced by Abagusii and Agikuyu. Excision or Type II is practiced by the Ameru and the Maasai and infibulation by the Somali, Borana, Rendile and Samburu.

The United Nations Children Fund (UNICEF) estimates that at least 200 million girls and women alive today have been subjected to FGM in 30 countries in Africa, the Middle East, and Asia where it is concentrated. It is practiced among immigrants in Europe and the United States of America (USA). World Health Organization (2011) estimates that 100 to

140 million girls and women undergo the practice and estimates that 3 million are at a risk in Africa.

In Europe, the number of women or girls who have been mutilated or threatened by FGM amount up to 500,000. About half a million immigrants living in the USA have experienced the procedure or are likely to be subjected to it by their families. According to the report from the centre for disease control and prevention, the figure has grown 3 times from the last government estimates, made in 1997. Although the practice is outlawed in the USA and it is also illegal to send girls abroad to undergo it, some families still sent their daughters abroad to be cut (Turkewitz New York Times 2015).

FGM is an ancient tradition concentrated in 29 countries in Africa. More than 130 million girls and women have experienced some form of FGM in 29 countries in Africa and the Middle East where the harmful practice is common. In Africa, the practice is widely practiced. It is more prevalent in North Eastern, Eastern, and Western Africa (UNICEF, 2014). Estimates based on the most recent prevalence data indicate that 91.5 million girls and women above the age of nine in Africa are currently living with the consequences of Female Genital Mutilation. According to research by grassroots movements to end FGM, 6000 girls from the horn of Africa to Sub-Saharan nations are subjected to FGM every day.

Irin News Nairobi (22nd March 2005) says that Kenya is one of the 29 countries in Africa in which FGM is currently practiced. FGM has been practiced in Kenya since pre-colonial times among various communities. FGM is practiced in almost half of the rural sub-counties

in Kenya (Mudia 2011). According to the Kenya Demographic Health Survey (KDHS), 2008/2009 the national prevalence stood at 27 percent. However regional disparities remain wide. The prevalence remained highest among the Somali (97 %), Kisii (96 %), Kuria (96 %) and Maasai (93 %), relatively low among the Kikuyu, Kamba, and Turkana. In the Pokot region, over (50%) of the girls between the ages of 10 and 21 years have been subjected to FGM. Most recent 2014 Kenya Health Demographic Health Survey (KDHS), 21% of the female population of childbearing age (15-49 years old) reported having undergone FGM, with the Somali (94%), Samburu (86%), Maasai (78%), Embu (31%), Kalenjin (28%) and Taita Taveta (22%).

Despite its widespread practice, FGM has no health benefit. It is very harmful to girls and women, as it causes severe physical and psychological pain during the cut and damage to healthy normal genital tissues, interfering with normal functions of girls and women. Some immigrants in the USA and Europe are too ashamed to see a doctor about their problems as they are afraid of what doctors may think of them (Turketvitz New York Times Service/Daily Nation Feb 10, 2015). The practice of female circumcision carries with it potential health risks and consequences. According to WHO (2006), FGM contributes to several maternal and neonatal outcomes among girls and women such as the increased risk of maternal death, and adverse obstetric outcomes including caesarean section and post-partum haemorrhage, fistula and high death rate among new-born babies.

The age of cutting varies by ethnic group and is usually determined by meaning associated with the practice. For those who practice it a rite of passage to adulthood (e.g. Meru/Embu)

cutting is usually undertaken around the age of puberty. For the Maasai and Samburu who practice FGM as a means denoting the girl is ready for marriage, cutting is usually undertaken at post-puberty and can often be when the girl is in her early teens. It is done before marriage and can sometimes form part of the marriage ritual. Although a few circumcise during infancy (e.g. Taita), several ethnic groups practice FGM at puberty between age 6-10 years (Somali, Kisii, Borana), because bleeding is minimal, the tissues are soft to the cut, the wound is thought to heal faster and young girls are easier to handle during the process as they are keen to be socially accepted and do not always understand the implications (KHDS, 2003). The trend has been to cut girls when they are young before puberty as almost half of the girls between 15 and 19 years were circumcised before they turned 10. A study by Maendeleo ya Wanawake (MYW, 2009) indicated that 90 percent of the circumcised are aged between 10 and 15 years. According to 28 Too Many County Profile (2016) girls are being cut at a very young age than in the past.

FGM is performed on children who are incapable of giving voluntary consent. Recently it is being performed on nurslings who are only a couple of days, weeks, or months old (UNICEF 2014). This denies the girls' mental and physical integrity, their rights to freedom from violence and discrimination, and in most extreme cases their lives (ICAF 1992). Hilary Clinton the then-first lady of America stated in 1995 in the fourth world conference of women in Beijing China that "It is a violation of human rights when young girls are brutalized by the painful and degrading practice of genital mutilation." The executive director of UNICEF Caro Belamy during the international day for zero tolerance to FGM (7th February 2005), said FGM is a violation of the basic rights of women and girls. It is a

dangerous irreversible procedure that negatively impacts the general health and education opportunities of girls and women. Saida a Somali writer in her book “Against the Pleasure Principle” demonstrated that FGM is an unhygienic, oppressive, unnatural, and gross violation of human rights. She further says that the circumstances under which the operation is carried out are nauseating and crippling to the victim.

For several Kenyan communities, FGM is a rite of passage from childhood to adulthood (e.g. Meru Embu Maasai and Kalenjin). It is through FGM that important cultural values and adult expectations are transmitted to the youth. FGM is viewed as a prerequisite to marriage. Young girls are neither considered eligible for marriage nor respected unless they have been circumcised. In Kenya, according to the 2003 KDHS, 32 percent of all Kenyan women aged above 49 years were circumcised. A quarter of the circumcised mentioned social acceptance as one of the reasons why they practice FGM.

FGM is practiced for family honour; among the Somali it is believed that a family that fails to circumcise its daughter risk losing respect and its members ostracized to become outcasts. This is because of the great importance and value they attach to virginity and marriage. The virginity of a bride is usually ascertained by the narrowing of the virginal after infibulation and attracts high bride prices and it is also similar in other communities. FGM is to confer on to the girls and women new identities, they are presumed to become virgins. Women who do not circumcise their daughters run the risk of being seen as irresponsible, immoral, and imitators of western culture. This is common among other groups such as Meru, Kalenjin, and Abagusii (Toubia 2002, PATH/ MYWO, 2000).

During marriage, FGM is said to increase male sexual pleasure. In some communities such as the Somali after giving birth or after divorce and before remarrying a woman may be re-infibulated to enhance a husband's sexual pleasure (UNICEF 2005). According to Dr Gretchen Hernrich a gynaecologist in a Denver refugee hub who was quoted in an article that was published in the New York Times on February 10, 2015, some women ask doctors to reseal their labia after birth, returning her body to its previous traditional appearance. He further says that some husbands ask for their wives to be re-infibulated after giving birth. For example, a patient gave birth and her husband turned to the doctor and said "make sure you repair her circumcision".



Plate 2. 1: Girls receiving presents after undergoing FGM.





Plate 2. 2: A Pokot girl milks a goat. The dreadlocks in her hair indicate she is ready for FGM and marriage

FGM is a global concern and to address it international and regional treaties have been agreed upon to protect girls and women. Kenya is a party to most of these treaties and has not been left behind in the fight against FGM. To show her commitment Kenya enacted the Anti-FGM Act in 2011 to prohibit FGM and to coordinate the implementation of the Act. An Anti-FGM Board was formed. Despite all the efforts being made by international and national governments, FGM persists among several communities in Kenya with Maasai at 78% (KDH 2014), thus need to identify the factors reinforcing FGM in Narok County.

### **2.1.2: Child Marriage**

Child marriage is a pre-arranged marriage of young girls before they reach the age of 18 years. Mbiti (1984) argues that in traditional Africa, marriage was regarded as very important, and because of this in some communities some parents pre-arrange marriages for their children. The importance attached to marriage still holds in many African societies in the 21st century.

Marriage of children and adolescents before the age of 18 years is very common in some parts of the world. It is difficult to assess the situation as most marriages are not registered (UNICEF, 2004). Worldwide more than 700 million women alive today were married as children. More than 1 in 3 or some 250 million were married before the age of 15 years (UNICEF, 2014). UNICEF projections show that if there is no reduction in the practice of child marriage up to 280 million girls alive today are at risk of becoming brides by the time they turn 18 years. According to WHO over 30 percent of girls in developing countries are married before the age of 15 years. Ten million girls under the age of 18 are married every year with little or no say in the matter, which is 100 million in the next decade (SEWA 2014). The 2014 KDHS data shows that marriage occurs relatively early in Kenya and the preference of child marriage in the country is approximately 23%.

The economic value of a girl to society is gauged by the extent to which a man may be excused of his debts because after his daughter's marriage he will be able to pay them. Those girls who fail to marry at a young age become the subject of scorn and may be forced to marry by taking advantage of the institution of polygamy which acts as a final method of

absorption (Mulwa, 2007). Due to the greed of men who profit by marrying off their daughters to increase their wealth, early marriage continues to be predominant among the pastoral communities. In pastoral communities where the number of animals a man has determined his wealth and wins him respect girls are married in exchange for camels, goats and cattle. The man who can pay the highest number of livestock is given priority regardless of what the girls want or the couple's age difference (Muthoni 2011). Those who refuse to marry off their daughters are rejected by neighbours and relatives. For example, Tenges a widow in West Pokot refused to marry off her daughters and was rejected by her three brothers who reminded her she was stupid not to marry off her daughters when dowry would have made her rich. Her stand also made her neighbours and other relatives reject her (Muthoni 2011)

According to UNICEF (2016), child marriage is associated with a range of poor health and social outcomes and other negative consequences. Specifically, child marriage results in early and frequent pregnancies closely linked to high maternal and infant mortality rates and can harm the girls' sexual and reproductive health, including obstetric fistula, preterm birth, low birth weight, and asphyxia, school dropout, and subsequently lower educational attainment and lack of decision making. UNEPA 2014 projected that 1 million girls are likely to give birth before the age of 15 in Africa by 2030 due to child marriage. It further says that girls aged 10 to 14 are five times more likely to die in pregnancy or childbirth. Early marriage, especially among communities that do not value education of girls exposes them to higher risks of infection. Cross-generational sex between girls and adult males

exposes the girls to the risk of contracting HIV/ STIs besides other reproductive health challenges (COVAW 2012).

Many Maasai girls have been rescued from early marriage and put in rescue centres where they can complete their studies, for example, Esther Murguyui and Josephine Kurian from Narok County underwent the excruciating pain of forced circumcision at the age of 14 years while in class 8 and were among the lucky to go back to school. Immediately they sat for their Kenya Certificate of Primary Education (KCPE) their parents without their consent took their bride price. This only meant one thing that they were just days away from becoming wives. Kurian was to be married off to a 42-year-old man with a wife and children even older than her (Ngeno, The Standard Wednesday, December 31<sup>st</sup>, 2014).



**Plate 2. 3:** Girls saved from early marriage

These two were lucky to be rescued but the worry is thousands of girls who are not able to escape the practice and have to accept being married off at an early age to men who are even older than them. For example, Tenges a West Pokot widow had undergone FGM as a 13-year-old girl, the same age at which she was forced to marry a man 20 years older than her. Her efforts to beg her father not to marry her off and let her continue with school bore no fruits. Her father was paid five camels, ten cows, and 15 goats as dowry then she was told to go with the old man who she had to learn to love (Muthoni, 2011).

Child marriage profoundly and permanently harms girls denying them their right to make their own decision and reach their full potential. Anthony (2014) the UNICEF executive director said that it detracts girls themselves, their families, and their societies. “Girls are not property, they have the right to determine their destiny when they do so everybody benefits”.

Early marriage in Kenya is rampant despite laws that outlaw it. Communities that child marriage is common in Kenya are the Pokot, Maasai, Rendile, Samburu and Somali (UNICEF et al 2016). Action to address child marriage will not only protect girls’ rights and help reduce their risk to violence but also curb early pregnancy, HIV infection, maternal death and disability. When girls can stay in school and avoid being married early, they can build a foundation for a better life for themselves and their families and participate in the progress of their nations (UNICEF 2014).

Going by what other researchers have found, early marriage is still being practiced by many communities in Kenya, Maasai being one of them. The study was interested in identifying the factors reinforcing early marriage and its influence on the enforcement of gender policies in education and women empowerment.

### **2.1.3: Gender roles**

Roles are patterns that are manifested by individuals when they perform certain functions in their lives. Male and female are assigned different roles in society based on their sex (sex roles). These roles come with different behaviours and are regarded as the sex-role stereotypes. The concept of gender refers to the social construction of roles and responsibilities between men and women. Gender roles are socially defined tasks/activities/duties ascribed to women/men based on the perceived difference (Mulwa 2007). According to UNDP (1999), gender roles refer to the roles and behaviours of men and women in the day to day social, cultural, economic and political context.

Social norms play a significant role in explaining why and how gender differentiation occurs, how it becomes legitimized through the division of labor between men and women, and how the division of labor results in the contribution of girls and boys being valued differently (Mulwa 2007). Children are socialized to prepare them for different adult roles and work, only in this sphere appropriate to their sex (UNDP, 1999). In the society in comparison with boys, girls are often disadvantaged because of this gender prescribed roles. Girls are not sent to school or are withdrawn from school at a certain age because of social customs. Related to gender roles are the pressures that the home and society put on the girl

child whether in urban or rural areas. The girl faces a lot of demand in access of her time (Bal, 1997).

The issue of girls' low access to education or wastage in the education system has been expressed by Mbiti (1984) as the great demand made on girls by their families. The demand made on girls by their families in connection with household duties, such as fetching water firewood, care of siblings and preparing meals can lead to girls dropping out of school. Girls get a lot of pressure in domestic chores. They become victims of child labor and a myriad of problems contributing to drop out of school (FAWE, 1997).

According to Manson and Famsveden (2012, 19) women tend to have more obstacles in accessing training and skill development, due to the multiple roles and responsibilities in and outside the home. Women's reproductive roles have always put them at a disadvantage to men. Whilst they bear and raise their children, women are taken out of the mainstream of public life for a long period. This has enabled men to take advantage of the situation by assuming all main aspects of public life.

Traditional ideas about the roles of women restrict their contribution to Kenya. These ideas hold women back from contributing to important development goals especially in areas of economic growth, nutrition and food security. Women inevitably multitask as family caretaker; income earners as well as community workers, thus consuming women's most time and make it difficult to take on leadership responsibilities (UNDP, 1999). According to Geist & Cohen (2011), the balance of professional duties and responsibilities remains a

relevant issue for men and women who must combine the needs of taking care of the family members with necessities of paid work.

#### **2.1.4: Male Dominance**

Friedl (1957) defines male dominance as a situation in which men have highly preferential access to these activities to which the society accords the greatest values and the exercise of which permits a measure of control over others. Friedl recognizes that men are favoured in terms of accessing certain economically and socially significant materials and rights, such as access to land and property. These institutions and positions in communities play a role in elevating men over women.

The asymmetrical relations are also highlighted by Divale and Harris (1976, 321-381) who define male dominance in terms of “institutionalized complex” consisting of asymmetrical frequencies of sex-linked practices and beliefs. The practices in this case would instil prestige and status to the male gender and devalue the contribution and capabilities of females. The preferential allocation of rights may also be accompanied by attitudes and beliefs about gender roles.

Sunday (1981; 164) looks at male dominance as an exclusion of women from political and economic decision making. This type of dominance can be expressed in the cultural stereotype of machismo and masculinity. Due to the patrilineal nature of indigenous African culture, women have found themselves denied many capabilities. Patriarch societies regulate



and control sexuality and reproductive capacity of women because it serves to keep women bodies in the domestic arena whereas “decent wives” and “good mothers” they remain dependent on their husbands (Gifford, 1994).

Male dominance is defined as part of the patriarch system. Patriarchy refers to the systematic organization of male supremacy and female subordination. This concept of patriarchy has been used in different ways to analyse women's oppression. In the traditional approach, the term patriarchy has been used to identify the historical emergence of systems of male domination in the world. According to Maria Mies (1986), the word patriarchy signifies the historical emergence of particular forms of equality between men and women. She further says that male dominance has been perpetuated by history and has come to be accepted over time as the right thing to do.

A feminist, French philosopher Lucy Irigaray, attempts in her thesis to explain why women are disadvantaged in the society compared to their counterpart men concerning political participation and leadership. She used Hegel's concept to make sense of why women are mostly not going to achieve equal status in political participation in the short term, particularly in African settings like in Kenya. The “phonology” of gender dialectic” is presented in the form of a master and slave mentality. Irigaray presents a notion where the female gender is perceived as a commodity. The thinking is also enshrined in the classical African attitude that women can be sold for dowry and therefore can be exchanged just like commodities in the marketplace. This exchange puts the woman in a subservient position since her role has been defined to compliment the man (Irigaray, 2005)

The world's major religions have also reinforced the same thoughts. A Somali feminist writer Nurdin Farah in his novel "From a Crooked Rib" depicts the position of a woman in society by making biblical and Quranic references to the creation narrative. Having created Eve from the rib of Adam, the inter dependability of both males and females is laid out. But being from the rib of man a woman is fragile. This already gives a greater sense of superiority for the male gender and by extension, makes women less strong (Nurdin, 1970)

The African gender ideology is a system of shaping different lives for men and women by placing them in different social position and patterns of expectations. In Africa rituals, legends, name giving ceremonies, oral narratives, proverbs, aphorisms and usage have been on the vanguard of mobilizing gender ideology (CGPS, 2001, Oha, 1998, Olwole, 1997). The African oral traditions portray women in general as foolish, weak, jealous, evil, unfaithful, dependant, frivolous and seductive. The oral traditions also cultivate men prerogatives to the allegiance and subservience of women and legitimize men to exercise power over women to sustain the latter's subordination and marginality (Hussein, 2004, ha, 1998). African women have borne the brunt of cultural traditions many of which are oppressive and limit their advancement. Norms of women's dependence on males are institutionalized through a range of social mechanisms so that they come to appear natural and immutable. The norms are usually stubborn (Mulwa, 2007).

The population of Kenya consists of over forty communities with diverse social-cultural traditions, norms and practices. However, despite their cultural diversities and differences, there exists a strong similarity in their perception of women (Mulwa, 2007). Women are

perceived to be dependent on men and the roles accorded to men carry a high status compared to those of women. This means that men have more rights, status, and privileges than women. Besides, there is a perception that politics and economic are principally the preserve of males, leading to disparities in political, economic, and social participation, decision making and leadership (KBS, 2009)

Many Kenyan women remain very vulnerable to the power of men (Halan BBC news, 2014). Although women constitute more than half of Kenya's population (census, 2009), men have dominated all the key positions in the social, economic and political arena. Most of the key public positions are held by men as well as the provincial administration. In the appointment of the cabinet secretaries, principal secretaries, ambassadors, and other presidential appointees the male still dominate. In the devolved government's first elections, no woman was elected governor or senators. The bid by Kethi Kilonzo to become the first elected woman senator was fought from all directions. In the county assembly men still dominate and this means one thing that women have no power to implement policies that affect them.

Lack of gender balance in parliament is the main challenge facing the establishment of policies and laws aimed at promoting gender balance in the country. Most bills get resistance from men who dominate parliament (Peris Toboko MP Kajiado East, 2014). In 2016 the male-dominated parliament of Kenya rejected the law that would have implemented the two-third gender rule in parliament. On the other hand bills that favour

men are passed overwhelmingly. The polygamy bill 2014 was passed by the male-dominated parliament of Kenya.

Since 1995 the year of the United Nations Women Decade Conference several studies have been conducted and published. Such studies have highlighted the subordination of women by men who dominate the development and other sectors. There was a need to find out why it is difficult to enforce gender policies on women empowerment so that women can be independent in all the spheres. Independence of women will help them make important decisions on matters affecting them and also the nation.

## **2.2: Campaigns to eradicate Gender Based Violence**

In Kenya and parts of the world, there have been long standing attempts to eradicate all forms of cultural gender based violence. Most campaigns are on FGM because all other cultural Gender Based Violence are netted to FGM. FGM is a rite of passage from childhood to adulthood. It is through FGM that important cultural values and adult expectations are transmitted to the youth. Young girls are transformed into women ready for marriage.

By 1982, WHO issued a statement on FGM, stating its commitment to support national governments' efforts aimed at eradicating the practices. Population and development and the fourth world conference on women in 1995 gave further impetus to international campaigns against FGM. In April 1997 WHO, UNICEF and UNFA issued a joint statement of their commitment to national organizations, governments and communities to promote the abandonment of FGM. The African Union has taken a strong position in condemning the

practice through its protocol on rights of women in Africa which bans FGM as a violation of human rights.

Kenya has experienced a long history of encouraging the abandonment of FGM. Anti FGM efforts in Kenya are dated back as early as the 1900s when colonial authorities and missionaries attempted to stop the practice by propagating criminal regulation and using religious propaganda. These activities did not succeed due to cultural and nationalist resistance. In 1929 the missionaries called for the abandonment of FGM by its members and punished those who failed to comply by denying religious participation or enrolment of children in mission-run schools (Muray, 1976, Ferderson, 1991). Nationalists led by Johnston Kamau protested that whites were interfering with the Agikuyu way of life. This led to the start of independent schools and churches, where Africans could carry out their activities without interference.

After independence, Christian churches' efforts were revived in the 1970s and were joined by activists and government reforms (UNICEF 2013). Kenya became a global actor in the international community that embraced a renewal of global campaigns to eliminate FGM. During the UN decade for women, great pressure was placed on countries in Africa to enact laws or formal legislation prohibiting the practices. Over the years various interventions have been undertaken to eliminate the practice. The government through various ministries has been instrumental in efforts to encourage the abandonment of FGM. Presidential decrees were issued in 1982, 1998 and 2001 by former president Moi along with a series of policies from the Director of Medical Services to stop the medical professional from performing the

cut. Several attempts to pass formal legislation to criminalize FGM were defeated in parliament most recent in 1999 (Thomas, 2003). The enacting of the Children Act 2001 was a great achievement geared towards protecting children from numerous violations such as sexual exploitation, bans on early marriage and FGM in girls under 18 years (Children Act 2001). Government efforts have been directed towards advocacy for international and national policies against FGM, raising awareness and undertaking small scale community-based programs aimed at promoting and eliminating the practice. The efforts also include educating and providing alternative rites of passage, health risk practice approaches addressing FGM through religious, legal and human rights, promoting girls through education and empowerment programs.

The Kenyan parliament has enacted laws to protect girls and young women from harmful cultural practices such as Children Act 2001, Sexual Offences Act 2006 and Anti FGM Law 2011. The campaigns have grown a notch higher with the appointment of the Anti-FGM Board as stipulated in the prohibition of the FGM Act. The Anti-FGM board is chaired by Linah Chebii Kilimo. Mrs. Kilimo has been fundamental in the fight against FGM. She has been instrumental in heightening political will to address the issue, serving as an outstanding model for women and girl activists both in Kenya and internationally. Political leaders have not been left behind in the campaign. For example, the Isiolo governor urged locals to shun the out-dated cultural practices that hinder girl child education in the region. He added that the time has come for such tradition to be abandoned because they negatively affect the social life of the girl child (The Standard December 8<sup>th</sup>, 2014). Kajiado county women representative Mary Senata also condemned the incident where women in Kajiado held a

procession to advocate for women circumcision and said the practice was primitive and had no place in the 21<sup>st</sup> century.



**Plate 2. 4: Women leaders condemn calls by women in Kajiado to continue with FGM**

The media has not also been left behind in the campaign against FGM and other harmful cultural practices that violate the rights of women. The media has brought to the limelight the depth of the practices in various communities for example the Story “the elite also cut” by Judy Kosgei in Kuria district (Citizen TV 2014) and the position taken by the Samburu elders that FGM must continue and they don’t see why it should stop (Citizen TV 2014).

Within Kenya, the Ministry of Gender, Sports, Culture, and Social Services has been mandated to be the coordinating body or national focal point for all state departments within the government of Kenya as well as NGOs and Donors working towards the abandonment of FGM and harmful social-cultural practices in Kenya.

Kenya is being supported by several development partners like GTZ, UNEPA, WHO and UNICEF among others. Implementation partners include diverse community-based organizations, faith-based organizations and Non-Governmental organizations. At the community level interventions include the alternative rite of passage and rescuing girls escaping from FGM and early marriage.

World Health Organization (WHO) and the United Nations Children Education Fund (UNICEF) have come together in a joint plan to stop FGM and completely eradicate it. UN secretary-general Ban-Ki Moon (2014) launched a global media campaign against FGM. He called for an end to the outdated practice; he added that it is surprising that even after campaigns over the year's young girls and women are still being subjected to the rite in some parts of Kenya. Organizations such as CRADLE, Kenya National women group Maendeleo Ya Wanawake have come forward to introduce circumcision through words. These involve a week-long program of counselling which is followed by a community celebration. It serves as an alternative to FGM. It maintains the cultural significance of the practice and does away with the dangers attached to it. This helps to avoid the suffering of women due to social rejection for not undergoing the practice.





**Plate 2. 5: Girls take an alternative rite of passage in Narok North District**

The Coalition on Violence against Women (COVAW-K) has been raising public awareness among retrogressive cultures that tolerate FGM. COVAW-K also ensures that the rights of children are fully protected by creating awareness of the children's Act and advocating for the wellbeing of the girl child. Paralegals are trained to take up FGM cases and follow up with relevant law enforcement agents. Girl Child Network works at improving the status of children in Kenya with special emphasis on the education of the girl child. Girl Child Network believes that education is a key tool and avenue in addressing retrogressive cultural practices such as child marriages and FGM. Among the strategies of GCN include capacity building and awareness creation, policy advocacy, research and direct community support. Gender based violence prevention and response is one of the GCN projects.

Human rights activists have been in the forefront to eradicate the practices. For example Rebecca Kadagaa of Uganda while addressing delegates from Kenya and Uganda called upon the East African block to honour the commitment to end FGM. She further said that ending FGM is crucial to the success of two Millennium Development Goals that is improving maternal healthcare and promoting gender equality.

### **2.2.1: Legislations enacted to protect girls and women against Gender Based Violence**

Gender Based Violence most of it cultural is human right issues affecting girls as well as women worldwide. Several international and regional human rights treaties and consensus documents provide protection against harmful cultural practices including FGM and child marriage. Key among these treaties is the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the United Nations Convention on the Rights of the Child (CRC) which call for the eradication of harmful traditional practices including FGM and child marriage. Article 2 of CEDAW directs all state parties to take appropriate measures to eliminate all customs and practices that constitute discrimination against women and article 5 to take all appropriate measures to modify social and cultural partners that of conduct of men and women to achieve the elimination of prejudice, customary and all practices which are based on the idea of the inferiority of either of the sexes. In CRC all state parties are directed in article 24(3) to take all effective measures to abolish traditional practices prejudicial to the health of children.

In 2012 the UN General Assembly adopted a milestone Resolution calling on the international community to intensify efforts to end all harmful practices and more recently, the 2015 SDGs aiming at eliminating all harmful practices, such as early forced marriage and FGM by 2030. In 2015 UN National Assembly adapted the Girl Child Resolution (Resolution / 70/ 138) that recognized FGM as discrimination against the girl child and a violation of the rights of girls.

In Africa international treaties and convention protecting against harmful cultural practices are the African Charter on Human Rights and Peoples' Rights (Banjul Charter), African Charter on the Rights and Welfare of Children (ACRWC); and the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol). African Charter on Human Rights and Peoples Rights (Banjul Charter) provides for the Right to physical integrity and calls for governments to recognize and protect the human rights of women and girls. Maputo Protocol directs all state parties to prohibit and condemn FGM through legislation and all other harmful practices to eradicate them. African Charter on the Rights of Children requires member states of the African Union to abolish customs and practices harmful to the welfare, dignity, normal growth, and development of the child and in particular those customs and practices that are discriminatory to a child on the ground of sex and other.

About 20 African countries have enacted national legislation that prohibits and penalize FGM. Uganda, Kenya and Guinea Bissau adopted laws to end FGM. In Ethiopia, those responsible have been arrested tried and penalized. Kenya is a party to several of the

aforementioned international human rights conventions and has not been left behind in enacting laws that protect girls and women from GBV. The country has ratified several international legal instruments that have become part of Kenyan laws as provided for in article 29 of the constitution. The government has enacted laws that prohibit GBV against females. In Kenya laws that prohibit Gender Based Violence most of it culturally oriented are the Children's Act 2001, Sexual Violence Act 2006, Domestic violence Act 2011, Anti-FGM Act 2011, Marriage Act 2014 and the constitution. Vision

Article 28 of the constitution states that cultural gender based violence violates the constitutional rights of girls and women to inherent that dignity, to be respected, and be protected. The 2010 constitution prohibits marriage of persons under 18 years. Article 27 section 2 of the constitution states that women are entitled to equal opportunities in the political, economic, cultural and social sphere. The underlying legal framework in the form of the constitution of Kenya 2010 is solid. It recognizes gender equality as a fundamental principle. Article 27 seeks to address the historical exclusion of women and other groups from the governance structures through various affirmative action measures. The 2010 constitution demands that not more than two-thirds of the members of parliament should be from the same gender.

Section 14 of the children's Act 2001 in Kenya protects children against harmful cultural practices. It prohibits anyone to subject a child to FGM, early marriage, or other cultural rites likely to negatively affect a child's life, health, social welfare, dignity, or physical or psychological development. Section 29 of the sexual offenses Act (2006) protects women

and girls against cultural and religious sexual offenses. Section 4 of the Marriage Act 2014 sets the mandatory age for marriage at 18 years irrespective of customary traditions. Domestic Violence Act provides protection not only to women but to men and children who are at risk. The act covers violence and threat of violence, and imminent danger within the domestic relationship in terms of child/forced marriage, FGM, forced wife inheritance, interference from in-laws, emotional abuse and economic abuse.

Kenya Anti FGM Act (2011) criminalized FGM performed on anyone, regardless of age or status and banned the stigmatization of women who had not undergone FGM. According to this law, it is an offense to know that a woman is being circumcised and keeping quiet about it and could land you in jail. Performing the cut using one's premises, aiding and abetting the performance of the cut, possession of tools to practice FGM and taking a Kenyan to be circumcised outside the country is an offence. The law outlines offences and penalties. Anyone found guilty of the crime will be fined a minimum of KSH 300,000 and a maximum KSH 500,000 while a jail term will last from three years. Despite the existence of legislation, administrative directives judicial sanctions and awareness raising efforts by variety of organization and the government, GBV including harmful cultural practices such as FGM and forced child marriage is still endemic in Kenya (Kariuki et al, 2016).

### **2.2.2: The International day of zero tolerance to Female Genital Mutilation**

This is the United Nations day that is observed on February 6<sup>th</sup> every year. The objective of the day is to create awareness on the practice and seek greater support for the elimination of FGM. The day was adopted following the conference of the Inter-African Committee on the

traditional practices affecting the health of women and children (IAC) held on February 6<sup>th</sup>, 2003. During that forum Stella Obasanjo, the then-first lady of Nigeria made the declaration on the “Zero Tolerance” to FGM in Africa. Mrs. Obasanjo commended the work undertaken globally to address the problem and emphasized the need for a common agenda to intensify and strengthen partnerships at all levels while respecting existing diversities. In addition, a national plan of action for the abandonment of FGM (2008-2012) is in place whose goal is to ensure that all forms of FGM are reduced by 10 percent by 2015. The plan provides a framework within which all players are expected to align their FGM abandonment initiatives.

### **2.2.3: International Day of the girl child**

The international day of the girl child was adopted as a resolution in 2011 by the United Nations general assembly to help galvanize worldwide enthusiasm for goals to better girls’ lives, providing an opportunity for them to show leadership and reach their full potential. It recognizes that girls around the globe continue to be confronted with gender stereotypes, discrimination, abuse, violence, exploitation, vulnerability to child marriages and denial of their right to education, consequently this deprives them of the opportunities to participate in the development process of the society. The day recognizes that whereas gender equality is enshrined in various international rights instruments, gender based violence remains one of the major challenges in the realization of gender equity and equality. Among some of these forms of GBV are retrogressive cultural practices such as FGM and child marriage.

## **Conclusion**

Different approaches have been used by different agencies, at the local and national levels to encourage abandonment of the practices. Some of these include health risk approaches, addressing health complications, educating traditional circumcisers, and offering alternative income, the alternative rite of passage approach, and supporting girls escaping FGM and early marriage.

The greatest puzzle is that despite the aforementioned efforts and campaigns to eradicate Gender Based Violence most of it cultural oriented, it has persisted to date, even coupled with increasing awareness of the effect of its danger on the girl Childs education and enforcement of Gender Policies on Women Empowerment. It is upon this background that the study was necessitated to undertake an in-depth study to investigate factors behind this persistence of GBV against females.

### **2.3: Persistence of Gender Based Violence**

All over the world including Kenya, there have been long-standing attempts to eradicate all forms of Gender Based Violence most of it culturally oriented. However such efforts proved to be counterproductive. Many people resist the eradication of the practices as part of their struggle to preserve their cultural heritage. According to Waris Dries (Readers Digest 1999, 134), it is mainly about power and control." It is men showing that they are physically stronger but being cowardly by controlling women or girls and torturing them. GBV most of it cultural oriented persists in many parts of the world despite joined efforts by governments and Non-Governmental Organizations. According to Kariuki et al (2016) despite existing legislation, administrative directives, judicial sanctions and awareness-raising efforts by

variety of organizations and the government, GBV including harmful cultural practices such as FGM and child marriage are still endemic in Kenya. All other forms of GBV are netted to FGM. It is during FGM that young girls are transformed into women ready for marriage. At the same time, they are taught their gender roles and are socialized into the community's values and norms.

### **2.3.1: Persistence to FGM**

The UN Secretary General Ban-Ki Moon during the international day of zero tolerance to FGM (16<sup>th</sup> February 2014) said the practice is almost declining in some countries, but it is still widespread. He further said that 86 million young girls worldwide are likely to experience the practice by 2030 if the current trend continues.

According to UNICEF (2016), of the 29 countries in Africa and Asia where FGM is practice, 24 have passed laws against it but Sierra Leone is not one of them. The country has one of the highest prevalence of the practice in the world. More than 80 percent of Sierra Leonean women and girls have been cut, according to UNICEF. Social Welfare and Gender Minister Moijua Kaikai in Sierra Leone was quoted telling women's conference that Sierra Leone will never ban FGM because it is part of their country's culture. He told the women's conference that reports that the government banning the age old practice were merely rumours (UNICEF 2016).

Kenya outlawed FGM in 2011 but thousands of girls and women still undergo the practice every year. It is unfortunate that even after FGM was banned in October 2011 some communities still cling to it (Daily Nation Saturday December 28 2013). It has been years



since campaigns against FGM were launched, but the practice continues unabated in some areas.



**Plate 2. 6: Men armed with crude weapons to make sure FGM went on undisturbed (Daily Nation, Dec 8 2013)**

Many communities resist the 2011 Anti-FGM law. It is evident as leaders and community elders in Samburu decided to continue with the practice. Over 3000 elders among the Samburu went on and took a common position to continue with FGM. Women who give birth before FGM were not spared as they will have their babies killed said one elder (Citizen News 2014). Over 500 Maasai women also protested the ban on FGM. They marched for 15 KM singing pro-FGM songs, saying circumcision of girls is their culture and they are not ready to abandon it (Githuga the Standard June 5 2014 page 5).



**Plate 2. 7: Maasai Women protest FGM ban. (The Standard June 5<sup>th</sup>, 2014 pg 5)**

Despite being illegal, the practice is currently going on among the Kuria people. As important as it is, education for girls is secondary to FGM among the Kuria community (Action Aid Kenya 2016). Samuel Chacha manager of Kamotho rescue centre said that the practice is on the rise despite government efforts to curb it. This is further supported by Mrs. Chebii Kilimo who was quoted in an article that was published in the Daily Nation on December 17 saying that the practice is creeping back.

As the government organization steps up efforts to rescue girls across the country from the practice, parents and guardians are devising ways of ensuring that their girls are circumcised without incurring the wrath of the authorities. According to Judy Kosgei (citizen news 2014) in Kuria district, the people have derived new means to beat the government. It is

being done during birthday parties. Trained medical nurses circumcise the girls at night. The practice is carried out regardless of the social class of the individual member of the community. It turns out it is a contained practiced aged in the people within towns and villages, illiterate and literate, informed or ignorant (Judy Kosgei Citizen News 2014).

The elite also does the cut, a Kuria teacher told Judy Kosgei that the acquisition of knowledge cannot stop the people from practicing FGM. Almost everybody practices it, even those in church and teachers. She had her daughters cut for the sole reason that, if you have not done to your children you are abused. She added that if your girls are not circumcised they will have no one to talk to and are like an outcast. Teachers in Kuria do it and they do not act as role models. Some teachers even abuse girls. A girl in Kuria School was abused by teachers and forced to undergo the cut to avoid abuse Judy Kosgei (Citizen News, 2014). A retired teacher interviewed by Judy Kosgei a supporter and practitioner of FGM knows the pain and agony but she had her four girls undergo the cut.

Achieving zero tolerance is not an easy task due to cultural norms, practices, traditions and religious misconceptions and patriarchal attitudes in our society. This was echoed by UN Secretary General Ban-Ki Moon on the same issue that changing old traditions that are embedded in people's culture is not simple.

It can therefore be concluded that despite government effort and other stakeholders to eradicate the practice it continues. Many scholars like professor wathinga have made a remarkable effort, but further efforts to eliminate the practice are needed. The study,

therefore, intends to spell out the main forces influencing and sustaining the practices and its effect on the implementation of gender policies in education and women empowerment in Narok County, Kenya.

### **2.3: Gender policies in education**

Education refers to learning to be human, any human being in any society regardless of sex or gender must be exposed to education. If a person has to effectively participate in the development, the quality of education attained by the child is valuable since it adds to the welfare of the household and the development of the nation. Education, in general, is meant to promote human dignity and afford opportunity and equity in the distribution of wealth. Education has also been seen as an effective weapon to fight ignorance, poverty and diseases, which are the root causes of discontent throughout the world. Education is considered the key factor in the countries development. It creates choices for people, reduces the twin burdens of poverty and disease and gives a strong voice in the society, for nations it creates a dynamic workforce and well-informed citizens able to cooperate and compete globally, opening doors for economic and social prosperity (Millennium Development Goals 2000). This explains why governments all over the world invest in education.

Many conferences and conventions have been held all over the world to ensure education for all with more emphasis on girl child education. During this conference, the participants come up with policies and goals which are made to achieve gender parity in education. The world conference on Education for All (EFA) held in Jomtien Thailand in March 1990 targeted for the achievement of education for all. It aimed at eliminating all obstacles to

enable girls and women to get quality education. The 1993 Ouagadougou declaration and framework for action emphasized on the education of girls. It called upon all governments, international and bilateral agencies, NGOs and politicians to establish the education of girl child as a priority. The conference on population in Cairo (1994) emphasized the importance of female education.

In the African Platform for Action Dakar (1994) recognized the gender gap in access to education, training, science and technology as one of the key critical areas to the development of the continent. Among the policies outlined in the Dakar framework for action were early childhood education, lifelong skills, adult literacy, gender equality in education and quality education. The 1996 OAU conference held in Kampala Uganda, the main theme was the empowerment of women through education as education is empowerment and if girls are not educated it will be difficult to empower them and also to fight for their rights. The conference also discussed expanding the opportunities for women and girls and achieving parity with men in all areas of development by reducing the gender gap in education.

The millennium development goals were agreed on at the UN millennium summit in 2000 in New York where world leaders made and adopted a declaration to free all men, women and children from the abject and dehumanizing conditions of extreme poverty. Among the eight MDGs, MDG number 2 was education. Education for All which is a global movement led by UNESCO aimed at meeting learning needs for all children youth and adults by 2015. In 2004 UNESCO report “Global human rights standards” mandated that education be free so

that it can later be made compulsory to all children. The free basic education policy has been adopted in most countries of the world. The main aim is to ensure every child gets primary education which is considered basic as well as subsidized secondary education. UNHCR (2012) considered education as both a human right and an indispensable means of realization of other human rights. As an empowerment education is a primary vehicle by which economically and socially marginalized children can lift themselves out of poverty and obtain means to participate fully in their countries.

On 12<sup>th</sup> December 2015, 193 countries of the UN assembly adopted the 2030 Development Agenda. Paragraph 51 of the Agenda for Sustainable Development outlines the 17 Sustainable Development Goals (SDGs). Goal 4 of the SDGs aims at ensuring inclusive and equitable quality education and ensure lifelong learning opportunities.

Kenya is a signatory to the above aforementioned international convention and declaration and is committed to achieving the agreements of the conventions. In Kenya, access to education has been seen as a human need as well as a human right. This is the promise that Kenya as a country at independence sought to give to its citizens (sessional paper no. 10 of 1973). Kenya's government policies on education are geared toward supporting education at all levels. The country considered that the attainment of education brings in the vital political and socio-economic tools for attaining personal, social, economic, political and cultural advancement. In the commitment to provide education to meet the demand of education for all Kenyans government in its sessional paper No 6 1998 made it a government policy to expand primary education to meet the demand for Education for All

(EFA) goals by the year 2005. Koech report (1999) revealed the Key factor of access, equity, relevance and quality on the provision of Education for all with particular reference to disadvantaged groups. On African Socialism, the Kenya Africa National Union (KANU) manifesto and other development plans called for equity in access to educational opportunities and were committed to giving such opportunities to all children.

The country has made remarkable progress towards the realization of EFA goals. The gender in education plan for action includes the six EFA goals outlined in Dakar Framework for action early childhood development, access to primary school, lifelong skills, adult literacy, gender equality in education, and quality education. Kenya recognizes the role of basic education in ensuring sustainable socio-economic human resource development, empowerment and good governance.

Government policy on free primary education (2003) increased primary school enrollment by 33% from 5 million in 2007 to 8.3 million in 2008. The policy gave extra support to girl child education in conformity with Education for All by 2015. Over the five years since the implementation of EFA the average girl enrollment rate for girls was estimated to be at ninety one percent which was a great improvement (Ojiambo, 2009) with these encouraging figures it is quite clear that the implementation of free primary education offers the required platform of gender equity in educational development. FPE program seeks to empower both boys and girls hence offering female gender a fair opportunity.

Free Day Secondary Education policy was adopted in Kenya in 2008 to increase enrolment. The free secondary has led to high enrolment in secondary schools. This has also been accelerated by free primary education which was started five years earlier than the free day secondary education. According to the Kenya Economic Survey (the Republic of Kenya, 2011), the total enrolment between 2009 and 2010 for primary and secondary increased from 8.83% to 9.38% that is a 0.2% increase.

The Kenya National Gender Policy on education was developed in 2007 through the ministry of education. The policy states that access to quality and relevant education is one of the highest priorities in development. Gender in education is very significant to development as it provides a framework for planning and programming genders responsive education at all levels. The policy highlights key gender concerns in education such as disparities in enrolment, retention, transition rates, negative social-cultural practices and attitudes, which inhibits especially girls' access to school and drop out of school due to pregnancy and early marriage. It intended to have a framework for designing and implementation of various gender-responsive education sectors, programs such as measures to raise the level of gender parity at all levels of education. Other measures outlined in the policy were using responsive research to address gender concerns in the education sector by using institutional capacity, setting up a gender and educational units, a mechanism to address Gender Based Violence, sexual harassment concern within the education sector and a framework to monitor and evaluate progress made during the implementation.



Education in Kenya is aligned with the constitution. The new constitution (2010) chapter four “the bill of Rights” affirms the right of all Kenyan to education. Every child has a right to free and compulsory education. The constitution made free primary education a right for every Kenyan hence making it illegal for any parent who chooses not to send their children to school. The need to empower girls and women through education is vital to achieving the Bill of Rights. There is a need to recognize the importance of exploring the link between gender and education particularly girls' education and overall national development. This is critical to empower both males and females through education and skills development to reduce the social and economic inequalities in society.

Reforms in high education in the country had helped in steering the country towards attaining gender equality in education development. On such initiative is the adoption of affirmative action as a policy by the Ministry of Higher Education Science and Technology which aims to offer more opportunities for women in higher learning institutions during admission (Onsore 2011). The ministry intends to implement the policy to be inclined with the new constitution by enhancing provision for higher education qualification to women who will eventually form at least thirty percent of public appointments and positions as well as holding positions in at least thirty percent of all industry sectors.

Vision 2030 on education and training aims at providing globally competitive quality education, training and research to her citizen for development and emphasizes on individual well-being. The overall goal for 2012 was to reduce illiteracy by increasing access to education and improving transition rates from primary to secondary school. Other goals

include achieving 80% adult literacy increasing the school enrolment rate to 95% and increasing transition rates from 3% to 8% by 2012. The 2030 goal on equity aims to expand access across different social and political dimensions including increasing school's enrolment for girls and children from nomadic counties and poor rural and slum communities.

There has been a strong global move towards greater gender parity, particularly at the primary level. However, despite remarkable achievement in many countries over the past years girls remain excluded from education. The 1990 conference on education for all pledged to achieve universal primary education in the world by 2000, but by 2000, 104 million school-age children were still not in school, 57 percent of them being girls and 94 percent were in developing countries mostly in southern Asia and Sub-Saharan Africa (Millennium Development goals 2000).

UNESCO (2010) observed that the gender gap at the elementary level is wider in sub-Saharan Africa. A significant number of girls do not succeed in studies at primary, secondary and higher education. Others complete education without acquiring the skills or knowledge required to lead an autonomous and productive life (FAWE 2009).

According to UNESCO (2011), global participation in upper secondary education represented 56 percent. Europe is the exception with enrolment rates exceeding 100% due to young people enrolling in multiple programs. In America, 76% of young adults are enrolled in upper secondary courses followed by East Asia with 48% and West Asia 40%. The

enrolment ratio is lower in Africa with only 28% of young adults in upper secondary education. Worldwide 64% of the illiterate are females according to Education Response (2011).

In Sub-Saharan Africa, the gender parity for primary education is less than 0.85. World Bank (2008) indicates that girls are more disadvantaged and it is very common in Africa and parts of Asia. Of the 53 countries with gender parity between 0.97, 31 are in Africa, 17 in Asia and just 5 in the rest of the world. Equity in terms of gender parity index is an issue and it's often more prominent in secondary, technical and vocational than primary (UNESCO, 2011).

Gender parity is a problem World Wide. The girl child seems disadvantaged compared to the boy child, more so in developing countries. Studies by UNESCO (2011) indicated that globally about 39 million girls of lower secondary age are currently not enrolled in either primary or secondary education According to UNESCO (2013) 31 million girls of primary school age were not enrolled in school. Two-thirds of the world's 796 million illiterate adults are women. One in four young women in developing countries had not completed their primary school education. Only one-third of the countries have achieved gender parity at the secondary level. This means there is a crisis that should be addressed. The goal to eliminate gender parity by 2005 was missed by 122 countries.

Women in Kenya form the majority of the uneducated population. Although the government of Kenya recognizes education as a basic tool required to develop required human resource,

low transition rates despite efforts made to increase accessibility and equity in education sector continue to restrict the country from making gains in accessibility and equity in the education sector (Society for International Development 2010).

Low transition rates of students especially girls have been a great restriction to Kenya in achieving gender equity, especially in education development. Low transition rates led to a decline in the proportion of female enrolment in schools higher up in the education structure and very much significant in tertiary institutions such as universities and middle-level colleges. Studies done on aspects indicate female student enrolment in public universities is thirty percent of the total enrolment and this also led to the under-representation of female students in technological, scientific and mathematical programs. Consequently, this led to the aforementioned professions being bloated by males thus greatly impeding the achievement of gender equity (Wosyanja, 2009). The country needs the initiative to quell impediment to raising transition rates such as the implementation of policies that are made to address issues of making education accessible to all communities including the ones living in rural semi-Arid areas.

The introduction of free primary education in 2003 and free secondary education did not mean that every child is in school, still, it is estimated that 9% of the primary education school-age population is not in school. A majority of the 1.9 million children between 9-13 years old still out of school are found in the informal settlement, disadvantaged homes, and rural at pastoralist parts of the country (Ministry of Devolution, 2013).

The gender parity index at the primary level was averaged 0.98 in 2007. However, disparities persist in certain regions especially in Arid and Semi-Arid lands. According to KNEC (2013) counties in ASAL recorded a notable gender disparity in KCPE 2013, among them Turkana 62% boys and 38% girls, Samburu 69% boys and 31% girls, Garissa 67% boys and 31% girls, Wajir 67% boys and 33% girls, and Mandera 68% boys and 32% girls.

There has been a strong global move towards gender parity, particularly at the primary level. Many counties despite great efforts have made little progress. Girls continue to face deep discrimination in access to schooling on basis of past rates of change. EFA global report 2004 found out that 40% percent of 128 countries from which data is available are likely to miss reaching gender parity in primary and secondary by 2015. In these countries policies are available that can deliver parity but implementation is hindered by several factors. The government of Kenya through the ministry of gender has put in measures to address gender issues. Special programs have been initiated to facilitate girls accessing education and ensure equity. These efforts have not yielded much in increasing girls' access to education as a combination of factors continues to deny girls' the right to education especially in counties found in ASAL. According to Kenya National Examination Council (2014) ASAL counties of Narok, Tana River, West Pokot, Wajir, Garissa and Mandera recorded high gender disparities. The ratio number of girls who sat for KCPE in these counties in 2013 were fewer than boys. In Narok County, women's literacy is at 31 percent compared to men at 69 percent (Narok County profile 2013).

Achieving gender parity is a problem worldwide, therefore there is a crisis that needs to be addressed by finding out factors hindering the enforcement of gender policies in education and those hindering girls from accessing education and those forcing girls out of school. In Kenya, gender parity is a factor affecting equity so it is important to find out why it is difficult to achieve gender parity in education, especially in ASAL counties. The study went beyond statistics to explore the factors reinforcing GBV against females and its influence on enforcement of gender policies in education that are made to address issues of making education accessible to all children in Narok county where girls and women continue to be denied their basic rights such as education thus restricting their advancement.

#### **2.4: Gender policies on women empowerment**

Through-out the world promotion of gender equality and woman, empowerment has become widely accepted as an essential requirement for attaining development in terms of economic growth. The great number of global initiatives includes global convention and conferences by the United Nations, continental convention for example Africa Union Conventions and National policies at countries levels.

In the UN the commitment to gender equity and women empowerment can be traced to the 1948 United Nations Charter and Universal Declaration of Human Rights which states that rights and freedom will not be limited by a person's gender and established that "All human beings are born free and equal in dignity and rights". Since then milestones include the 1975 Mexico City 1<sup>st</sup> women's conference, the 1975 adoption of CEDAW, the 1980 Copenhagen 2<sup>nd</sup> women conference, the 1995 Beijing Platform for Action. The Millennium Development

Goals (MDGs) 2000 and the recently UN Agenda for Sustainable Development (SDGs) 2015. In 1946 the United Nations created the Division for Advancement of Women (DAW) to champion women's empowerment and gender equality to ensure that women, being half of the world's population enjoy equal rights as well as living in dignity as equal citizens everywhere.

The first world conference on the status of women convention in Mexico City reminded the international community that discrimination against women continues to be a persistent problem in most of the world. The Mexico City conference was called by the United Nations General Assembly to focus international attention on the need to develop future-oriented goals, reflective strategies and plans of action for the advancement of women. The key areas of the conference were full gender equality and elimination of gender discrimination and integration and full participation of women in development.

The 1980 Copenhagen 2<sup>nd</sup> women conference identified lack of sufficient involvement of men in improving women's role in the society, insufficient political will, lack of recognition of the value of women's contribution in the society, lack of attention to particular needs of women in planning, a shortage of women in decision making positions, overall lack of financial resources, lack of awareness among women about the opportunities available to them. The conference called for among other things stronger national measures to ensure women ownership and control of property as well as improvement in women's rights to inheritance. For equality development was to be in areas of equal access to education, equal access to employment opportunities, and equal access to adequate healthcare services.

The UN 3<sup>rd</sup> conference on women in Nairobi (1985) represented the culmination of ten years of work on women empowerment. The conference aimed to evaluate the progress made during the UN Decade and devise a new course of action for the advancement of women. It found out that it was clear there was a great deal to be done. They felt that the subject of violence against women had to be given the attention it deserves. The conference provides a blueprint for action until 2000 that links the promotion and maintenance of peace to the eradication of violence against women. Members were urged that member states take constitutional and legal steps to eliminate all forms of discrimination against women and tailor national strategies to facilitate the participation of women in efforts to promote peace and development. It recommended for greater empowerment in regards to health, education and employment. Recommended for the advancement of women, establish a mechanism for women's equal participation and equitable representation at all levels of the political process and public life as well as the formation of laws, programs and policies to enable employees of both sexes to harmonize their family and work responsibilities.

Beijing Platform for Action (1995) highlights the necessity to ensure that gender equality is a primary goal in all areas of social and economic development. Therefore gender equality is an agenda for development effectiveness. When women and men are equal, economies tend to grow faster the poor move quickly out of poverty and the well-being of men and children is enhanced. The adoption of the UN Millennium Development Goals (2000) in particular MDG number 3 on gender equality and empowerment of women has become an effective way to bridge gender gaps in all areas. More recently the adoption of UN Agenda for Sustainable Development outlined the 17 sustainable Development Goals (SDGs). SDG



number 4 aims to achieve gender equality and the empowerment of all girls and women. The incorporation of this goal in the SDGs is a clear indication that by 2015 many countries did not achieve it in the past policies.

Africa Union states are signatories of the UN General Assembly landmark Convention for the Elimination of All Forms of Discrimination against Women (CEDAW) which was adopted in 1979. The AUs approach to the advancement of women, their rights and gender equality has been informed by the UN framework and specific needs on women's rights and gender equality. The Au's commitment to gender equality is rooted in the Africa Charter on Human and people's Rights. This commitment is reinforced by protocol to Africa charter on human and people's rights on the rights of women in Africa (Maputo Protocol 2003), the solemn declaration on gender equality in Africa 2004 and the African Union Gender Policy 2015.

The Maputo Protocol was a grant breaking women's rights legal instrument that reinforces the rights provided in other human rights instruments. The protocol provides a broad range of economic and social welfare rights for women. The protocol requires state parties to review their domestic laws and ensure they are aligned with its provision. In the Solemn Declaration on Gender Equity in Africa (SODGEA) 2004, the Africa leaders reaffirmed their commitment to the principle of gender equality. There was concern about traditional practices, violence against women, women exclusion from politics and decision making, literacy and limited access of girls to education. They agreed to accelerate a gender-specific economic, social and legal measure. It was agreed to ensure the promotion and protection of

all human rights for women and girls including the right to development by raising awareness or by legislation where necessary and actively promote the implementation of legislation to guarantee women land, property and inheritance rights. Specific measures were taken to ensure the education of girls and literacy of women, especially in the rural areas, to achieve the goal of education for all. It was also agreed on the African Trust Fund to build the capacity of Africa women.

The AU gender policy 2015 focuses on closing the equality gap between men and women in general and particularly addressing gender inequalities which have resulted in women disempowerment and feminization of poverty. The policy provides a framework that will accelerate the realization of gender equity and fairness between men and women. The policy will offer opportunities for the empowerment of women, guarantee protection against violence as well as ensure their participation in public and economic life. The purpose of the AU gender policy is to establish a clear vision to guide the process of gender mainstreaming and women empowerment, to influence policies, procedures and practices which accelerate the achievement of gender equality, gender justice, non-discrimination and fundamental human rights in Africa.

Kenya is on the right path since the country is also a signatory to many international and regional treaties in support of gender equality and women empowerment. Kenya shows its efforts to empower women by the implementation of international agreements in support of gender equality, equity and women empowerment such as the MDGs. The ministry of gender is in charge of the implementation of international treaties and statutes, specific of

gender concerns such as MDGs, the commission on the status and international convention on the elimination of all, forms of Discrimination against Women (COVAW, 2017).

The country has put in place various policies, plans and programs aimed at addressing gender gaps and empower women. Gender policies made to empower women in Kenya include the Kenya National gender Policy 2000, Free Primary Education, the new constitution, presidential directives and legislations and most recently vision 2030. Other measures put in place to empower women are the establishment of the ministry of gender, children and social development.

The Kenya national policy on gender and development is one of the efforts by the government to spur economic growth and thereby reducing poverty and unemployment by considering the needs and aspirations of all Kenyan men, women, boys and girls across economic, social and cultural lines. The policy is also in consistent with the government's commitment to implement the national plan of action based on the Beijing Platform for Africa. The national gender policy is supposed to provide a framework for the advancement of women and approach that would lead to greater efficiency in resource allocation and utilization to ensure the empowerment of women. The overall goal of this policy is to mainstream gender concern in the National Development process to improve the social, legal, Civic, economic and cultural conditions of women, men girls and boys in Kenya.

The objective of the policy is to promote equity and equality of women and men throughout their life cycle and ensure that intervention does not promote inequitable gender roles and

relations. The guiding principles of the policy include women rights, gender fairness and justice, equity in the treatment of women, girls, men and boys as well as equal opportunities to access national resources, promote economic empowerment of women, affirmative action intervention targeting women development as a creative measure to equalize opportunities and access, and relevant training be provided to improve knowledge, skills and attitudes toward gender equality. The context of the gender policy is informed that 50.29 percent of the population are women and despite this, gender gaps continue to confront them in terms of representation in decision making, in access to and controlling resources and economic opportunities. The policy highlights the necessity to ensure that gender equality is the priority goal. The policy elaborates on the key concepts and approaches that underpin gender and development.

In 2006, the thirty percent presidential decree on affirmative action on public appointments was passed. Other interventions taken include affirmative action and promoting girl child education. Adaption of affirmative action within the public department was made to ensure adequate women participation in top leadership and in the civil service by ensuring women constitute 40 to 50 percent of the positions. It is also aimed at increasing the proportion of women in civil service senior management.

In 2007 the political parties Act was passed and provided for 50 percent chance women representation in party nomination. Women have also been successfully appointed as chairs of committees for five out of 16 standing parliamentary committees are chaired by women.

The 2008 equal opportunity committee was also established to promote equal opportunity for all marginalized groups including women.

National Commission on Gender and Development (NCGD ) and National Gender Equality Commission (NGEC) enacted through Act of parliament in 2003 and 2011 respectively, coordinates and facilitates gender mainstreaming in national development through advice to government and stakeholder, participation in the policy formulation, advocacy, research, education, investigation of Gender Based Violence, establishing a partnership, monitoring and evaluation to achieve gender equity and equality (Maria Nzomo).

Further initiative made to promote gender policies on women empowerment is the promulgation of the new constitution. The constitution sought to cure an old age problem of marginalization of women and shows Kenya's commitment to the aforementioned international protocols. The 2010 constitution has gender equality gains that provide required legal backing to ensure Kenyan men and women share equal enjoyment of resources, opportunities, rewards and social services. The 2010 constitution recognizes women's social, economic, cultural and political rights. The new constitution introduced an expanded bill of rights that includes, social, economic and cultural rights with a strong focus on the needs and entitlement of children and women.

Concerning gender equality and women's rights, the constitution charts out targeted measures that will deal with traditional exclusion experienced by Kenyan women. It sets up affirmative action measures to be taken to ensure that women are included in the decision-

making process. It sets aside several slots in the political institution which should mandatorily be filled by women. It variously exhibits public institutions and agencies to avoid taking measures that discriminate against women and girls. Besides, it sets up various institutions that should oversee the implementation of the new gender response framework. The constitution provides a framework for major reforms in addressing gender inequalities. Articles 10 of Chapter 2 require the participation of both men and women in government and equal opportunities in the same sector of the economy, education and health.

The various initiatives aimed at addressing the country's gender concern in the new constitution are also asserted by the country's economic plan vision 2030. Kenya's vision 2030 is the country's new development blueprint covering the period 2008 to 2030. The vision is based on three pillars; economic, social and political. The social pillar seeks to build a just and cohesive society with social equity. Kenya's vision 2030 includes equity as a recurrent principle in economic, social and political programs. Special attention has been given to invest in ASAL Sub-counties, with a high indices of poverty, unemployment of youth, women and all vulnerable groups.

The 2030 goal on equality aims to attain gender parity and fairness in delivering justice and reducing social inequalities. It recognizes the achievement of gender equality as an important component of driving economic development. The vision 2030 for gender, youth and vulnerable groups, looks at inequity in power and resources distribution between sexes, improvement of livelihood for all vulnerable and globally competitive and prosperous youth. The goals for vision 2030 are therefore to increase opportunities among youth women and all disadvantaged groups. Specific strategies will involve increasing the participation of

women in all economic, social and political decision-making processes, starting with a high representation of women in parliament improving access to business opportunities, health and education and minimizing vulnerabilities through the prohibition of retrogressive practices such as FGM, early marriage and child labor.

The government has set up projects to address gender equity concerns by promoting women's rights. One of these flagship projects is supporting Women Enterprise Fund which seeks to empower Kenyan women through creating opportunities for them on the economic fronts hence in turn benefiting the social and political empowering the female gender. The fund's inception in 2007 was followed by a budget allocation of KSH one billion in the same year indicating the government commitment to address gender issues, as well as women empowerment.

The second flagship project to be implemented in the line with vision 2030 is the establishment of social protection fund under the plans of social pillar whose objective is to offer support to vulnerable and poor women in Kenya. The fund was to be established in 2012 and is set to tremendously steer the nation towards achieving gender equity in education development as it recognizes the significance of the economic empowerment of women to promote equal participation with men. The social protection fund intends to enhance the facilitation of easy access to credit as well as cash transfer on flexible terms and aim at promoting the establishment of small-scale business for women. The youth enterprise fund is another flagship project of vision 2030 that seeks to address gender equity concerns in Kenya. The fund empowers women through ensuring equal access to credit facilities

which in turn significantly benefits young women since they are now able to establish a successful business which apart from creating an opportunity for them to earn income will be essential to improving their lives and also creating an opportunity for them to create employment opportunities for other women.

Kenya is also working with several development partners like the UN and NGOs such as PCI, USAID, and WEL in the efforts to achieve gender equality and empower women. NGOs like PCI have harnessed the power towards proactive change with its women empowerment initiative. PCI is a global effort to provide economic and social empowerment of women through the self-management and self-sustaining saving group. It provides a way to self-saving groups, participation in government, record keeping, saving, lending and entrepreneurship. It believes that women who are empowered become a solution to poverty, poor health and vulnerability for their families and their countries (NCI Global org/we). USAID is empowering women to exercise their rights guaranteed by the constitution. USAID activities made to empower women include creating a safe society where women and girls can live free of violence, providing cure and treatment services for victims of Gender Based Violence, strengthen women access to resources and opportunities, that will allow them to share more broadly in the benefits of economic growth and increase participation of women in decision and policy-making at all levels. Women empowerment link (WEL) is non-profit, non-partisan, non-governmental women's right organization committed to empowering women and girls to realize their potential, worth and strengthen them politically, socially and economically. The programs of WEL include women's



economic empowerment, access to girl child education, reproductive health and transformative leadership and government.

Looking at a few countries that have made recommendable steps towards women empowerment Argentina has accomplished a lot in the quest to achieve gender equity as it is well known globally. The country is widely known in the history of having female leaders who have had a great impact on the progress of gender equity. Initiatives such as the adoption of quota law for the participation of women in the country's progress as well as a significant rise in female representation in national assembly was at 33.7 percent in 2000 from as low as 4.3 percent in 1983 signifies this progress. The country is ranked fifteen in the world for female participation in national legislation (Formation for Sustainable Development 2011).

African nations are also determined to achieve gender equity due to aspects of significance towards attaining development targets. South Africa is among the pioneers in setting out to achieve gender equity through works of a notable initiative such as the innovative Women's Budget Initiative (WBI) that was set in 1995. The initiative intends to impact on the resource allocation mechanism by ensuring impartial benefits between the genders. It does this by tracking down the impact of the countries budget on women. This budget is developed to form a gender perspective view. Similarly, Rwanda is tremendously ahead among all countries of the East Africa region in the promotion of gender equity in all areas, especially in decision making organs.

Kenya is particularly weak compared to other countries in the area in terms of political empowerment of women. Kenyan women account for slightly more than half of the total population. Also, they form the majority of the Kenyan electorates. The underrepresentation of women in the professional sector has resulted in women being quite few in strategic decision-making positions compared to other developing countries, for instance, Rwanda which serves as an ideal example concerning equity in representation. Having equity in representation increases the attention to gender-specific such as education development. (Africa Development Form VI, 2008).

Although the Kenyan government has shown a lot of effort to ensure equality, gender imbalance remains a major problem in all sectors of the economy. In the political arena, women are never elected. In the 2013 elections the 47 governors in Kenya none was a woman. In the National Assembly, out of 290 elected members of parliament, only 16 were women. In presidential appointments, there is no gender equity. In the ministry of education for example, both the cabinet secretary and principal secretary are men. This applies to several ministries and other presidential appointments posts like ambassadors.

Despite the dramatic expansion of women groups and organizations, Kenya women did not succeed in developing a cohesive and strong women body that could lobby for the advancement of women in the country. Although the new constitution has set aside special seats to increase the number of women in parliament this has not improved very much power of women in decision making. Lack of gender balance in parliament is the main challenge facing the establishment of policies and laws aimed at promoting gender balance

in the country. Most bills get resistance from men who dominate the parliament. For example, on May 5<sup>th</sup>, 2016 parliament rejected the gender bill.

In Kenya, gender policies still require a lot of intervention for achievement to be realized (African Development Form VI, 2008). According to the OECD Development centre despite several laws that demand gender equity in matters of ownership and inheritance, women are often discriminated against. Frequent adherence to customary law, under which men and women do not have equal inheritance rights, makes it difficult for women to inherit property. According to DHS 2014 on freedom of movement, women are not totally empowered in decision making. 21% of the husbands are the main decision makers about visits to relatives. Report on the barriers to female entrepreneurship in Kenya shows that harmful gender norms exist when it comes to women in business and men sharing domestic work. In Narok county leadership amongst women is low. The county reflects gender-based disadvantages in three dimension-reproductive health, women empowerment and labor market (Narok County Development Profile 2013). While there has been progress in both legal and policy frameworks, implementation and enforcement remain a challenge. The study was interested in finding out whether Gender Based Violence most of it cultural hinder the implementation and enforcement of gender policies on women empowerment. With one-third of Kenya households now headed by women gender equality is key to achieving sustainable development. It was high time to get rid of all the factors that prevent the advancement of women as this is preventing the country from achieving real progress.

## **2.6: SUMMARY OF LITERATURE REVIEW**

The literature reviewed revealed data relevant to this study although most of it is not current. GBV, most of it cultural, was found to be prevalent in society. It was evident from the literature reviewed that culture plays in communities. The literature reviewed revealed that women and girls in society are underrated and discriminated in favor of boys and men. Girls and women were therefore negatively affected socially economically and politically. Based on this literature review the study, therefore, sought to determine factors reinforcing GBV against females in Narok County, Kenya, and investigate the extent to which GBV influences enforcement of gender policies in education and women empowerment in Narok County, Kenya.

## CHAPTER THREE

### METHODOLOGY

#### **3.0: Introduction**

The chapter focuses on the research methodology to be employed in the study. It describes the research design, location of the study, target population, sampling procedure and sample size, research instruments, validity and reliability of the instrument, data collection procedure, data analysis methods and ethical issues.

#### **3.1: Research Design**

The study employed the ex-post facto survey and descriptive survey design. The ex-post facto survey design involves studies that investigate possible causes and effects by observing an existing condition and searching back in time for possible casual factors. According to Cohen and Manion (1984), the design involves teasing out possible antecedents of events that have happened and cannot be engineered or manipulated by the researcher. The ex-post facto survey design was used because the researcher was interested in facts as they exist in the field without manipulating them. This was because the researcher was investigating the existing status of Gender Based Violence most of it cultural oriented, and its influence on enforcement of gender policies in education and women empowerment. According to Kerlinger (1973), ex-post facto research is a research in which the researcher starts with observation of dependent variables or variables in retrospect for possible relationships to and effect on the dependent variables.

The descriptive survey was also chosen since the researcher was to collect information describe situations assessing attitudes, opinions towards individuals, organizations and procedures hence draw conclusions on how GBV influences enforcement of gender policies in education and women empowerment in Narok County, Kenya.

### **3.2: Location of the Study**

The study location was Narok County, Kenya. Narok County is bordered by Tanzania in the south and has an area of 1793 square kilometres. According to data from County Commissioner's office, 2016 the county is divided into six administrative sub-counties namely Transmara West, Narok North, Narok South, Narok East, Narok West and Transmara East. The sub-counties are further divided into 16 divisions, 92 locations, 182 sub-locations 546 villages and 169220 households.

Data from Narok County Education office show that the county has 33 education zones, 171 secondary schools (18 Girls boarding, 10 Boys boarding, 20 mixed boarding, 25 mixed day and boarding, 49 mixed day and 49 Boys Day) and 864 teachers (537 male and 327 females). Data from the County Director of Education office showed that in 2017 secondary school student population stood at 25,713 (14475 males and 11,238 females), while the primary school student population stood at 232,692 (120,767 males and 111,925 females).

Narok County is occupied by the Maasai community whose main economic activity is livestock keeping. The community attaches high value to their livestock. A small population is involved in farming and trading activities. Most of the county is dry and is frequently

affected by drought that affects the livelihood of the community. The Maasai community cherishes its culture.

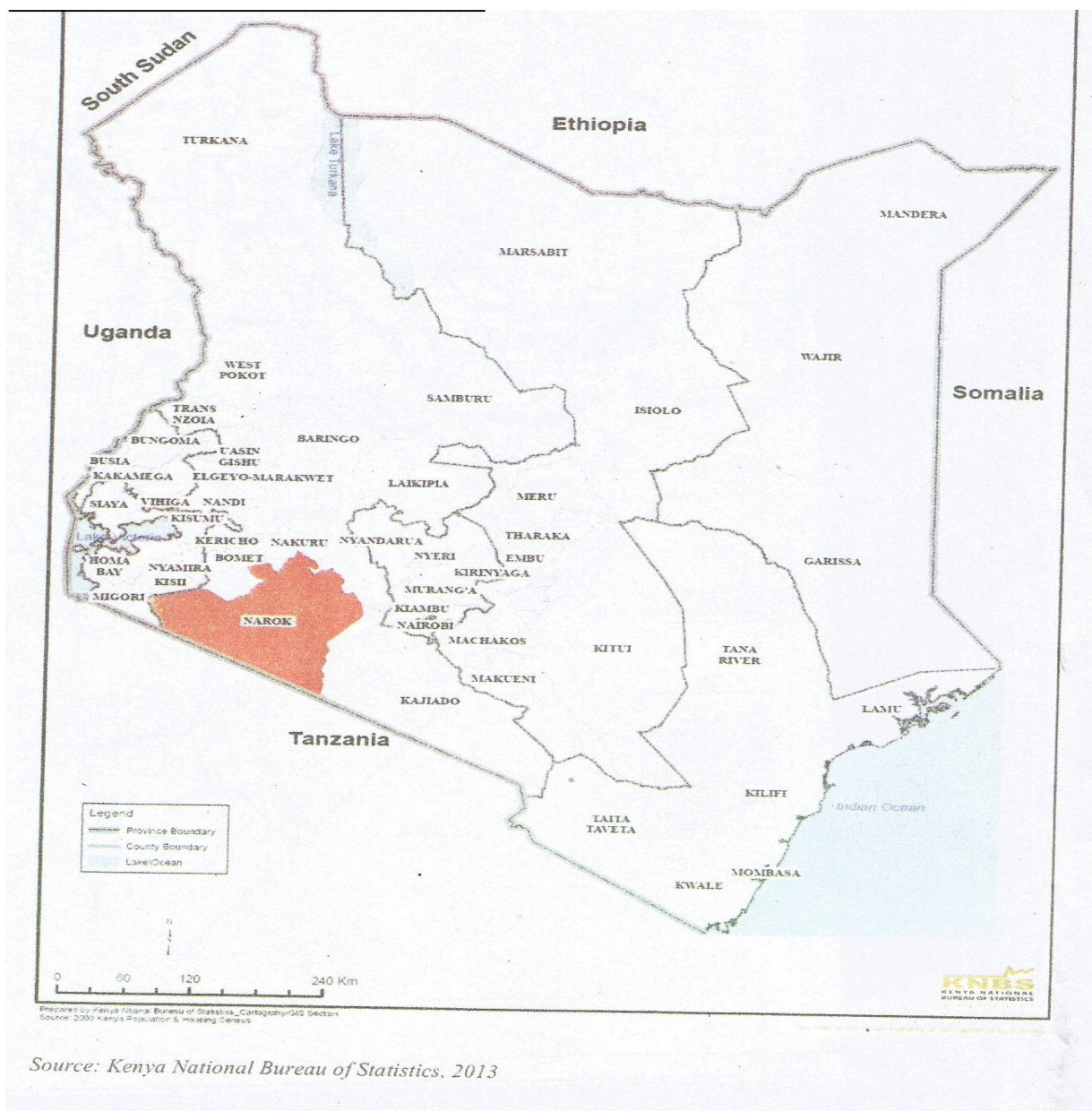
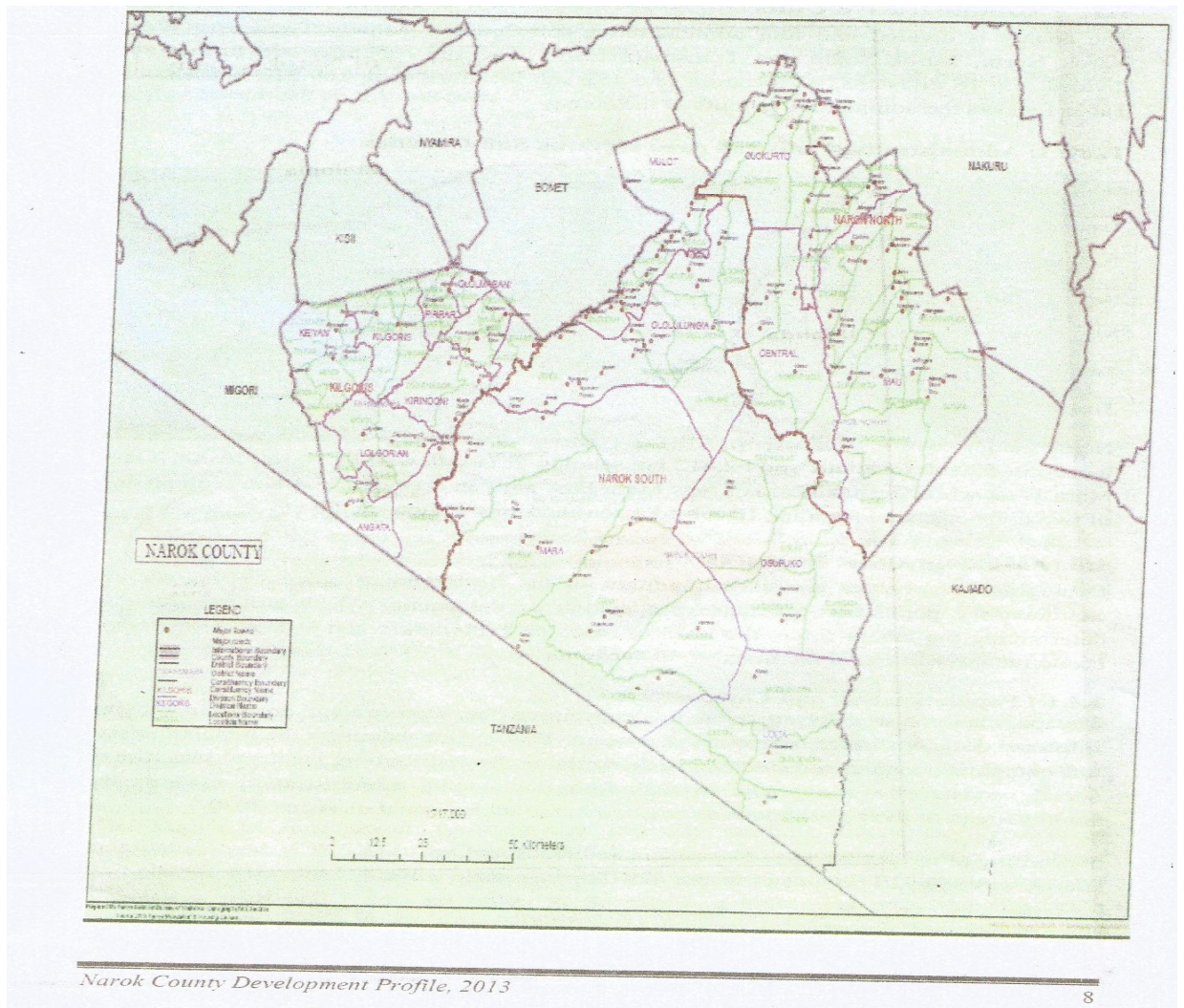


Figure 3. 1: Location of Narok County in Kenya



**Figure 3. 2: Narok county administrative and political units**

### **3.3: Target Population**

The study targeted female students in public secondary schools, teachers, Women living in rural areas and village elders. The study also targeted government officer who included, County Commissioners (CC), Deputy County Commissioners (DCC), Assistant County Commissioners (ACC), Chiefs, Assistant Chiefs (AC), and County Director of Education



(CDE), Sub- County Director of Education (SCDE), Curriculum Support Officers (CSO), Children's Department (CD) and Directors of Public Prosecution (DPP).

The female students were chosen because they are the primary subjects and are in a position to provide their opinion as to why some girls are not in school and the reasons for undergoing FGM and early marriage. Women were chosen because they are also primary subjects and majority are affected. The village elders were also in a position of giving views on GBV and whether it influences the enforcement of gender policies in education and women empowerment.

Teachers were chosen because they are organizers and facilitators of learning and teaching in their schools. They were also in a better position to provide relevant information about girls who have dropped out of school and enforcement of policies like Free Day Secondary Education which is made to enhance access and transition. They were also in a better position to give the problems they encounter when enforcing gender policies in education and give their opinion of the community they serve. The secondary subjects were government officers who are key stakeholders and were in a position to give their opinion on factors reinforcing GBV against females in Narok County and the influence of GBV on enforcement of Gender Policies in Education and women empowerment.

### **3.4: Sampling Procedure and Sampling Size**

Sampling is the process of selecting a subject of vases in order to draw conclusion about the entire set. Sampling techniques refers to that part of the research plan that indicates how

cases are selected for observation. The individuals selected form a sample. Each member or case in the sample is referred to as a subject (Mugenda, 1999).

### **3.4.1: Sampling Techniques**

Samples were drawn using stratified sampling, simple random sampling, purposive sampling, stratified sampling and systematic sampling. The schools were stratified into Girls Boarding, Mixed Boarding, Mixed Day/ Boarding and Mixed Day. The stratified sampling method ensures that the sample is selected in such a way that one is assured that a certain subgroup in the population was represented in the sample to their number in the population.

Simple random sampling was used to select the 6 Girls Boarding, 6 Mixed Boarding, 8 Mixed Day/Boarding and 15 Mixed Day schools. Simple random sampling was used to select the divisions, locations, sub-locations, zones and schools. The teachers were selected randomly from the schools selected for the study. The village elders were also selected randomly from the divisions selected for the study. Simple random sampling is whereby the individuals in the total population have equal and independent chances of being selected as members of a sample.

Purposive sampling was used to select the six sub-counties because of their limited number. The CC, DCCs, CDE, SCDE, CP and DPP were selected purposively because of their limited number. The principals of the schools were selected purposively as all the principals of the selected schools participated in the study. Form three and form four students were also selected purposively because they had stayed in the school for some time Purposive sampling was used to select the ACCs, Chiefs, AC and CSOs as all the administrators of the

selected administrative units were included in the study. Women involved in the study were also selected purposively, two focus groups of 10 and 11 for every Sub- Location selected in the study. Purposive sampling allows the researcher to use cases that have the required information concerning the objectives of the study (Mugenda, 1999).

To select the number of students to be involved per form systematic sampling was used. The systematic sampling method is based on the selection of elements at intervals starting with randomly selected elements on the population lists (Orodho, 2004). The researcher used the student list to select the first twenty-odd numbers for the study for each form.

### **3.4.2: Sample Size**

According to Kerlinger (1973), a sample is representative if it is between 10% -30% of the total population. This was used to calculate the number of ACC, chiefs, AC, village elders, CSO, teachers and the number of schools selected for the study. A 10% sample was selected among the chiefs, ACs, village elders and Mixed Day schools, while a 30% sample was selected among the ACCs, CSOs, Girls Boarding, Mixed Boarding, mixed day/ Boarding and mixed day schools. Slovene's formula  $n=N/(1+Ne^2)$  was used to calculate the number of girls and women selected for the study. A sample of 998 respondent was selected which include 1 CC,6 DCC 5 ACCs, 10 Chiefs, 19 Assistant Chief s, 1 CDE, 6 SCDEs, 10 CSOs, 2 heads of children department, 2 DPP, 95 teachers, 387 girls, 399 women and 55 village elders.

### **3.5: Data collection instruments**

This study adopted a mixed-method approach entailing quantitative and qualitative design. Quantitative data entailed the use of questionnaires for teachers and learners while qualitative data entailed the use of interview schedules for government officers and focus group discussion for women and village elders.

#### **3.5.1: Questionnaire**

Questionnaires were used by the researcher for the collection of data from teachers and students in the sample of this study. Questionnaires were preferred due to their suitability for the study as they were used to obtain information from the literate population. Questionnaires were considered an ideal instrument for collecting data in the study because the subjects could individually interpret the instrument. Abagi (1995) describes questionnaires as the most common instrument for the survey as it is straight forward and less time-consuming. It is appropriate in collecting information that is not directly observable as it enquires about feelings, motivation, attitude and accomplishments as well as the experience of the subjects. Closed-ended questions were utilized for learners and both open and closed-ended were utilized for the teachers.

#### **3.5.2: Interviews**

The researcher conducted an in-depth interview to gather information on indicators of GBV, factors reinforcing GBV against females, community level of awareness on laws and policies made to protect girls and women and the extent to which GBV influences enforcement of gender policies in education and women empowerment. The researcher

interviewed government officer such as County Commissioner, Deputy County Commissioners, Assistant county commissioners, chiefs, assistant chiefs Children's Department, Directors of public prosecution, County Director of Education, District Education Officers and Curriculum Support Officers in the sample. The categories were knowledgeable on the subject under study and hence gave objective, reliable and useful information. According to Kothari (2008), an interview is often a powerful research instrument that readily yields the required data. Questions for the interview schedule comprised of structure and semi-structured questions to guide the researcher. Interview schedules allowed for probing, consequently taking care of the weakness of the questionnaire. The researcher also used this as an opportunity to weigh the honesty and integrity of interviewees' information.

### **3.5.3: Focus Group Discussion**

Women living in rural areas and village elders were put in focus groups. The study employed 38 units of focus group discussion for women, two for every Sub-Location and 5 units for village elders one from every Division.

Focus group discussion is a method that capitalizes on group dynamics and allows a small group of respondents to be guided by a skilled moderator into increasing levels of focus and depth on key issues of the research topic. Through focus group discussion, one can assess attitudes, beliefs, desire and reaction to the concepts. The choice of focus group discussion was appropriate because it enabled the researcher to gather more information on the way

specific groups of people within the community thought about GBV. The Focus Group Discussions generated discussion on specific research questions such as, what cultural practices are practiced in the county. What are the reasons for undergoing FGM? What is hindering enforcement of laws and policies made to protect girls and women? And whether the cultural practices hinder enforcement of gender policies. Each group discussion was guided by a structured checklist thus allowing flexibility in raising questions. Focus Group Discussions were held in the divisions. Women and men did their discussions separately. The women group discussions consisted of 38 groups with 11 and 10 members while the male had 5 groups of 11 members each. Focus Group Discussion was appropriate as subjects were homogenous.

### **3.6: Validity of the Instrument**

The validity of the instrument represents the degree to which a test measures what it is supposed to measure (Wiersma 1986). Content validity was established through the two steps. The first step was to consult the supervisors of the study who are experts in this field. The second was conducting a pilot study to test and hence improve the validity of the questionnaire and interview schedule questions.

#### **3.6.1: Pilot study**

A pilot study was conducted to test the validity and reliability of data collecting instruments. The pilot study was carried out in Narok South Sub County. It involved two selected public secondary schools purposively. At least 39 students 2 principal and 8 teachers were selected

for the pilot study. The data emanated from the pilot study helped the researcher to gauge the clarity of questions and data on the research instrument. The items which were found unclear and irrelevant were discarded and others restructured. Neither schools that were considered in the pilot study nor the respondents who participated were included in the main study.

### **3.6.2: Reliability of the Instrument**

Reliability is concerned with the question of whether the results of the study will be unchanged when the instrument is re-administered to the same respondent on different occasions. The reliability of the instrument concerns the degree to which a particular procedure gives similar results over several repeated trials (Orodho, 2003). To ensure the reliability of the instrument the respondent is subjected to same type of question. During the pilot exercise of this study; the researcher administered questions to the respondent and after two weeks the same questions were re-administered to the same respondent. The responses were analyzed by statistical measure to establish the coefficient of stability. To estimate the degree of 0.72 was obtained and therefore deemed reliable and the questionnaire was adopted.

### **3.7: Data Collection Procedure**

The researcher sought permission from the School of Post Graduate Studies and the National Council for Science and Innovation (NCOSTI) before undertaking data collection in the field. Copies of the permit were submitted to the CC, DCC, ACC, Chiefs AC, CDE, SCDEs, CSOs and Principals of schools. Further permission was also sought from the County

Commissioner and County Director of Education. The researcher employed two research assistants to help in data collection especially during focus group discussion due to the language barrier.

The researcher distributes the questionnaires to all the participants to fill in. The researcher was present to explain the significance of the study to the respondents. The respondents were briefed and assured of confidentiality and complete freedom in answering questions. The questionnaires were collected after two weeks and checked one at a time to ascertain that they were filled and the unfilled ones respondent the respondent was requested to fill the gaps. The researcher also conducted interviews with the sampled groups and joined respondents in focus group discussions.

### **3.8: Data Analysis Procedures**

The responses in the questionnaire and interview schedules were tabulated, coded and processed using Statistical Package for Social Sciences (SPSS). Quantitative data were analyzed through descriptive statistics such as frequencies and percentages. Qualitative data were transcribed and discussed based on established themes. Inferential statistics were used to establish the relationship between GBV and enforcement of Gender Policies in Education and Women Empowerment.



**Table 3.1: Data analysis table**

<b>OBJECTIVE</b>	<b>Independent Variable</b>	<b>Dependent Variable</b>	<b>Method of analysis</b>
1. To identify indicators of Gender Based Violence and factors reinforcing Gender Based Violence against females in Narok County, Kenya.	Factors reinforcing GBV:- i) Culture ii) customs and beliefs iii) Traditional institutions iv) Illiteracy vi) Poverty	Gender Based Violence:- i) FGM ii) Early marriage iii) Gender roles iv) Male dominance	Frequencies, percentages
2. To Establish the extent to which GBV influences enforcement of Gender Policies in Education	Gender Based Violence:- i) FGM ii) Early marriage iii) Gender roles iv) Male dominance	Gender Policies in Education:- i) Access, Retention and Transition ii) Free Primary Education iii) Free Day Secondary Education	Frequencies, Percentages Correlation Statistics
3. To establish the extent to which Gender Based Violence influences the enforcement of Gender policies on Women Empowerment	Gender Based Violence i) FGM ii) Early marriage iii) Gender Roles iv) Male dominance	Empowerment of women i) Socially ii) Economically iii) Politically	Frequencies, percentages, Correlation Statistics
To determine the level of awareness of existing laws and policies and the implication on the enforcement of Gender Policies in Education and Women Empowerment	Level of awareness of existing laws and women i) laws made to protect girls and women ii) Gender Policies in Education iii) Gender policies on Women Empowerment	i) Enforcement of laws that protect girls and women ii) Enforcement of Gender Policies in Education and Women Empowerment	Frequencies, Percentages

### **3.9: Ethical Consideration**

In this study ethical guidelines for conducting the research were put in place so that ethical values would not be violated. Before going to the field, the researcher sought written permission from the School of Post Graduate Studies. The researcher also through the School of Post Graduate Studies applied to National Council for Science, Technology and Innovation (NACOSTI) for a permit to collect data in Narok County. This is attached as

Appendices A. &B. The researcher upon being granted permission reported to Narok County Commissioner and County Director of Education for further permission to conduct research in their areas of jurisdiction as attached in Appendices C& D. Ethics pertaining to identification, disclosure understanding, deception, informed consent, confidentiality, right to privacy and anonymity were pertinent to the study and therefore upheld.

The researcher ensured that participants had informed consent at individual level and the respondent participation in the study was made without coercion. They were given adequate information on the nature of the study they were participating in and requested to participate voluntarily. They were also informed of their right to withdraw from the study at any stage if they felt they would no longer participate. The researcher explained the purpose of the study which was purely for academic purposes only. The respondents were assured of confidentiality and complete freedom in answering the questions. The questionnaire carried this disclaimer. The participants were informed that the study findings would be published and this published report will keep the participants' identities confidential. Other values that were adhered to by the researcher during the study were avoidance of psychological harm to respondents by not asking demeaning questions.

Finally the researcher remained objective and assured that findings, conclusions and recommendations were based solely on data rather than personal feelings and prejudices.

## **CHAPTER FOUR**

### **DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSION**

#### **4.1: Introduction**

The chapter deals with data analysis, presentation, interpretation and discussion based on the data collected using questionnaires for teachers and learners and interview schedules for government officers, and focus group discussion for women living in rural areas and village elders. The data presented was based on the information obtained from the individual respondent and focus group discussion. It was subdivided into themes based on the background information of the respondent and the specific objective of the study. The themes were, therefore, background information of the respondent, indicator of GBV against females and factors reinforcing GBV against females, the influence of GBV on enforcement of Gender Policies in Education, the influence of GBV on Gender Policies on women empowerment, and level of awareness of existing laws and policies and its effect on the enforcement of Gender Policies in Education and Women Empowerment. Quantitative data were analyzed through descriptive statistics such as frequency and percentage. Qualitative data were transcribed and discussed based on established themes. Inferential statistics were used to establish the relationship between GBV and enforcement of Gender Policies in Education and Women Empowerment.

#### **4.2: Social Demographic Information**

The presentation begins with the demographics of the respondents which included, gender, age, level of education for all the respondents. The study also sought the length of service for both the teachers and government officers and also the type of school for the teachers.

From the learners, the study sought whom the learners lived with and parents/ guardian occupation.

#### 4.2.1: Gender of Respondent (Teachers and Government Officers)

The study sought the gender of teachers and government officers. The responses are tabulated in table 4.1.

**Table 4. 1: Gender of Respondent (Teachers and Government officers)**

	<b>F %</b>	<b>Teachers</b>	<b>Government Officers</b>
Male	F	47	47
	%	49.47%	75.81%
Female	F	48	15
	%	50.53%	24.19%
<b>Total</b>	F	95	62
	%	100%	100%

Data from the teachers' responses show (49.47%) of the teachers were male and 50.53% were females. These findings indicated a balanced contribution of both male and female teaches in the study. Data obtained from the responses of the government officers during the interview shows that 76.2% of the government officers were male while 23.8% were female.

#### 4.2.1: Age of Respondent (Teachers and Government Officers)

The researcher sought the age bracket of the teachers and government officers (CDE, SCDE CSOs, CC, DCC, ACC, chiefs, ACs DPP and CD) and the results are tabulated in Table 4.2.

**Table 4. 2: Age of Respondent (Teachers and Government Officers)**

	<b>F %</b>	<b>Teachers</b>	<b>Government Officers</b>
Less than 30	F	23	6
	%	24.21%	9.68%
30-39	F	47	22
	%	49.47%	35.48%
40-49	F	16	23
	%	16.85%	37.10%
50 and Above	F	9	11
	%	9.47%	17.74%
Total	F	95	62
	%	100%	100%

Results from the teachers' and government officers' responses show that the respondents had varied age groups. A large number of the teachers were in the age bracket of 30-39 years (49.47%), 24.21% of the teachers were less than 30 years, while 16.84% were within 40-49 years and only 9.47% were above 50 years. For the government officers, a large number were in the age bracket of 40-49 (37.10%). 9.68% were less than 30 while 35.48% were between 30-39 and 17.74% were above 50 years. The findings show that their age distribution was of varied ages.

#### 4.2.2: Age of Respondent (learners)

The study sought to find out the age bracket of learners. Their responses are shown in table 4.3.

**Table 4. 3: Age of Respondent (Learners)**

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>
10-12 Years	1	0.26%
13-15 Years	24	6.20%
16-18 Years	246	63.57%
Over 18 Years	116	29.97%
Total	387	100%

Data from girls' responses show that majority of the learners were between the age of 16-18 (63.57%), 29.97% were above 18 years while 6.20% were between 13-15 and only 0.26% were between 10-12 years. Quite a number of the girls were above 18 years, it is probable that learners who had dropped out of school might have been readmitted back to school.

#### 4.2.4: Age of respondents (women and elders)

The study sought to find out the age brackets of women and elders and the results are tabulated in Table 4.4.

**Table 4. 4: Age of respondents (women and village elders)**

Age	F %	Women	Village elders
Less than 18	F	44	-
	%	11.03%	
18-20	F	62	-
	%	15.54%	
20-30	F	92	
	%	23.06%	
30-40	F	73	15
	%	18.30%	27.27%
40- 50	F	70	19
	%	17.53%	34.55%
Above 50	F	58	21
	%	14.54%	38.18
Total		399	55
		100%	100%

Data from group discussion with women shows that 11.03% of the women were less than 18 years 15.54 % within the age bracket of 18-20 years, 23.06% were in the age bracket of 20-30 years, 18.30% were in the age bracket of 30- 40 years and 17.53% were in the age bracket of 40-50 years while 14.54% were above 50 years. Group discussion with village elders shows that a large number (38.15%) of the elders were above 50 years and 34.55% were within the age bracket of 40-50 years while 27.27% were within the age bracket of 30-40. The findings show that the age distribution was of varied ages.

#### 4.2.5: Educational level of Teachers and Government Officers

The study sought to find out the highest educational level of the teachers and government officers and the results are tabulated in Table 4.5

**Table 4. 5: Education level of Teachers and Government officers**

	<b>F %</b>	<b>Teachers</b>	<b>Government Officers</b>
PHD	F %	1 1.05%	0 0.0%
Master's	F %	17 17.90%	16 25.81%
Bachelor's	F %	69 72.63%	21 33.87%
Diploma	F %	8 8.42%	7 11.29%
Secondary	F %	0 0.0%	7 11.29%
Primary	F %	0 0.0%	11 17.74%
Total	F %	95 100%	62 100%

Data obtained from the responses of government officers during the interview shows a large number of the Officers had bachelor's degrees (33.87%) except the chiefs and assistant chiefs whom the majority had primary (17.74) and secondary education (11.29). Quite a number of the government officers had a master's degree (25.81%), while a few had diplomas (11.29%). Data from teachers' responses show that a large number of the teachers had bachelor's degrees (72.63%) a few had master's degrees (17.90%) and 8.42% were diploma holders.



#### 4.2.6: Educational level of women and village elders

The study sought to find the education level of women and village elders and the results are tabulated in table 4.6.

**Table 4. 6: Education level of women and village elders**

	<b>F %</b>	<b>Women</b>	<b>Village elders</b>
Primary	F %	104 26.07%	17 30.91%
Secondary	F %	79 19.79%	21 38.18%
College	F %	8 2.01%	14 25.45%
University		-	-
No formal education	F %	208 52.13%	3 5.45%
Total		399 100%	55 100%

Data obtained from group discussion with women shows that quite a large number (52.13%) of the women had no formal education, 26.07% had primary education, while 19.79% had secondary education and only a small percentage (2.01%) had managed to join tertiary institutions. Group discussion with elders shows that a large number (38.18%) of the elders had secondary education, 30.91% had primary education, and 25.45% had managed to join tertiary institutions with only a small percentage (5.45%) having not been to school. Based on the study findings a large number of the women had no formal education while quite a number had also dropped out of school compared to the elders where a majority had secondary education with only a very small percentage having no formal education. The findings of the study are in agreement with those posted earlier from Narok County profile

(2013) that women's literacy is at 31% compared to men at 69%. The same segment is held by UNESO (2011) that two-thirds of the world 796 million illiterate adults are women.

#### 4.2.7: Length of service for Teachers and Government officers

The study sought to find out about the work experience of the teachers and government officers. The results of the findings are shown in table 4.7.

**Table 4. 7: Length of service for Teachers and Government officers**

	<b>F %</b>	<b>Teachers</b>	<b>Government officers</b>
Less than 5	F	10	4
	%	10.53%	6.45%
5-9	F	30	23
	%	31.58%	37.10%
10-14	F	16	15
	%	16.84%	24.19%
15-19	F	21	9
	%	22.11%	14.52%
20 and above	F	18	11
	%	18.94%	17.74%
Total	F	95	62
	%	100%	100%

Results from interviewing the government officers showed that a large number of government workers had served between 5-9 years (37.10%). 24.19% had served between 10 – 14 years, while 14.52% had served between 15-19 years. A few had served for less than 5 years (6.45%) and 17.74% had served for more than 20 years. Data from the teachers’

responses showed that a large number of teachers had served between 5-9 years (31.58%), while 10.53% had served for less than 5 years. 10.53% had served between 15-19 years, while 16.84% had served between 10-14 years and 18.94% had served for more than 20 years. Most of the principals had served for over 20 years.

#### 4.2.8: Type of school

The study also sought to find the type of school the girls and teachers were in. The results are tabulated in Table 4.8.

**Table 4. 8: Type of school**

	F %	Teachers	Girls
Girls Boarding	F	30	102
	%	31.58%	26.36%
Mixed Boarding	F	18	90
	%	18.95%	23.26%
Mixed Day/Boarding	F	32	120
	%	33.68	31.01
Mixed Day	F	15	75
	%	15.79	19.37%
Total	F	95	387
	%	100%	100%

Results obtained from the teachers' responses shows that 33.68% of the teachers were in Mixed Day/Boarding, 31.58% were in Girls Boarding, 18.95% were in Mixed Boarding, while 15.79% were in Mixed Day. Data from girls' responses showed that 31.01% were in Mixed Day/ Boarding, 23.26% were in Girls Boarding, 23.26% were in Mixed Boarding while 19.57% were in Mixed Day school.

#### 4.2.9: Person living with the learner

The study sought to find whom the learners were living with and result tabulated in table 4.9

**Table 4. 9: person living with the learner.**

	<b>Frequency</b>	<b>Percent</b>
Father and mother	275	71.06%
Father	14	3.62%
Mother	22	5.68%
Guardian	16	4.14%
Rescue Centre	60	15.50%
Total	387	100%

Data from girls' responses show that 71.1% of the learners lived with both parents, these results are an indication that family values are very strong in the community. 3.62% lived with their fathers, 5.68% lived with their mother and 4.14% lived with guardians. Quite a number (15.50%) lived in rescue centers which is an indication that quite many girls had been rescued from harmful cultural practices.

#### 4.2.10: Parents/ Guardian level of education

The study sought to find the level of education for parents and guardians. The results are shown in Table 4.10.

**Table 4. 10: Parents/Guardian level of Education**

	F %	Father	Mother	Guardian
Primary	F	108	94	2
	%	33.75%	28.23%	12.50%
Secondary	F	79	53	4
	%	24.69%	15.91%	25%
Diploma	F	21	11	4
	%	6.56%	3.30%	25%
University	F	37	17	3
	%	11.56%	5.11%	18.75%
No formal education	F	75	158	3
	%	23.44%	47.45%%	18.75%
Total	F	320	333	16
	%	100%	100%	100%

Results from girls' responses show that a large number (47.45%) of the mothers had no formal education, 28.23% had primary education, 15.91% had secondary education, 3.30% had attained diplomas and 5.11% had attained university education. For the fathers quite a number had primary education (33.75%), 24.69% had secondary education, 23.44% had never been to school, 6.56% had attained Diplomas and 11.56% had attained university education. As for the guardian's quite a number had secondary education (25%) and diplomas (25%). 12.50 had primary education and 18.75% had university degrees. The results indicate that there is a high level of illiteracy among parents, especially among

females. The findings are in line with those of Narok County profile (2013) that women literacy is at 31% compared to men at 69%

#### 4.2.11: Parents/Guardian occupation

The researcher sought to find the occupation of parents and guardians. The results are tabulated in Table 4.11.

**Table 4. 11: Parents/Guardian Occupation**

	F %	Father	Mother	Guardian
Salaried	F	67	45	4
	%	20.94%	13.51%	25.0%
Business	F	63	56	5
	%	19.69%	16.82%	31.25%
Livestock Farmer	F	180	88	5
	%	56.25%	26.43%	31.25%
Pensioner	F	10	5	2
	%	3.12%	1.50%	12.50%
Housewife	F	-	139	-
	%		41.74	
Total	F	320	333	16
	%	100%	100%	100%

Results from girls' responses show that majority of the fathers were livestock farmers 56.25%, 20.94 were salaried, 19.69 were involved in business activities, while 3.12 received a pension. As for the mothers, majority were housewives (41.7%), 13.51 were employed,

16.82 were involved in business activities, 26.43 were farmers while 1.5 received pension. Majority of the guardians were livestock farmers (31.25%), while the same percentage (31.25%) engaged in business activities. 25% of the guardians were employed while 12.50% received a pension. Livestock farming was therefore the main occupation of the fathers, the reason behind this is because of the pastoral nature of the Masaai community. Most of the mothers were housewives a clear indication of the gendered roles of women.

#### 4.12: Occupation of women and elders

The researcher sought to find out the occupation of women and village elders and the results are tabulated in Table 4.12.

**Table 4. 12: Occupation of women and elders**

	F %	Women	Village elders
Salaried	F %	15 3.76%	-
Business	F %	30 7.52%	16 29.09%
Livestock Farmer	F %	35 8.77%	55 100%
Commercial crop farming	F %	26 6.52%	18 32.73%
Pensioner	F %	5 1.25%	21 38.18%
Housewife	F %	288 72.18%	-
Total			

Data from group discussion showed that a majority (72.16%) were housewives, 3.17% were employed, 7.52% were involved in business activities, 8.77% were livestock farmers and 6.52% were commercial farmers while only 1.25% were earning a pension. Results obtained from group discussion with village elders shows that all the village elders were livestock

farmers, 29.09% were involved in business activities, 32.3% were commercial farmers while 38.18% were earning a pension. Based on the study finding majority of the women were housewives and had no source of income. A small number of women were employed and a small number engaged in productive activities. It can be concluded that majority of the women had no financial independence. The study also found out that all the village elders were livestock farmers which can be a result of the pastoral nature of the Maasai. It was also established that most of all village elders had also an alternative source of income.

Data from Narok County Education Office in 2017 shows that 37.85% of the teachers were females and 62.15% were males thus the county has more male teachers than females. Among the Government Officers, 7.62% were females while 92.38% were males an indication that government offices are dominated by males consequently locking out women from employment opportunities. This is in line with Narok County Development Profile 2013 that the county reflects Gender Based disadvantages in the labor market. The respondent had varied age groups who gave their opinion on the subject under study. Most of the teachers and top Government Officers had a bachelor's degree and a few had a master's degree. The majority of the chiefs and Assistant Chiefs had primary and secondary education. On the length of service majority of the teachers and government Officers, had served in the county for over 5 years an indication that they had good knowledge of the Maasai culture.

Data from the office of the County Director of Education in 2017 indicated that 43.71% of the student population were females while 56.29% were males a clear indication that gender parity in secondary school education is yet to be achieved. Data from girls revealed that



majority of the learners lived with both parents, an indication that family values are very strong in the community. Quite a number of girls were from rescue centers which can be an indication of government efforts and NGOs to rescue girls from harmful cultural practices. For the parents level of education majority of the mothers had no formal education, quite a number had primary education and a few had secondary education. This is also corroborated by women involved in the study were more than half had no formal education. The study confirmed the high level of illiteracy among women. These findings are in line with Narok County Profile (2013) that women's literacy is at 31% compared to men at 69%. Majority of the parents were livestock farmers due to the pastoral nature of the Maasai community. This is in agreement with Narok County Development Profile (2013) that the county is a dominant pastoral area and the livelihood of the community is heavily dependent on livestock. Majority of the mothers were housewives and this was also corroborated by findings from women involved in the study where a majority were housewives. It can be concluded that a majority of the women had no source of income consequently resulting in lack of financial independence among women.

### **4.3: Indicators of Persistence of Gender Based Violence and Factors Reinforcing Gender Based Violence against Females in Narok County, Kenya**

The study sought to identify indicators of GBV against females and also identify factors reinforcing GBV despite government efforts to curb them.

#### **4.3.1: Indicators of Persistence of Gender Based Violence against Females**

The study sought to identify indicators of GBV against females in Narok County. To answer the research questions girls were asked to answer to various items which sought to give answers on the existence of FGM, their knowledge on health risks associated with FGM if FGM violates the rights of girls and women, and the prevalence of FGM among girls, the existence of early marriage, their knowledge of health risks associated with early marriage and if early forced marriage violates the rights of girls and the existence of polygamy. The study also sought the views of girls on societal roles assigned to the female gender and male domination in decision making. The women and village elders also responded to some of the items and gave their opinion on indicators of GBV amongst women. The study also sought the prevalence of FGM among women. The teachers and government officers responded to some of the items and gave their own opinion on indicators of GBV against females in Narok County. The responses of girls are tabulated in table 4.13.

**Table 4. 13: Girls Responses on Indicators of Persistence of Gender Based Violence**

<b>Statement</b>	<b>SA</b>		<b>UD</b>	<b>D</b>	<b>SD</b>
FGM is still being practiced in Narok County	215 55.56%	66 17.05%	4 1.03%	32 8.27%	70 18.09%
I am aware of health risks associated with FGM	264 68.22%	70 18.09%	4 1.03%	21 5.42%	28 7.24%
FGM violates the rights of girls and women	252 65.12%	28 7.24%	2 0.51%	7 1.81%	98 25.32%
I have undergone FGM	227 58.66%	0 0.0%	0 0.0%	0 0.0%	160 41.34%
Most girls of my age have undergone FGM	217 56.07%	69 17.82%	4 1.03%	39 10.08%	58 15.0%
If given a second chance I would not undergo FGM	209 54%	67 17.31%	1 0.26%	44 11.37%	66 17.05%
Early forced marriage is still common in Narok	251 64.86%	25 6.46%	5 1.29%	58 14.99%	48 12.40%
I am aware of health risks associated with early marriage	164 42.38%	61 15.76%	4 1.03%	30 7.75%	128 33.08%
Early and forced marriage violates the rights of girls	284 73.39%	66 17.05%	2 0.52%	15 3.67%	20 5.17%
Polygamy is common in Narok County	214 55.30%	85 21.96%	9 2.32%	27 6.98%	52 13.44%
Domestic workload is more for the female gender	221 57.11%	81 20.93%	5 1.29%	31 8.01%	49 12.66%
Women are dependent on men in decision making	180 46.51%	51 13.8%	6 1.55%	66 16.54%	86 22.22%

#### **4.3.1.1: FGM is still being practiced in Narok County**

Results from girls' responses show that majority of the girls (55.56%) strongly agreed that FGM is still being practiced in Narok County, 17.05% agreed, 1.03% were undecided 8.27% disagreed while 18.09% strongly disagreed. Group discussion with women revealed that FGM is still being practiced in the county because their culture demands it. Further, it was revealed that almost every female in the community undergoes FGM given that it is an important rite of passage. One of the women stated

*“Every proud Maasai girl and woman were circumcised because they were made to believe it is important”.*

Further discussions revealed that in most cases, it is voluntary because of the cultural demand. However, it is forced on some of the young girls and women, who might have managed to escape the cut, mostly before or immediately after marriage or when giving birth. One of the young women stated,

*“We have no choice and even if you escaped it there before, you can’t escape it when giving birth, given that most the birth attendants are elderly women who support and protects the practice”.*

Group discussions with village elders corroborated the above findings and stated that the culture of the Maasai demands that both boys and girls should be circumcised. One of the elders stated,

*“If we circumcise men, must we not create a pool of circumcised women for them to marry”.*

Data obtained from teachers' responses show that a majority (60.05%) ranked FGM first among the forms of GBV, while 39.95% ranked it second. Interviews with government officers corroborated the above findings where a majority of the officers ranked FGM first and stated that FGM is one of the cultural practices that is rampant in the county. Further discussions from the interview confirmed that the risk practice is secretly being practiced in the county.

Based on the study findings the unsafe practice continues secretly among the Maasai due to entrenched culture. FGM is cherished in the community as a rite of passage therefore most girls and women voluntarily undergo the cut however, it is forced on those who escape the cut mostly before or immediately after marriage or when giving birth. It was noted that it was difficult for the girls and women of the community to escape the cut because in most cases, they have no say in matters of culture and their resisting voice cannot be listened to.

On the question of the respondents' knowledge of health risks associated with FGM, results from girls' responses showed that a majority (68.22%) were aware of health risks associated with FGM. There were mixed responses from women group discussions but most of them, especially the young ones were aware of the health risks associated with FGM. They stated that FGM is a risky practice and that in some cases, girls escape death narrowly, and those who are not lucky die due to excessive bleeding and infection. A large number of the elderly women did not agree with the statement but said that the cut is safe and it is only by bad luck that some girls are affected. Further discussion with the women revealed that it is widely being practiced secretly despite knowledge of health risks, pain and torture

because culture demands it. Focus group discussions with village elders showed that most of them were not aware of the health risks associated with FGM. All the teachers were aware of the health risks associated with FGM. Interview with government officers showed that all the officers were aware of the health risks associated with FGM. They further stated that FGM is a cruel and painful process that exposes girls and women to many health risks. Further, the interview, revealed that there might be cases of girls dying after the cut due to excessive bleeding and infections and due to the circumstances under which the practice is carried but go unreported because they know the practice is illegal. Result from the interview also revealed that the community was aware of the health risks associated with FGM.

Therefore it can be concluded that the community is aware of health risks associated with FGM, but chooses to ignore the facts. It was noted that despite most of the girls and young women having knowledge of health risks, they have no choice but are compelled by culture to undergo the painful, oppressive and dehumanizing process that injures in the name of tradition.

Further, the study sought the views of respondents on whether FGM violates the rights of girls and women. Data obtained from girls' responses revealed that 65.12% strongly agreed that FGM violates the rights of girls and women, while 25.32% strongly disagreed. There were mixed responses from women group discussions on whether FGM violates the rights of girls and women with each age group having a different opinion. Majority of elderly women

did not agree with the statement. Most of the young women were in agreement that FGM is a violation of girls' and women's rights. One of the young women stated,

***“FGM violates our rights to choose what is good for our bodies and our health, it is like we don’t own our bodies but our culture, family and community own it”.***

This view was echoed by many young women. Focus group discussions with elders confirmed the elders protected the practice when they all disagreed that it is a violation of girls' and women's rights. Data from the teachers' responses showed that all the teachers were aware that FGM violates the rights of girls and women. Interviews with government officers corroborated the above findings and stated that FGM is a denial of human rights and that in most cases, women and girls cannot resist the practice because of cultural implications.

Based on the study findings, the majority of the members of the community knew that the subjection of girls and women to FGM violates their rights. The study found out that young women and girls do not support the practice although they are unable to resist the harmful practice which is a denial of basic human rights to physical health and freedom from torture. On the other hand, the elderly women and village elders strongly supported the practice and do not view it as a violation of human rights. It can be concluded that FGM is among the most deplorable and prevalent human rights violation.

The study also sought the prevalence of FGM among girls and women. To this, girls were asked whether they had undergone FGM and if most girls of their age had undergone FGM. The results shows that more than half, that is (58.66%) of the girls had undergone FGM,

while 41.34% had not undergone FGM. Further, a majority (56.07%) of the girls strongly agreed that most of their age mates had undergone FGM, 17.82% agreed, 1.03% were undecided, 10.08% disagreed while 15% strongly disagreed. On the question of whether given a second chance they would not undergo the rite, a majority (54%) strongly agreed that if given a second chance they would not undergo, 17.31% agreed, 0.26% were undecided, 11.37% disagreed while 17.05% strongly disagreed.

Group discussions with women revealed that a majority (85.7%) agreed to have undergone FGM. Further data from the discussion showed that a large number (58.89%) were not forced to undergo FGM hence it was voluntary. One of the women stated,

***“Other women do not want to associate with you and no man would want to marry an uncircumcised woman”.***

A majority 63.16% strongly agreed that they would still undergo FGM if given a second chance because they would not want to miss out on important social events such as sons’ initiation ceremony. Further findings revealed that 59.15% of the women agreed to have subjected their daughters to FGM. However, 72.93% said if it was in their power to decide, they would not subject their young daughters to FGM. They further argued that the decision on whether their daughters should undergo FGM or not solely rested in the hands of their husbands and society. One of the women stated,

***“I did not want to cut my daughter but my mother in- law circumcised her without my knowledge during the school holiday”.***

They also said that they were afraid that girls themselves might demand the cut. One of the women stated,



*‘My daughter escaped from home to her aunt’s place where she was circumcised together with her cousins and neighbors’.*

The women further stated that it is difficult to escape FGM simply because even if you managed to escape the cut before, the community will forcibly do it to you before and after marriage or when giving birth, given that the birth attendants are elderly women who support and protect the practice.

Based on the study findings the prevalence of FGM among women and girls was high with more than half of the girls and a majority of women having undergone FGM however, the prevalence of FGM was high among women as compared to the girls. This can be attributed to girls' increased knowledge of their rights. The girls are also increasingly becoming aware of the laws and policies that protect them. Other reasons that can be attributed to the decrease in the number of girls undergoing FGM are the mentors prayed by teachers and the high exposure to intervention programs such as the availability of rescue centers. The high number of women may be due to the possibility of more girls and women being subjected to FGM in the future so that they can gain acceptance by their peers during social events or so that they can be marriageable. Others may forcibly go through the rite during childbirth through the hands of birth attendants, and the fact that in most cases the girls and women have no right to resist the practice. The study also established that many girls are still at risk of undergoing FGM in the future due to deeply entrenched culture and the fact that the practice is no longer openly practiced but done secretly making it difficult for law enforcers to rescue the girls. Consequently, girls who are not cut are likely to be cut in the future either before or immediately after marriage or most likely when giving birth. It can

therefore be concluded that FGM is one of the most deplorable and prevalent human right violation.

#### **4.3.1.2: Early Forced Marriages are still common in Narok County**

Results show that a majority of the girls (64.86%) strongly agreed that early marriage is still common in the county, 6.46% agreed, and 1.29% were undecided. 12.40% strongly disagreed while 14.99% disagreed. Group discussions with women corroborated the above findings. Data from the discussions showed that a majority (66.92%) were married before the age of 18 years with the youngest having married at the age of 11 years. This was also confirmed during group discussions with village elders who stated that marriage of young girls is common because second or third wives should be young to be able to take care of the husband and other aging wives. This was further supported by teachers where 60.05% ranked early marriage second while 39.95% ranked it first. Interviews with government officers showed that there are many cases of early marriage in the county and also ranked it second after FGM. They further stated that marriage arrangements are done by the father with the mother and the girl having no say at all on the matter.

Based on the above findings, early marriages are still common in Narok County with a large number of the women involved in the study confirming that they were married before the age of eighteen years and the youngest having been married at eleven years. It was noted that most of the marriage arrangements are done secretly probably because they are aware it is illegal. The study found out that all marriage arrangements are done by the father with both the mother and the girl having no say on the matter.

The study further sought to find out if the community was aware of the health risks associated with early marriage. Data from girls' responses showed that 42.38% of the girls were aware of health risks associated with early forced marriage, 15.76% agreed, 1.03% were undecided, 7.75% disagreed and 33.08% strongly disagreed. During group discussions with women, different responses were given regarding knowledge of health risks associated with early marriage. The discussions revealed that majority of the young were aware of health risks associated with early marriage and stated that young women die while giving birth, others survive narrowly, and in most cases get still born in their first birth. Most of the elderly women stated that there are no health risks associated with early marriage. Focus group discussions with elders revealed that most of them were not aware of the health risk associated with early marriage. All the teachers were aware of the health risks associated with early marriage.

Interviews with government officers revealed that majority of them were aware of health risks associated with early marriage. They further stated that early marriage exposes girls to very many risks such as Sexually Transmitted Diseases, fistula and in some cases death while giving birth. The government officers stated that most of the girls who are married live in rural areas where they lack access to HIV information and health service especially antenatal care. Further the interview revealed that majority of the women give birth at home with no proper medical care and this accelerates the infection and it's a cause of many maternal deaths. Therefore the study concludes that the community especially women were aware of health risks associated with early marriage such as stillbirth and maternal death. From the interview with officers, the girls are also at risk of contracting STIs including

HIV/AIDs. It was noted that majority of the girls live in rural areas and lacked access to information on STIs including HIV/AIDs and health services such as antenatal care and the majority give birth at home with no proper medical care. This may risk the acceleration of infection resulting in maternal deaths and also a high mortality rate.

The study also sought to get the views of respondents on whether early and forced marriage violates the rights of girls. Results from girl's responses revealed that a majority (73.39%) agreed with the statement, 17.05% agreed and 0.52% were undecided while 5.17% strongly disagreed and 3.67 % agreed. Group discussions with women showed diverse views from different age brackets. Most of the elderly did not agree with the statement. All young women agreed that early marriage is a violation of girls' rights. Further discussion with the women revealed the physical and psychological torture of early marriage. Even though the subject is rarely discussed in public, one of the young women who was married at eleven years by the time of the study 19 years and a mother of three could not hide the pain and anguish she went through during her first days of marriage especially her first sexual encounter. In the following quotation, she tells her experience eight years ago as vividly as if it were yesterday,

*“I was 11 years when I went through the painful experience of FGM. Immediately after the scars of FGM healed my father was brought cows and goats and I was forced to leave with a 49 years old man as my husband and as a third wife. My first night in marriage was traumatizing as I went through a painful sexual experience with a stranger whom I was made to believe was my husband yet I was only a child but my parents could not understand. I would not wish my daughters or any other*

*girl to undergo what I went through as a child even though there is not much I can do as a woman''.*

The above utterance is a testimony of traumatizing sexual experience when underage girls are forced into early marriage and into a sexual experience which they are not physically and psychologically prepared for. Focus group discussions with elders showed that the elders did not agree that early marriage is a violation of girls' rights.

All the teachers enormously agreed that early marriage is a violation of girls' rights. Interviews with government officers corroborated the teachers' findings and stated that early and forced marriage is illegal and violates girls' rights because they deny them the opportunity to enjoy their childhood and a chance to choose their spouse. The government officers further stated that young girls are married off to older men thus subjecting them to an early sexual experience. The study found that the community was aware that early marriage is a violation of girls' rights when girls are denied the chance to choose when to get married and who to get married to. Girls are also denied the love and care of her family and the opportunity to mature emotionally. Early forced marriage is obscene and the cruelest hardship to befall a girl as she goes through the trauma causing sexual experience when she is not physically or psychologically prepared. Marriage of young girls to older men without caring what the girl wants and the couple's age difference sums up the injustice and stolen innocence. In conclusion, early marriage exposes girls to many health risks including physical and psychological trauma, STIs and risk of death during childbirth. Early marriages are also a violation of human rights for girls are denied a chance to make a decision on when

to get married and on who to get married to, about their sexuality, health and reproductive rights.

#### **4.3.1.3: Polygamy is common in Narok County**

Data from girls' responses showed that (55.30%) strongly agreed that polygamy is still common in the County 21.96% agreed and 2.32% were undecided. 13.44% strongly disagreed and 6.98% disagreed. Group discussions with women confirmed the above finding that polygamy is still common in Narok County. More than half (52.73%) of the women involved in the study were second or third wives. They stated that they just found themselves in polygamous marriages which were prearranged by their parents. One of the women stated,

*“I cannot stop my husband from getting a second wife and again I cannot stop him from forcing our daughter into a polygamous marriage”.*

Focus group discussions with the elders showed that polygamy exists in the county because the community believes that men need young women to take care of them at old age and that having many wives and large families are a sign of wealth. This was supported by responses from teachers where the majority ranked it third. It was further confirmed during interviews with government officers who ranked polygamy third after FGM and early marriage. Further discussion from the interviews revealed that men greedy for livestock, led to some fathers marrying off their daughters to rich old men. They also stated that older men desire to marry young girls because they believe that this will increase their libido. Other girls get married to older men as second and third wives because of early pregnancies and for fear of enduring the scone of the community. One officer stated,

*‘Early pregnancies among young girls which is common in the county force girls to enter into polygamous marriage’.*

The officers further stated that the passing of the polygamy law may fuel the practice thus increasing cases of early forced marriages.

Based on the study findings polygamy is common in the county, with more than half of the women responded in this study being in a polygamous marriage. This practice is perpetrated by culture that encourages large families as mark of wealth and prestige as well as men seeing it as a means of earning livestock when they marry off their daughters to wealthy old men. Sometimes girls are left with no choice but to enter into polygamous marriage to avoid being victims of scone especially in cases of early pregnancies and at times when they are “past the age” of marriage. The study also found out that matters of marriage are decided solely by men and women suffer silently with no say at all on the matter even though they are the ones directly affected by this practice. The study found out that polygamy may further be perpetuated by enacting of the polygamy law. The polygamy law will be a more entrenched part of the society for the benefit of men at the disadvantage of women and young girls who have no say on the matter.

#### **4.3.1.4: Domestic workload is more for Female Gender**

Data obtained from girls' responses showed that 57.11% of the girls strongly agreed that domestic workload is more for the female gender, 20.93% agreed and 1.29% were undecided. 12.66% strongly disagreed while 8.01% disagreed. Group discussions with women corroborated the above finding and stated that domestic chores take most of their

time even though it goes unnoticed. They stated that girls help their mothers in domestic chores and in some cases, they have to walk long distances in search of water and firewood. The girls also assist their mothers in milking in the morning before going to school and sometimes they also stay home to babysit. Further, the women stated that girls have to learn these chores because it is their duty as future wives to take care of their families. One of the women commended,

***“I have to teach my daughter these chores because I don’t want her to be a victim of scone when she gets married”.***

Group discussions with village elders did not agree with the statement but commended,

***“It is normal for girls and women to do domestic chores because it is their duty as women”.***

Results from the teachers show that 52.63% of the teachers said that domestic workload is more for female gender than it is for the male gender while 47.37% disagreed with the statement. Results from interviews with government officers were in agreement with the statement where the officers said that societal roles given to the female gender subjects the girl child to child labor and also burdens the women leaving them with very little time to build their own lives.

Based on the study findings domestic workload is more for the female gender due to gender prescribed roles and it is never noticed. Domestic chores create a lot of pressure on the female gender as they are intensive, time-consuming and limits women participation in other activities. The study found out that domestic workload exposing girls more than boys to child labor. The women are confined to these intensive and time consuming gendered roles



which deny them opportunity to participate in activities that can help them take control of their lives.

#### **4.3.1.5: Women are dependent on men in decision making**

The question on whether women are dependent on men in decision making was responded to as follows; Girl's responses showed that 46.51% of the girls strongly agreed on the statement 13.18% agreed and 1.55% were undecided while 22.22% strongly disagreed while 16.54% disagreed with the statement. Focus group discussions with women confirmed that women are dependent on men in decision making. One woman commended;

*‘All decisions in the family are made by men without consulting us and our work is to obey’.*

Another woman stated,

*‘Men control everything in our lives and woman who go against them are met with violence’.*

Group discussion with elders corroborated with the above findings where all the elders enormously agreed with the statement. One of the elders commended,

*‘Women are like children who cannot make decision on their own and most cases their decision are wrong’.*

Responses from teachers indicated that majority (52.63%) agreed with the statement that women are depended on men in decision making. The interviews with government officers confirmed the teachers' findings, that women are locked out of decision making even on matters affecting them. They further stated that the Maasai community is highly patriarchal thus giving the male gender supremacy and domination over the female gender and puts the

female gender in a subdued position. They further added that women have been socialized to adhere to decisions made by men without questioning.

Based on the study findings, women are depended on men in decision making thus locking them out of decision making even on matters affecting them. The patriarchal nature of the community gives the male gender supremacy and domination over the female gender and the female gender subordination. This limits women in many areas thus making it difficult for women to live autonomous lives and take control of their lives. They adhere to decisions made by men as those who question these decisions are met with violence. Women are intimidated into silence and cannot voice what they want or speak out when their rights are violated.

In conclusion, the study established that GBV against females including harmful cultural practices such as FGM and early forced marriage and other acts driven by culture such as polygamy, girls being exposed to child labor due to gender prescribed roles and women being limited to their gender roles and their dependency on men were common in Narok County. The study found out that despite efforts being made to eradicate FGM and the community being aware of health risks associated with FGM, and that it is a violation of girls' and women's rights, the unsafe practice continues secretively among the Maasai. It was noted that the community cherishes FGM therefore most girls and women voluntarily undergo the cut, however, it was noted that it is forced on those who escape the cut either before or after marriage or when giving birth. It was also noted that it is difficult for the girls

and women to escape the cut and in some cases, they have no right or are unable to resist the cut.

The study established that the community especially girls and women were aware of the health risks associated with FGM and that the subjection of girls to FGM violates their rights but chose to ignore under the pretext of culture. It was noted that despite most of the girls and young women knowing the health risks, they have no choice but are compelled to do what is culturally right by undergoing the painful, oppressive, and dehumanizing processes that injures in the name of tradition. Majority disagreed that it is a violation of girls' and women's rights and has no health risks. Based on the study findings FGM is one of the most deplorable and prevalent human right violations. The finding of the study corroborates with the film Citizen TV Kenya (2014) where a retired teacher interviewed by Judy Kosgei in Kuria supported the practice with the education and knowledge of the pain and agony of FGM she had her four daughters circumcised. It was noted that most of the young women and girls did not support the practice even though they are unable to resist the harmful cultural practice which is a denial of basic human rights to physical health and freedom from torture. On the other hand the study established that the older population of the community especially the elderly women and the village elders supported and protected the practice.

The study recorded a high prevalence of FGM among girls and women with more than half of the girls and a majority of the women having undergone the cut. The finding of the study are in agreement with the KDHS (2014), that the prevalence among the Maasai was 78%. The study established that the prevalence of FGM was high among women compared to

girls. This can partly be attributed to girls' increased knowledge of their rights and partly because of the laws that have been enacted in the Kenyan Constitution to protect them. It could also be as a result of the mentoring programs in schools by their teachers and the emergency of intervention measures such as availability of rescue centers and boarding schools for girls. The high number of women could be attributed to the fact that more girls and women would undergo FGM in the future because in most cases the girls and women have no right or are unable to resist the practice. The study also established that many girls are at risk of undergoing FGM in the future due to deeply entrenched culture and the fact that it is no longer openly practiced in a secretive community. This makes it difficult for law enforcers to rescue the girls. Consequently, girls who are not cut are likely to be cut in the future, either before or immediately after marriage or when giving birth given the fact that most of the birth attendants are elderly women who support and protect the practice.

Further, the study established that early forced marriage is still common in Narok with a large number of the women in the study having been married before the age of 18 years and the youngest having been married at 11 years. It was noted that most of the marriage arrangements are done secretly probably because the perpetrators are aware it is illegal. The study found out that the marriage arrangements are done by men with both the mother and the girl having no say on the matter. The findings of the study are in line with GCN (2012), who found out that over 30% of girls in developing countries were married before the age of 15 years. The findings also corroborate with those of UNEPA (2014) who projected that one million girls are likely to give birth before the age of 15 years in Africa due to early marriage.

The study established that the community especially women was aware of health risks associated with early marriage. The study found out that majority of the girls live in rural areas and lacked access to information on STIs including HIV/Aids. It was also established that these girls lack information on the existence of health services, including information on antenatal care and because of this majority give birth at home with no proper medical care. This is risk in case of obstetric labor and risks acceleration of infection resulting in maternal deaths and also high mortality rates. The findings of the study are in agreement with UNEPA (2014) who found out that girls aged 10 to 14 are likely to die in pregnancy or during childbirth. These findings also corroborate with those posited earlier by COVAW (2012) that cross-generational sex between girls and adult males exposes girls to the risk of contracting HIV/ STIs besides other reproductive health challenges.

The study established that the community was aware that early forced marriage is a violation of girls' rights where girls are denied a chance to choose when to get married and who to get married to. She is also denied the love and care of her family, and opportunity to mature physically and emotionally. Early and forced marriage is obscene and the cruelest hardship to befall a girl as she goes through the trauma causing sexual experience when she is not physically and psychologically prepared. Further to this, marriage of girls to older men without caring what the girl wants and the couple's age difference sums up the injustice and the stolen innocence. It can be concluded that early marriage exposes girls to many health risks including psychological trauma and it is a violation of human rights when girls are denied a chance to make decisions about their sexuality, health and reproductive rights and denied the right to choose their spouse and when to get married. Based on the study

findings, early marriage is the most heinous and silently endured human right abuse. The findings of the study are in agreement with SEWA (2014) who found out that 10 million girls are married every year with little or no say on the matter.

The study established that polygamy is also common in the county with more than half of the women involved in the study being in a polygamous marriage due to culture that encourages large families as a mark of prestige and because of men greedy for livestock. Men greed for livestock forces their daughters to get married to rich old men as second and third wives. Sometimes girls enter a polygamous marriage to avoid being victims of scone in cases of early pregnancy or when they are ‘‘passed the age of marriage’’. The findings of the study are in line with those of Mulwa (2007), who held that polygamy acts as the final form of absorption. Women and girls suffer silently with no say whatsoever on the matter as it is men who decide when to take a second wife and who arranges their daughter's marriage. The study found out that polygamy may further be perpetuated by enacting of the polygamy law. The law will also be a more entrenched part of society for the benefit of men at the disadvantage of women and young girls.

The study established that domestic workload is wholly for the female gender and this contribution to the society goes unnoticed. These domestic chores are normally intensive and time consuming hence creates a lot of pressure on the female gender and limits their participation in other activities. The study found out that domestic workload exposes girls more than boys to child labor and for women, it restricts them to their gendered roles and denies them the opportunity to participate in activities that can help them take control of

their lives. The study also found out that women are dependent on men in decision making thus locking them out of decision making even on matters affecting them and the girl child. The patriarchal nature of the Maasai gives the male gender supremacy and dominion over the female gender and the female gender is placed in a subordinate position to men. This limits women in all areas of life making it difficult for them to live autonomous lives. They adhere to decisions made by men as those who question are met with violence. The defenseless women are intimidated into silence and cannot speak out when their rights are violated.

Based on the study findings the issue of GBV most of it cultural oriented is a major challenge in Narok County. Despite existing laws and policies made to protect girls and women, growing awareness and concerted efforts by the government to curb GBV, the vice is still rampant in Narok County. GBV against females including harmful cultural practices such as FGM and early forced marriage and other acts driven by culture such as polygamy, girls being exposed to child labor due to gender prescribed roles, women being restricted to their gender roles and dependency on men continues to exist in Narok County. The findings of the study are in line with Kariuki et al (2016) who held that despite existing legislation, administrative directives, judicial sections and awareness raising efforts by variety of organizations and the government, GBV including harmful cultural practices such as FGM and forced child marriage is still endemic in Kenya.

The study found out that in some cases women have no control of what is happening in their lives and most cases they have no right or unable to resist harmful cultural practices

and other acts driven by culture. The study established that the cultural practices and other acts driven by culture sustain gender norms and stereotypes that contravene human rights. They deny women a chance to make the decision about their bodies, health, sexuality, and reproductive right and the right to be in charge of their lives. They are a violation of human rights as they oppress, demean, dehumanize and injure in the name of traditions. Consequently, they are denial of basic human rights to physical health, freedom from torture, the right to make an independent decision, the right to enjoy opportunities accorded to each individual and freedom of choice. Therefore GBV undermines the health, dignity and autonomy of girls and women. This study seeks to recommend an end to GBV as critical move in Narok county to enable women to enjoy the human dignity they deserve and for them to be able to make the decision about their bodies, health, sexuality, and reproductive rights and make decisions especially in areas affecting them and take control of their lives without restriction.



### 4.3.2: Factors Reinforcing Gender Based Violence against Females

The study sought to identify the factors reinforcing GBV against females. All the respondents were to respond to various items that sought to identify factors reinforcing GBV against females and also give their own opinion on the reasons for the persistence.

#### 4.3.2.1: Reasons for Undergoing FGM

The respondents were asked to give reasons for the persistence of FGM in the county. Women were asked to give the reason for undergoing FGM and the village elders gave their reason why the community continues to practice FGM. Teachers and government officers gave their views on the persistence of FGM. The girls were to respond to various items on reasons for undergoing FGM and their responses are tabulated in table 4.14.

**Table 4. 14: Girls Responses for reasons for Undergoing FGM**

Statement	SA	A	UD	A	SD
1. FGM is an important rite of passage.	126 32.56%	42 10.86	4 1.03%	60 15.50%	155 40.05%
2. Social acceptance forces girls to undergo FGM.	214 55.30%	73 18.86%	5 1.29%	38 9.82%	57 14.73%
3. Peer pressure forces girls to undergo FGM	195 50.39%	74 19.13%	4 1.03%	55 14.21%	59 15.24%
4. FGM prepares girls for marriage	245 63.31%	2 0.52%	6 1.56%	3 0.76	131 33.85%
5. Most girls are forced to undergo FGM	183 47.29%	56 14.47%	3 0.78%	47 12.14%	98 25.32

Data from girls' responses showed that 32.56% of the girls strongly agreed that FGM is an important rite of passage, while 40.05% strongly disagreed. 55.3% of the girls strongly agreed that social acceptance forces girls to undergo FGM, while 14.73% strongly disagreed. 50.39% strongly agreed that peer pressure forces girls to undergo FGM, while 15.24% strongly disagreed. 63.31% strongly agreed that FGM prepares girls for marriage and 33.85% strongly disagreed with the statement. 47.29% of the girls strongly agreed that girls are forced to undergo FGM and 14.47% agreed while 25.32% strongly disagreed and 12.14% disagreed. Therefore the main reason given by girls as to why they undergo FGM is for preparation for marriage. Other reasons revealed by the data were peer pressure and social acceptance. The study established that most of the girls are forced to undergo FGM, even though, majority of them did not identify FGM as an important rite of passage maybe because it may no longer be serving the purpose.

During group discussions with women, it was found that women undergo FGM as a requirement for marriage, for fear of cultural stigmatization, and social acceptance, and fear of being excluded from social events such as sons' initiation ceremony. Further from the discussion, the women stated that FGM was necessary for acceptance as a wife and acceptance by peers. One of the women stated,

***“A girl cannot get married unless she undergoes FGM”.***

Further discussion revealed that FGM is an important rite of passage through which community norms are passed to the next generation. The discussion also revealed that due to fear of cultural stigmatization it is impossible to stop a girl from being cut. Some girls even escape from their parents to get circumcised to fit in with their peers. The girls also buy

their razor blades and take it to the circumcisers for the cut. As stated by one of the women in the following statement,

***“Uncircumcised girls and women are stigmatized and rejected by their peers”.***

Further discussion with women revealed that FGM is a requirement for important social events like the son's initiation ceremony and some women undergo the cut as adults because of such events. One of the women commented,

***“I don’t want my son to look like an orphan during initiation or another woman to stand with him as if I were dead”.***

Focus group discussions with the elders corroborated the above findings where they stated that FGM has been an important part of their culture through which important cultural values and adult expectations are passed to the youth. One of the elders commended this;

***‘It is our duty to uphold our traditions just as our forefathers did’.***

Further discussion with the elders revealed that FGM is necessary for marriage. The elders stated that FGM is an important rite of passage that transformed girls into women in readiness for marriage. One of the elders stated,

***“The community beliefs that it is a taboo to marry uncircumcised woman”.***

The main reason given by teachers for girls undergoing FGM was that girls are socialized to believe the practice is important for social conformity, and that it is a rite of passage and preparation for marriage. Other factors that were frequently mentioned by the teachers as reasons for undergoing FGM were poverty and illiteracy among women.

Interviews with the government officers revealed the reasons why girls undergo FGM are entrenched culture that makes the girls believe that it important for acceptance as a wife and

social acceptance. Other key factors that were frequently mentioned by a majority during the interviews as factors perpetuating the practice were poverty, illiteracy among women and lack of exposure to new information.

Based on the study findings the main reasons for girls and women undergoing FGM were preparation for marriage, a rite of passage and social acceptance including a ticket to social events such as son's initiation ceremony. Culture has socialized girls and women to believe that FGM is necessary for acceptance as a wife, social acceptance and that it is an important rite of passage. As a rite of passage, important cultural values and norms and adult expectations are transmitted to the youth. It was noted that through FGM girls are socialized into the community's cultural values and norms, adult expectations and to fit in a group. Therefore the informed aspect of FGM is grounding girls and women to the traditional culture of their people. Fear of cultural stigmatization and rejection, stereotyping of the practice, and deeply ingrained cultural beliefs and customs forces girls and women to accept FGM as normal and acceptable. It was established that FGM contributed to the persistence of other forms of GBV against females. The low level of literacy among women contributed to the entrenchment of FGM. The study identified culture, poverty and illiteracy among women as the main factors contributing to the persistence of FGM.

#### 4.3.2.2: Reasons for Early Marriages

The respondents were asked to give reasons for the persistence of early marriages. The girls were asked to respond to various items and their responses are tabulated in table 4.15

**Table 4. 15: Girls Responses on reasons for Early Marriages**

Statement	SA	A	UD	D	SD
1. Honor	156 40.31%	67 17.31%	9 2.31%	76 19.64%	79 20.41%
2. Peer pressure	166 42.89%	57 14.74%	5 1.29%	48 12.40%	111 28.68%
3. Poverty	258 66.67%	73 18.86%	5 1.29%	29 7.49%	22 5.69%
4. Lack of basic needs	284 73.39%	19 4.91%	2 0.52%	14 3.62%	68 17.57%

Results obtained from girls' responses showed that 40.31% strongly agreed that honor forced girls into early marriage, while 20.41% strongly disagreed. 42.89% strongly agreed that peer pressure forces girls into early marriage, while 28.68% strongly disagreed. 66.67% strongly agreed that poverty forces girls into early marriage while 5.69% strongly disagreed. 73.39% of the girls strongly agreed that lack of basic needs forces girls into early marriage and 17.57% strongly disagreed. Therefore it can be concluded that poverty and lack of basic necessities forces girls into early marriages. However, compared to poverty and lack of basic necessities, fewer girls agreed that honor and peer pressure being reasons for early marriage.

During focus group discussions with women, the reasons given for early marriages were poverty, men greedy for livestock, early pregnancies, and pressure from parents and the community. The women also stated that they were under a lot of pressure from family and the community to marry off their daughters. They further stated that women had no say in marriage arrangements for their daughters as it is the father who organizes the ceremony and negotiates for dowry. One of the women stated,

***“There is nothing I can do to stop my daughter from getting married, my work is to make sure she is circumcised in readiness for marriage under the instruction of the father”.***

Further from the discussion, the women revealed that the society has socialized the girl to believe that marriage is important and if one is not married at a certain age it's seen as a failure for the family especially the mother and the girl. Further discussion with the women revealed that in poor families, girls are married off to rescue their families from poverty. It also helps to protect the girl from early pregnancies because once the girl is out of school it is easy for her to fall prey to men. Group discussions with elders showed the main reason for early forced marriage as fear of early pregnancies and that young girls fetch more bride price than older ones. One elder commended,

***“Immediately a girl is born in the family she is seen as a source wealth in terms of the number of cows the family will get when she is married off”.***

Another elder stated,

***“As early as age 9 the father starts looking for a wealth suitor for his daughter and some are booked by other families long before age 12”.***

The teachers gave the main reason for early forced marriage as early pregnancies and men greedy for livestock. Other factors given by teachers as contributors of early marriage were; poverty, lack of funds to cater for girls needs and at the same time keep them in school and a culture that does value the girl child. Interviews with government officers revealed that poverty, early pregnancies and value attached to livestock as the main reasons for early marriage. Another factor that was frequently mentioned by the government officers was large families that make it difficult for the family to cater for the needs of the girl child. The interview revealed that men greedy for livestock forces their daughters to get married to rich old men and the bride price given in terms of livestock is used to educate their sons and pay bride price for their own young wives and for the son's wives. One of the government officer commented,

*“It is a pity that young girls are exchanged for livestock just as goods were exchanged for goods during the time of butter trade, this is where the community is still in the 21<sup>st</sup> century”.*

Another officer stated;

*“A girls value in the family is measured in terms of livestock and not much value was attached to the girl child”.*

The officers stated that a large number of the community were living in poverty and girls are married off to redeem their family from poverty.

In conclusion we can say that the key factors found to be forcing girls into early marriages were poverty, early pregnancies, culture and lack of basic needs. Culture of the Maasai upholds family values marriage being one of them, it encourages large families and

polygamy, attaches high value to livestock and does not value the girl child. Due to importance attached to marriage the mother is under a lot of pressure from the family and community to marry off her daughters. The study found out that no value was attached to girl child and that a girl's value in the family is measured in terms of livestock the family should get from her marriage and girls are exchanged for livestock as commodities. In matters of marriage, neither the mother nor the girl to be married have a say. It is only the father who is involved in the marriage arrangement. Polygamy encourages early marriage because second or third wives should be young in order to be able to take care of their aging husband and other aging wives. For the community a man's honor depends on herds of cattle and the number of children and wives thus encouraging large families. Large families makes it difficult for the needs girls to be met in the family and this is one of the reasons why they get into early marriages as they search of the missing provisions. Due to high level of poverty in the county, early marriages are used to lighten the family's economic burden. In poor families it is the girl who bears the brunt of redeeming their family from poverty by getting married. The study also found out that early pregnancy forces girls into early marriages mostly polygamous because they do not want to shame their families especially the mother.



### 4.3.3: Socio- Cultural and Economic Factors Reinforcing GBV against Females

Further the study sought to find out more on factors reinforcing GBV against females. All the respondents were to respond to various items to find out whether they contributed to the persistence of GBV against females. The results obtained from girls and teachers responses are tabulated in table 4.16.

**Table 4. 16: Teachers and Girls responses on Socio--Cultural and economic Factors Reinforcing GBV against Females.**

Statement	F/%	SA	A	UD	D	SD
Culture	Girls	297	4	22	20	44
		76.74%	1.03%	5.68%	5.17%	11.37%
	Teachers	74	5	0	2	14
		77.78%	5.26%	0.0%	2.11%	14.74%
Traditional institutions reinforce GBV	Girls	269	24	3	22	69
		69.51%	6.20%	0.78%	5.68%	17.83%
	Teachers	53	33	6	3	0
		55.79%	34.74%	6.32%	3.15%	0.0%
Poverty reinforces GBV	Girls	260	30	5	21	71
		67.18%	7.75%	1.29%	5.43%	19.35%
	Teachers	40	35	9	9	2
		42.11%	36.84%	9.47%	9.47%	2.11%
Illiteracy reinforces GBV	Girls	257	21	4	7	98
		66.41%	5.43%	1.03%	1.81%	25.32%
	Teachers	64	17	7	2	5
		67.37%	17.89%	7.37%	2.11%	5.26%

#### **4.3. 3.1: Culture Reinforces GBV against Females**

The researcher sought to find out whether culture reinforces GBV against females. Data from girls' responses showed that a majority (76.74%) strongly agreed that culture reinforces Gender Based Violence against females, 1.03% agreed and 5.68% were undecided. 11.37% strongly disagreed while 5.17% disagreed. Data from teachers' responses showed that also a majority (77.78%) strongly agreed that culture reinforces GBV against females, 5.26% agreed, 14.74% strongly disagreed and 2.11% disagreed. From the focus group discussions with women they all agreed that culture reinforces Gender Based Violence. They said that the community cherishes its culture which encourages discrimination against women and undermines women capabilities thus restricting them only to the community's gender prescribed roles within the family. Further, from the discussions, the women argued that they hold on to their culture due fear of cultural stigmatization, fear of being rejected, fear of being exempted from social events and fear instilled in them by these beliefs and customs. One woman stated,

***“We have to hold to our culture because we don't want to be blamed for bringing curse to our families”.***

Further discussion revealed that women have no right to resist the community practices, norms and beliefs which do not favor women and which in most cases are a violation of their rights. The women stated women subordination was very evident within the family and in the community and they have learned to accept it as normal. One of the women stated,

***“Girls prepare the meals but they can only eat after all the males of the family have eaten and the same in community ceremonies were women are served after all the males including small boys”.***

Group discussions with the elders corroborated the above findings and stated that there culture is very important and they have no reason to stop doing what is culturally right. Further, from the discussion the elders stated that cultural beliefs and customs holds the community together and does no harm to community members. One of the elders commended,

***“Customs and beliefs holds our community together and upholds moral values”.***

Interview with government officers confirmed that culture of the community is so entrenched and Cultural beliefs and customs instils fear on the female gender, forcing girls and women to accept harmful cultural practices and other acts driven by culture as normal and acceptable. Further to the interviews revealed that customary laws whose custodians are men gives men status and devalues the female gender by teaching her to be submissive to the male gender. They argued that these laws indirectly deny women their rights and freedoms. Further discussion from the interviews revealed that customs and beliefs have roles and responsibilities prescribed for each gender with women being restricted to domestic chores. These domestic chores consequently take most their time, exposes girls to child labor and denies opportunities in other areas of life. The officers further stated that the community is highly patriarchal where the male gender is given supremacy and female gender subordinate to man position. This situation consequently puts women in a disadvantaged position. They added that the power and status given to the male gender makes women to be depended on men, resulting into denial of rights and freedoms. The officers stated that women subordination was very evident in the county. One of the curriculum support officers stated,

***“When I was appointed as a head teacher I could not address the parents while standing unless a male stood with me”.***

Another officer stated,

***“Women subordination is very evident in public Barraza’s were women sit on the ground and men and young boys take the available seats”.***

The officers further stated that the community is blinded by its entrenched culture and that in most cases violence against women goes unnoticed.

Based on the study findings, it can be concluded that cultural attitudes such as patriarchal attitudes and deep rooted stereotype about roles and responsibilities of men and women and deeply ingrained cultural beliefs and customs contributed to the persistence of GBV against females. The patriarchal nature of the Maasai gives the male gender supremacy and the female gender subordination thus perpetuating violence against women. Women subordination and status given to men makes women to be dependent on men thus limiting their rights and freedoms. Roles prescribed for women in Maasai culture are suppressive and exposes girls to child labor and limit women participation in activities that can help them take control of their lives.

Most of the customary laws, whose custodians are men control, oppress, degrade women status, and deny them their rights and freedoms. They puts girls and women in a disadvantaged position giving the male gender power and control over the female gender thus perpetuating GBV against females. The beliefs and customs instill fear in women by making them believe that they are important and anyone who violates them places a curse on

their family. It was noted that cultural norms intimidate women into silence in such a way that they cannot speak out when their rights are violated. In conclusion, cultural beliefs and customs sustain gender norms and stereotypes that contravene human rights especially those of girls and women, thus perpetuating violence against females. In bid to protect culture, women are entrapped into cultural practices, beliefs and customs which violate their rights by teaching them they are normal and important for the wellbeing of the family and the community. This violation goes unchallenged under the pretext of respect for cultural norms.

#### **4.3.3.2: Traditional Institution Reinforces GBV against Females**

The study sought to find out if traditional institution reinforces GBV against females. Data from girls responses showed that a majority (69.51%) of the girls strongly agreed that traditional institution reinforces GBV, 6.20% agreed 0.78% were undecided while 5.68% disagreed and 17.83% strongly disagreed. Results from teachers' responses showed that 55.75% of the teachers strongly agreed, 34.71% agreed 3.15% disagreed. This was also confirmed by women during focus group discussions, who stated that traditional institutions that are supported by men elevate men over women thus violence against women goes unnoticed. Further discussions revealed that women have no voice in the community even on matters affecting them and the girls. One of women stated,

*“ Women have no control with regard to making decision on what is right or wrong or anything that affects their lives”.*

Further discussions with women revealed that women suffer silently because they have been socialized to believe that they are inferior to men and that men have more powers than

them. It was further noted that men control everything in the community and that women are forced to accept all the decisions made by the institution even where they are degrading and oppressive. Focus group discussions with elders showed that the village elders supported the traditional institutions. They stated that the institutions are important in instilling and protecting their culture. One of the elders commended,

*“The traditional institution are symbols and pillars in entrenching our valued culture”.*

Interviews with the government officers confirmed the above findings. They stated that traditional institutions are led by men who do not value women, look down on women and degrade their status in the society but to the male gender they instill power and control. Further from the interviews the officers stated that the traditional institutions gives men power to dominate all areas thus making women depended on decisions made by men even when these decisions are in violation of their rights.

Based on the study findings traditional institutions are led by men who do not value women. The prevailing traditional institutions have been legitimized by the society to validate different treatment of each gender. They defend male supremacy and legitimizes men to exercise power over women which is secured by women economic dependence on the male gender. These institutions look down on women and lock them out of decision making in the family and the community thus making it difficult for women to make decision on areas affecting them and their children. The institutions encourage women subordination by instilling prestige and status to the male gender and to the female gender they control, oppress, instill fear and degrade their status in the society. These intimidate the ignorant

defenseless women into silence, even when their rights are violated resulting into GBV being viewed as acceptable.

#### **4.3.3.3: Poverty Reinforces Gender Based Violence**

The respondents were asked to state whether poverty reinforces GBV against females. Results from girls' responses showed that a majority (67.18%) of the girls strongly agreed that poverty reinforces Gender Based Violence as opposed to 18.35% who strongly disagreed with the same. Data from teachers responses showed that 42.11% strongly agreed with the statement, 36.84% agreed while 2.11% strongly disagreed and 9.47% disagree. Group discussions with women revealed that poverty was a factor reinforcing Gender Based Violence such as FGM and early forced marriage. It is only by marrying off their daughters that the family can rid itself of poverty and for their daughters to get married they have to undergo FGM. From the discussions, it was revealed that most poor families have no choice but to marry of their daughter to families that can pay bride price without caring the number of wives the man has or the age difference. One of the women commented this,

*“In poor families, girls and women have very few choices and men use their daughters to gain property in terms of livestock by marrying them off to rich families”*

The village elders disagreed that poverty reinforces GBV because the rich are also involved in the practices and are also ingrained in their culture. Even though most of the village elders did not agree with the statement, their diverse views on the subject seems to agree with the statement. During the discussions, they clearly stated that culture

applies equally to both the rich and the poor. Further discussions revealed that marrying of their daughters to rich families was the only way out for poor families to get out of poverty.

Interviews with the government officers confirmed that poverty reinforces GBV. The government officers stated poverty is key in enhancing GBV against female as a large number of the community was living in poverty. Further discussion revealed that it was difficult for poor families to abandon their culture because they felt that it is the only valuable thing they own as members of the community. From the discussions it was revealed that poverty encourages harmful cultural practices such as FGM and early marriages. Poor families are unable to provide the basic needs of the girls hence marrying them off to wealthy men. They use the bride price as a means of livelihood and also to pay dowry for sons wives and own wives.

The study confirmed that poverty reinforced GBV through perpetuated harmful cultural practice such as FGM, early marriage and polygamy. The study found out that girls and women are the groups most affected by poverty leaving them with no choice but to cling into a culture that violates their rights. Most poor families have no choice but to marry off their daughter in rich families that are able to pay bride price and save the remaining family members from salvaging in poverty. Most of the girls end up in polygamous marriages and for a girl to be accepted as a wife she has to undergo FGM.



#### **4.3.3.4: Illiteracy Reinforces Gender Based Violence**

The respondents were asked to state whether illiteracy reinforcing Gender Based Violence against females. Results from girls' responses showed that a majority (66.41%) of the girls strongly agreed that illiteracy reinforces GBV, while 25.32% strongly disagreed. Data from teachers responses showed that a majority (67.37%) agreed with the statement, 17.89% agreed while 5.26% strongly disagreed and 2.11% disagreed. Focus group discussions with women showed that majority (54.14%) had never been to school, 29.07% had primary education and 16.79% had secondary education. Quite a number (40.98%) of those who had secondary and primary education had dropped out before completing the cycle. The discussions revealed that uneducated women did not seem to see anything wrong with exposing their daughters to FGM and early marriage, and it was not difficult for them to cope with the values of a male dominated society. The village elders were not sure whether illiteracy was a contributing factor because according to them, even the educated uphold their culture silently.

Interviews with government officers showed that all of them were in agreement that illiteracy reinforces GBV against females. They stated that illiteracy levels were high in the county especially among women thus creating a conducive environment for GBV to thrive, which also affected the awareness campaigns. Further discussions from the interviews revealed that the illiterate women lack exposure to information and are unable to access new information and ideas from outside the community. Consequently they lack basic information on any measure the government puts in place to rescue them from the degrading practices that are perpetuated by culture. Further the interviews revealed that it

is easy to control and intimidate illiterate women because they are ignorant of their rights and the laws that protect them. The officer also stated that limited knowledge puts the women at a risk of further exploitation.

Based on the study findings, the high level of illiteracy among women created a conducive environment for GBV to thrive and also affects the awareness campaigns. The illiterate women lack social exposure, have no exposure to information and are unable to access new information and ideas from outside the community. The illiterate women are also ignorant of their rights and of the laws and policies that protect them. This makes them vulnerable and prey to intimidation by men and community norms, thus accepting GBV as normal. The uneducated women are easily brainwashed by traditional education and are vulnerable to violence as well as their children especially the girl child. The officers further stated that there is an urgent need to improve women literacy as well as creating forums for them where they can meet other women outside the community for the purpose of exposure and sharing new information and ideas.

Based on the study finding culture was the main factor reinforcing GBV against females in Narok County. The Maasai culture is so entrenched in the community that it is nearly unescapable and it played a key role in enhancing harmful cultural practices such as FGM and early forced marriages. The study found out that the main reason for girls undergoing FGM were preparation for marriage, rite of passage and for social acceptance including ticket to social events such as son's initiation ceremony. Culture has socialized girls and women that FGM is necessary for acceptance as wife, social acceptance and was an

important rite of passage. As a rite of passage important cultural values, norms and adult expectation are transmitted to the youth. Through FGM girls are initiated into the community's cultural values and norms, adult expectation and to fit in a group. Therefore the informed aspect of FGM is grounding women and girls to the traditional culture of their people. Fear of cultural stigmatization and rejection and deeply ingrained cultural beliefs and customs forces girls to accept this harmful cultural practice as normal and acceptable. It was established that FGM contributed to persistence of other forms of GBV. Low level of literacy among women contributed to the entrenchment of FGM. The study identified culture, poverty and illiteracy among women as the main factors that contributed to the persistence of FGM.

The key factors found to be forcing girls into early marriages were Poverty, early pregnancies and culture. The culture of the Maasai upholds family values, marriage being one of them, encourages large families and polygamy, attaches high value to livestock and does not value the girl child. Marriage is very important to the community thus putting the girl and the mother under a lot of pressure. The study found out that no value was attached to the girl child and that a girl's value in the community is measured in terms of livestock. It was established that girls are exchanged for livestock as commodities with both the mother and the girl having no say at all on the matter. The findings of the study are in line with Action Aid Kenya (2016) that in Kuria girls are a source of wealth through dowry. The findings of the study are also in agreement with Muthoni (2011), who held that in pastoral communities, where the number of animals a man has determines his wealth and wins him

respect girls are exchanged for goats and camels thus making early marriage predominant in pastoral areas.

It was also noted that polygamy encourages early marriages because second or third wives should be young in order to be able to take care of aging husbands and other aging wives. For the community a man's honour depends on the herds of cattle and the number of wives and children he has, thus encouraging large families. Large families are a strain on the family's economic resources thus making it difficult for the family to cater for girl's needs, hence girls set ups to find their personal needs not fully met in the family. The girls in such a family might not object to early marriage because she sees it as a way of being able to acquire the missing provisions. Due to high level of poverty in the county, early marriages are used as a means of lightening the family economic burden. In poor families it is the girl who bears the brunt of redeeming their family from poverty by getting married. Early pregnancies forces girls into marriage, mostly polygamous because they do not want to shame their families especially the mother.

The study found out that cultural attitude such as patriarchal attitudes and deep rooted stereotype regarding the roles and responsibilities of men and women and deeply ingrained cultural beliefs and customs contributed to the persistence of GBV against females. The patriarchal nature of the Maasai gives the male gender supremacy and the female gender subordination thus perpetuating violence against females more so those who try to question the system. Women subordination and status given to men makes women to be dependent on men thus limiting their rights and freedoms. The culture of the community has prescribed

roles for both male and female. Girls and women are restricted to their gendered roles that are intensive and oppressive, thus exposes girls to child labour and limiting women participation in activities that can help them be in charge of their lives.

Most of the customary laws whose custodians are men discriminate, control, oppress, degrade women status in the society and at the same time deny girls and women their rights and freedoms. Beliefs and customs puts girls and women in a disadvantaged position and gives the male gender power and control over the female gender thus perpetuating GBV against females. These beliefs and customs instil fear on women by making them believe that anyone who violates them will bring a curse to their family. It was noted that cultural norms intimidate women into silence in such that they cannot speak out when their rights are violated. It can therefore be concluded that cultural beliefs and customs sustain gender norms and stereotypes that contravene human rights thus perpetuating violence against females. In bid to protect culture, women are entrapped into cultural practices, beliefs and customs that violate their rights by teaching them that they are normal and important for the wellbeing of the family and the community. This violations goes unchallenged under the pretext of respect for cultural norms.

Further the study found out that the traditional institutions led by men do not value women. These institutions have been legitimised by the society to validate the different treatment of each gender. They defend male supremacy and legitimise the practice of men to exercising power over women which is secured by women economic dependency on the male gender. Traditional institutions of the Maasai community completely lock women out of decision

making both in the family and in the community even on matters affecting them. The institutions encourage women subordination by placing prestige and status to the male gender and to the female gender they control, oppress and instil fear. This treatment of women degrades their status in the society. They intimidate the defenceless women and girls into silence even when their rights are violated resulting into ignorance and deeming GBV acceptable.

Therefore, the study concludes that culture played a crucial role in enhancing GBV against females. Deeply ingrained cultural beliefs and customs, Social structure, traditional institutions, gender norms, patriarchal attitudes, stereotyping of practices and stereotype regarding roles and responsibilities of men and women enhanced GBV against females. Traditional institution, patriarchal attitude and stereotypes intimidate the defenceless girls and women into silence and this results into ignorance thus deeming GBV acceptable. The study noted that GBV cannot be separated from norms and social structures. Most of the social norms and structures serves to entrap women into cultural practices, beliefs and customs that violate their rights. The study found out that cultural practices, beliefs and customs sustain gender norms and stereotypes that contravene human rights thus perpetuating violence against females.

Community socialization process forces girls and women to accept the harmful cultural practices as normal and important and anyone who violates them will curse their families. Girls and women have been socialized to believe in non-material culture that has been transmitted to them over years and the accumulation of experience gives her knowledge of

only what is culturally right, and the same values continue to be passed on from generation to generation. They grow up into a generation of scared women who cannot speak out when their rights are violated thus perpetuating GBV against females. The study established that culture is a tool used by rationalists to discriminate, control, oppress and degrade the female gender. It denies girls and women their rights to make decision about their bodies health, sexuality and reproductive rights, limits them to their gendered roles and locks women out of decision making especially in areas affecting them and girls. The community has been blinded by its culture in such a way they that GBV against females goes unchallenged under the pretext of respect for cultural norms.

The study established that men played a crucial role in enhancing GBV against females. Men are the custodians of customary laws, they head traditional institutions, make all the decisions in the family and the community and are also the organizers of the ceremonies that crown some of the harmful cultural practices. Men greedy for livestock prestige and status perpetuated GBV against females. To men large herds of cattle, large families including several wives and many children are a sign of wealth and his honour depends on how he is able to control his wives behaviour, thus perpetuating violence against women. It can therefore be conclude that women are a product of a cruel patriarchal society that uses its culture to violate women rights and deny them their rights and freedoms. The findings of the study are in agreement with Kariuki, Dejak & Chatterjee (2016) that the magnitude of GBV in Kenya is disturbing and this is due to patriarchal systems in Kenya.

Other key factors apart from culture that were found to be aggravating GBV against females were poverty and illiteracy among women. Poverty reinforced GBV by encouraging cultural practices such as FGM, early forced marriages, polygamy and women dependency on men. The most affected by poverty are girls and women leaving them with no choice but to cling into a culture that violates their rights. Most poor families find it a way of redeeming their families from the object of poverty when they marry off their daughters in rich families that are able to pay bride price. It was noted that most of the girls end up in polygamous marriages and for a girl to be accepted as a wife she had to undergo FGM. The findings of the study corroborate with Mulwa (2007) who argued that the economic value of a girl in the society is gauged by the extent to which a man may be excused of his debt on the ground that after his daughter's marriage will be able to pay.

Further the study established that the high level of illiteracy among women created a conducive environment for GBV to thrive. The illiterate women and girls lack social exposure, have no exposure to information and are unable to access new information and ideas from outside their community. They also have no knowledge of their rights and are ignorant of the laws and policies that protect them. Due to this they are easily intimidated and are ignorant thus accepting GBV as normal. The uneducated women are brainwashed through the traditional education they receive and this makes them vulnerable to violence as well as their children especially the girl child.



#### **4.3.4: Opinion of Respondents on other factors Reinforcing GBV against Females.**

The study sought the opinion of respondents on other factors apart from culture that reinforced GBV against females. Group discussions with women revealed that limitations put on women by their husbands has resulted into denial of their rights and access to opportunities and information. They also stated that majority of them have no source of income to support themselves and their daughters. One of the women stated,

*“We are unable to provide our daughters with basic necessities and protect them especially from early forced marriages”.*

Group discussions with elders revealed that the elders supported their culture and that it was important in holding the community together and imparting values to the youth. Data from the teachers revealed that lack of economic empowerment among women and their ignorance of the law enhanced GBV against females. Further they also cited the support of the practices by community leaders and the role played by men as perpetrators of GBV.

Most of the government officers interviewed mentioned lack economic empowerment among women, involvement of women in the practices and ignorance of the law as factors perpetuating GBV against females. They also cited support of the practice by accountable people in the community and lack of political goodwill as the key factors reinforcing GBV against females. During the interviews, the government offices stated that Lack of economic empowerment among women made women to be dependent on men thus making it difficult for women to provide the girls with basic necessities or be able to protect them from harmful cultural practices. The officers also confirmed that involvement of women in the practices and protection of culture by women also perpetuated GBV against females.

The study found out that lack of economic empowerment among women and willful involvement women in harmful cultural practices, lack political good will and support of the practices by community leaders reinforced GBV against female. Lack of economic empowerment among women makes it difficult for women to provide girls with basic necessities and keep them in school, making marriage as the only way out. Women economic dependency on men put them in a subordinate position to man which makes it easy for men to exercise power over women thus forcing women to cling into a culture that violates their rights. Involvement of women in the practices, especially the elderly women also enhanced GBV against females. It was also noted that the elderly women, the village elders and other community leaders supported and protected their culture.

#### **4.3.5: Impact of education in fight against GBV against Females**

Responses from the teacher showed that 51.58% agreed that education has helped in the fight against GBV, while 48.42% disagreed with the statement. Those who disagreed indicated that girls with educated parents have also been exposed to the harmful practices especially FGM and educated people are also involved in the practices. Interviews with government officers indicated that 85.48% said yes while 14.52% said no the statement. The officers stated that there is reduction of the practice among some of the elite but most of the educated support the practices silently. One of the government officers stated,

*“The educated do not want to be involved in the fight against harmful cultural practices because they do not want to be seen as they are fighting their community”.*

Further from the interviews with the officers revealed that although education has to some extent reduced some of the harmful cultural practices, cultural attitude have not changed, therefore the war is far from over. They further argued that the cultural belief systems are so entrenched within the community that not even the family background or educational status can exempt the girls and women from harmful cultural practices and other acts driven by culture which encourage violence against females.

According to the study findings educated people did not want to talk about the practices or oppose them because they did not want to appear as they are fighting their own community. It was also noted there was decline in harmful cultural practices among the elite, though education did not change their cultural attitudes and beliefs. It was noted that the elite supported the practices silently due to sensitivity of culture. It can be concluded that education, which is open to social change has not done much in eradicating GBV against females as the community has not transformed due to deeply entrenched cultural attitudes and beliefs and believe in powerful traditional institutions. The findings of the study are in line with an expose on the Kuria community by citizen TV Kenya (2014) dubbed, ‘The elite also cut’ where it was revealed that the educated and respected members of the society, including teachers, pastors, chiefs, assistant chiefs and security officers who would be ideal change agents, secretly endorse the practices and in some cases allow their daughters to be cut, despite the knowledge that FGM is illegal in Kenya.

#### **4.3.6: Impact of the law in the fight against GBV**

Group discussions with women on whether some cultural practices are illegal and whether they have been sensitized showed mixed reaction depending on age of respondents. Majority of the young women stated that they are aware of some of the laws and also people talk to them on issues of their culture. The women stated that the awareness campaigns are not clear and they appear to threaten instead of driving the point home. They further stated that they would want to see change but they can't do much because anything that touches on culture is sensitive. The further stated that it would also be difficult to convince or contradict the elderly women who supported and protected their culture. The elderly women stated,

*“No law or threats including the campaigners who undermine our culture will force us to stop doing what is culturally right”.*

Group discussions with the elders corroborated the above findings and stated that there culture is paramount in holding their community together and it has to be protected. Further, from the discussions, the elders stated that they cannot understand the laws that threatened their culture which they have practiced since the community came into existence. Results from the teachers' responses indicated awareness campaigns for the laws that protect girls and women from GBV had not been carried out properly, hence the community is ignorant of the laws. The teacher also stated that the community is very rigid and secretive. Other factors that were indicated by the teachers were politicians and some government officers supported the practices silently and laxity on the side of law enforcers.

Interviews with government officers revealed that the law did not have the expected impact in the fight against GBV because the community was ignorant of this laws. Even those who

are aware of the existence of the laws continued to engage in the practices secretly. Discussion during the interviews revealed campaigns have been carried out to sensitize the community but the community is rigid, secretive, ignorant and defiant. The officers further stated the community has ignored the laws that protect girls and women and continued to practice harmful traditions secretly thus putting many girls and women at risk. One of the officer stated,

***‘Harmful practices such as FGM and early marriage continues secretly in the community and unless you are living in the community you cannot know they are taking place’.***

Further findings from the interviews revealed that protection of the practices by community leaders who are respected makes it difficult for rescue workers to rescue and protect girls and women due to fear of being victimized or being attacked by Morans (warriors).

Based on the study findings, it can be concluded that the community is rigid and closely knit, is ignorant of the law and is not readily giving in to current changes in the society. The elderly women, the village elders and other community leaders supported and protected their culture, thus making it difficult for law enforcer to enforce the law due to insecurity. They felt that nobody should force them to abandon their culture which they have practiced for years. Efforts to curb GBV against females using the laws did not record much success. It was noted that campaigns have been done to sensitize the community but the impact was not felt in the county due to the manner in which the campaigns were carried out. The community felt that the campaigns were an attack on their culture because the campaigners disparaged their culture instead of educating them. For change to take place the campaigners

should use more acceptable approaches such as, educating the community on other ways of doing what is culturally right. Innervation may include, the alternative rite of passage, exposing women to new information and showing them the bad effect instead of threatening and disparaging their culture which they cherish. Moreover GBV cannot stop at once but can be eradicated over time when the community understands why they should stop and be given alternative ways of doing what is culturally right.

The study also established that the community was ignorant, closely knit and was ignorant of the laws that protect girls and women. Ignorance of the law is exhibited in the statement by the members of the community where they stated that no one can force them to abandon their culture, which they had practiced for years. The community felt that it was being forced to accept laws they knew nothing about at the expense of their culture. This resulted into resistance of the laws, although not openly, for they continued to practice these harmful cultural practices secretly. This has very serious implication because instead of eradicating the practices, it has driven them underground thus putting many more girls and women at risk of GBV. The implication of this findings is that, it is not enough to have good laws in place but what matters is how to enforce them to bring behavior change. Based on the findings, law alone cannot change deeply rooted traditions in a closely knit community with strong cultural values. Law enforcers should bear in mind that lobbying for change in cultural practices and beliefs that are ingrained in the community is difficult especially when what is seen as right in the community is trouble making. Interventions should involve identifying critical issues of culture that are assumed normal yet they discriminate, oppress, demean and violate the rights of girls and women. It is also essential to involve the

community to act on its prevailing culture that has contributed to the persisted of GBV against females and change their attitude.

The study also established that the community is rigid and is not readily giving in to current changes in the society. The slow rate of change into modern systems in the society has encouraged the persistence of GBV against females thus causing a cultural lag. This corroborate with William Ogburn (1964) ‘‘cultural lag theory’’. According to Ogburn, within a society, change takes place in material culture and non-material culture (cultural beliefs). This has been the case for the Maasai community who resists the laws and refuses to adapt to modern systems in the society. For the community, change in beliefs and customs is slow, thus affecting government efforts to end GBV against females. Therefore there exist a lag between law and ultimate eradication of GBV.

However there seemed to be a slow change of attitude among the young women especially those who have formal education and are victims of culture. This women have found themselves entrapped in their culture because of sensitivity of culture, lack of economic empowerment and clear information and respect for elders which is an important value in the community. The situation renders them powerless, making them unable to resist the vices netted on them. This defenseless young women and girls did not support harmful cultural practices and other acts driven by culture that violate their rights and freedoms. Nevertheless, they cannot speak out their opinion because there is too much subtle intimidation, coated within culture. This implies that this young women and girls have no control over what is happening in their lives and cannot voice violation of their rights. There

is need to empower them economically to take control over their lives and live an autonomous lives and educate them on their rights and laws that protect them. They should be empowered to talk openly about their challenges and be given a chance to challenge the elderly and community leaders who are custodians of customary laws and head of traditional institutions that support and protect this harmful practices and beliefs. They should also be given a chance to meet with other women, with a view of sharing experience that can expose them to new information and ideas outside their community. Improving women literacy, empowering women economically and alleviation of poverty will be paramount in the fight against GBV. It is only after this that they can be agents of change in the community and gradually bring an end to GBV.

#### **4.3.7: Efforts made by Teachers and Government Officers to protect girls and women from GBV**

The study sought to establish what efforts teachers and government officers are making to protect girls and women from GBV. The findings showed that some of the measures taken by teachers to protect girls from GBV include; educating girls on the health effects of harmful cultural practices, their rights and laws that protect them, working with the children department to protect and rescue the girls, putting them in rescue centers and boarding schools, and reporting those who violate the rights of girls. Measures put in place by government officers to protect girls and women from GBV include, educating the community on the health effects of harmful cultural practices, sensitization through public Barraza's, encouraging girl child education, interpreting the laws that are made to protect girls and women, arresting the culprits and enforcing the laws.



#### **4.3.8: Measures the government should use to end Gender Based Violence**

The teachers and government officers were asked to suggest measures that can be put in place to end GBV. The teachers suggested approaches such as; more emphasis on girl child education, proposing ways of dealing with early pregnancies, use of alternative rite of passage and make follow up, a lot of advocacy, educating boys and men to accept uncircumcised girls and working with key actors like council of elders, laibons and political leaders, improving women literacy and alleviation of poverty. Quite a number of teachers suggested the need to identify critical issues of culture and negotiate with the community so that solutions can be sought from the community.

During interviews with the government officers, the officers identified approaches such educating girls and women on their rights and interpreting to the community the laws and policies that protect girls and women. Further, the officers suggested on approaches such as improving women literacy, empowering women socially, economically and politically, poverty alleviation, dealing with early pregnancies. Further from the interviews the officers suggested the need to change strategy in enforcing the laws because they have driven the practices underground. They suggested that law enforcers should establish relationship with council of elders who are respected, involving local leaders in campaigns, negotiating with elderly women and village elders for change. Further, the officer suggested the use of family and community socialization process to bring change and change the beliefs and attitudes of men towards women.

In conclusion there is need for faster change in beliefs to modern systems in order to end GBV against females, bring to an end the cultural lag and protect girls and women who are increasing at high risk of GBV. There is need to identify critical issues of culture that are

assumed to be normal yet they control, oppress, demean, degrade and deny girls and women their rights and freedoms. The findings are in line with Ogburn (1957) that one of the most important key of understanding the society is to be able to understand the motivation of both individuals and groups. It also noted that that lobbying for change of cultural beliefs and practices which are so entrenched is difficult especially when what is seen as right in the community is trouble making. The study suggests use of culturally sensitive response such as allowing the community to protect their cultural heritage but at the same time act on harmful cultural practices and other acts driven by culture, that violate the rights of girls and women. Emphasis on the alternative rite of passage, make follow up, educate and assure women that they can give traditional teaching to girls about their role as women and the traditional teaching they need to uphold without necessarily endangering women and girls. The law enforcers should know that law alone cannot change deeply rooted traditions in such a close knit community. There is need to change the strategy and use education and persuasion to change the attitude of the community and community leaders who are respected. Law enforcers need to collaborate with key actors such as laibons, elders and political leaders who are respected. The community leaders should be sensitized to stimulate social change in the practices, beliefs and customs and then be used as agents of change. It is essential to involve the community to act on their prevailing culture that has adversely contributed to the persistence of GBV against females and to change their beliefs, customs, practices and other acts driven by culture that violate the rights of girls and women gradually. Emphasis should be laid on transforming the community through the use of the family and the society socialization process to bring change. It is in the family that children are socialized into basic community values. Women who are involved in the practices are also

involved in socializing girls into the community. Therefore, they should change their perception of this cultural practices and be the first agents of change and change the attitude of girls before the beliefs and customs are deeply ingrained. The women and girls who have transformed to be protected and assisted to deal with stigma. There is need to change the mind set of men too so that they can become active agents of change, consequently too change the mind set of boys at an early age before the beliefs and customs are deeply ingrained. Men being the greatest perpetrators of GBV be given education so that their prejudiced attitude towards the female gender can eventually be eliminated. Regardless of gender children should be taught from early age to treat each other with respect. Field analysis should be undertaking to help identify the helping and hindering forces and then work with the helping force to bring the opposing force on board. Young women and girls to be given an opportunity to challenge the elderly who support and protect these harmful practices and customs.

Government to set up centres were communities in rural areas can be sensitized on harmful traditions and the health risks associated with them, with a view of making the community see the need for abandoning them. The centres should also give information and ideas and sensitize the community on laws and policies that protect girls and women and encourage women to talk openly about their challenges. They should be in a position to give women a chance to interact with other women with a view of exchanging ideas and experiences.

The study further suggests that the government should stop focussing on primarily eradicating GBV through enacting laws and enforcing the laws. Attention should be brought to all involved parties that law alone cannot end deeply rooted traditions in such a closely

knit community and legal bans cannot change beliefs and customs that are deeply ingrained in the community. Attention should be directed towards factors reinforcing GBV. There is need to focus on other issues like poverty alleviation, early pregnancies, improving women literacy and empowering women economically. Good education will eventually bring an end to GBV because women will be educated on their rights, they will be exposed to new information, ideas and opportunities, will give women social exposure outside their community and a voice to challenge what is violating their rights and freedoms without fear. Education to women will remove ignorance and also help women change their perception towards harmful cultural practices, cultural beliefs and customs and remove the fear these customs and beliefs have instilled on them. Economic empowerment for women will make women independent, change their role and dependency on men and FGM and early marriage as a means of securing their future.

Ending GBV requires a strong consensual community agent, education to improve women literacy, poverty alleviation and economic empowerment among women. Use of acceptable and culturally sensitive approach will help end GBV when the community accepts them rather than forcing them to stop, threatening and disparaging their culture which they cherish. Moreover GBV cannot stop at once but can be eradicated over time when people understand why they should stop. The findings are in agreement with Ogburn (1964) that when new interventions were introduced into existing society, maladjustment occur and a period of adjustment would be required. Further, he stated that intervention can be formed in a society from within the society by awareness of new possibilities. The accumulation of intervention overtime also results in new intervention as two or more ideas are combined faster than adaption of them can be made.

#### **4.4: Extent to which Gender Based Violence influences enforcement of gender policies in education**

The study sought to establish the extent to which GBV influences enforcement of Gender policies in education. To answer the research question the study sought first to assess the level of enforcement of gender policies in education and secondly to establish the extent to which GBV influences the enforcement of the policies.

##### **4.4.1: Enforcement of Gender policies in education**

The study sought to determine the level of enforcement of gender policies in education and whether there are gender disparities in enforcement of the policies. The respondents were asked whether there were cases of girls who had never been to school, if there were cases of drop outs and the levels at which drop out occur. The researcher was also interested in establishing if there were disparities in enforcement of gender policies in education.

##### **4.4.1.1: Access to education**

The researcher sought to establish whether there are cases of girls who had no formal education in the county. All the respondents' respondent to the same item. The girls were also asked if they had siblings who had no formal education and their responses are tabulated in table 4.17.

**Table 4. 17: Girls responses on access to education**

<b>Statement</b>		<b>Yes</b>	<b>NO</b>
Do you know of girls who have never been to school		265 68.48%	122 31.52
Do you have siblings who have never been to school	Brother	48 12.40%	339 87.60%
	Sister	90 23.26%	287 76.74%

Data from girl's responses showed that a majority (68.48%) were in agreement that there are cases of girls who had never been to school while 31.52% said no. Further results from the girls' responses showed that 12.40% had brother who had never been to school and 87.60% did not have while 23.26% had sisters who had never been to school and 76.74% did not have. Results from the teachers' responses showed that 52.63% agreed that there are cases of girls who had no formal education, while 47.37% disagreed. Group discussions with women corroborated the above finding and stated that in most poor families girls are not sent to school and the little resources in the family are used to educate boys. This was confirmed by elders who stated that quite a number of girls have not attended any school due to factors such lack of funds and also educating girls is seen by many as waste of resources.

Interviews with government officers confirmed the above findings where they stated that quite a number of children were out of school with the female gender more affected than the male gender because the community does not value the girl child education. The government officers stated that all the government department have been working hand in hand to ensure access, equity and address gender disparities in education by encouraging parents to take girls to school. They also said that they have been monitoring and putting in measures that can increase girls' accesses to education. Further, the government officers stated that government efforts to ensure equity in access to education and address gender disparities has been affected by many factors within and outside the community therefore a large number of girls are still not enrolled in schools. All the curriculum support officers (CSOs) confirmed that enforcement of gender policies in education has increased the

enrolment of girls in their zones but quite a large number of girls are unable to access education due to social and economic factors.

Based on the study findings there are cases of girls who have no formal education despite government efforts to address gender issues in education, ensure access, increase and address gender disparities in enrollment and ensure equity by giving extra support to the girl child. The study established that efforts have been made to increase girls' access to education. However, although the enrolment of girls in schools has increased, a large number of girls are still unable to access education due to community attitude towards the girl child education and economic constraints.

#### 4.4.1.2: Drop outs

The study sought to find out if there are cases of school drop outs in the county and if any, which gender had the highest dropout rates. The girls were asked if they had classmates and siblings who had dropped out of school. The girls' responses are tabulated in table 4.18

**Table 4. 18: Girls responses on drop out**

<b>Statement</b>		<b>Yes</b>	<b>NO</b>
Do you have classmates who dropped out of school	Boy	109	278
		28.17%	71.83%
	Girl	331	56
		85.53%	14.47%
Do you have siblings who have dropped out of school	Brother	86	301
		22.22%	77.78%
	Sister	150	237
		38.76%	61.24%

On drop out data from girls showed that 28.17% had male classmates who had dropped out of school while 71.83% did not have and 85.56% had female classmates who had dropped out of school while 13.41% did not have. Results from the girls also indicated that 22.22% had brothers who had dropped out of school while 77.78% did not have and 38.78% had sisters who had dropped out of school while 61.24% did not have. Findings from the teachers indicated that a majority (82.11%) agreed that there were cases of drop outs in schools while 17.89% disagreed. All the teacher were in agreement with the statement that more girls than boys dropped out of school. Group discussions with women revealed that children drop out school with more girls than boys dropping out of school. Group discussions with elders corroborated the above findings. The elders revealed that in most cases girls attend school until they are mature.

Interviews with government officers especially those in the education department indicated that dropping out of school by learners before completing the indent course was a problem in the County with more girls than boys drop out of school. The government officers further confirmed that they have been working hand in hand with other stakeholders to ensure girls stay in school by rescuing girls from early marriage and keeping them in rescue centers and others being retained in schools during the school holidays. Further the officers stated that keeping girls in school is not easy due to the nomadic nature of the community. One officer from the education department stated,

***“In most cases some girls disappear without a trace, only to discover later on they have been married off”.***

Another officers stated,



*“Only a minimal number of girls have been saved so there is a large number of girls who cannot be traced due to the nomadic nature of the community”.*

The study also sought out to find out the levels at which girls drop out of school by asking the girls and teachers to indicate the levels at which girls dropped out of school. The results are tabulated in table 4.19.

**Table 4. 19: Levels at which girls dropped out of school**

Statement	Respondent	F/%	Lower primary	Upper Primary	F1-F2	F3-F4
At what level do girls mostly drop out of school	Girls	%	5.43%	51.90%	32.04%	11.63%
	Teacher		-	-	76.84%	23.16%

Results from girls’ responses showed that 5.43% dropped in lower primary, 51.90% in upper primary, 32.04% dropped in form one and two while 11.63% dropped in form three and four. The findings indicate that most of the girls dropped out in upper primary and in form one and two. This was also supported by results from teachers’ responses that showed that most the drop outs (76.84%) occurred in form one and two while 23.16% dropped in form three and four.

The study established that despite government efforts to ensure retention and completion, dropping out of school was high with more girls than boys affected due to several factors mostly within the community. The study also found out that a large number of girls dropped out in primary, meaning many of them do not complete primary education to be able to join secondary school. The study established that in secondary schools, most of the girls dropped

out in form one and two, therefore quite a number of girls who join secondary drop out at one point at a certain level. Based on the study findings a large number of girls do not complete the intended cycle. It can be conclude that many girls do not go beyond primary, many drop out at primary before joining secondary and those who join secondary quite a number of them drop out at lower levels of secondary education. This trend consequently slows down government drive to ensure retention, completion and transition. The study found out that the nomadic nature of the community made it difficult for government officers to trace girls who have dropped out of school and readmit them back.

#### **4.4.1.3: Gender disparities in enforcement of Gender Policies in Education**

The study sought to establish if there were disparities in enforcement of gender policies in education. The researcher was interested in establishing whether there exists any disparities in access, retention and transition. The researcher also sought to find out if Free Primary Education and Free Day Secondary Education has increased girls access to education. The data was presented in table 4.20 for girls and table 4.21 for women, village elders, teachers and government officers.

**Table 4. 20: Gender disparities in enforcing Gender Policies in Education (girls responses)**

Statement	F/%	SA	A	UD	D	SD
More boys than girls access education		218 56.33%	44 11.37%	4 1.03%	25 6.46%	96 24.81%
Most of my classmate were able to join secondary school	Female	48 12.40%	24 6.20%	5 1.29%	56 14.47%	254 65.64%
	Male	199 41.42%	52 3.0%	19 4.91%	4 1.03%	113 29.20%
Free Day Secondary Education has increased girls' access to secondary education		83 21.45%	24 6.20%	2 0.52%	67 17.31%	211 54.52%
The government has provided girls with sanitary towels		96 24.81%	-	-	-	291 75.19 %
Parents prioritize boy child education compared to girls education		107 27.65%	88 22.74%	1 0.25%	65 16.80%	126 32.56%

Data from girls' responses showed that 56.33% strongly agreed that more boys than girls' access education while 24.81% strongly disagreed. Most of the girls (65.56%) strongly disagreed that all of their female classmates were able to join secondary school while 12.40% strongly agreed with the statement and 49.35% strongly disagreed that all their male classmates were able to access secondary education while 41.35% strongly agreed with the statement. 54.52% of the girls strongly disagreed that free day secondary has increased girls' access to secondary education while 21.45% strongly agreed with the statement. On provision of sanitary towels 75.19% of the girl strongly disagreed that the government has provided girls with sanitary towels while 24.81% strongly agreed on the statement. On whether parents' prioritizes boy child education, 32.56% strongly disagreed while 27.65%

strongly agreed. Based on the girls' responses, there are gender disparities in access to education with more boys than girls accessing education thus affecting government effort to ensure admission and gender parity in education.

On transition to secondary education also more boys than girls are able to access secondary education. Another key finding was that Free Day Secondary Education has not done much to increase girls' access to education. On provision of sanitary towels, few schools have access to this provision. This means that the government effort to ensure that no girl misses school for lack of sanitary towel has had minimum effect in Maasai community. Sanitary towels is a basic necessity to the girl child and with its provision, it helps in retention of girls in schools. From the study findings majority of the girls disagreed that parents give priority to male gender in education compared to female gender.

**Table 4. 21: Gender disparities in enforcing Gender Policies in Education**

	Response	F %	Women	Teachers	Government officers	Village Elders
<b>a) Access</b>	Female	F	380	90	62	52
When it comes to taking		%	95.24%	94.74%	100%	94.5%
children to school which		F	19	5	0	3
Gender is disadvantaged	Male	%	4.76%	5.26%	0.0%	5.5%
<b>b) Retention</b>	Female	F	14	10	1	0
Which Gender is most		%	3.51%	10.53%	1.61%	0.0%
likely to remain in		F	385	85	61	55
school until completion	Male	%	96.49%	89.47%	98.39%	100%
<b>c) Transition</b>	Female	F	0	12	1	7
Which gender has the		%	0.0%	12.63%	1.61%	12.7%
highest transition to		F	399	83	61	48
institution of higher	Male	%	100%	87.37%	98.39%	87.3%
Learning.						
<b>d) Free Primary Education</b>	Yes	F	156	54	38	27
free primary		%	39.10%	56.84%	61.29%	49.1%
education increased girls	No	F	243	41	24	28
Access to education.		%	60.90%	43.16%	38.71%	50.9%
<b>e) Free day secondary education.</b>	Yes	F	95	36	21	19
Free day secondary		%	23.81%	37.89%	33.87%	34.5%
education increased girls	No	F	304	59	41	36
access to secondary		%	76.19%	62.10%	66.13%	65.5%
education						

Group discussions with women indicated that 95.24% of the women involved in the study agreed that the female gender is disadvantaged when it comes to taking children to school. The women further stated that due to scarcity of financial resources, the little resources in the family are used to educate boys of the family. This is supported by demographic information that revealed that 54.14% of the women respondent had never been to school. The above finding was also supported by a majority of the village elders (94.5%). Responses from the teachers also corroborated the findings were a majority (94.74%) of the teachers agreed that the female gender is disadvantaged when it comes to taking children to school. In their questionnaire, teachers indicated that the community does not value girl child education. Interviews with government officers confirmed the above findings, when they also stated that the community does not value girl child education.

Based on the study findings, it can be concluded that girls are disadvantaged when it comes to taking children to school. This is due to community negative attitude towards girl child education and economic constraints thus hindering government efforts to ensure admission and fulfill the constitutional mandate of ensuring education for all.

Group discussions with women indicated that a majority, (96.49%) agreed that more boys than girls are likely to complete school at any given level. This was confirmed by demographic information that showed that 40.98% of the women involved in the study had dropped out of school. Group discussions with elders showed that more boys than girls are likely to complete education at any given level. This was also supported by teachers (89.47%), who indicated that more boys than girls are likely to complete education as girls are affected by early pregnancies and early marriages. Results from interviewing the

government officers showed that a majority. (98.39%) agreed that the male gender is most likely to complete education at any given level compared to the female gender. They further stated that girl child education is affected by many factors such as early pregnancies, early marriages and priority given to boy child in education.

Based on the study findings, it can be concluded that more boys than girls are likely to complete education at any given level due to several factors affecting girl child education. This has affected government effort to ensure completion and gender parity in education. On transition all the women stated that more boys than girls join secondary schools and colleges. During the group discussions with the women, they stated that most girls drop out of school after class eight a time at which majority undergo FGM in preparation for marriage. Group discussions with the village elders showed that 87.3% of the elders agreed on the same and stated that girls only attend school until they are mature. Majority of the teachers (67.37%) indicated that more males than females transits to secondary and other institutions of higher learning. Interviews with government officers showed that 98.39% agreed that the male gender has the highest transition to secondary school and other institutions of higher learning. Therefore it can be concluded that more boys than girls join secondary school and other institutions of higher learning due to high dropout rates among girls. This trend has retarded the development of girls in education and slowed down government efforts in ensuring transition and enforcing the affirmative action that aim at ensuring gender parity in education.

Further findings from the study showed that 60.90% of the women disagreed that Free Primary Education has increased girls access to education. They stated that due to factors such as FGM and early marriages, girls drop out of school before completing primary level. Group discussions with Village elders showed that 50.90% disagreed that Free Primary Education has increased girls access to education where they stated that they were not sure that education was free. One of the elders said,

***“Education is not free as there are many levies being charged in schools”.***

56.84% of the teachers agreed that Free Primary Education has increased girls access to education even though not to the expected level. The teachers further indicated that girl child education is affected by many challenges mainly social and economic. Majority of the government officers (61.29%) also agreed that free primary education has increased girls access to education but still a large number of girls of primary school age are still out of school. They also stated that the implementation of the policy is faced by many challenges in the family and in the community.

In conclusion it can be stated that Free Primary Education has increased girls access to education although not to the expected level as a large number of girls of primary school age are still out of school. The study found out that implementation of the policy is faced with many challenges within the family and the community.

On Free Day Secondary Education, most of the women (76.19%) disagreed that it has increased girls access to secondary education as many girls drop out before or after completing primary level. 65.5% of the elders disagreed with the statement. Most of the



teachers 76.19% disagreed that Free Day Secondary Education has increased girls access. Interviews with government officers showed that 66.15% disagreed that Free Day Secondary Education has increased girls access to education. They further stated that the girl child in Narok faces so many challenges that forces her out of school before even completing the primary cycle and many girls do not join secondary schools and those who join are likely to drop out before completing the cycle.

From the study findings, it can be concluded that the community prioritizes boy child education in access, retention and transition to institutions of higher learning. The study found out that girls are disadvantaged when parents are faced with the predicament of having to choose which of their children to take to school. It goes without saying that the boy will be taken to school due to community negative attitude towards girl child education and economic constraints. Further the study found out that more boys than girls are likely to complete education and more boys than girl join secondary schools and institutions of higher learning due to high dropout rates among girls. It was established that there was discrepancy between educating males and females and girls had less opportunity to be educated. It was also established that girls are disadvantaged in education with disparities in access, retention, completion and transition from primary to secondary and other institutions of higher learning due to factors within the family and community mainly socio-cultural and economic. This retarded the development of girl child education and government drive to ensure gender parity and efforts to ensure equity and address gender issues in education

The study confirmed that Free Primary Education has increased girls access to education although not to the expected level because a large number of girls of primary school age are still out of school. The study found out that the implementation of the policy of Free Primary Education is faced with many challenges within the family and the community. The established that Free Day Secondary Education has not increased girls access to secondary education as many girls do not join secondary school and those who join may drop out at one level before completing the cycle. It can be concluded that, even though there has been impressive intervention to ensure girls access education government efforts to address gender issues did not record much success in Narok County.

Based on the study findings the county had girls who had no formal education despite government efforts to address gender issues in education, ensure access, increase and address disparities in enrolments and ensure equity by giving extra support to girl. The study found out that government efforts to enforce gender polices in education has increased enrolment of girls in schools but still a large number of girls have been unable to access education. This is in agreement with Narok County Profile (2013) that put women literacy at 31%. The findings are also supported by UNESCO (2011) report that says that two thirds of world 796 million illiterate adults are women

The study found out that despite government efforts to ensure retention, completion and transition, dropping out of school was high with more girls than boys affected. The study confirmed that a large number of girls dropped out of school in primary. This means that a large number of girls do not complete primary education and join secondary schools. The

finding of the study corroborate with Kenya County Fact Sheet (June 2013) that counties in ASAL had the least people with Secondary education. The study found out that quite a number of girls dropped out of school in form one and two, a few in form three and four meaning that quite a number of girls, who join secondary drop out at some point in their education. Therefore from this findings many girls do not complete the intended cycle of education, consequently slowing down government s efforts in ensuring retention, completion and transition. The findings of the study are also in line with UESCO (2011) that globally 39 million girls of secondary school age are currently not enrolled in ether primary or secondary. It was established that the nomadic nature of the community made it difficult for the government officers to trace girls who have dropped out of school.

The study established that the community prioritizes boy child in accessing education, in retention and in transition to institutions of higher learning. This trend disadvantages the girl child. The study also found out that more boys than girls are likely to complete education at any given level and more boys than girls join secondary school and other institutions of higher learning. It was noted that there was discrepancy between educating males and females and that girls had less opportunity to be educated. It was also established that girls are disadvantaged in education with disparities in access, retention, completion and transition to secondary and other institutions of higher learning. This retarded the development of girl child education, the government drive to ensure gender parity and efforts to ensure equity and address gender disparities in education. The findings of the study are in line with Society for international development (2010) that found out that low transition rates continues to restrict Kenya from making gains in accessibility and equity in the education sector.

The study established the policy of Free Primary Education has increased girls' access to education although not to the expected level as a large number of girls of primary school age are still out of school. The study found out that implementation of the policy of Free Primary Education is faced with many challenges within the family and the community. The findings of the study are in line with Society for International Development (2010) that a majority of 1.9 million children between ages 9-13 are still out of school and are found in informal settlements, disadvantaged homes and rural pastoralist part of the country. The study established that Free Day Secondary Education has not increased girls' access to education as many girls do not join secondary and those who join may drop out at one level before completing the cycle. The study established that, even though there has been impressive intervention to ensure girls' access education, government efforts to address gender issues in education did not record much success in Narok County. The study established that addressing gender disparities in education has been a challenge in the county due to discrepancy between educating males and females.

#### 4.4.2: Factors influencing enforcement of Gender Policies in Education

The study sought to establish factors influencing enforcement of gender policies in education. The result from teacher and girls responses are tabulated in table 4.22

**Table 4. 22: Factors influencing enforcement of Gender Policies in Education**

Statement		SA	D	UD	D	SD
FGM is a reason for many girls dropping out of school	Girls	239	57	6	25	60
		61.76%	14.73%	1.55%	6.46%	15.50%
	Teachers	42	30	7	12	4
		44.21	31.58%	7.37%	12.63%	4.21%
Early marriage forces girls out of school	Girls	291	26	2	13	55
		75.19%	6.72%	0.52%	3.36%	14.21%
	Teachers	58	31	2	0	4
		61.05%	32.63%	2.11%	0.0%	4.21%
Domestic workload affects girls schooling	Girls	228	41	6	27	85
		58.91%	10.59%	1.55%	6.98%	21.97%
	Teacher	39	26	8	10	12
		41.05%	27.37%	8.42%	10.53%	12.63%
Cultural beliefs affects girls schooling	Girls	198	51	12	29	97
		51.16%	13.19%	3.10%	7.49%	25.06%
	Teachers	50	7	0	5	33
		52.63%	7.36%	0.0%	5.27%	34.74%
Insecurity affects girls schooling	Girls	54	55	11	76	191
		13.95%	14.21%	2.84%	19.64%	49.36%
	Teacher	24	6	5	15	45
		25.26%	6.32%	5.26%	15.79%	47.37%
Long distant to school affects girls Schooling	Girls	78	71	7	73	158
		20.16%	18.35%	1.81%	18.86%	40.82%
	Teachers	32	9	12	0	42
		33.68%	9.48%	12.63%	0.0%	44.21%

#### **4.4.2.1: FGM is a reason for many girls dropping out of school**

The researcher sought to find whether FGM was a reason for girls drop out among girls. The finding indicated that a majority (61.76%) of the girls strongly agreed that FGM is a reason for many girls dropping out of school while 15.50% of the girls strongly disagreed with the statement. Group discussions with women confirmed that FGM is a reason for girl's dropping out of school. Findings from the discussions showed that FGM is a rite that makes young girls' adult, ready to take adult responsibilities including marriage. One of the women stated that,

*“The ritual the girls go through prior to FGM is like parallel education. They learn that they are adults ready to take adult responsibilities including starting a home”.*

Further findings from the discussion confirmed that most girls do not go back to school after FGM, and even those who go back are withdrawn from school for marriage once their parents get them suitors and dowry is paid. Group discussions with village elders showed that the elders did not agree that FGM is a reason for girls dropping out of school. The elders stated that FGM is only rite of passage that transformed girls into women and is used by community to transmit important values and norms thus had nothing to do with education of girls. Interviews with government officers confirmed that FGM was a reason for girls dropping out of school. Further finding from the interviews reveled that most girls are circumcised at a tender age when they are in primary school, in most cases before reaching class six. The officers further stated that after FGM, most girls are likely not to go back to school and those who go back to school in most cases eventually drop out. They also stated that even if the girls did not drop out of primary school majority do not join secondary

schools. This trend hinders the intended government achievement of 100% completion through the free primary education and 100% transition to secondary schools.

Based on the study findings FGM adversely affected the education of girl child, thus affecting government effort to ensure retention, completion and gender parity in education. FGM is a cause of girls dropping out school thus denying them a chance to complete their education. To many their education is cut short at primary level and many do not join secondary. FGM is a rite of passage that most females are passionate about. The education the initiate go through prior to FGM is like parallel education. The girls are taught that they are adult ready to take adult responsibilities including marriage. Thus FGM promotes early marriages and early pregnancies. Once girls are withdrawn from school to undergo FGM, they are unlikely to go back to school, so in most cases they end up getting married after undergoing FGM. It was established that quite a number of the teachers were not sure whether FGM is a reason for girls dropping out of school. This could be because some girls go back to school after FGM and continue with their education or also because some teachers are victims of FGM and were able to complete their education. They could also be supporting the practice silently. The village elders also did not agree that FGM was a reason for girls dropping out of school. This is a clear indication that they protect the practice which they view as being instrumental in transmitting important community values and norms.

#### **4.4.2.2: Early marriage forces girls out of school**

Results showed that 75.19% of the girls strongly agreed that early marriage forces girls out of school while 14.21% strongly disagreed with the statement. All the women involved in the study agreed that early marriage forces girls out of school because after FGM the girls have bride grooms ready to marry them thus bringing an end to their education. This was further supported by the village elders during group discussions, who stated that girls only attend school until they are ready for FGM that prepares them for marriage. They further added that education of girls after primary school will make them lose their moral values. One of the elders stated,

*“Educating girls is a waste of resources as they will eventually benefit another family”.*

Findings from the teachers showed that 61.05% of the teachers strongly agreed that early marriage forces girls out of school while only 4.21% strongly disagreed. The teachers indicated in their questionnaires that a large number of the girls do not report to form one. Interviews with government officers showed that early marriages were the main factor forcing girls out of school. Discussion during the interviews revealed that the marriage arrangement are done so secretively that even the law enforcers are unable to realize it to be able to save the girls. They further stated that enrolment of girls decrease in upper classes at primary level, quite a large number does not join secondary school and some of those who join secondary drop out at some point. Further the officers stated that the Maasai are a predominant pastoral community and attaches high value to livestock and girls are married off in exchange for livestock, thus bring an end to her education.



Based on the study findings, among all forms of GBV against females, early marriage was the main obstacle to advancement of girls in education. Early marriage was the main cause of many girls dropping out of school thus retarding the development of girl child education and slowing down government efforts to ensure retention, completion, transition and gender parity in education. After FGM girls are married off by their dowry hungry parents, bringing an end their education. Due to early marriages many girls do not complete primary cycle while a large number does not join secondary and even those who join secondary may drop out before completing the cycle.

#### **4.4.2.3: Domestic workload affects girls schooling**

Results from girls' responses revealed that 58.91% of the girls strongly agreed that domestic workload affects girls schooling while 21.97% strongly disagreed. During focus group discussions with women, most of the women in the study agreed that domestic workload reduces girls' opportunity to attend school as they have to help with household chores before and after school. They further stated girls have to learn these chores for their future responsibilities. One of the women in the study stated,

*“I have to train my daughter on how to do domestic chores because i would not wish my daughter to be a subject of scone when she gets married”*

The village elders strongly disagreed that domestic workload reduces girls' opportunity to attend school. They felt that the domestic chores were necessary to prepare the girls for marriage responsibilities of taking care of the family. Results from the teachers indicated that 41.05% strongly agreed that domestic workload reduces girls' opportunity to attend school while 12.63% strongly disagreed. The teachers mostly those from day school stated

that most girls do not complete assignment and they are among the chronic absentees as compared to their male counterparts thus affecting their learning. Quite a number of the teachers (42.11%) indicated in their questionnaires that most of the girls that very much absent themselves from school eventually drop out.

Interviews with government officers indicated that domestic workload reduces girls' opportunity to attend school because the chores given to girls before and after school affect their ability to complete their assignments and they are always late for school. Some of the girls miss school occasionally as they babysit at home. The chores affect their studies and eventually drop out exposing them to early pregnancies and early marriages. One of the government officers stated,

***“Narok County is one of the ASAL counties and is frequently affected by drought thus making water and food scarce so girls walk long distance in search of water and sometimes they do not attend school”.***

Based on the study findings domestic chores given to girls before and after school affects their education. Due to gender prescribed roles domestic workload is more for girls than boys thus exposing girls to child labour. Too many burdens are placed on her shoulder and this is aggravated by devastating effects of drought that forces girls to walk long distances in search of water. These chores given to girls before and after school affects their ability to complete assignments. The girls also miss school occasionally due to factors within the family related to the chores and at school. The domestic chores and frequent absenteeism affect their studies and eventually drop out of school. The drop outs are vulnerable to early pregnancies and early marriages. The study concludes that domestic chores and frequent

absenteeism occasioned by the same chores affects girls schooling and exposes her to child labour.

#### **4.4.2.4: Cultural beliefs affects girls schooling**

Results from the girls' responses showed that 51.56% of the girls strongly agreed that cultural beliefs reduce girls' opportunity to attend school. Focus group discussions with women showed that cultural beliefs discriminate women and girls. The women stated that the community is afraid that educated girls will lose their morals and values thus shaming their families and the community. Focus group discussions with the village elders showed that they were not sure that cultural beliefs reduces girls opportunity to attend schooling but stated that educated girls are likely to become prostitutes and are likely to look down on their husbands. The village elders also added that they prefer educating boys as security for old age because, "the girl will eventually benefit another family".

Results from the teachers indicated that 52.63% of the teachers strongly agreed that cultural beliefs reduces girls' opportunity to attend school while 34.74% strongly disagreed with the statement. Interviews with the government officers indicated that beliefs about education of girls is discriminative and the community does not value girl child education. They also added that parents prefer educating boys as security for old age than girls and in most cases girls are married off and the bride price used to educate their brothers. Further, the officers stated girls are socialized to believe that their traditional education is more important and are forced to identify with a culture that does not value their education.

Therefore the study concludes that cultural beliefs that are discriminative, culture that does not value girl child education, stereotyping of girl child education and community socialization process continues to affect admission and retention of girls in school. Gender discrimination such as sons prevalence in education, educating boys at the expense of girls, parents reluctance to invest in girl child education and most of the family resources being used to educate the boy child contributed to gender inequalities in education thus making it difficult to enforce gender policies in education. In some cases girls are married off and the bride price used to educate their brothers. Culture that does not value the girl child education and stereotyping of girl child education contributed to girls' low access to education. The study established that there was discrepancy between the rate of education of males and that of females. This affecting equity in access and government efforts to address gender inequalities in education. For the Maasai community, girl child education is secondary to their cultural beliefs and practices and girls have been socialized to belief that their traditional education is more important than formal education.

The Maasai girl is caught up in the midst of two elements of non-material culture (formal education and cultural beliefs). On one hand, culture of her people which if she does not follow will result into rejection and make her a social misfit, and on the other hand she is supposed to attend formal education like all other children of her age to prepare to fit in with modern society. In most cases she chooses to identify with her long standing culture which is resistant to change in order to fit in a group hence unable to continue with the fast evolving formal education. The findings of the study corroborate with William Ogburn (1964) 'Cultural lag theory' which was the basis of the study. Ogburn argued that within a

society as a whole change takes place in material and non-material culture (cultural beliefs and institutional practices). According to Ogburn lag occurs when one or two parts of culture which are correlated change in a greater degree than the other.

#### **4.4.2.5: Insecurity affects girls schooling**

The study showed that 49.36% of the girls strongly disagreed that insecurity affects girls schooling while 13.95% of the girls strongly agreed with the statement. Group discussions with women showed that they were not very sure whether insecurity affects girls schooling. Results from discussions with the village elders indicated that there is no insecurity in the county so they disagreed with the statement. Results from the teachers indicated that 25.20% of the teachers strongly agreed that insecurity affects girls schooling while 47.37% strongly disagreed with the statement. The government officers stated that insecurity did not much affect girls schooling but there were cases of defilement reported and some girls had fallen victims of Bodaboda riders (motor cycle riders) resulting into early pregnancies and early marriages. It can be concluded therefore that insecurity does not affect girls schooling much but the threat of Bodaboda riders (motor cycle riders) should be checked.

#### **4.4.2.6: Long distance to school affects girls schooling**

The study findings indicated that 40.82% of the girls strongly disagreed that long distance to school affects girls schooling while 20.16% strongly agreed with the statement. Results from women focus group discussions indicated that long distance to school affects girls schooling as in some areas the schools are far from homes. This was also echoed by the village elders during focus group discussions, who agreed that distance to school affects girls schooling only in some areas. The opinion of teachers showed that 44.21% strongly disagreed that

distant to school affects girls schooling, while 33.68% strongly agreed that distant to school affects girls schooling. Results obtained by interviewing the government officers were for the opinion that distance to school did not affect girls schooling but rather the nomadic nature of the community. One of the officers stated,

***“During the dry season parents move to new locations away from schools making it difficult for children to get to school and some are forced to leave school for some time”.***

Therefore, the study concluded that long distance to school did not affect girls’ schooling much but what affected girls schooling was the nomadic nature of the community. The Maasai community are likely to move from their homes during the dry season and therefore children are withdrawn from school during that time, thus disrupting their learning for some time.

Based on the study findings government efforts to empower girls through education by addressing gender disparities in education and offering extra support to girls has been influenced by silent Gender Based Violence such as FGM, early marriages, gender roles, cultural beliefs that discriminate girls, culture that does not value girl child education, community socialization process and stereotyping of girl child education. The study established that FGM adversely affected education of girl child thus affecting government effort to ensure retention, completion and gender parity in education. FGM was a cause of girls dropping out of school, thus denying girls a chance to complete their education. To many girls, their education is cut short at primary level and many do not join secondary. The study found out that FGM is a rite of passage that most females were passionate about. The

education the initiates go through prior to FGM was like parallel education and girls are taught that they are adults ready to take adult responsibilities including marriage. FGM promotes early pregnancies and early marriages. Girls are withdrawn from school to undergo FGM and later married.

The study also found out that the village elders protected the practice and that's why they disagreed that FGM was a reason for girl's dropping out of school. Quite a number of teacher were not sure whether FGM was a reason for girls dropping out of school most probably because girls go back to school after FGM or because some are victims of FGM and were able to complete their education. They could also be supporting the practice silently. The study concludes that FGM adversely affects the education of girl child thus affecting government efforts to ensure retention and gender parity in education. The findings of the study are in line with Society for International Development (2010) that most girls are affected occasionally by the fatal practices such as FGM.

Among the forms of GBV, early marriage was the main obstacle to advancement of girl child education. Early marriages were the main cause of many girls dropping out of school thus retarding the development of girl child education and slowing down government drive to ensure retention, completion, transition and gender parity in education. After FGM girls are married off by their dowry hungry parents, bringing an end to their education. Due to early marriages many girls do not complete primary education, a large number does not join secondary schools and those who join may drop out before completing the cycle. Early marriage forces girls out of school thus shutting down the drive to gender parity in

education. The findings of the study are in agreement with GCN (2012) that child marriage affects participation of girls in school. The study is also supported by Action Aid Kenya (2014) that about 62% of the girls who enrol in primary in Kuria do not make to secondary due to early marriages.

Further the study found out that due to gender prescribed roles girls have more chores than boys before and after school thus exposing the girl child to child labour. Too many burdens are placed on her shoulder and this is further aggravated by devastating effects of drought that forces girls to walk long distances in search of water. The study found out that the chores given to girls before and after school affects their ability to complete assignments and also miss school occasionally due to factors within the family related to the chores and at school. The domestic chores and frequent absenteeism affect their studies and eventually they drop out school making them vulnerable to early pregnancies and early marriages. The findings of the study are in agreement with FAWE (1997) that girls becomes victims of child labour and myriads of problems contributing to dropping out of school.

The study found out that cultural beliefs that discriminate girls, culture that does not value girl child education, community socialization process and stereotyping of girl child education continues to affect admission and retention of girls in school. Gender discrimination such as sons preference in education, educating boys at the expense of girls, parents reluctance to invest in girl child education and most of the family resources being used to educate the boy child contributed to gender inequalities in education thus making it difficult to enforce gender policies in education. In some cases girls are married off and the



bride price used to educate their brothers. Culture that does not value the girl child education and stereotyping of girl child education contributed to girls' low access to education.

The study established that there was discrepancy between educating males and females thus affecting equity in access and government efforts to address gender inequalities in education. For the Maasai community girl child education is secondary to their cultural beliefs and customs and girls have been socialized to believe that their traditional education is important and formal education is secondary to their culture. The findings of the study are in agreement with the Society for International Development (2010) that traditionalist and other cultural hindrances towards achieving gender parity in Education development are conspicuous in rural regions of the country. However, the study found out that long distant to school and insecurity did not much affect girls schooling but raised the issue of Bodaboda riders (motorcycle riders) in connection to early pregnancies and early marriages.

Therefore it can be concluded that the persistence of GBV continues to undermine government efforts in enforcing gender policies in education thus retarding development of girl child education. Girl child education is adversely affected by silent GBV such as FGM, early marriages, gender prescribed roles, cultural beliefs that discriminate girls, culture that does not value girl child education, community socialization process and stereotyping of girl child education. GBV affects admission, retention, completion, transition and drive to ensure gender parity in education by minimizing vulnerabilities through prohibition of retrogressive practices such as FGM, early marriage and child labour. Among the forms of GBV early

marriage was the main obstacle to advancement of girl child education and it was the main cause of many girls dropping out of school. Early marriage forces girls out of school thus shutting down the drive for gender parity in education.

The study established that there was discrepancy between educating males and females thus affecting equity in access and government efforts to address gender inequalities in education. For the Maasai community girl child education is secondary to their culture and girls have been socialized to believe that their traditional education is important and formal education is secondary to their culture. The Maasai girl is caught up in the midst of two elements of non-material culture (formal education and cultural beliefs). On one hand culture of her people which if she does not follow will result into rejection and make her a social misfit and on the other hand, she is supposed to attend school like all other children of her age to prepare her fit in the modern society. In most cases she chooses to identify with her long standing culture which is resistant to change in order to fit in a group, hence unable to continue with the fast evolving formal education.

The study established that the Maasai community is resistant to change, is still holding on to its culture and is not readily giving in to modern systems in the society, it's not ready to abandon GBV against females and embrace formal education for girls. Change from cultural beliefs, norms and practices is extremely slow among the Maasai despite fast evolving formal education thus causing a cultural lag between GBV and formal education. The maladjustment between the two elements of non-material culture (GBV and formal education) has affected the enforcement of gender policies in education thus retarding the

development of girl child education. The findings corroborates with William Ogburn (1964) ‘Cultural lag theory’ which was the basis of the study. Ogburn argued that within a society as a whole change takes place in both material and non-materiel culture (cultural beliefs). According to Ogburn lag occurs when one or two parts of culture which are correlated changes in a greater degree than the other.

#### **4.4.3: Opinion of respondents on factors affecting girls schooling**

The study sought the opinion of the respondents on other factors that affect girls schooling. Group discussions with women revealed that in most cases, girls lack basic necessities to stay in school and that they are helpless because they can’t provide for the girls as all the family resources are controlled by men. Further, from the discussions with women it was revealed that a large number of the community was living in poverty and girls are married off to save the remaining members of the family. One woman stated,

*“A large number of families are living in poverty making it difficult to feed their children and keeping them in school is even worse”.*

Group discussions with elders revealed that most homes have large families making it difficult to keep all children in school. They also confirmed that most families are living in poverty and a choice has to be made on which child has to stay in school. In most cases girls are the one to leave school. Further discussions revealed that once the girls are out of school the only option is to get married.

Factors that were frequently listed by a majority of the teachers were poverty, early pregnancies and illiteracy among parents. Other factors listed down by teachers were,

culture that is discriminative and failure by parents to provide girls with basic necessities needed to keep them in school. Interviews with government officers confirmed the above findings. The main factors frequently mentioned during the interviews were culture that discriminate and does not value girl child education, poverty, early pregnancies and illiteracy among parents. Other factors mentioned by government officers were extra levies, large families, secretive community and that the county is vast with poor terrain and infrastructure .The officers also indicated that Narok County is one among the counties that has reported high number of early pregnancy cases. They stated that early pregnancies are associated with FGM due to the education given to girls prior to FGM, They are taught that FGM is rite that turns girls into women and after the cut they are ready to take adult responsibilities. Early pregnancies are also associated with poverty and failure by parents to provide girls with basic necessities. Early pregnancies forces girls into early marriage since the girls do not want to shame their families thus bringing an end to their education.

The government officers added that poverty and large families makes it difficult for parents to provide girls with basic necessities and eventually drop out of school. The officers stated that many families in the county are living in poverty and many parents can barely afford food and their children's school fees. It is only by marrying off their daughters that their remaining large families can saved from poverty and starvation. Further the government officers stated that Illiterate parents had limited knowledge on importance of girl child education, so in most cases girls are not taken to school. They further stated that illiteracy and culture that does not value girl chid education affected girls schooling. The government officers also indicated that enforcing of gender policies has been a challenge because the

county is large with poor terrain and infrastructure making it difficult for the enforcers to monitor the progress of implementation of the policies. They also stated that the community is close knit and this makes it difficult to rescue girls and put them back to school.

Therefore, it can be concluded that early pregnancies, poverty, large families and illiteracy among parents influenced the enforcement of gender policies in education. Early pregnancies are associated with FGM due to education given to girls prior to FGM that FGM is a rite of passage that transformed girls into women ready to take adult responsibilities including marriage. Early pregnancies are also associated with poverty and failure by parents to provide girls with basic necessities. Early pregnancies forces girls into early marriages as they do not want to shame their families, thus bringing an end to her education. Narok County had recorded high number of early pregnancies. The finding of the study are in line with UNEPA (2014) which projected that one million girls are likely to give birth before the age of 15 years in Africa.

The study also established that poverty and large families makes it difficult for parents to provide girls with basic necessities thus forcing them to drop out of school. Most of the affected are girls because their needs are more than those of boys and this exposing girls to early pregnancies and early marriages. The effect of poverty is felt in many homes in the county and many parents had difficulties in feeding their families and can barely afford to take their children to school. Early marriages are used to lighten the family's economic burden and it is the girl who bears the brunt of redeeming their families from poverty by dropping out of school to get married thus bringing an end to her education.

The study also found out that illiterate parents who have been brainwashed by their traditional education lack social exposure and knowledge to understand the importance of girl child education. This is further aggravated by a culture that does not value the girl child education. These illiterate parents who have been brainwashed by traditional education fail to take their daughters to school. When girls are not taken to school they increase the pool of uneducated groups who are likely to be brainwash by traditional education and the cycle continues to the next generation resulting into high illiteracy level among females. The findings of the study are in agreement with GCN (2012) that lack of participation of girls in school contributed to and sustaining of poverty cycle and risk of further abuse and exploitation. The study also established that enforcing gender policies in education has been a challenge due to the fact that the county is vast with poor terrain and infrastructure, nomadic way of life and the community is secretive. This makes it difficult for government officers to ensure close monitoring and rescue girls and readmit them back to school.

Therefore the study concludes that the main factors that hindered the enforcement of gender policies in education were early marriages, early pregnancies and poverty. Other factors were illiteracy among parents, large families, FGM, domestic chores, cultural beliefs that discriminate girls, culture that does not value girl child education, community socialization process and stereotyping of girl child education. The persistence of GBV continues to undermine government efforts in enforcing gender policies in education. Girl child education is adversely affected by silent GBV such as FGM, early marriage, gender prescribed roles, cultural beliefs that discriminate girls, culture that does not value girl child education, community socialization process and stereotyping of girl child education. GBV

affected admission, retention, completion, transition and drive to ensure gender parity in education by minimizing vulnerability through prohibition of retrogressive practices such as FGM, early marriages and child labour.

#### 4.4.4: Correlation between GBV and enforcement of Gender Policies in Education

The study sought to find out whether there was any significant relationship between GBV and enforcement of Gender Policies in Education. Inferential statistics was used to establish whether there was a statically relationship between GBV and enforcement of Gender Policies in Education. The findings are represented in table 4.23.

**Table 4. 23: Relationship between GBV and Enforcement of Gender Policies in Education**

Correlations				
		Gender	Gender disparities in enforcement of policies in education	Influence of GBV on enforcement of gender policies in Education
Gender	Pearson Correlation	1	-.105*	-.174**
	Sig. (2-tailed)		.039	.001
	N	387	387	387
Gender disparities in enforcement on Gender policies in education	Pearson Correlation	-.105*	1	.466**
	Sig. (2-tailed)	.039		.000
	N	387	387	387
Influence of GBV on enforcement of gender policies in Education	Pearson Correlation	-.174**	.466**	1
	Sig. (2-tailed)	.001	.000	
	N	387	387	387

\*. Correlation is significant at the 0.01 level (2-tailed).

The study found a statistically significant positive and high correlation coefficient between GBV and enforcement of gender policies in education ( $r = 0.174$ ,  $p\text{-value} = 0.001$ ). Gender Based Violence adversely influenced the enforcement of gender policies in education thus retarding the development of girl child education. The persistence of GBV such as FGM, early marriages, gender prescribed roles, cultural beliefs that discriminate girls, cultural attitudes towards girl child education and stereotyping of girl child education negatively affected admission, retention, completion, transition and drive to ensure gender parity in education. Among the forms of GBV, early marriage was the main obstacle to advancement of girl child education and was the main cause of many girls dropping out of school. FGM adversely affected the education of girls. FGM gives girls a signal that they are ready for marriage and adult responsibilities thus encouraging early marriages and early pregnancies. After FGM, girls are married off by their dowry hungry parents bringing an end to their education.

Due to gender prescribed roles, too many burdens are placed on the shoulders of girls. Domestic chores which are further aggravated by devastating effects of drought and frequent absenteeism occasioned by same chores affects girls' schooling thus forcing them to drop out of school. Culture that discriminates girls, culture that does not value girl child education and stereotyping of girl child education perpetuated gender discriminations such as son's prevalence in education, educating boys at the expense of girls, parents' reluctance to invest in girls' education and most of the family resources being used to educate the boy child continues to affect admission of girls in school thus contributing to gender disparities in education. Culture that does not value girl child education and stereotyping of girl child



education contributed to girls' low access to education. For the Maasai community education of girls is secondary to their cultural beliefs and practices and girls have been socialized to believe that formal education is secondary to their culture. The Maasai community is resistant to change, is still holding on to its culture and is not readily giving in to modern systems in the society, abandon GBV against females and embrace formal education for girls.

#### **4.4.5: Measures taken by Teachers and Government Officers to keep girls in school**

The study sought to establish the measures the teachers and government officers had taken to keep girls in school. The teachers stated that they have been working with other stakeholders to rescue girls from early marriage and readmitting them back in school. They also stated in their questionnaire they have been following up on dropouts and using parents' meetings to sensitize parents on importance of girl child education. They further indicated that they have been working with stakeholder to ensure girls from poor families get bursaries. In the interviews the government officers talked about measures taken to keep girls in school. This include; door to door campaigns, chiefs forcing parents to take their girls to school, giving security to girls, use of public Barraza's to sensitize parents on importance of girl child education and close monitoring and working with heads of institutions and community leaders to ensure access, retention and transition.

#### **4.4.6 Suggestions by Teachers and Government Officers on approaches the government and stakeholder can use to help Enforce Gender Policies in Education**

The study sought to find out from the teachers and government officers on the approaches the government can use to help implement gender policies in education. The teachers suggested approaches such as, assisting girls from disadvantaged families to access education, improving parents literacy, readmitting back to school girls who have dropped out of school, ensuring girls benefit from Free Primary Education and Free Day Secondary Education by providing boarding facilities and basic necessities, girls education in ASAL to be made free at all levels. Other suggestions the teachers made include; monitoring by all stakeholders to ensure access, retention and transition, working with chiefs and assistant chiefs to follow up on drop outs and advocate for girl child education through door to door campaigns which are not threatening and sensitizing the community on importance of small families and importance of girl child education. Government to give extra support to schools providing boarding facilities for girls to ensure girls receive all the basic necessities required in learning and keep them away from domestic chores.

In the interviews with government officers the officers mentioned approaches such as sensitizing parents to help them change their attitude and embrace girl child education and the need to abandon cultural practices that discriminate and forces girls out of school. They also mentioned improving parents' literacy through adult education to help transform the community, change their views and change the trend to avoid them being passed on to the next generation. Further from the interview the officers mentioned the need to educate the community on gender policies in education and ensure teachers do not charge extra levies.

The officers should also keep track on girls after class eight to ensure transition, follow up with principals and community leaders on those girls who do not report back to school to ensure retention, completion and transition and supporting girl child education by providing them with basic necessities to keep them in school. There should also be an increase in human and financial resources to enhance close monitoring.

#### **4.4.7 Ways in which girls who have dropped out of school can be assisted to become productive members of the society**

The study sought the views of teachers and government officers on ways of helping girls who have dropped out of school to become productive members of the society. Results from teachers' responses showed that most of them suggested that such girls should be readmitting back to school to improve women illiteracy. They also suggested guidance and counselling services for the rescued girls and that they should be given training on entrepreneurship skills. Interviews with government officers gave views such as providing the girls with capital to start small businesses and marketing their products for example bead work. They too suggested readmitting them back to school and the education system to be made flexible to allow the girls deal with domestic chores and also attend school.

Based on the study findings, it was noted that governments efforts to enforce gender policies in education has not recorded much success because the county still has many girls who had no formal education and another large number of school drop outs. Girls' low access to education will have serious implications on the future generation because the trend might continue to the next generation and will also affect their future development exposing them to poverty exploitation and oppression. The findings of the study are in agreement with

GCN (2012) that lack of participation of girls in education contributes to and sustaining of poverty cycle and risk of abuse and exploitation. Policy interventions should emphasize on increasing girls access to education, improve women and parents literacy, to change their attitude and do away with harmful traditions that discriminate and forces girls out of school. Interventions should include sensitizing parents to change their attitude and embrace girl child education and at the same time be persuaded to abandon cultural practices that discriminate and forces girls out of school. Improving parents' literacy through adult education programs should be emphasized to help the community be transformed in their way of thinking. If such measures are put in place, such barbaric practices can be prevented from being passed to the next generation.

Another suggestion was that education in ASAL regions be modified to incorporate important values of the community and skills such as milking and bead work so that the community does not feel like their culture is being threatened by modern education. Education should also be flexible to allow girls deal with the pressure of domestic chores and attend school at the same time. The government should set aside funds for provision of girls needs in primary and secondary and if need be in other levels of education to ensure girls needs are being met in education. The government should also ascertain the extent to which girls' needs are being met in education. There should be involvement of all stakeholders to ensure access, retention, completion, transition and gender parity in education. The education office should work with chiefs and Assistant Chiefs to follow up on dropouts and advocate for girl child education through door to door campaigns which are not threatening.

Due to high levels of poverty government should set aside funds to assist girls from disadvantaged families to access education and ensure girls benefit from Free Primary Education and Free Day Secondary Education. Girl child education in ASAL to be made free at all levels with extra provision for girls' needs. The government should give extra support to girls' schools providing boarding facilities to ensure girls receive all the basic necessities required in their learning. More boarding schools for girls should be built so that girls could be away from home and be free from the pressure of house chores and harmful traditions that forces girls out of school.

It was of great concern that a large number of girls had no formal education and a large number dropped out of school without acquiring the necessary knowledge thus creating a large pool of uneducated girls who in future will turn into women. The education policy should have the interest of girls and young women who have been left out of learning due to socio-cultural and economic challenges. A Clear policy on improving women literacy and a policy that can give support to girls and young women who had no formal education and those who have dropped out of school without acquiring the necessary knowledge and skills should be formulated. The policy should be flexible to accommodate this young girls and women so that they can acquire education and at the same time attend to their societal responsibilities. Girls who have dropped out school and those affected by early pregnancies and early marriages to be readmitted in schools and school work be reduced to enable them deal with school work and domestic chores. Government should increase human and financial resources to ensure close monitoring and evaluation to access impact and to find out to what extend are being implemented at all levels and to ascertain if they are meeting the needs of girls.

## **4.5: Influence of Gender Based Violence on enforcement of Gender Policies on Women Empowerment.**

### **4.5.1: Government efforts to enforce Gender Policies on Women Empowerment**

The researcher sought to establish efforts made by government to implement Gender Policies on Women Empowerment. The respondents were asked to state whether women in the community had benefited from policies made to empower them. The results of the responses for teachers are tabulated in table 4.23

#### **4.5.1.1: Opinion of women and elders on government efforts to enforce Gender Policies on Women Empowerment**

Focus group discussions with women revealed that women had not benefited from the Kenya National Gender Policy which enables women to access finances for advancement and ensures fairness and justice in the treatment of women. Discussion regarding access to financial resources revealed that it is difficult for women to access financial resources because of the restriction put on women by their husbands. One of the women commented,

*“men carry our identity cards and most women have no right to financial resources”.*

All the women disagreed that there is fairness and justice in the treatment of women as they stated that women have always been treated inferior to men. During focus group discussions with the elders, they stated clearly that women are provided for by their husbands and there is no need for them to have financial support from institutions which might later bring problems in the family. On fairness and justice on treatment of women, the

village elders gave diverse views and stated that culture of the community gives the male gender power over females. One of the elders stated,

***“Women are like children who should be taken care of and frequently corrected”.***

They further stated that women are treated well but men will always be superior.

Focus group discussions with women revealed that they were not aware of the affirmative action that allows women to accent to top leadership position and get 40%-50% of public service position. The women stated that it is difficult for women to rise to top leadership position in a community that looks down on women and believes that leadership is a men’s affair. They further added that men are in a better position to get jobs in government offices as most women lack education and skills. Group discussions with the village elders confirmed the above findings where they stated that women are like children and cannot make good leaders as they can easily be deceived. One of the elders stated,

***“If the government decides to appoint a woman in the top leadership the community would be unrepresented in the government”.***

Group discussions with women revealed that women were not aware whether the Political Party Act (2007) existed and that it allows political parties to nominate 50% women. They confirmed that no party would nominate women because no one will vote for them. Group discussions with elders corroborated the above findings where they stated that they did not know that such a law existed. The village elders also confirmed that any party that nominates women would miserably lose in the election. Further discussion with women in regard to the 2010 constitution, the women said that it has not improved the traditional exclusion of women, neither has it allowed equal participation of men and women in the

government. Further they confirmed that women are still being excluded in all areas. One of the women commented,

***“Increasing the number of women in parliament will take time as leadership among women in the community is almost a taboo”.***

Group discussions with the village elders revealed that it is impossible to have equal participation of men and women in the government. One of the elders stated,

***“Only men can represent our community in the government, women are weak and cannot fight for our community”.***

Focus group discussions with women on vision 2030 and women empowerment through alleviation of poverty in ASAL, access to business opportunities and credit facilities, confirmed that it has not been implemented in the county. The women confirmed that most of families are living in poverty and women have not benefited from the women Enterprise Fund, Social Protection Fund that is made to alleviate poverty and Youth Enterprise Fund which enables young women to access credit facilities. Focus group discussions with the village elder also confirmed the above findings that many families are living in poverty. Further discussions revealed that the elders were not aware that such funds existed and added that they would not allow their wives to access the funds.



**4.5.1.2: Opinion of Teaches on government efforts to enforce Gender Policies on women Empowerment**

**Table 4. 24: Teachers opinion on government efforts to enforce gender policies on women empowerment**

<b>Statement</b>	<b>SA</b>	<b>A</b>	<b>UD</b>	<b>D</b>	<b>SD</b>
<b>Kenya National Gender Policy</b>	15	1	8	11	60
Women are able to access finances for advancement.	15.79%	1.05%	8.42%	11.58%	63.16%
There is fairness and justice in treatment of women	20	2	0	6	67
	21.05%	2.11%	0.0%	6.32%	70.53%
<b>Affirmative Action</b>	13	7	1	4	70
40%-50% of public service are women	13.68%	7.38%	1.05%	4.21%	73.68%
<b>Political Party Act 2007</b>	9	2	0	0	84
50% of political parties nomination are women	9.47%	2.11%	0.0	0.0%	88.42%
<b>The 2010 Constitution</b> has helped to improve traditional exclusion of women.	5	0	3	1	86
	5.26%	0.0%	3.16	1.05%	90.53%
<b>Vision 2030</b>	19	1	0	4	71
Alleviation of poverty in ASAL has been achieved	20%	1.05%	0.0%	4.21%	74.74%
Women have access to business opportunities	39	9	0	3	44
	41.05%	9.47%	0.0%	3.16%	46.32%
Women have benefited from <b>Women Enterprise Fund</b>	36	6	5	3	45
	37.89%	6.32%	5.26%	3.16%	47.37%
Women have benefited from <b>Social Protection Fund</b>	18	0	0	8	69
	18.94%	0.0%	0.0%	8.42%	72.64%
Young women have benefited from the <b>Youth Fund</b>	23	3	2	4	63
	24	3.16%	2.11%	4.21%	66.32%
					.21%

The study also sought the opinion of teachers regarding enforcement of Gender Policies on women empowerment. On the Kenya National Gender Policy, 63.16% of the teachers strongly disagreed that women have access to finances for advancement and 70.53% strongly disagreed that there is fairness and justice in the treatment of women. On the Affirmative Action 73.68% of the teachers strongly disagreed that 40%-50% of public servants positions have been allocated to women, 88.42% of the teachers strongly disagreed that 50% of the political party nomination are women while 90.53% strongly disagreed that the 2010 Constitution had helped to improve the traditional exclusion of women.

Teacher's opinion on enforcement of Gender policies in Vision 2030, 74.74% of the teachers strongly disagreed that alleviation of poverty has been achieved in ASAL and 46.32% strongly disagreed that women have access to business opportunities while 41.05% strongly agreed on the same. The study also sought the opinion of the teachers whether the women in the community had benefited from the funds in Vision 2030 that are made to empower them and the results showed that 47.37% strongly disagreed that women in the community had benefited from Women Enterprise Fund while 37.89% strongly agreed on the same. Results indicated that 72.64% strongly disagreed that women had benefited from the Social Protection Fund while 66.32% strongly disagreed that young women had benefited from the Youth Fund.

#### **4.5.1.3: Opinion of Government Officers on Enforcement of Gender Policies on Women Empowerment.**

The study also sought the opinion of government officers on enforcement of gender policies on women empowerment. Findings from the interviews with government officers showed that women had not benefited from the Kenya National Gender Policy. Results from the interview showed that women are unable to access finances for advancement due to women economic dependency on men and restriction put on women. Further they stated that it is difficult for women to obtain fairness and justice because of patriarchal structures which oppress and denies women their rights. Further discussions from the interviews revealed that it is difficult to implement the Affirmative Action due to the patriarchal nature of the community where leadership among women is almost a taboo. Further findings from the interviews revealed that party leaders had knowledge of the Political Party Act but no party was willing to nominate women as no one would vote for them. All the government officers disagreed that the 2010 constitution had helped to improve the traditional exclusion of women. They also confirmed that the government has been unable to ensure equal participation of men and women in government and so far, the one third gender rule has not been implemented.

Further, the interviews revealed that only a minimal number had benefited from the funds and disagreed that the funds have been used to alleviate poverty in ASAL as a large population was still living in poverty. The government officers stated a few women had benefited from the Women Enterprise fund and none had benefited from the Youth Fund made to enable young women access credit facilities and the Social Protection Fund. Further

the interviews revealed that those who had access to the funds were unable to improve their life because no education was given on how to utilize the funds to improve their lives.

The study found out that women disempowerment continues to exist in the county despite the policies made to empower them having been in place for quite some time. From the demographic information, most of the female parents of the students and women involved in the study were housewives with no gainful employment and financial independence. Demographic information showed gender inequalities in administrative positions, teaching profession and elective posts. The county administration was dominated by males (92.38%) compared to females at 7.62% and among the teachers 62.15% were males and 37.85% were females. In the elective post no single woman was elected during the 2017 general elections apart from the women representative and nominated members of the county assembly because it is a constitutional requirement but not by choice.

It was established that men dominated all key areas in social, economic and political arena, therefore there was no equity in employment, deployment and in government appointments. Leadership among females is almost a taboo in the county. By the time of the study no single woman had benefited from the policies and the funds made to empower them. It can be concluded that even though the policies are there they have not been implemented to redeem women from poverty and tradition exclusion especially in rural areas where majority of the affected live. The issues of women empowerment in Narok County should be given a center stage otherwise if it is not ensured that women have the same fighting chance as men then the girls will not have role models to look up to thus resulting into continuing of

women disempowerment. The findings are in line with Narok County Development Profile (2013) which found out that women empowerment is weak and the county reflects gender based disadvantages in reproductive health, women empowerment and labor market.

#### 4.5.2: Factors hindering enforcement of Gender Policies on Women Empowerment

The study sought to establish factors hindering women from being empowered socially, economically and politically. To answer the research, question the respondent were asked to respond to various items. The girls and teachers responses are tabulated in table 4.24.

**Table 4.25: Factors Influencing Enforcement of Gender Policies on women Empowerment**

<b>Statement</b>		<b>SA</b>	<b>D</b>	<b>UD</b>	<b>D</b>	<b>SD</b>
FGM denies girls and women education necessary for economic and political empowerment	Girls	206	30	1	46	66
	Teachers	27	29	14	10	15
		53.23%	17.57%	0.26%	11.89%	17.05%
Early marriage prevents girls and women from acquiring education, training and development skills	Girls	262	29	9	5	82
	Teacher	59	21	10	3	2
		67.70%	7.49%	2.33%	1.29%	21.19%
Custom and beliefs discriminate and legitimizes women subordination	Girls	299	25	6	13	44
	Teachers	73	2	1	7	12
		77.26%	6.46%	1.55%	3.36%	11.37%
Traditional institution elevate men over women	Girls	269	69	3	23	23
	Teachers	54	33	5	3	0
		69.51%	17.83%	0.78%	5.94%	5.94%
Culture of the community does not allow women to participate in decision making.	Girls	249	82	3	26	27
	Teachers	50	41	2	1	1
		52.63%	43.16%	2.11%	1.05%	1.05%
Traditional ideas about roles of women restrict their advancement	Girls	227	84	23	33	20
	Teachers	56	27	4	4	0
		58.66%	21.70%	5.94%	8.53%	5.17%
Domestic workload prevents women from engaging in productive activities	Girls	205	89	8	43	59
	Teachers	40	33	6	11	2
		52.97%	23.0%	2.07%	7.8%	13.1%
		43.5%	35.9%	6.5%	12.0%	2.2%

#### **4.5.2.1: FGM denies girls and women education necessary for economic and political development**

Results from girls' responses showed that 54.23% of the girls strongly agreed that FGM denies girls and women education necessary for economic and political empowerment. Data shows that 28.42% of the teachers strongly agreed that FGM denies girl education necessary for economic and political empowerment while 15.79% strongly disagreed. Group discussions with women revealed that they were in agreement with the statement. During group discussions, they revealed that after FGM, some girls do not attend school again as after FGM majority are married off. Group discussions with elders showed that most of village elders disagreed that FGM denies girls and women the education necessary for economic and political empowerment. They stated that FGM is only a rite of passage and a way of passing specific norms and values to the girls and preparing them to be responsible women. Interviews with government officers confirmed that FGM denies girls education necessary for economic and political development because after FGM some girls reject formal education and others are forced to drop out of school and are married off by their parents, yet others fall victims of early pregnancies. They further stated that without education, women empowerment cannot be achieved.

Based on the study findings the teachers and the village elder seemed to disagree with the statement. Findings from the teachers might be implying that girls go back to school after FGM or some support it silently. For the village elders it is clear that they are trying to protect the practice. It through FGM that important cultural values and norms are passed, most of which are made to control, oppress and deny women their rights. FGM encourages

early pregnancies and early marriages and denies girls education which is essential for economic and political development and achieving of SDGs, Kenya's Vision 2030 Policies and accelerate inclusion of women in all areas. Good education will play a key role in addressing most of the problems faced by women without which women empowerment cannot be achieved. Lack of education curtails their opportunities in life thus creating a large pool of untapped girl power.

#### **4.5.2.2: Early marriage prevents women from acquiring education, training and skill development**

Most of the girls (67.70%) strongly agreed that early marriage prevents women from acquiring education, training and development skills. Data from teachers' responses showed that (62.11%) strongly agreed that early marriages prevents women from acquiring education, training and development skills. Group discussions with women confirmed the above findings. Focus group discussions with elders corroborated the same findings. Interview with government officers supported the above findings and all were in agreement that early marriages prevents women from acquiring education, training and skill development. Further results from the interviews revealed that education of young girls is cut short when they are married off at a very young age before they join secondary and other institutions of high learning. They further stated that very few women join institutions of higher learning where they can acquire knowledge and skills necessary for economic empowerment. One of the officers stated,

*“Women who have benefited from women enterprise funds were unable to make use of the funds to empower themselves due to lack of skills”.*

Based on the study findings, early marriages terminate education of girls before they acquire social exposure, training and the necessary skills. Lack of education play a key role in inhibiting women progression socially, economically and politically. This is because uneducated women lack social exposure, miss out in opportunities to effectively participate in economic and political development. They are also unable to access income through employment. Therefore even if opportunities and financial resources are made available for women, they will not serve the purpose because women lack training and the necessary skills to make use of the opportunities and develop themselves.

#### **4.5.2.3: Customs and beliefs discriminate and legitimizes women subordination.**

Results from girls' responses showed that a majority (77.26%) strongly agreed on the statement. A majority of the teachers (76.84%) strongly agreed that customs and beliefs discriminate and legitimizes women subordination. Group discussions with women confirmed that customs and beliefs discriminate and legitimizes women subordination. Further discussions with the women revealed that most of this customs and beliefs discriminate women and puts a lot of restriction on the female gender. Due to discrimination and restriction put on women a majority of them do not have financial independence so they are dependent on men. Further discussion revealed that from early age women are taught to be submissive and obedience to their husbands and those who challenge these beliefs and customs are met with violence and are rejected by the community. One of the women stated,

*“We have been socialized to believe that failure to adhere to this customs and beliefs will bring curse to our families”.*



Group discussions with elders corroborated the above findings and added that women are property of their husbands and will always be inferior to men. They further stated that their customs and beliefs are not discriminative but are only made to state what is culturally right. One of the elders stated,

***“Our cultural beliefs and customs are made to uphold our community values and bring up a society with good morals and values”.***

Interviews with government officers showed that customs and beliefs discriminate and legitimize women subordination. Further from the interviews the government officers stated that women subordination is openly displayed in the community like in public barraza’s were women sit on the ground as men and young boys take the seats and also women are not allowed to talk while standing in front of men. One of the curriculum support officer stated,

***“When I was appointed as a head teacher I could not stand in front of the parents to address them and the chairman had to stand with me in order to address the parents”.***

Further to this they also stated that most of the customary laws whose custodians are men instill prestige and status to the male gender and devalues the female gender. Further the interviews revealed that the customary laws are discriminative and are mainly made to control females. They also confirmed the findings from women group discussions that majority of the women have no financial independence and they are depended on their husbands. One of the officers stated,

***“This customs and beliefs deny women their rights and freedoms and limit their capabilities”.***

Another officer stated,

***“Due to gender discrimination women have no rights to property or right to access financial resources”.***

Based on the study findings the community holds to its traditional beliefs and customs which disregard gender equality. These traditional beliefs and customs legitimize different treatment of men and women and in most cases putting restriction on the female gender. Customs and beliefs instill fear on women, act as a form of control, limit them in many areas and overlook the fundamental rights accorded to the female gender. Therefore, the study confirms that most of the customs and beliefs defend male supremacy and devalue the female gender. They serve male interest and encourage women subordination which is secured by women economic dependency on men and the fear instilled by these customs and beliefs. Gender discrimination has been legitimized by the society through norms and structures and most of the traditional norms, beliefs and customs give men access and control over resources.

The study found out that women have no rights to property or even access to financial resources due to customs and beliefs that create inequality in resource distribution and put a lot of restriction on the female gender. Majority of the women did not have financial independence due to discrimination operating in the society and restriction put on women. These customs and beliefs lock women out of potential opportunities to develop themselves and live autonomous lives. Lack of control over resources and financial independence makes women develop a feeling of inadequacy and dependency on men thus creating a conducive environment for men to control and hold them back. Due to fear instilled on the female gender by these beliefs and customs, women overlook their fundamental rights and suffer in

silence. Because of their silence, women are not able to fight for what is right and remove themselves from the traditional exclusion. Even an outside agent cannot help them because in most cases they don't talk about their problems and on the other hand, they don't see it as a problem because they have been socialized to believe that such treatments are culturally right.

#### **4.5.2.4: Traditional institutions elevate men over women**

Results from girl's responses showed that 69.51% of the girls strongly agreed that traditional institution elevate men over women. Data from teachers responses showed that more than half (56.84%) supported that traditional institutions elevate men over women. Group discussions with women confirmed that traditional institutions elevate men over women. Further discussions revealed that the traditional institution are led by men who do not value women and so look down on women. The women also stated that it is in these institutions that all important decisions in the community are made including matters of leadership in the community. Women are not involved thus preventing them from ascending into leadership positions. Further discussions revealed that the traditional institutions are powerful and are feared and respected by everyone in the community. One of the women stated,

***“These institutions violate our rights but us women remain silent because any woman who opposes them will be met with violence”***

The village elders agreed that traditional institutions elevate men over women. Further discussions revealed that this institution are important because they look at the interest of the community and community interest can only be entrusted to men. They further added that

the decisions they make in those institutions are made to benefit the family and the community. One of the village elders commented,

*“Leadership among men is God given and women role is to take care of the family”*

Results from interviewing the government officers revealed that Social institution of the Maasai which are led by men look down on women and treat them like children. They added that these institutions lock out women from decision making in the family, community and the country as a whole thus preventing women from ascending to leadership positions.

Therefore it can be conclude that traditional institution are led by men and are used to make important decisions for the families and for the community. These decisions include matters of leadership which to the community is a men affair. They instill prestige and status to the male gender and devalue and look down on the female gender. The institutions lock out women from decision making thus preventing them from making decisions on issues affecting them and their children especially the girl child. These institutions silence women and instill fear on them in such a way that they cannot fight for their rights thus limiting their development economically and politically. Therefore, the study concludes that the traditional institutions play a great role in hampering women rights and holding them back.

#### **4.4.2.5: Culture of the community does not allow women to participate in decision making.**

Data from girls' responses showed that 64.34% strongly agreed with the statement. Result from teachers responses showed that 55.63% of the teachers strongly agreed with the statement, 43.16% agreed and 1.05% strongly disagreed. Group discussions with women supported the statement and stated that women are locked out of decision making in the family and the community. They further stated that even during elections decision are made by men. One of the women,

*“Our husbands keep our identity cards and decide on whom to vote for during elections”.*

Further discussion revealed that men decide on when their daughters are to be married, look for suitable suitor and negotiate for the dowry. To men it does not matter what the mother and the girl wants. One of the women stated,

*“We are unable to make decision in areas affecting us and our children especially the girl child”.*

Group discussions with elders corroborated the above findings and retorted that women are most likely to make wrong decisions and cannot be trusted. They further stated that it is the duty of the husband to make decisions because they know what is good for the family and the community. One elder commented,

*“women cannot make informed decision”.*

Results from interviewing the government officers confirmed that culture of the community does not allow women to participate in decision making. The Maasai community is highly patriarchal and men are given more rights, status and privileges than women thus excluding

women from decision making in the family and the community. Further the interviews revealed that women cannot make independent decisions and, in most cases, they depend on their husbands decisions.

Based on the study findings, it can be concluded that the Maasai community is highly patriarchal and men are given more rights and privileges especially in decision making thus restricting and overlooking women contribution and role in the society. The study found that women are disadvantaged because they cannot exercise their choices and make decisions on issues affecting them or in areas that shape their lives. Further the study found out that women have no control over circumstances in their lives due to restriction put on them by their husbands, family and the community. Due to restriction put on women they miss out on opportunities because they are unable to exercise their rights on opportunities accorded to them. Therefore, the study concludes that even if opportunities are made available for women they are prevented from exercising their full rights to these opportunities due to their dependency on men, discrimination operating in the society and restriction put on women by the family and the community.

#### **4.5.2.6: Traditional idea about role of women restrict their advancement**

Results from girls' responses showed that 58.66% of the girls strongly agreed with the statement. Data from teachers' responses showed that a majority (63.16%) strongly agreed that traditional idea about roles of women restricted their advancement. Group discussions with women corroborated the above findings and stated that most of their roles are domestic. Further discussions with women revealed that the community and the family uses their

gender roles to restrict and control women. Further, from the discussions, the women revealed that most women are afraid to take other roles due to fear of being victims of scone and they are also afraid of their husbands.

Group discussions with elders showed diverse views but confirmed that traditional role of women is domestic but did not agree that their domestic roles restricted their advancements. They further stated the roles for each gender are clear according to their traditions and that men can never take the roles of women neither can women take the roles played by men. Interviews with government officers confirmed that traditional idea about roles of women restricted their advancement. Results from the interviews showed that women roles have been restricted to reproduction and taking care of the family thus overlooking their capabilities, contribution and their role in the community. They further added that these gender roles deny women opportunity to participate in productive activities.

Based on the study findings deeply held beliefs about roles of women has resulted into gender inequalities and women being denied chance to capitalize on opportunities accorded to them. Role of women in the community are restricted to reproduction and taking care of the family. Women are afraid of their husband and community attitude and reaction if they take on other roles which the community looks at as mainly a men affair. The restriction put on women in connection to their societal roles overlook their capabilities, contribution and their roles in the family and community development. Deeply rooted stereotype about roles and responsibilities of men and women deny women opportunity to engage in productive activities resulting into women economic dependency on men. Lack of economic

independence among women makes it easy for men to control women and deny them their rights and opportunities accorded to them thus restricting their advancement economically and politically.

#### **4.5.2.7: Domestic workload prevent women from engaging in productive activities**

Further findings of the study indicated that 52.97% of the girls strongly agreed that domestic chores prevent women from engaging in productive activities, 23.00% agreed and 13.10% strongly disagreed. Data from teacher's responses showed that 42.11% of the teachers strongly agreed with the statement, 35.9% agreed while 2.2% strongly disagreed and 12.0% disagreed. Group discussions with women confirmed that domestic workload prevents them from engaging in other activities because most their time is spend on domestic chores. Together with their daughters, women spend many hours fetching water and looking for food and firewood. Further discussion revealed that women do most of the farming and in some cases they also look after cattle and ensure that they are all home from grazing. Sometime it's not their responsibility to look after animals but it's their duty to ensure they are all home from grazing and it's also their duty to ensure any missing animal gets back home.

Group discussions with elders revealed that women role is home based and taking care of the family property. Interviews with government officers confirmed that domestic work load prevents women from engaging in productive activities. Results from interviews revealed that the nature of domestic chores are intensive and time consuming thus preventing women from engaging in other productive activities and this restrict their advancement. They further



added that the county is dry and there is scarcity of water and food and women spend many hours looking for water and food. The government officers also state that women provide labor in the farms and look after livestock but all the benefits are controlled by men.

Based on the study findings domestic chores creates a lot of pressure on the female gender and this is further aggravated by devastating effects of drought that causes scarcity of water and food making women and their daughters spend many hours looking for water and food. The study found out that intensive and time consuming domestic chores deny women opportunity to participate in other activities that can help them have economic independence, take control of their life and live an autonomous life. Further, the study found that despite efforts being made by women by contributing to labor by looking after cattle and doing little farming activities, all resources and benefits are controlled by men. The chores may appear normal but they play a great role in limiting women from engaging in economic activities that can help them take control of their lives. They also limit women advancement and development in their families and in the community. It can therefore be concluded that, even if opportunities are presented to women they are prevented from making use of the opportunities by domestic chores which are mostly intensive and time consuming.

Based on the study, it can be concluded that Gender Based Violence, most of it cultural oriented, influenced enforcement of Gender Policies on Women Empowerment. FGM and early marriage terminates education of girls prematurely before they acquire social exposure, training and necessary skills. Education is essential for economic and political

empowerment and achieving SDGs, Kenya's Vision 2030 Policies and accelerating inclusion of women in all areas. Good education will play a key role in addressing most of the problems faced by women without which women empowerment cannot be achieved. When girls are able to stay in school and avoid early pregnancies and getting married they can build a foundation for themselves, their families and participate in the progression of their nation. Lack of education curtails their opportunities in life thus creating a pool of untapped girl power. Lack of education played a key role in inhibiting women progression socially, economically and politically. This is because uneducated women lack social exposure, miss out opportunities to effectively participate in economic and political development and are unable to access income through employment. Therefore, even if opportunities and financial resources are made available for women they will not serve the purpose because women lack training and necessary skills to make use of the opportunities and develop themselves. The findings of the study are in line with UNHCR (2012) report that stated that as an empowerment tool education is the primary vehicle by which socially and economically marginalized children can lift themselves from poverty and obtain means of participating fully in their personal and countries development.

Traditional education socialized girls into community values, beliefs and norms prior to FGM. Most of these community values, beliefs and norms are made to control women thus putting them in disadvantaged position. The study found out that the community holds to its traditional beliefs and customs which disregard gender equality. These traditional beliefs and customs legitimizes different treatment of men and women and in most cases putting restriction on the female gender. Customs and beliefs instil fear on women, act as a form of

control, limit them in many areas and overlook the fundamental rights accorded to the female gender. Traditional beliefs and customs defend male supremacy and devalue the female gender. They serve male interest and encourage women subordination which is secured by women economic dependency on men and fear instilled by this customs and beliefs. Gender discrimination has been legitimized by the society through norms and structures and most of the traditional norms, beliefs and customs give men access and control over productive resources.

The study found out that women have no rights to property or even access to financial resources due to customs and beliefs that create inequity in resource distribution and puts a lot of restriction on the female gender. Majority of the women did not have financial independency due to discrimination operating in the society and restriction put on women. These customs and beliefs lock women out of potential opportunities to develop themselves and live an autonomous life. Lack of control over resources makes women develop a feeling of inadequacy and dependency on men thus creating a conducive environment for men to control them and hold them back. Due to fear instilled on the female gender by these beliefs and customs, women overlook their fundamental rights and suffer in silence making them unable to fight for their rights and remove themselves from the traditional exclusion. Even an outside agent cannot help them because in most cases they don't talk about their problems and in other cases they don't see what they are going through as a problem or violation of their rights because it is culturally right. The findings of the study are in agreement with COVAW (2017) that asserts GBV against females is reflected in prevalence imbalance of power between men and women.

The study found out that traditional institutions are led by men and are used to make important decisions in the families and community, including matters of leadership which to the community is a men affair. They instil prestige and status to the male gender and devalue and look down on the female gender. These institutions lock out women from decision making in the family and community preventing them from making decision on issues affecting them and their children especially the girl child. These institutions instil fear on women and silence them in such that they cannot fight for their right and what they want thus limiting their development economically and politically. Therefore, it can be concluded that traditional institutions play a great role in hampering women progression. The findings of the study are in agreement with Ondit and Ondera (2016) who held that in many parts of Africa women are culturally challenged due to institutional weakness and other cultural barriers.

The study found that the Maasai community is highly patriarchal and men are given more rights and privileges than women especially in decision making thus overlooking women contribution and their role in the society. It was also found out that women are disadvantaged because they cannot exercise their choices and make decisions on areas affecting them or in areas that shape their lives. Women have no control over the circumstances in their lives due to restriction put on them by their husbands, family and the community, Due to restriction put on women, they miss out on opportunities because they are unable to exercise their rights on the opportunities accorded to them. Therefore, even if opportunities are made available for women they are prevented from exercising their full

rights to these opportunities due to their dependence on men and discrimination operating in the society and restriction put on them by the family and the community.

Further findings showed that deeply held beliefs about roles of women has resulted into gender inequalities and women being denied a chance to capitalize on opportunities accorded to them. The role of women in the community is restricted to reproduction and care of the family. Women are afraid of their husbands and community attitude and reaction if they take on other roles which the community look at as mainly a men affair. The restriction put on women in connection to their societal roles overlooks their capabilities, contribution and role in the family and community development. Deeply rooted stereotype about roles and responsibilities of men and women deny women opportunity to engage in productive activities, resulting into women economic dependency on men. Lack economic independence among women makes it easy for men to control women deny them their rights and opportunities accorded to them thus restricting their advancement economically and politically.

Further the study found out that domestic chores creates a lot of pressure on the female gender and this is further aggravated by the devastating effects of drought that causes scarcity of water and food adding more burden to women and their daughters as they walk for long distances and for many hours in search of water and food. The nature of domestic chores are intensive and time consuming thus denying women opportunity to participate in other activities that can help them achieve economic independence, take control of their lives and live an autonomous life. The study also found out that despite efforts being made

by women by contributing to labour in looking after animals or doing little farming activities all resources and benefits are controlled by men. The chores may appear normal but they play a great role in limiting women from engaging in economic activities that can help them take control of their lives and ensure advancement of women and development of their families and the community. Even if opportunities are presented to women they are prevented from capitalizing on the opportunities by burdens of domestic chores. The nature of their reproductive responsibility and burdens of domestic chores which are mostly intensive and time consuming prevent women from equal access to opportunities compared to their male counterpart. The findings of the study corroborates with Manson & Fansueden (2012), who held that women have more obstacles to skill development due to multiple roles and responsibilities in and outside the home.

The study concludes that GBV such as FGM, early marriages, tradition institutions, customs and beliefs, patriarchal attitudes and deeply rooted stereotypes about roles of men and women influenced the enforcement of gender policies on women empowerment. FGM and early marriages terminates education of females prematurely before they acquire social exposure, training and skills necessary for social, economic and political development. Traditional institutions, beliefs and customs disregard the female gender, denies women their rights, freedom and opportunity to capitalize on opportunities that equity has accorded them by restricting and instilling fear on them. Traditional beliefs and customs are tools used by traditionalists to restrict, control, oppress, exploit and degrade women status in the society. These cultural challenges exposes women to discrimination exclusion, poverty and violence and this is further aggravated by illiteracy among women.

The study affirms that men are the villains in cultural challenges experienced by women and played a key role in holding women back by the oppression, exploitation, control and restriction they put on women. Men are the head of traditional institutions and custodians of the customary laws, have control over resources and dominate all key positions in social, economic and political arena. It can therefore be concluded that women are victims of a cruel patriarchal society that has refused to let go its wrapped traditions resulting into a generation of scared women who cannot exercise their rights and choices and make decisions in areas that can shape their lives. The persistence of GBV against females has bared women from acquiring education necessary for social, economic political development from accessing resources for economic empowerment and has locked out women from political representation and decision making.

The study established that the Maasai community is reluctant to abandon their age old culture and embrace women empowerment and this has resulted into women lagging behind in all areas. Change from traditional systems has taken a slow pace despite the fast evolving global call for women empowerment thus resulting into a cultural lag between GBV and women empowerment. The strain between the two elements of non-material culture (GBV and women empowerment) has affected the enforcement of gender policies on women empowerment thus hampering women rights, denying them opportunities accorded to them and limiting their advancement socially, economically and politically. The Maasai woman is caught up in this web and in most cases she chooses to identify with her culture that resists change and perpetuates GBV against females which is the main obstacle to women empowerment. Hence, she is unable to advance socially, economically and politically thus ending up academically and professionally handicapped and unable to compete favorably

with males. The findings of the study corroborates with William Ogburn (1957) who conceptualized cultural lag as failure of ideas, attitudes and aspects of institutional practices to keep pace with changes in adaptive culture (women empowerment). Different rate of change in material and non-material culture accounts for this lag and social problems and conflicts are caused by this lag. He argued that when change occurs in material culture of the society non- material culture (beliefs s and institutional practices) must adapt to that change.

#### **4.5.3: Relationship between GBV and Enforcement of Gender Policies on Women Empowerment**

The study sought to find out whether there was any significant relationship between GBV and enforcement of gender policies on women empowerment. Inferential statistics was used to establish whether there was a statistical relationship between GBV and enforcement of gender policies on women empowerment. The findings are represented in table 4. 25

**Table 4. 26: Relationship between GBV and Enforcement of Gender Policies on Women Empowerment**

Correlations			
		Influence of Gender based Violence on enforcement of Gender policies on women empowerment	Gender Policies
Influence of Gender based Violence on enforcement of Gender policies on women empowerment	Pearson Correlation	1	.466**
	Sig. (2-tailed)		.000
	N	387	387
Gender Policies	Pearson Correlation	.466**	1
	Sig. (2-tailed)	.000	
	N	387	387

\*\* . Correlation is significant at the 0.00 level (2-tailed).



The study found out that there was highly positive and significant correlation coefficient between enforcement of Gender Policies on Women Empowerment ( $r=0.466$ ,  $p\text{-value}=0.000$ ). Enforcement of gender policies on women empowerment have been influenced by silent Gender Based violence against females. Cultural practices such as FGM and early marriage terminates education of girls prematurely before they acquire social exposure, training and necessary skills. Lack of education curtailed their opportunities in life thus creating a large pool of untapped women power. Therefore even if opportunities and resources are made available for women they will not serve the purpose because women lack training and skills to make use of the opportunity and develop themselves. The traditional beliefs and customs disregard gender equality and legitimizes different treatment of men and women and in most cases putting restriction on women. Traditional beliefs and customs mostly serve male interest and encourage women subordination. They create inequity on resource distribution by giving men access and control over resources and putting a lot restriction on the female gender. Due to these customs and beliefs that create inequality in resource distribution, women have no right to property or even access to financial resources thus majority of the women in the county have no financial independence.

Traditional institutions are led by men and are used to make important decisions in the families and community including matters of leadership. They instil prestige and status to the male and devalue and look down on the female gender. These institutions lock out women from decision making in the family and the community making it difficult for women to make decision on issues affecting them and their children especially the girl child.

These institutions play a key role in hampering women rights and holding them back thus limiting their advancement economically and politically. The community is highly patriarchal and men are given more rights and privileges than women especially in decision making thus overlooking women contribution and their role in the society. Women are disadvantaged because they cannot exercise their choices and make decision on areas affecting them or areas that shape their live.

Deeply held beliefs about roles of women has resulted into gender inequalities and women being denied a chance to capitalize on opportunities accorded to them. The restriction put on women in connection to their societal roles overlooks their capabilities, contribution and their role in the family and community development. The nature of domestic chore are intensive and time consuming. Although this chores appear normal they play a great role in limiting women from engaging in productive activities that can help them achieve economic independence take control of their lives and ensure advancement of women and development of their families and the community. Therefore it can be concluded that the impact of the policies that are made to empower women has not been felt in Narok County due to cultural challenges which exposes women to discrimination, exclusion, poverty and violence. The persistence of GBV against females has bared women from acquiring education necessary for social economic and political empowerment, from accessing resources for economic empowerment and has locked them out of political representation.

#### **4.5.4: Opinion of teachers and government officers on factors hindering women from being empowered socially, economically and politically**

The study sought the opinion of teachers and government officers on the factors hindering women from being empowered socially, economically and politically. On factors hindering women from being empowered socially most of the teachers listed discrimination of women in education and cultural practices such as FGM and early marriage that forces girls out of school. Interviews with government officers showed that social empowerment among women is faced with many barriers such as discrimination put on the female gender in education, lack of exposure and lack of information. Further the interviews revealed that the female gender has less opportunity to be educated and in most cases many do not complete education and as young women they are absorbed into the society with no education, skills and knowledge needed for empowerment. Result from the interviews also showed that women lacked information and opportunity to interact with experienced people and share ideas.

The teachers listed illiteracy among women, restriction put on women by their husbands and the community, poverty and lack of funds as the main factors hindering women from being empowered economically. During interviews with government officers, they mentioned illiteracy among women, lack of information and new ideas and restriction put on women and culture that overlooks their contribution as the main factors hindering women from being empowered economically. The interviews revealed that Illiterate women lack skills needed to participate in economic activities and also compete with their male counterparts in employment opportunities. Further findings from the interviews showed that women

lack information on areas affecting them and opportunity to access new ideas. The officers further indicated that the restriction put on women by their husbands denied them opportunities to access resources especially financial resources because women cannot borrow or access them without approval of the husband. Further the officers indicated that culture of the community discriminated women in resource allocation and also overlooked women contribution in economic activities especially the domestic chore which are never noticed, provision of labor in farming activities and looking after cattle whose benefits are controlled by men. Other factors mentioned in the interviews with government officers were poverty and corruption in distribution of empowerment funds. Further the officers confirmed that the funds made to empower women have not reached the rural areas. The officers confirmed that many women were living in poverty due lack of financial resources, inequity in resource allocation and men control over benefit from economic activities despite women provision of labor.

Frequently listed items by the teachers on factors hindering women from being empowered politically were patriarchal society, male chauvinism, powerful traditional institutions that look down on women, illiteracy and lack of information among women. Other factors listed down by the teachers were failure by government to implement the one third gender rule and the affirmative action and harassment of female candidates during campaigns. Interviews with government officers who are key informant and involved in implementation of policies cited factors such as patriarchal society, illiteracy and lack of financial independence among women, lack of information and ideas, social stigmatization and harassment and powerful traditional institutions. The officers stated that the community is highly patriarchal and

women do not stand a chance in leadership. They further added that for women to get a chance to stand for election or determine the election is difficult because matters of leadership and election are controlled by powerful traditional institutions led by men. In most cases men make decision on whom their wives will vote for. Further the officers confirmed that Illiteracy and lack economic empowerment among locked out women from leadership because education is a requirement in political development and financial resources are required during campaigns and registration. Further, the officers cited failure by government to implement the affirmative action, one third gender rule and political party act as other factors hindering women from being empowered politically.

Based on the study findings the factors that hindered women from being empowered socially were discrimination put on the female gender in education, cultural practices that forces girls out of school and lack of exposure to information. Women lacked exposure to information on areas that can improve their lives and opportunity to meet with informed people and share ideas outside their community. The uneducated women are absorbed in the society with no skills, training, social exposure and knowledge of their rights and opportunities accorded to them thus putting them at risk of exploitation and a possibility of continuation of the same to the next generation. The uneducated women are likely to be exploited and brainwashed by traditional education and are vulnerable to further exploitation, violence and poverty as well as their children. The finding of the study are in line with GCN (2012) who held that lack of participation of girls in education contributed to and sustaining of poverty and puts the girls at risk of further exploitation.

The main factors that were found to be hindering women from being empowered economically were illiteracy and lack of financial independences among women, restriction put on women by their husbands and deeply ingrained culture. The uneducated women are absorbed in the society with no skills and knowledge needed for economic empowerment therefore, even if financial resources are made available they will not serve the purpose due to lack of skills and knowledge. Lack of education limits women employment opportunities thus denying them access to income and locks out women out of potential opportunities to develop themselves economically. The restriction put on women by their husbands denied them opportunities to access resources especially financial resources which are necessary for economic empowerment. Therefore, even if funds are made available women cannot access them due to restriction put on them by their husbands. The study also found out deeply ingrained culture contributed to gender inequalities in resource allocation, and overlooked women capabilities and contribution in economic activities. As a result women are denied the right to own property and access to financial resources resulting into lack of financial independence for women. Due to this women are locked out of potential opportunities and denied a chance to capitalize on their capabilities to empower themselves economically.

Other factors that hindered women from being empowered economically were poverty and corruption in distribution of women empowerment funds. Further the study found out that poverty affected women economic empowerment as many women were living in poverty due to lack of financial resources, inequity in resources allocation and men control over benefits from economic activities. Despite women contribution in labor they do not enjoy the benefits because the resources and benefits are controlled by men in the family.

Therefore it can be concluded that women poverty is a result of oppression, discrimination, exploitation, inequity in resource allocation and restriction put on women by the family and the community. Due to corruption in distribution of empowerment funds, it was found that the funds have not reached the rural areas where majority of the affected women live. It can therefore be concluded that the impact of empowerment funds has not been felt in Narok County.

The main factors that hindered women from being empowered politically were illiteracy and lack of financial independence among women, lack of information and ideas, patriarchal society, powerful tradition institutions and male chauvinism. The community disregards the female gender and overlooks the fundamental rights accorded to the female gender. Male chauvinism, patriarchal attitudes and deeply rooted stereotype about roles and responsibilities of men and women locks out women from decision making, denies them opportunity to exercise their political rights and exercise their choices. Traditional institutions led by men are used to make important decision in the community including matters of leadership which to the community is a men affair. Patriarchal systems, male chauvinism and traditional institution intimidate women into silence. This results into women missing out of potential opportunities to develop politically. These patriarchal systems deny women opportunity to make decision on areas affecting them and shape their lives.

The study also found out that illiteracy and lack of financial resources among women locked out women from leadership because education is a requirement in political development and

financial resources are necessary during campaigns and registration. Women also lack exposure to information and ideas thus making it difficult to discuss new information and ideas during campaigns and make influential opinions. Failure by government to implement the affirmative action, the one third gender rule and political party act denies women their constitutional and political rights. Consequently women are locked out of political representation and participation in decision making in the community, county and the country as a whole. Based on the study findings leadership among women is almost a taboo in the county.

The study concluded that Factors that hindered women from being empowered socially were discrimination put on female gender in education, cultural practices that forces girls out of school, and lack of exposure to information. The factors that hindered women from being empowered economically were, illiteracy and lack of financial independence among women, restriction put on women by their husbands, deeply ingrained culture and corruption in distribution of women empowerment funds. It was noted that even if funds are made available for women they could not access them due to restriction put on them by their husbands. Consequently they are unable to use the funds to improve their lives due to lack of education, training and skills. Factors that hindered women from being empowered politically were illiteracy and lack of financial independence among women, lack of information and ideas, patriarchal society, powerful traditional institutions, male chauvinism and failure by government to implement the affirmative action, the one third gender rule and political party act. Illiteracy and lack of financial independence locked out women from political representation because education is a requirement in political development and



financial resources are necessary for registration and during campaigns. Women lack of information and new ideas making it difficult to discuss new information and ideas and make influential opinion during campaigns.

Therefore the study concludes that the factors that hindered women from being empowered socially, economically and politically were illiteracy and lack of financial independence among women, lack of information and ideas, poverty, patriarchal systems, deeply ingrained culture that discriminate and control women, restrictions the family and the community puts on women and women economic dependence on men. It was noted that corruption in distribution of empowerment funds affected women economic empowerment. Failure by government to implement the affirmative action, the one third gender rule and political parties act denied women their constitutional rights. The study found that poverty, illiteracy and lack of financial independence and cultural impediments played a crucial role in holding women back. It was established that many women were living in poverty due to lack of financial resources, inequity in resource allocation and men control over benefits from economic activities. It can be concluded that women poverty is as a result of oppression, discrimination, exploitation, inequity in resource allocation and restriction put on women by the family and community.

Illiteracy among women played a key role in hindering women from being empowered socially, economically and politically. The uneducated women are absorbed in the society with no skills, training, social exposure, knowledge of their rights and opportunities accorded to them and lack of information on areas that can help them improve their lives

thus putting them at risk of exploitation and possibility of continuation of the same to the next generation. The uneducated women are likely to be exploited and brainwashed by traditional education and are vulnerable to further exploitation, violence and poverty as well as their children. The uneducated women have few choices in life, have limited employment opportunities and lack necessary skills and training needed for economic and political empowerment. Therefore even if opportunities are made available they will not serve the purpose due to lack of education, skills and training and are also denied access to the opportunities by the restriction put on them by their husbands. The uneducated women also lacked exposure to information and new ideas making it difficult to make influential opinions and decisions and opportunity to interact with informed people and share ideas that can help them improve their lives.

Cultural impediments played a key role in hindering women from being empowered socially, economically and politically by locking them out of potential opportunities and decision making and denying them opportunity to exercise their rights and choices by intimidating them to silence and instilling fear on them. The community uses cultural impediments such as deeply ingrained cultural beliefs and customs, patriarchal systems, powerful traditional institutions and male chauvinism to control, restrict, discriminate, oppress and exploit women. Therefore it can be concluded that women disempowerment is as a cause and consequences of gender inequalities, social and cultural norms and social and economic pressure.

#### **4.5.5: Opinion of Teachers and Government Officers on approaches the government can use to ensure full enforcement on Gender Policies on Women Empowerment**

The study sought the views of teachers and government officers on approaches the government can use in order to implement gender policies on women empowerment. On women empowerment economically the views included improving women literacy through adult education, providing funds, educating women on available financial resources, providing women with loans without collaterals, ensuring women acquire business and financial skills, making water available and marketing their products.

On women empowerment politically the approaches teachers mentioned were educating women on their rights and laws and policies that protect and empower them. Educating the community that women can also make good leaders and have also equal rights as men. Educating men on women rights, respecting and preserving women dignity, protecting women from abuse, violence and humiliation, full implementation of the constitution, enforcing the one third gender rule and political party act. Protecting women from traditional institutions and customs and beliefs that degrade women status in the society. Further it was suggested that women should be given a leaders voice and public space to challenge unjust behaviors. Activities suggested that could assist women ascent into power were voter education, facilitating capacity building, training female candidates and civic education.

#### **4.6: Level of awareness of existing laws and policies that protect girls and women and its effect on enforcement of Gender Policies in Education and Women Empowerment**

The study aimed at determining the level of awareness of existing laws and policies made to protect girls and women and the implication enforcement of Gender Policies in Education and Women Empowerment. Each group of respondents was to respond to various items on their knowledge of existing laws and policies made to protect girls and women.

##### **4.6.1: Girls, women and village elders' knowledge of existing laws that protect girls and women**

The researcher sought to determine among girls, women and village elder their knowledge about existing laws such as Children Act (2001), Sexual offences Act (2006), Anti-FGM Act (2011), Marriage Act (2014) and the 2010 constitution. The researcher was interested in finding out if the respondents had knowledge on what the laws entail and the penalties attached to these laws.

**Table 4. 27: Girls, women, village elder’s knowledge of laws that protect girls and women**

		Response	F %	Girls	Women	Village Elders
a)	Children Act 2001	Yes	F	208	113	16
			%	53.75%	28.32%	29.1%
		No	F	179	286	39
			%	46.25%	71.68%	70.9%
b)	Sexual Offences Act (2006)	Yes	F	124	75	10
			%	32.04%	18.80%	18.2%
		No	F	263	324	45
			%	67.96%	81.20%	81.8%
c)	Anti FGM Act (2011	Yes	F	256	247	34
			%	66.15%	61.90%	61.8%
		No	F	131	152	21
			%	33.85%	38.10%	38.2%
d)	Marriage Act (2014)	Yes	F	164	76	11
			%	42.38%	19.05%	20%
		No	F	223	323	44
			%	57.62%	80.95%	80%
e)	The 2010 constitution.	Yes	F	201	109	9
			%	51.94%	27.32%	16.4%
		No	F	186	290	46
			%	48.06%	72.68%	83.6%
F	I am aware of the alternative rite of passage	Yes	F	233	231	18
			%	60.21%	57.89%	32.7%
		No	F	154	168	37
			%	39.79%	42.11%	67.3%

Data from table 4.22 indicated that 53.75% of the girls were aware of the Children’s Act (2001) while 46.25% were not aware of the act. 28.32% of the women were aware of Children Act while 71.68% were not aware. 29.1% of the village elders were aware of the Children Act while 70.9% were not aware. Results from study also indicated that 32.04% of the girls were aware of the Sexual Offences Act (2006) while 67.96% were not aware of the Act. 18.80% of the women were aware of the Sexual Offences Act while 81.20% were not

aware. 18.2% of the village elders were aware of the Sexual Offences Act while 81.8% were not aware.

Results showed that 66.15% of the girls were aware of Anti- FGM Act (2011) While 33.85% were not aware of the Act. Results from women group discussion showed that 61.90% were aware of Anti- FGM Act while 38.10% were not aware of the Act. Group discussions with the elders showed that 61.8% of the village elders were aware of Anti-FGM Act while 38.2% were not aware of the Act. The study found out that 42.38% of the girls were aware of the Marriage Act (2014) while 57.62% were not aware. On Marriage Act 19.05% of the women were aware of the Act while 80.95% were not aware of the Act and 20% of the village elders were aware of the Marriage Act while 80% were not aware of the Act.

Further, the results showed that most of the girls 51.94% were aware that the 2010 Constitution protects them from GBV while 48.06% were not aware. 27.32% of the women were aware that the 2010 constitution protects girls and women from GBV while 72.68% were not aware. Group discussion with village elders indicated that 16.4% were aware that the 2010 constitution protects girls and women from GBV while 83.6% were not aware.

On the alternative rite of passage the results showed that 60.21% of the girls were aware of the alternative rite of passage while 39.79% of the girls were not aware. Data from women focus group discussions showed that majority of the women (57.89%) were aware of the alternative rite of passage although they could not explain what it entails. while 42.11%

were not aware of the alternative rite of passage. They further added that although some girls had undergone the alternative rite of passage, majority undergo FGM again. One of the women stated,

***“Girls demand for FGM after the alternative rite of passage”.***

Focus group discussion with the elders revealed that most of the elders 67.35% were not aware of the alternative rite of passage while 32.7% were aware of the alternative rite of passage. They further stated that there was no any other rite of passage that can replace FGM.

The study established that a large number of girls were aware of Children Acts, Ant- FGM Act, 2010 constitution, and the alternative rite of passage. Most of the girls were not aware of the Sexual Offences Act. It can be concluded that most of the girls were aware of most of the laws that protect them. The study also found out that majority of the women had knowledge of the Ant – FGM Act and the alternative rite of passage but had limited knowledge of the Children Act, the Sexual Offences Act, Marriage Act and 2010 constitution. Further the study found out that majority of the elders had knowledge of the Ant –FGM Act but a majority had limited knowledge of the Children Act, Sexual Offences Act, Marriage Act and the 2010 constitution.

It can be concluded that majority of the girls were aware of most of the laws that protect them. The women and village elders had limited knowledge on most of laws that protect girls and women so awareness of the laws had not been effectively conducted in the rural areas.

Although the village elders and women had knowledge of the Anti-FGM Act and most of the women had knowledge of the alternative rite of passage, they chose to ignore and continued practicing FGM. It was established that girls underwent the cut after the alternative rite of passage. It can therefore, be concluded that the alternative rite of passage did not have any impact in eradicating FGM as girls underwent the cut even after receiving the teachings during the alternative rite of passage. Therefore for the laws they had knowledge of they chose to ignore in favor of their cultural traditions.

#### **4.6.1.2: Teachers and government officers' knowledge of existing laws made to protect girls and women**

The researcher sought to determine the knowledge of teachers and government officers about the existing laws made to protect girls and women. The results of the findings are tabulated in table 4.28.



**Table 4. 28: Teachers and government officer’s knowledge on laws that protect girls and women.**

	Res	F %	TRS	CDE	SCDE	CSO	C.C	D.CC	A.CC	CHIEF	A.C	C.D	D.PP
Children Act 2001	Yes	F	87	1	6	10	1	6	5	3	4	2	2
		%	91.58%	100%	100%	100%	100%	100%	100%	30%	21.05%	100%	100%
	No	F	8	0	0	0	0	0	0	7	15	0	0
		%	8.42%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	70%	78.95%	0.0%	0.0%
Sexual Offences Act (2006)	Yes	F	53	1	6	10	1	6	5	2	3	2	2
		%	55.79%	100%	100%	100%	100%	100%	100%	20%	15.79%	100%	100%
	No	F	42	0	0	0	0	0	0	8	16	0	0
		%	44.21%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	80%	84.21%	0.0%	0.0%
Anti FGM Act (2011)	Yes	F	84	1	6	10	1	6	5	8	12	2	2
		%	88.42%	100%	100%	100%	100%	100%	100%	80%	63.16%	100%	100%
	No	F	11	0	0	0	0	0	0	2	7	0	0
		%	11.58%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	20%	36.84%	0.0%	0.0%
Marriage Act (2014)	Yes	F	59	1	6	10	1	6	5	4	3	2	2
		%	62.11%	100%	100%	100%	100%	100%	100%	40%	15.79%	100%	100%
	No	F	36	0	0	0	0	0	0	6	16	0	0
		%	37.89%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	60%	84.21%	0.0%	0.0%
The 2010 Constitution	Yes	F	76	1	6	10	1	6	5	4	3	2	2
		%	80%	100%	100%	100%	100%	100%	100%	40%	15.79%	100%	100%
	No	F	19	0	0	0	0	0	0	6	16	0	0
		%	20%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	60%	84.21%	0.0%	0.0%

The results showed that 91.58% of the teachers had knowledge of the Children Act (2001) while 8.42% had no knowledge on the Act. For the government officers; County Director of Education, the County Commissioner, all the DEOs, CSOs, the DCCs, ACCs, heads children department and Directors of Public Prosecution all had knowledge on the Children Act. Only 30% of the chiefs had knowledge on the children act while 70% had no knowledge of what the Act entails. 21.05% of the assistant chiefs had knowledge on the Children Act while 75% had no knowledge of the Act.

On the Sexual Offences Act (2006) 55.79% of the teachers had knowledge on what the Act entails while 44.21% had no knowledge on what the Act entails. The government officers; County Director of Education, the County Commissioner, the DEOs, CSOs, DCCs, ACCs, heads of children department and Directors of Public Prosecution all had knowledge on the Sexual Offences Act and what it entails. Only 20% of the chiefs had knowledge on the Sexual Offences Act while 80% had no clear knowledge on what the law entails. 15.79% of the assistant chiefs had knowledge on the Sexual Offences Act while 85% had no knowledge on the Act and what it entails.

On Ant- FGM Act (2011) 88.47% of the teachers had knowledge on what the Act entails while 11.58% had no knowledge on what the Act entails. The County Director of Education, the County Commission, the DEOs, CSOs, DCCs, ACCs, heads of children department and Director of Public Prosecution all had knowledge on the Anti- FGM Act and what it entails. 80% of the chiefs had knowledge on the Anti- FGM Act while 20%

had no knowledge on what the act entails. 63.16% of the assistant chiefs had knowledge on Anti- FGM Act while 36.84% had no knowledge on what the Act entails.

On Marriage Act (2014) 62.11% of the teachers had knowledge on the Act while 37.89% had no knowledge on what the Act entails. The county Director of Education, the County Commissioner, the DEOs, CSOs, DCCs, ACCs heads of the children department and Director of Public Prosecution all had knowledge on the Marriage Act. Only 40% of the chiefs had knowledge on the Marriage Act while 60% had no knowledge on what the Act entails and 15.79% of the assistant chief had knowledge on the marriage Act while 84.21% had no knowledge on what the Acts is all about.

On the 2010 constitution 80% of the teachers had knowledge on the sections of the constitution that protect and empower girls and women while 20% had no knowledge of the section of the constitution that protect and empower girls and women. The county Director of Education, the County Commissioner DEOs, CSOs, DCCs, ACCs, head of children department and Director of Public Prosecution all had knowledge on the sections of the Constitution that protect and empower women. Most of the chiefs 60% did not have clear knowledge of the section of constitution that protect girls and women while 40% had knowledge on the sections of constitution that protect girls and women. A large number of the Assistant chiefs (84.21%) had no clear knowledge of the sections of the constitution that protect girls and women.

In conclusion majority of government officers in the top leadership of the county and the teachers had knowledge about the laws that protect girls and women. On the other hand,

those in low leadership positions had no or had limited knowledge about the laws and were largely unaware of girls and women rights. Based on the study findings awareness increased with the level of education because from the demographic information majority of the top government officers and teachers had bachelors and masters degrees. The low level of education among the chiefs and assistant chiefs affected their level of knowledge of laws and the same applied for village elders and women.

#### **4.6.1.3: Perception of teachers and government officers on community awareness on the laws that protect girls and women.**

The study sought the perception of teachers and Government Officer on the community awareness on the laws that are made to protect girls and women. Majority of the teachers stated that only a small percentage had knowledge on laws that are made to protect girls and women. From the opinion of government officers, the community was aware of some of the laws that protect girls and women like the Anti-FGM Act but only a small number had knowledge on what the laws entails and the penalties due to high illiteracy level especially among women. Based on the study findings a large number of the community had limited knowledge of the laws that protect girls and women. The degree of understanding the law was affected by high level of illiteracy especially among women who are the beneficiaries of the laws

#### **4.6.2: Level of awareness of the laws that protect girls and women and the implication on the enforcement of the laws**

The study sought the opinion of the respondent on whether the level of awareness of existing laws affected the enforcement of the laws. Results from group discussions with women revealed that they did not know how this laws protected them. They stated that the community laws are more powerful than the said laws. This was because in case one goes to court to report GBV and there is no conviction they still have to go back to the community where one will be met with hostility and may face rejection from the community. Group discussions with the elders revealed the community lacks knowledge of the laws and those who are aware chooses to ignore the law. The elders stated that the custom and traditions of the community are paramount and are respected more than the laws. The elders felt that the laws are a threat to their culture and stated that if they abandon their culture they will lose their identity and moral values. From the opinion of teachers, the level of awareness is low and lack of knowledge of the laws prevents enforcement of the laws. They further stated that the community did not take the laws seriously because they had very limited knowledge on the penalties attached to the laws and the importance of respecting and adhering to the laws.

Interviews with government officers supported teacher's responses. Finding from the interviews revealed that it is difficult to enforce laws that people have very little knowledge of. The community leaders believe in the supremacy of their customs and beliefs and are ready to protect them by all means. Further from the interviews, the officers stated that illiteracy among women affected their knowledge of the laws. The

officers were concerned about the high number of girls who had no formal education and who will again join the already large number of illiterate women putting them at a risk of exploitation by traditions thus accepting GBV as normal. The government officers further stated that the community knew the consequences of not adhering to their customs and beliefs and doing what is culturally right, but knew nothing about the government laws. Further discussion during the interviews revealed that the community did not respect the government law as they respected their customs and beliefs because there were very few cases of people who have been punished using the government law. Some government officers had minimal knowledge of the laws they are supposed to enforce thus making it difficult for them to enforce the laws because they don't know what the laws entails and the penalties attached to the laws.

Therefore the study concludes that inadequate knowledge of the laws including by some of the government officers affected the enforcement of the laws. Despite the efforts made by the government, law enforcers such as chiefs and assistant chiefs had limited knowledge about the laws that protect girls and women and were largely unaware of women and girls rights. This made it difficult for the chiefs and assistant chiefs to create awareness and enforce the laws. There was absence of detailed information due to limited knowledge about the laws in the community. The community knew the consequences of not adhering to their customs and beliefs but had limited knowledge of the importance of respecting and adhering to the government laws. The community felt that they were being pushed to accept laws they knew nothing about and instead choose to ignore the laws in favor of their traditional practices, beliefs and customs. The community felt that the laws

were a threat to their culture which if they abandon will result into the community losing its identity. To the community their traditions overrides the government laws.

The study established that the high level of illiteracy among women affected their degree of understanding the laws that protect them. The illiterate women are absorbed in the society with no knowledge of their rights and laws that protect them and are easily brainwashed by traditionalists under the pretext of respect for cultural norms. The women fall victims of harmful practices, beliefs and customs which they are made to believe they are normal and importance. The study raised concern of the high number of girls who are out of school who will join the high number of illiterate women thus resulting to further exploitation together with their children. The cycle might continue to the next generation thus making it difficult to end GBV using the laws.

#### **4.6.3: Hindrances to enforcement of laws that protect girls and women**

The study sought to find out from the teachers and government officers what was hindering enforcement of the laws that are made to protect girls and women. Frequently listed items by the teachers were sensitivity of issues of culture that accountable people in the society do not want to be involved, the practices being done secretively, chiefs being compromised by community leaders who protect the practices, ignorance of the law and laxity on the side of law enforcers. Interviews with government officers who are in charge of enforcing the laws and creating awareness confirmed that enforcement of the laws was faced with challenges with regard to enforcing them. Results from the interviews revealed that enforcement of the laws have been frustrated by interference by

community leaders, sensitivity of culture, secretive community, lack of political goodwill, ignorance of the law, lack of information or information comes late, logistic problems, insecurity, poor terrain that makes it difficult to reach the victims in time, lack of support when collecting evidence and long court process. Parents of victims and the victims do not want to testify in court due to fear of rejection, violence and others are compromised by community leaders. The interviews revealed that the community is not ready to abandon their culture. The community and the community leaders are ready to protect their culture and no outside agent can stop them. An officer from the children department stated,

***“Our officer are not secure as they carry on the rescue mission”. “a group of women who went to rescue girls were locked in a house, beaten and threatened to be circumcised”.***

Further the government officers stated that the community defies the law which to them is a threat to their culture. One of the government officers stated,

***“Anything to do with culture is sensitive”.***

Another officer stated,

***“Interference by community leaders affected the enforcement of the law because in most cases they demand for out of court settlement and some of the offenders are bailed out by community leaders”.***

Further findings from the interviews revealed that the community is very secretive and close-knit and this has driven the practices underground and unless one is living in the community cannot know that the practices are taking place. The interviews also revealed that there was laxity on the side of law enforcers and some law enforcers were being



compromised by community leaders. Further they stated that some of the law enforcers especially those who are from the community supported the practices silently. One of the government officers stated,

***“As much as we want to adhere and enforce the government law we also have to protect our culture, which if we don’t can cost us our jobs”.***

Further discussion during the interviews with the officers revealed that law alone will not end GBV against females. They stated that the community should be involved to come with best interventions that are less threatening to the culture and at the same time protect women and girls.

Based on the study findings, the challenges to the enforcement of the laws that protect girls and women were sensitivity of issues of culture, secretive community and interference by community leaders. Other factors were chiefs and assistant chiefs being compromised by community leaders, lack of political goodwill, practices being supported by community leader, ignorance of the law, laxity on the side of law enforcers, lack of information or information comes late, logistic problem, poor terrain, lack of support when collecting evidence, long court process and insecurity. Due to sensitivity of culture and secretive community access to information was limited making it difficult to prosecute the culprit. Reporting GBV cases places women at greater risk of physical violence and rejection. Therefore many GBV cases are not reported and many women and girls do not want to testify in court because if no conviction is done they will have to go back to the community where they will be met with violence and rejection. Insecurity targeting the agent of change posed a threat thus inflicting fear to anyone who would

want to rescue the girls. The community cherishes its culture so they feel campaigners disparage their culture and that their culture is under attack by the outside agent thus making them defiant. This why girls go for the alternative rite of passage and seminars on their rights and instead of adhering to the teaching they do what is culturally right like undergoing FGM.

The community leaders who make important decisions in the community protect the practices and are defiant of the government laws. Many local leaders are reluctant to comment on the laws and the practices because it may cost their jobs and votes in future. Government officers who are supposed to enforce the laws especially those who are from the community support the practices silently and others are compromised by community leaders resulting into laxity on the side of the law enforcers. Further the study found out that increased enforcement of the laws that protect girls and women from GBV and campaigns on abandonment of GBV are deemed threatening by the community. This has resulted into the community being defiant and has driven the practices underground. Further the study found out that it was difficult to enforce the law in such a secretive community because unless one is living in the community cannot know that the harmful practices are taking place. It can be concluded that sensitivity of culture and secretive community and interference by community leaders played a key role in hindering the enforcement of the laws. It was evident that the laws have done very little in protecting girls therefore a lot of intervention is required on enforcement of the laws that are met with a lot of challenges and defiance from the community. Interventions such as collaborating with the community and the community leaders who are respected will be

paramount in enforcing the laws. The government should also come up with the program of witness protection so that women and girls can talk openly, testify in court and report cases of Gender Based Violence.

#### 4.6.4: Knowledge of Gender Policies in Education

The study sought to determine the respondents' knowledge on Gender Policies in Education. Results from girls' responses are tabulated in table 4.28.

**Table 4. 29: Girls knowledge of Gender Policies in Education**

<b>Statement</b>	<b>SA</b>	<b>A</b>	<b>UD</b>	<b>D</b>	<b>SD</b>
	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>
I am aware of my right to free and compulsory education	275 71.06%	51 13.18%	0 0.0%	16 4.13%	45 11.63%
Every child has a right to access education	323 83.46%	9 2.32%	0 0.0%	21 5.43%	34 8.79%
I am aware that primary education is free	124 32.04%	15 3.87%	12 3.10	3 0.78	233 60.21
I am aware of free day secondary education	94 24.29%	10 2.58%	42 10.85	5 1.29%	236 60.98%

The findings of the study established that 71.06% of the girls strongly agreed that they were aware of their right to free and compulsory education while 11.63% strongly disagreed with the statement. 83.46% strongly agreed that every child has a right to access education while 8.79 % strongly disagreed. The findings on free primary education showed that 32.82% of the girls of were aware that primary education is free

while 59.43% were not aware and 60.98% of the girls strongly disagreed that there is free day secondary education while 24.29% strongly agreed with the statement.

To determine the level of awareness of gender policies in education the respondents were asked whether they were aware that every child has a right to free and compulsory education, whether they were aware it was an offence to deny a child education and whether they were aware that primary and day secondary education are free. Results from group discussions showed that a vast majority of the women and village elders were not aware that every child has a right to free and compulsory education and that it is an offence to deny a child education. All the teachers and most of the government officers especially on the top leadership were aware that every child has a right to free and compulsory education and it is an offence to deny a child education. Results from interviewing the chiefs and assistant chiefs who are supposed to assist the teachers in enforcing the policies showed diverse views but it was clear that quite a large number had limited knowledge on the policies.

Group discussions with women and village elders showed diverse views on their knowledge of free primary education. Results revealed that although some were aware of the policy, a large number had limited knowledge on the policy. Interviews with government officers showed that the officers were aware of the policy of Free Primary Education. All the teachers were also aware of the policy of Free Primary Education. Further results from group discussion with women and village elders revealed that a vast majority were not aware of the policy of Free Day Secondary Education. Both the village

elders and women complained of the many levies being charged in public secondary schools. Results from interviewing the government officers revealed that all the government officers in the top leadership were aware of the policy of Free Day Secondary Education but quite a large number of the chiefs and assistant chief had limited knowledge of the policy. Further findings from the study revealed that the teachers were aware of gender policies in education such as access, retention, transition, Free Primary Education and Free Day Secondary Education. Interviews with government officers in the top leadership position also corroborated the teacher's findings.

Based on the study findings the community had limited knowledge about gender policies in education. The village elders and women had limited knowledge on the policies and they did not know that every child has a right to free and compulsory education and it is an offence to deny a child education. They also had limited knowledge about Free Primary Education and Free Day Secondary Education. All the teachers and government officers in top leadership were aware of all the gender policies in education. Quite a large number of chiefs and assistant chiefs had limited knowledge about gender policies in education. This was wanting because the chiefs and the assistant chiefs are supposed to assist the education officers and teachers in enforcing the policies. The study also established that the level of knowledge of the policies increased with the level of education.

#### **4.6.5: level of awareness of Gender Policies in Education and the implication on enforcement of policies**

Group discussions with village elders and women revealed that they were not aware that it is an offence to deny a child education. They also revealed that children are withdrawn from school due to economic or social factors. On Free Primary Education and free day secondary they were not sure so even if they are charged extra levies they did not know to what extent education is free. The teachers stated that low level of knowledge among parents on gender policies in education affected the implementation of the policies because parents do not take their children to school and if they do, they withdraw them from school before they complete the cycle. Young girls do not know their right to education so they are defenseless when their parents withdraw them from school or fail to take them to school.

Interviews with government officers revealed that limited knowledge on the policies affected the enforcement of the policies as in some cases parents do not take their children to school due to lack of knowledge. Further they stated that Parents are not sure to what extent the education is free thus falling victims of teachers who charge extra levies. Some parents are unable to pay this extra levies and eventually their children drop out of school without completing the cycle. Further discussions from the interview revealed that parents also fail to provide their children with basic necessities in pretext that everything is free and most of those affected eventually drop out of school. Most of those affected are girls as their needs are more than those of boys. The interviews further

revealed that the chiefs and assistant chiefs who are supposed to enforce the policies through door to door campaign are not sure of what to enforce due to limited knowledge.

Based on the study findings level of knowledge of the policies affected the enforcement of the policies. Limited knowledge of the policies have implication on access and retention of children in school and government efforts to ensure access and equity. Parents do not take children to school or withdraw them before completing the cycle. Young girls do not know their right to free and compulsory education so they are defenseless when their parents withdraw them from school or fail to take them to school. Due to limited knowledge on the policy of Free Primary Education and Free Day Secondary Education parents are charged extra levies and when unable to pay their children eventually drop out of school. Parents also fail to provide their children with basic necessities in the pretext that education is free and those affected eventually drop out. Most of the affected are girls because their needs are more than those of boys. The study also established that the chiefs who are supposed to assist the teachers to enforce the policies had limited knowledge of the policies and were not sure on what to enforce.

All efforts should be directed towards sensitization programs of the policies and make sure that all concerned parties get the necessary knowledge on what the policy provides to avoid misinterpretation. All groups affected by the policy should be made to understand their roles as given in the policy. Consequences of failure to adhere with policies should be highlighted. Girls should be made aware of their right to free and compulsory education as provided and the action they should take when parents fail to

them to school or attempt to withdraw them from school. The same should be extended to girls and young women who had been left out of learning due to socio-cultural and economic challenges that they too have a right to free and compulsory education. Government should consider improving education levels of chiefs and assistant chiefs.

#### **4.6.6: Knowledge of Gender Policies on Women Empowerment**

The study sought to find out whether the respondent had knowledge on gender policies on women empowerment in Kenya. Results from group discussions with women showed that all the women had no knowledge on Kenya National Gender Policy which enables women to access finances for advancement and ensures fairness and justice in the treatment of women. Focus group discussions with the village elder also showed that majority of the elders were not aware of the policy. Further discussion revealed that women were not aware of the affirmative action that allows women to access top leadership position and get 40%-50% of public service position. Focus group discussions with the village elders revealed that the elders had no knowledge of the affirmative action and what it entailed. Further results from the discussions showed that women were not aware of the Political Party Act (2007) that requires 50% of all the political party nomination to be women. The village elders were also not aware of such a law.

Group discussions with women revealed that a few of the women were aware of the new constitution but they did not know that it was made to improve the traditional exclusion of women, allows equal participation of men and women in the government and also came with the one third gender rule. A few of the village elders were aware of the 2010



constitution through the civic education before the referendum that brought in the new constitution. On gender policies in the new constitution they did not know what they entailed. Further the study revealed that majority of the women were not aware that vision 2030 was made to empower women through alleviation of poverty in ASAL, access to business opportunities and credit facilities. Majority of the women were aware of the Women Enterprise but none was aware of the Social Protection Fund that is made to alleviate poverty in ASAL and Youth Enterprise Fund which enables young women to access credit facilities. The village elders had no knowledge of what vision 2030 entails and women access to funds.

The study also sought the opinion of teachers and government officers on Gender Policies on women empowerment. The responses of the teachers are tabulated in table 4.30

**Table 4. 30: Knowledge of gender policies on women empowerment**

<b>Statement</b>	<b>SA</b>	<b>A</b>	<b>UD</b>	<b>D</b>	<b>SD</b>
I have knowledge of gender policies on women empowerment in the <b>Kenya National Gender Policy</b>	43 45.26%	11 11.58%	2 2.11%	1 1.1%	38 40.0%
I have knowledge of gender policies in the <b>Affirmative Action</b>	50 52.63%	23 24.21%	3 3.16%	2 2.11%	17 17.89%
I have knowledge of the <b>Political Parties Act</b>	<b>73</b> <b>76.84%</b>	2 2.11%	8 8.42%	0 0.0%	12 12.63%
I have knowledge of gender policies in the <b>2010 Constitution</b>	74 77.89%	4 4.21%	3 3.16%	0 0.0%	14 14.74%
I have knowledge of gender policies in <b>Vision 2030</b>	51 53.68%	6 6.32%	7 7.37%	1 1.05%	30 31.58%

On the Kenya National Gender Policy only 45.26% of the teachers had knowledge on what it entails. 53.63% of the teachers had knowledge on the Affirmative Action. 76.84% of the teachers had knowledge on Political Party Act 2007 and what it entails. 77.89% of the teachers had knowledge on gender policies in the 2010 constitution. 53.68% of the teachers had knowledge on Gender policies in Vision 2030. A look on the opinion of teachers on community awareness revealed that the community was not aware of existence of such policies.

Interviews with government officers showed that majority of government officers had knowledge on Kenya National Gender Policy and what the policy entail in terms of women empowerment but the chiefs and the assistant chiefs had very little knowledge on what it entails. Most of the government officers had knowledge on the Affirmative Action apart from the chiefs and the assistant chiefs where majority had very little knowledge on the policy. Most of the government officers had knowledge on the Political Party Act 2007. The government officer had knowledge on gender policies in the constitution but majority of the chiefs and assistant chiefs had very limited knowledge on what the gender policies in the constitution entails. On Vision 2030 majority of the top government officers had knowledge of vision 2030 and gender policies in Vision 2030. Government officers in low leadership position had limited knowledge of the policies and the only fund they had knowledge of was the Women Enterprise Fund. A look on the opinion of government officers on community knowledge of the policies revealed the community had limited knowledge of the policies.

Based on the study findings the community including some government officers and some of the teachers had limited knowledge on gender policies on women empowerment. A vast majority of the women and village elders had no knowledge of the policies made to empower women. Women empowerment was new to the community and to some of the government officers especially chiefs and assistant chiefs.

#### **4.6.7: Effects of level of awareness on enforcement Gender policies on Women Empowerment**

The study sought to find out whether the level of awareness of Gender Policies on women empowerment affected the enforcement of the policies. Group discussions with women showed that majority of the women were not aware of the policies made to empower them. Further the women stated that most of the policies are new to them and they did not understand how they would help them. The women were aware that there are funds to help them but they had limited knowledge on how to access them, the requirements and also how to use the funds to empower themselves economically. The women were also afraid to access the funds because they believed that money from institution may lead to loss of family property. Further from the discussions the women stated that policies on political empowerment like fairness and justice in treatment of women, affirmative action, the one third gender rule and political party Act cannot work in the county were leadership is seen as a men affair.

Focus group discussions with the elder showed that they had limited knowledge about the Gender Policies on women empowerment. Results from the group discussion showed

that the elders were not committed to gender issues especially were it involved money and leadership among women. The elders also had the wrong idea of women empowerment which they saw as scheme of educated women to control men. The elders did not approve women leadership and stated that if government position are given to women the community would be unrepresented in government.

Further discussion revealed that the elders were not aware of the available funds for women empowerment. Just like women they did not support the idea of women accessing funds as loans because it might lead to loss of family property. Result from teachers indicated that due to low level of education, the community was not aware of the Gender Policies on Women Empowerment. Restriction put on women affected acquisition of knowledge on the policies. Interviews with government officers revealed that lack of knowledge about the policies and stereotyping of the policies affected the enforcement of the policies. The officers stated that men feel threatened by women empowerment and for the women, they have accepted their subordinate position as normal and that leadership is a men affair. The women and the community were afraid of accessing financial resources because they were afraid that they might lose their properties to financial institutions.

Based on the study findings the policies have been in place for quite some time but majority of the women especially in rural areas are not aware that the policies existed and were made to improve their lives, those of their families and that of the community. The women who are beneficiaries of the policies had no knowledge of the privileges and opportunities accorded to them in the policies. Most of the women did not know that they have rights just like men to access to financial resources for advancement and the rights

given to women to increase their participation in decision making. Due to this women find themselves denied their rights, opportunities and privileges accorded to them.

The study established that limited knowledge of the policies including by some of the government officers affected the enforcement of the policies. Limited knowledge about the policies resulted into negative stereotyping of the policies which was further aggravated by deeply ingrained customs, cultural attitudes and patriarchal systems. Women lacked exposure to new information due to high illiteracy levels. Patriarchal attitudes and limitations put on women denied them opportunity to discuss new information and ideas in the family and in the community.

It can be concluded that implication of the policies is limited due to lack of knowledge. Therefore women need to be empowered with knowledge and information so that they can gain confidence to access financial resources and empower themselves economically and ascent to positions of power. There is need for more sensitization programs on the policies and available funds made to empower women. Workshops and seminars should be conducted to enable women acquire knowledge of the policies and the available funds. Women should also be helped to acquire skills needed to make use of the funds in order to improve their lives. Improving women literacy would be paramount in ensuring knowledge and enforcement of the policies and help women take their place in the society as provided for in the policies. It is only after this that empowerment of women will be realized.

### **Policy implication**

In the world, many governments have implemented their National Action plan which is meant to help empower and protect girls and women. In Kenya for example laws such as the Children Act (2001), Sexual Offences Act (2006), Anti-FGM Act (2011) and Marriage Act (2014) have been enacted to end GBV. The Kenya National Gender policy, the Affirmative Action, Political Parties Act, the 2010 constitution and Vision 2030 pillars which are emergent national policies from universal declaration such as MDGs and SDGs, are indicators of Kenya's commitment to ensure girls and women are protected, girls access education and empower women to shield them from traditional exclusion.

Despite existing laws and policies made to protect girls and women, growing awareness by all stakeholders and concerted efforts by the government to curb GBV against females the vice is still a major challenge in Narok County. GBV against females manifested in harmful cultural practices such as FGM and early marriages, polygamy, gender roles and norms that contravene human rights are still rampant in the county. The vice persists in Maasai community due to entrenched culture, poverty, illiteracy and lack of economic empowerment for women. Other causes of persistence of GBV are; social pressure, ignorance of the laws, rigid and secretive community and support and protection of the practices by community leaders. GBV has serious implications on girls and women as it denies them their rights to decide on their bodies, health, sexuality and reproductive rights. It limits the women to their gendered roles and locks them out of decision making especially on areas affecting them and girls. It is a violation of human rights as it

oppress, demean, dehumanises and injures in the name of tradition. GBV undermines the health, dignity and autonomy of girls and women.

An end to GBV is critical in Narok county to enable women enjoy the human dignity they deserve and be able to make decisions about their bodies, health, sexuality and reproductive rights. This will also enable women to make decisions especially on matters affecting them so that can be in charge of their lives without restrictions. The study recommends an end to GBV as a critical move in Narok county to enable women enjoy the human dignity they deserve and for them to be able to make decision about their bodies, health, sexuality and reproductive rights and make decision in areas affecting them and take control of their lives without restriction.

Efforts to curb GBV against females have not recorded much success as many challenges rein, hampering a coordinated effort to rid the county these cultural impediments that violate the rights of girls and women. Culture played a crucial role in enhancing GBV against females. The study suggests the need for faster change from cultural beliefs and practices to modern systems in the society in order to end GBV against females and end the cultural lag. The study suggests emphasis on transforming the community through the use of family and society socialization process to bring change. It is in the family that children are socialized into basic community values. Women who are involved in the practices and protection of culture are also involved in socializing girls into the community values. The study suggests that women should be persuaded to change their perception of their cultural beliefs and practices and be the first agents of change and

change attitudes of girls before the beliefs and customs are deeply ingrained. The study also suggests that girls and women who have transformed to be protected and be assisted to deal with exclusion and stigma. The study also suggests the need to change the mind set of men so that they can become agents of change. And in effect help change the mind set of boys at an early age before the beliefs and customs are deeply ingrained.

The study established that the patriarchal nature of the Maasai community was the underlying reason for violence against females and men play a crucial role in enhancing GBV against females. Therefore, women are victims and products of a cruel patriarchal society that uses its culture to discriminate, oppress, control, dehumanize, degrade and deny women their rights and freedom. It was also established that in some cases, women have no control of what is happening in their lives and most cases they have no right or are unable to resist harmful cultural practices. The study suggests that society's cultural conduct of men should be modified to eliminate prejudice, cultural practices and norms that discriminate, control, oppress, demean, degrade and instil fear in women thus forcing them to accept GBV as normal. The study also recommends that children, regardless of gender should be taught from an early age to respect each other.

The study established that the elderly women, the village elders and the community leaders supported and protected these practices. However, the young women and girls did not support the practices. The study also established that there was a decline of harmful practices among the elite however education did not change their cultural attitudes. It was noted the elite supported the practices silently due to the sensitivity of culture. Therefore,



education which is open to social change has not done much to eradicate GBV against females as the community has not transformed due to deeply entrenched cultural attitudes and beliefs and believes in powerful traditional institutions. The study suggests a field analysis be undertaken to identify the helping and hindering forces, then work with the helping force to bring the hindering force on board. The young women and girls should be allowed to challenge the elderly who support and protect the practices and customs.

It was established that poverty, illiteracy and lack of economic empowerment among women played a key role in enhancing GBV against females. The study suggests that efforts be directed towards empowering women through education and economically and remove them from the abject of poverty. This will play a crucial role in building support for the abandonment of harmful cultural practices and other acts driven by a culture that violates the rights of girls and women. The government should focus on improving women's literacy with more focus on women who had no formal education and those who had dropped out of school without acquiring literacy skills. The focus should also be directed on the alleviation of poverty in ASAL and empowering women economically by implementing the pillars of vision 2030.

The study found out that the community was ignorant and rigid and enough sensitization was missing in rural areas. The study suggests that the government should set up centres in rural areas where communities can be taught about harmful cultural practices and be sensitized on their health effects for them to see the need for abandoning them. The centres should also give information and ideas and sensitize the community on laws and

policies that protect girls and women. The centres should also be used to empower girls and women to take control of their lives, talk openly about their challenges and be given the opportunity to challenge the elders who support and protect the harmful traditions. The centres should also be avenues for exposing women to forums where they can meet with other women with a view of sharing experience and ideas.

The impact of government efforts to create awareness on the laws that protect girls and women has not been felt in Narok County due to the manner in which the campaigns are carried out. The community felt the campaigns were an attack on their culture and the campaigners disparaged their culture. The study suggests the need to identify critical issues of culture that are assumed normal yet they control, oppress, discriminate, demean, degrade and deny girls and women their rights and freedom. The study recommends that attention be brought to all involved parties that lobbying for change of cultural practices and beliefs that are deeply ingrained in a community is difficult especially when what is seen as right in the community is trouble making. The study suggests the use of culturally sensitive responses such as allowing the community to protect its cultural heritage but act on harmful cultural practices and other acts driven by culture that violate the rights of girls and women. Emphasis on the alternative rite of passage, make follow-ups, sensitize and assure women that they can give girls traditional teaching about their role as women and impart their traditional values but remove the dangers of FGM.

The study established the community was ignorant of the laws that protected girls and women. The community felt that they were being forced to accept laws they knew

nothing about at the expense of their culture which they cherish. The community choose to reject the laws and continued to practice what is culturally right secretively. For the Maasai community, their cultural beliefs override the government laws. There is a need for faster change in strategy by the government and use education and persuasion to change the attitude of community leaders and the community at large. Law enforcers should collaborate with key actors such as Laibons, village elders and political leaders who are respected. The community leaders support and protect their culture so there is a need to sensitize them and stimulate social change in practices, beliefs and customs, only then they can be used as agents of change. It is essential to involve the community to act on their prevailing culture that has adversely contributed to the persistence of GBV against females, and change their beliefs and customs, practices and other acts driven by culture that violate human rights gradually.

Efforts to curb GBV against females using the laws have not recorded much success. The community resisted the laws although not openly and continued to do what is culturally right and their practices secretively. The legal bans have driven the practices underground thus putting many girls and women at risk. This implies that it is not enough to have a good law in place but what matters is how to enforce it to bring behaviour change. Government efforts have been focusing on primarily eradicating GBV through enacting laws and enforcing the same laws with less attention on the factors reinforcing GBV. Attention should be brought to all involved parties that the law alone cannot change deeply rooted traditions in such a closely knit community. Legal bans cannot change beliefs and customs that are deeply ingrained in the community as it was evident

in Narok County, where the government efforts to end GBV are highly being undermined by adherents of traditional customs. The community rejected the laws and continued to practice what is culturally right. The study suggests that the government should stop focussing on primarily eradicating GBV through enacting and enforcing the laws. Attention should be directed towards factors reinforcing GBV against females such as culture, poverty, early pregnancies, illiteracy and lack of economic empowerment among women.

Policy intervention, require a strong consensual community agent, empowering women through education and economically and alleviation of poverty. A good education will eventually bring an end to GBV because women will be educated on their rights, will be exposed to new information, ideas and opportunities. It will also give women social exposure outside their community and will give them a voice to challenge what violates their rights and freedoms without fear. Education will also remove ignorance, and help women change their perception towards harmful traditions and remove the fear instilled in them by beliefs, customs and traditional institutions. Economic empowerment will make women independent and change their role and dependency on men and harmful traditions as a means of securing their future. The use of acceptable culturally sensitive approaches rather than use of threats and disparage of their culture which they cherish will help end GBV. Moreover, GBV cannot stop at once but can be eradicated over time when the community is made to understand why they should change and be given alternative ways of doing what they feel is culturally right than being forced to change. Behaviour and attitude change can take time, it is gradual but the impact is huge.

Based on the study findings, government efforts to enforce gender policies in education has not recorded much success as many girls are unable to access education and even for those who join, many do not go beyond primary school. Those who join secondary education quite a number drop out at lower levels of secondary education. Therefore many girls do not complete the intended cycle, thus slowing down government drive to ensure access, retention, transition and completion. The study found that despite the existence of the policy of free primary education a large number of girls of primary school age are still out of school. It was also established that the policy of Free Day Secondary Education did not increase girls' access to education. Girls' low access to education will have serious implications in the future because education adds to the welfare of the household and development of the nation. The uneducated girls create a large pool of untapped power. A country cannot achieve meaningful development if a part of the population is left behind in education.

The study established that girl child education is adversely affected by silent GBV with early marriage being the main obstacle to the advancement of girl child education. Other factors that were found to be influencing the enforcement of gender policies in education were early pregnancies, poverty. Illiteracy among parents, and large families. Girl child education is adversely affected by GBV such as FGM, early marriages, gender prescribed roles, cultural beliefs that discriminate girls, a culture that does not value girl child education and community socialization process. GBV affects admission, retention, transition, completion and drive to ensure gender parity in education by minimizing vulnerability, through the prohibition of retrogressive practices such as FGM, early

marriages and child labor. The study also found out that there was discrepancy between educating males and females thus affecting equity in access and government efforts to address gender inequalities in education. Therefore, there is a need for a faster move by the government to ensure girls access education and enjoy opportunities accorded to them in education to improve literacy among females in Narok County.

The study recommends that government officers should sensitize the community to change their attitude and embrace girl child education and at the same time be persuaded to abandon cultural beliefs and cultural practices that force girls out of school. Government to modify education in ASAL to incorporate important values of the community and skills such as milking and bead work so that the community does not feel threatened by modern education. Education should also be made flexible to allow girls to deal with the pressure of domestic chores and at the same time attend school. The study also established that illiteracy among parents aggravated by cultural beliefs that discriminate girls and culture that does not value girl child education affected the enforcement of the policies. The study suggests that focus should be directed towards improving parents' literacy to help the community transform and abandon culture that discriminates girls.

Due to girls' low access to education and high dropouts, the study suggests the involvement of all stakeholders to ensure access, retention, completion and transition. Working with chiefs and Assistant Chiefs to follow up on dropouts and to advocate for girl child education through a door to door campaigns that are not threatening. The study

also found out that enforcing gender policies in education has been a challenge due to the fact that the county is vast with poor terrain and infrastructure, secretive community and nomadic way of life. The government should increase human and financial resources to ensure close monitoring. The study established that poverty and lack of basic necessities was a cause of girls' low access to education and for many girls dropping out of school. The study suggest that government should move quickly to alleviate poverty in ASAL and set aside funds to assist girls from disadvantaged families' access education and also benefit from Free Primary Education and Free Day Secondary Education. Girl child education in ASAL to be made free at all levels with extra provision for girl's needs.

Lack of basic necessities was also a cause of many girls dropping out of school. The study suggests that the government should set aside funds for this provision in primary and secondary and if need be in other levels of education. Government to give extra support to schools providing boarding facilities for girls to ensure girls receive all the basic necessities required in their learning. More boarding schools to be built so that girls could be away from home and also be free from domestic chores and harmful traditions that force them out of school. The government should also ascertain the extent to which the needs of girls are being met in education.

It was of great concern that a large number of girls had no formal education and a large number dropped out of school without acquiring the necessary knowledge and skills thus creating a large pool of uneducated group. This will have serious implications as the uneducated girls are likely to be brainwashed by traditional education and the trend is

likely to continue to the next generation thus increase the number of illiterate women in the county. The uneducated girls, who later turns into women, are likely to be exploited and brainwashed by the traditional education and are vulnerable to violence and poverty as well as their children. The education policy should have the interest of girls and young women who have been left out of learning due to socio-cultural and economic challenges. A clear policy in improving women's literacy and a policy that can support girls and young women who had no formal education and those who had dropped out of school without acquiring necessary knowledge and skills should be formulated. The policy should be flexible to accommodate these girls and young women so that they can acquire education and at the same time attend to their societal responsibilities. Girls who have dropped out of school and those affected by early pregnancies to be readmitted back to school and school work be reduced to enable them deal with school work and domestic chores. The government should increase monitoring and evaluation to assess the impact, to find out to what extent the policies are being implemented at all levels and ascertain if they are meeting the needs of girls, especially in poor rural counties.

Women disempowerment continues to exist in Narok Count despite the policies made to empower them having been in place for quite some time. It was established that men dominated all key areas in the social, economic and political arena therefore there was no equity in employment, deployment and in government appointments. Leadership among females was almost a taboo in the county and most of the women had no gainful employment and financial independence. It was established that although the policies are there, they have not been implemented to redeem women from poverty and traditional



exclusion especially in rural areas where the majority of the affected live. The issue of women disempowerment will have serious implications because women will have no same fighting chance as men resulting in further exploitation, oppression and violence and girls will have no role models to emulate resulting in continuing of women disempowerment.

The Maasai community still holds on to its traditional norms and beliefs which disregard gender equity and this is worse for the female gender since their fundamental rights and opportunities accorded to them have been overlooked. GBV such as FGM, early marriages and other acts driven by culture such as traditional institutions, customs and beliefs, patriarchal attitudes and deeply rooted stereotypes about roles and responsibilities of men and women influenced the enforcement of gender policies on women empowerment. These cultural challenges exposed women to discrimination, exclusion, poverty and violence. The persistence of GBV against females has barred women from acquiring education necessary for economic and political development, from accessing resources for economic development and has locked them out of political development and decision making. The study affirms that men are the villains in cultural challenges experienced by women and that they play a key role in holding women back through their chauvinistic attitudes towards women where they; oppress, exploit, control and restrict women. Therefore women are victims of a cruel patriarchal society that has refused to let go of its wrapped traditions resulting in a generation of scared women, who cannot exercise their rights and choices and make decisions in areas that can shape their lives.

The study suggests that attention be directed to GBV against females that adversely contributed to the disempowerment of women. The study suggests that the government agents and other helping agents should work toward stimulating change in social norms, beliefs, practices and views of traditional institutions so that the community can change their beliefs and attitude toward the position of women in the society. It was clear that the women are crying for a change but they lack the confidence to voice their challenges. Women should be empowered with knowledge and information so that they can gain the confidence to voice out their challenges without fear and also be able to challenge traditional institutions, beliefs and customs that exploit and devalue the female gender, overlooks their contribution and capabilities and makes it difficult for women to own property and access funds. Protecting women from traditional institutions, beliefs and customs that degrade women's status in society should also be emphasized. To reduce the pressure of domestic chores government and other stakeholders should set up support systems that can reduce women's workload such as water supply to enable them to participate in productive activities.

The study established that men are the villains in cultural challenges faced by women and played a key role in holding women back. The participation of women in social, economic and political arena requires the mental liberation of a society that remains predominantly patriarchal. Men should be sensitized to change their mind set and accept women as human being who deserve respect and give them a chance to exercise their rights to be able to make use of opportunities accorded to them. Educating men on women's rights and the importance of respecting and preserving women's dignity. They

should also be educating on policies made to empower women and the importance of women empowerment with a focus on its benefit to the family and the community. Working with stereotyping of women leadership and educating the community that women can also make good leaders and that have equal rights as men in the social, economic and political arena. Government should deploy more women in administrative positions and employ more female teachers and also deploy more females as administrators in schools. More women in administrative positions will play a role model for girls and other women seeking the same position and will change the mind set of men on the position of women in society.

Key immerging issue of the study that were found to be restricting the advancement of women was poverty, illiteracy and lack of financial independence among women, lack of information and ideas, control and restriction the family and the community puts on women and women economic dependence on men. It was established that most of the women were living in poverty due to lack of financial resources, inequity in resource allocation and men control over benefit from economic activities. Therefore, the study suggests that the government should work towards the alleviation of poverty by implementing the Kenya National gender policy on resource allocation and vision 2030 agenda on vulnerable groups and ASAL sub-counties with high indices of poverty. Financial independence will remove women from traditional dependence on men, the abject of poverty, oppression, discrimination and exploitation and it will also enable them to make use of opportunities accorded to them without restriction.

Illiteracy among women played a key role in hindering women from being empowered socially, economically and politically. The issue of illiteracy among women will have serious implications on the future generation, women's future development and will expose women together with their children to poverty, exploitation, oppression and violence. The uneducated girls and women are absorbed in the society with no skills, training, social exposure, knowledge of their rights and opportunities accorded to them and lack of information and ideas on areas that can help them improve their lives. This puts them at risk of exploitation and a possibility of continuation of the same to the next generation. The uneducated girls are likely to be exploited and brainwashed by traditional education and are vulnerable to further exploitation, violence and poverty as well as their children. The uneducated women have few choices in life, have limited employment opportunities and lack skills and training needed for economic and political empowerment. Therefore, even if opportunities are made available they will not serve the purpose due to lack of education, skills and training. They also lack exposure to information and new ideas making it difficult for them to make influential opinions and decisions and opportunity to interact with informed people to share ideas that can help them improve their lives. Policy intervention should work towards improving women's literacy through adult education and the normal schooling system and ensure school time is modified to allow them to attend to domestic chores and at the same time with school work. A good education is paramount as it will educate women on their rights to ownership of property and access to financial resources, will give exposure to opportunities accorded to them and will expose them to information and ideas which can help them take control and improve their lives.

The study also established that there was corruption in the distribution of women empowerment funds and that they have not benefited women in rural areas where the majority of the affected live. The study suggests that the government should set up a strong monitoring system to ensure the funds reach the intended group, especially in rural areas. The study also suggests devolving the funds to counties and involving all stakeholders in distribution and monitoring to ensure poor marginalized women in rural areas benefit from the funds. The study also established that there was a failure on the side of the government in implementing gender policies on women empowerment which had serious implications on the enforcement of gender policies on women empowerment. Policy interventions should involve the full implementation of the policies and monitoring and evaluation. The study suggests the full implementation of the constitution, Kenya National gender policy, political party act and all the pillars of vision.2030. The study also suggests that government should increase monitoring and evaluation to find out to what extent the policies are being implemented if they are working in all areas especially in rural areas, assess the impact and ascertain to what extent the needs of women are being met especially in rural areas where the majority of the affected women are living.

The study established that women's disempowerment is as a cause and consequence of gender inequalities, social and cultural norms and social and economic pressure. Policy interventions should emphasis on increasing women's participation in social economic and political development, educating women on their rights and laws and policies that protect them, protecting women from GBV, training to take control of their development

and supporting activities that will help women ascend into positions of power. The study suggests that the government and other involved parties to support women's development through education, training and skill development, access to financial resources and alleviation of poverty, and protecting them from GBV mainly cultural oriented. This will give them the same fighting chance as men in economic, political and employment opportunities. All involved parties should sensitize women on available financial resources and equip them with skills to enable them to make use of the funds and help them to market their products to improve their lives and achieve economic development. Majority of women do not own resources required as collaterals therefore the study suggests that the government and other financial institutions to consider providing women with loans without collaterals. Perhaps financial institutions can offer marketing of their products and use some of the proceeds as payment of the loans.

There was high inequalities in administrative and elective positions. Government to implement affirmative action to ensure that there is equity in deploying administrators and in all government appointments. This will increase women in policy formulation, formation and implementation thus ensuring that policies are gender sensitive. The study suggests the need to increase women's representation by increasing the chances of women to be elected. The study suggests that all political parties adhere to the political party act to increase the chances of women being elected. Government to ensure that the one third gender rule is implemented to increase the representation of women in decision making. The government and other concerned parties should move in to protect women from demeaning abuse, violence and humiliation during campaigns which in most cases

are male dominated and tend to devalue and question the capabilities of women. Women should be given a leader's voice and public space to challenge these unjust behaviours during campaigns. The study also suggests that all concerned parties including media, NGOs and the government to support activities that will assist women ascent into position of power such as voter education, facilitating capacity building, civic education, lobbying for advocacy, legal rights education, right to state protection, advocacy against GBV and training female candidates. More women in decision making means ensuring that laws passed in parliament are gender sensitive and also will motivate more women to seek leadership positions. More women in decision making and administrative positions will increase women's participation in gender issues and will motivate women to be involved in gender issues. The study suggests that women should be empowered to become agents of their development by fighting for their rights, and voicing and challenging without fear when their rights are violated, fighting for opportunities accorded to them and voicing out when they are denied, taking control of their lives and making decisions in all areas affecting them and their children.

The study determined that the community had limited knowledge of the laws that protected girls and women and for the ones they had knowledge of, they choose to ignore in favour of their traditions. It was also established that some of the law enforcement agents, mostly the chiefs and assistant chiefs had limited knowledge of the laws. The study determined that the low level of education among chiefs and assistant chiefs, women and village elders affected their degree of understanding the laws. Illiteracy among women affected their degree of understanding the law resulting in ignorance of

the law and believing that their cultural traditions are normal and important yet they violate their rights. The study suggests that the language of the laws be simplified or government have it translated into the local language. The study emphasizes the importance of improving women's literacy to enable them acquire knowledge of laws that protect them and their rights as stipulated in the laws. The government should give chiefs and assistant chiefs an opportunity to further their studies. They should also organize frequent seminars and workshops to enlighten them on the laws and girls' and women's rights.

The low level of knowledge of the laws had implications on the enforcement of the laws like ignorance of the law and girls going for the cut after the alternative rite of passage and women's rights being violated under the pretext of respect of cultural norms. The chiefs and assistant chiefs also did not know what to enforce. The study suggests more sensitization programs that are not threatening including a clear interpretation of what the law entails and the penalties attached to it. Campaigns should target women in rural areas and ensure they understand that the laws are made to protect them but not to disparage their culture.

The study determined that enforcement of the laws was met with many challenges including defiance from the community. These challenges had serious implications on the enforcements of the laws thus putting many girls and women at risk of GBV. It was established that the laws had done very little in protecting girls and women. Policy intervention should involve the collaboration of community leaders, witness protection,



prioritizing GBV cases in court, providing security to agents of change, deploying agents in rural areas and educating the community on the importance of the laws. Community leaders should be sensitized on the importance of the laws and be assured that the laws are not an attack on their culture, once they embrace them they can be used as agents of change because they are respected by the community. Girls and women should be sensitized on the importance of the laws in protecting them and also be sensitized on their rights as stipulated in the laws to enable them to challenge unjust treatments, violation of their rights and report GBV cases. Provision of witness protection program will encourage women to talk openly, testify in court and report GBV cases without fear of social exclusion, stigmatization and violence. GBV cases to be given priority in the justice system to avoid long court processes which might lead to compromising of the victim. Government to take measures on law enforcers who protect the practices and those compromised by community leaders and at the same time have agents who cannot be compromised at village levels to report GBV cases. The government should also ensure security for agents of change and rescue missions.

The study determined that the community including some of the government officers had limited knowledge of gender policies in education. The limited knowledge had implications on the enforcement of the laws thus slowing down government drive to ensure all learners acquire free and quality basic education. Policy intervention should be directed towards sensitization programs and ensuring girls and young women are aware of their rights in education. The study suggests that sensitization programs should put more emphasis on roles to be played by each group to avoid misinterpretation,

consequences of failure to adhere to the policies and affirmative action in education. Girls should be sensitized on their right to free and compulsory education and the actions to take when their parents fail to take them to school or attempt to withdraw them from school. The same should also be extended to young girls who had been left out of learning due to socio-cultural and economic factors to improve women's literacy. The government should consider improving the education levels of chiefs and assistant chiefs and at the same time consider their level of education during employment.

The study determined that the community including some of the government officers and teachers had limited knowledge on gender policies on women empowerment. Women empowerment was new to the vast majority. It was noted that the limited knowledge had implications on the enforcement of the policies thus resulting in stereotyping of the policies. Policy intervention should be directed towards sensitization programs with more emphasis on what the policy entails, the importance of women empowerment to women and the importance of the policies on sustainable development of family, community, county and the country at large. Women empowerment will enable women to be agents of their development and at the same time improve their lives and the lives of their families. It will also remove them from the abject of poverty and the traditional exclusion and dependency on men.

From the study findings, the laws have very little impact in protecting girls and women from GBV. The laws were imposed on the community with very little awareness, campaigns that were threatening and disparaging to the community culture. The

community views the campaigns as an attack on their culture resulting to defiance and continued to practice what is culturally right secretly. The laws require a lot of intervention to ensure that they are effective in protecting women and ending GBV. The policies also had very little impact on empowering girls through education and empowering women socially, economically and politically. There was very little sensitization on gender policies in education and on women empowerment resulting in misinterpretation and stereotyping of the policies.

For a policy to be successful, it requires mobilizing political support, including the people to be affected by the policy in the planning, implementation and evaluation process so that they can accept the policy. All those who are affected should be aware of this policy and not forced on them by any outside agent otherwise it will be rejected. All stakeholders must be sensitized to the new initiative. When policies are embraced by the intended group the people will be ready to provide the required information and accept the change. During implementation, the norms and the values of the community should be preserved like respecting the elders. During policy implementation, everybody should be made aware of what to do, when and how to avoid misunderstanding as it was the case in Narok where parents failed to provide their children with basic necessities under the pretext that education is free. A lot of awareness campaigns are necessary to ensure the community gets the required knowledge to embrace the policy.

Policy implementation requires the allocation of physical resources and availing financial resources to avoid delays. Required personnel should be made to operate in a clear structured administrative structure. The government should provide the necessary

resources required to implement the policies and all stakeholders to be involved in the planning, implementation and evaluation process. There should be concerted efforts by government and civil society through an audit of the existing gender policies in education and women empowerment and adopt best practices including resource allocation and organization of education.

Although the government has made commendable efforts to end harmful cultural practices and to empower girls through education and women empowerment, GBV persists in the county and a large number of girls are still out of school and a large number of those who join school do not complete the intended cycle. Women empowerment was new in the county and men dominated all key areas in the social, economic and political arena. There is an urgent need for the establishment of a clear policy involving all stakeholders to deliberate on issues raised in the study, addressing FGM, early marriage, early pregnancies girl child education, illiteracy among women, poverty alleviation, empowering women socially, economically and politically and educating women on their rights. Training of personnel to keep the momentum of policy running will also be necessary to avoid the scenario of Narok County, where most of the chiefs and assistant chiefs had limited knowledge of the policies and the laws they were to enforce.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1: Introduction

The chapter presents a summary of the findings, conclusion and recommendations. These are organized according to the themes of the study. The chapter summarised the research findings of the study focusing on each specific object. The conclusion is based on the findings that were realized from the objectives of the study with emphasis on the conspicuous findings that were established through the analysis of data. The study also recommended action to be taken for improvement of areas that required more attention by the government, other development partners and interested stakeholders.

#### 5.2: Summary of Findings

The study aimed at identifying indicators of GBV mainly cultural and the factors reinforcing GBV against females. It also established the extent to which GBV influences the enforcement of Gender Policies in Education and the influence of GBV on enforcement of Gender Policies on Women Empowerment in Narok County, Kenya. The study also determined the level of awareness of existing laws and policies made to protect girls and women and its effects on enforcement of the laws and policies. The main questions addressed by the study were: - Research question one sought to find out the common form of GBV against females in Narok County, research question two sought to find out the factors enhancing GBV, research question three sought to establish the extent to which GBV hinders the enforcement of Gender Policies in Education, research question four sought to establish the extent to which GBV hinders the enforcement of

gender policies on women empowerment while research question five sought to determine the level of awareness of existing laws and policies that protect girls and women and research question six establish if the level of awareness the implication on the enforcement of the laws and policies. The study adopted a descriptive survey and ex-post facto research design. The study employed both qualitative and quantitative research methodology to collect data. The cultural lag theory was used in the study to explain the phenomena, focusing especially on the fact that all parts of culture do not change at the same pace and a period of maladjustment occurs when non-material culture is struggling to adapt to the new material condition.

### **5.2.1: Indicators of Persistent of Gender Based Violence and Factors Reinforcing Gender Based Violence against Females**

The study established that the issues of Gender Based Violence most of it cultural oriented is a major challenge in Narok County. GBV against females including harmful cultural practices such as FGM and early marriage and other acts driven by culture such as polygamy, girls being exposed to child labor due to gender prescribed roles, women being restricted to their gendered roles and women dependence on men are still rampant in Narok County.

The study found out that the community was aware of health risks associated with FGM and that the subjection of girls to FGM was a violation of their rights. The study established that despite knowledge of health risks and that subjection of girls to FGM was a violation of girls' and women's rights the unsafe practice continues secretly among

the Maasai. The study established that the informed aspect of FGM is grinding women and girls in the traditional culture of their people. The study established that the prevalence of FGM among girls and women was high with more than half of the girls and a majority of the women having undergone the painful, oppressive and dehumanizing process. It was established that many girls and women are at risk of undergoing FGM because it is no longer openly practiced in a secretive community. Consequently, girls who are not cut are likely to be cut in the future before or immediately after marriage or most likely when giving birth given the fact that the birth attendants are elderly women who support the practice. The study established that FGM is among the most deplorable and prevalent forms of human right violation.

The study established that early marriage was common in the county with a large number of women having been married before the age of 18 years and the youngest having been married at 11 years. The study established that the community especially women was aware that early marriage is a violation of girls' rights and had knowledge of health risks associated with early marriage. The study established that early marriage exposes girls to many health risks including psychological trauma. Further, the study found out that early marriage is a violation of human rights when girls are denied a chance to decide on their sexuality, health, and reproductive rights and are denied a chance to choose their spouse and when to get married. The marriage of girls before the age of 18 years to older men without caring what the girl wants or the couples age difference sums up the injustice and the stolen innocence. Early marriage is obscene and the cruellest hardship to befall a girl.

The study established that early marriage is one of the most heinous and silently endured human rights abuse.

The study also established that polygamy is common in the county with more than half of the women being in a polygamous marriage. The study further established that the pressure of domestic chores exposed many girls to child labor and for women, it restricts them their gendered roles. The study found out that most of the women were dependent on men in decision making thus locking them out of decision making even on matters affecting them and girls and limiting women from living an autonomous life.

The study established that GBV Mainly cultural oriented such as FGM, early marriage, polygamy, and gender roles and norms that contravene human rights are a major challenge in Narok County despite existing laws and policies made to protect girls and women, growing awareness and concerted efforts by the government to curb it. The study established that harmful cultural practices and other acts that are driven by culture sustain gender norms and stereotypes that contravene human rights. They deny women a chance to make the decision about their bodies, health, sexuality, and reproductive rights and the right to take control of their lives without restriction. It was noted that in some cases women have no control of what is happening in their lives and most cases they have no right or unable to resist harmful cultural practices and other acts driven by culture. They are a violation of human rights as they oppress, demean, dehumanize and injure in the name of traditions. Consequently, they are denial of basic human rights to physical health, freedom from torture, the right to make independent decisions, the right to enjoy



opportunities accorded to each individual and freedom of choice. The study established that GBV undermines the health, dignity and autonomy of girls and women.

The study established that the factors reinforcing GBV against females were culture, poverty, illiteracy and lack of economic empowerment among women, involvement of women in the practices and support and protection of the practices by the community leaders. Other factors that aggravated GBV against females were ignorance of the laws, community socialization process, rigid and closely knit community. The study identified culture as the main factor reinforcing GBV against females. Deeply ingrained cultural beliefs and customs, social structures, traditional institutions, gender norms, patriarchal attitudes, community socialization processes, and stereotypes regarding the roles of men and women enhanced GBV against females. The study established that the Maasai culture is so entrenched that it is nearly inescapable.

The study found out that culture played a crucial role in enhancing harmful cultural practices such as FGM and early marriages. The main reasons given for girls and women undergoing FGM were preparation for marriage, a rite of passage and social acceptance including a ticket to social events such as son's initiation ceremony. Culture socialized girls and women that FGM is necessary for acceptance as a wife, social acceptance and was an important rite of passage. Other factors that contributed to the persistence of FGM were, poverty, illiteracy among women and fear of cultural stigmatization and rejection. The study identified culture, poverty and illiteracy among women as the main factors that contributed to the persistence of FGM.

The factors that were found to be forcing girls into early marriages were poverty, early pregnancies and culture. The culture of the Maasai upholds family values marriage being one of them, encourages large families and polygamy, attaches high value to livestock and does not value the girl child. The study found out that the value of a girl in the community is measured in terms of livestock and girls are exchanged for livestock as commodities with both the girl and her mother having no say on the matter. The study also found out that poverty played a crucial role in enhancing early marriage because in poor families girls are married off to redeem their families from poverty. It was established that culture played a crucial role in the persistence of early marriages.

The study established that cultural attitudes such as patriarchal attitudes and deeply rooted stereotypes about the roles and responsibilities of men and women and deeply ingrained cultural beliefs contributed to the persistence of GBV. Culture of the community has prescribed roles for both male and female and those prescribed roles put girls and women in a disadvantaged position and expose girls to child labor and restrict women to their gendered roles. The study found out that the patriarchal nature of the Maasai community gives the male gender supremacy and female gender subordination thus perpetuating violence against females especially those who try to question. The study established that most of the customary laws whose custodians are men discriminate, control, oppress, degrade women status in the society and deny girls and women their rights and freedoms. The study found out that traditional institutions led by men legitimize different treatment of each gender. They defend male supremacy and

legitimise men to exercise power over women which is secured by women economic dependence on men.

The study found out that GBV cannot be separated from norms and social structures. Most of the social norms and structures serve to entrap women in cultural practices that violate their rights by teaching them that the practices are normal and deserving and anyone who violates them will curse their families. In a bid to protect culture, women in Narok find themselves entrapped in a culture that violates their rights. Traditional institutions, beliefs and customs, patriarchal attitudes and stereotypes intimidated the defenceless women into silence and this resulted into ignorance thus deeming GBV acceptable. It was established that culture is a tool used by traditionalists to discriminate, control, oppress and degrade the female gender. It denies girls and women their right to make decision about their bodies, health, sexuality and reproductive rights, limits them to their gendered roles and locks women out of decision making especially in areas that affect them and girls. The community has been blinded by its culture in such a way that GBV against females goes unchallenged under the pretext of respect for cultural norms.

The study established that men played a crucial role in enhancing GBV against females. Men are the custodians of customary laws, heads of traditional institutions, make all decisions in the family and the community and are the organizers of the ceremonies that crown harmful cultural practices. The study established that women are a product of a cruel patriarchal society that uses its culture to violate women's rights and deny them their rights and freedoms.

The study established that poverty played a crucial role in enhancing GBV by encouraged FGM, early marriages, polygamy and women dependency on men. Further, the study established that high level of illiteracy among women created a conducive environment for GBV to thrive. The study found out that illiterate women lack social exposure, have no exposure to information and ideas, have no knowledge of their rights and are ignorant of the laws that protect them. The study established that lack of economic empowerment among women results in women's economic dependency on men thus putting women into a subordinate position to which makes it easy for men to exercise power over women, consequently, women are forced to cling to a culture that violates their rights as a means of securing their future. The study found out that elderly women, village elders and the community leaders supported and protected the practices resulting in resistance to the laws that protected girls and women.

The study also established that ignorance of the law, community socialization process rigid, and closely-knit community perpetuated GBV against females and education has not done much either to end GBV. The study established that education did not change the cultural attitude and beliefs of the elite and the elite supported the practices silently due to the sensitivity of culture. The study established that education which is open to social change has not done much to eradicate GBV as the community has not transformed due to entrenched cultural attitudes and beliefs and believes in powerful traditional institutions. The study also established that the community defied the laws and continued to practice GBV secretly. It was noted that government efforts to end GBV using the law did not record much success. For the Maasai community, culture overrides the

government laws. The study established that the community is rigid and it is not readily giving in to current changes in the society. The Maasai community resists the law and refuses to adapt to modern systems in society. The slow rate of change from traditional systems into modern systems in society has encouraged the persistence of GBV thus causing a cultural lag. Change in values and norms is slow thus affecting government efforts to end GBV against females. The study established that there exists a lag between the law and GBV.

### **5.2.2: Extent to which Gender Based Violence influences the Enforcement of Gender Policies in Education**

The study established that despite government efforts to address gender issues in education and ensure equity by giving extra support to girls the county had girls who had no formal education and more girls than boys dropped out of school. Most of the girls dropped out of school in primary and quite a number also dropped in form one and two. The study established that many girls are unable to access education and those who join school do not go beyond primary, many drop out before joining secondary and those who join secondary quite a number drop out at lower levels of secondary education. The study established that many girls do not complete the indented cycle thus slowing down government drive to ensure access, retention, transition and completion.

The study established that the community prioritized boy child in access, retention and transition from primary to secondary and other institutions of higher learning. The study found out that there was a discrepancy between educating males and females and girls

had less opportunity to be educated. The study also found out that girls are disadvantaged in education with disparities in access, retention and transition to institutions of higher learning. This retarded the development of girl child education and government drive to gender parity and efforts to ensure equity and address gender disparities in education.

The study established that the policy of Free Primary Education had increased girls' access to education, although not to the expected level as a large number of girls of primary school are still out of school. The study also found out that the policy of Free Day Secondary Education has not increased girls' access to education as many girls do not join secondary and quite a number of those who join drop out at one level before completing the cycle. The study established that even though there has been an impressive intervention to ensure girls access education, government efforts to address gender issues in education did not record much success in Narok County.

The study established that the factors that influenced enforcement of gender policies in education were GBV, early pregnancies, poverty, large families and illiteracy among parents. The study established that government efforts to enforce gender policies in education was adversely affected by silent GBV such as FGM, early marriage, gender prescribed roles, cultural beliefs that discriminate against girls, a culture that does not value girl child education, the community socialization process and stereotyping of girl child education. It was established that GBV affects admission, retention, completion, transition and government drive to ensure gender parity by minimizing vulnerability

through prohibition of retrogressive practices such as FGM, early marriages and child labor.

The study established that among the forms of GBV early marriage was the main obstacle to the advancement of girl child education and was the main cause of many girls dropping out of school. It was established that FGM adversely affected the education of the girl child. FGM gives girls a signal that they are ready for marriage and adult responsibilities thus encouraging early marriages and early pregnancies. The study found out that due to gender prescribed roles too many burdens are placed on the shoulders of girls thus exposing her to child labor. Domestic chores which are further aggravated by devastating effects of drought and frequent absenteeism occasioned by the same chores affect girls' studies thus forcing her to drop out of school. Dropping out of school by girls increases her vulnerability to early pregnancies and early marriages.

The study established that cultural beliefs that discriminate girls, a culture that does not value girl child education and stereotyping of girl child education perpetuated discriminations such as son's prevalence in education, educating boys at the expense of girls, parent's reluctance to invest in girl child education and most family resources being used to educate the boy child. For the Maasai community, girl child education is secondary to their culture and girls have been socialized to believe that formal education is secondary to their culture.

The study established that Maasai girl is caught up amid two elements of non-material culture (formal education and their cultural beliefs). On one hand, culture of her people, which if she does not follow will result into rejection and make her a social misfit on the other hand, she is supposed to attend school like any other child of her age to prepare to fit in the modern society. In most cases, she chooses to identify with her long-standing culture which resists change hence unable to continue with the fast evolving formal education. The study concludes that the Maasai community is resistant to change, is still holding to its culture, and is not readily giving into modern systems in society, abandon GBV and embrace girl child education. Change from cultural beliefs, norms and harmful practices is extremely slow among the Maasai despite the fast evolving formal education thus resulting in a lag between GBV and formal education. The maladjustment between non-material culture (GBV) and new material conditions (formal education) has affected the enforcement of gender policies in education thus retarding the development of girl child education.

Poverty and large families made it difficult for parents to provide girls with necessities to keep them in school. Due to high levels of poverty many parents have difficulties in feeding their large families and can barely afford to take their children to school. In most poor families it is the girl who bears the brunt of redeeming their family from poverty by dropping out of school and getting married. Early pregnancies are associated with FGM, poverty and failure by parents to provide girls with necessities. Illiteracy among parents made it difficult for parents to understand the importance of girl child education. The study also established that enforcement of gender policies in education was also affected



by other actors such as the county was vast with poor terrain and infrastructure, nomadic way of life and secretive community. This made it difficult for government offices to ensure close monitoring and rescue girls and readmit them back to school. The study also raised the issue of Bodaboda riders (motorcycle riders) in connection to early pregnancies and early marriages.

### **5.2.3: Influence of Gender Based Violence on Enforcement of Gender Policies on Women Empowerment**

The study established that women's disempowerment continues to exist in the county despite the policies made to empower them having been in place for quite some time. The study established that men dominated all key areas in the social, economic and political arena therefore, there was no equity in employment, deployment and in government appointments. Leadership among females is almost a taboo in the county and most of the women had no gainful employment and financial independence. The study established that the policies are there but they have not been implemented to redeem women from poverty and traditional exclusion especially in rural areas where a majority of the affected women live.

The study found out that the factors that influenced the enforcement of gender policies on women empowerment were GBV, poverty, illiteracy and lack of financial independence among women. The study established that GBV most of it cultural oriented influenced the enforcement of gender policies on women empowerment. The study found that cultural practices such as FGM and early marriages deny women education and this

curtails their opportunities in life thus creating a large pool of untapped women power. It was established that beliefs and customs serve the male interest and encourage women's subordination. They give men access and control over resources and restrict women from accessing productive resources.

The study established that traditional institutions led by men instill prestige and status to the male gender and look down and devalue the female gender. Being the main decision making organs they lock out women from decision making in the family and the community thus preventing them from making decisions on issues affecting them. Further, the study found out the community is highly patriarchal and men are given more rights and privileges than women especially in decision making thus overlooking women's contribution and their role in society. Women are disadvantaged because they cannot exercise their choices and make decision on areas affecting them or in areas that shape their lives.

The study found out that deeply held beliefs about the roles of women denied women a chance to capitalize on opportunities accorded to them and overlooks their capabilities, contribution, and their role in the family and in the community development. The study established that domestic chores creates a lot of pressure on the female gender and this is further aggravated by the devastating effects of drought resulting in scarcity of water and food. Even though these chores appear normal they play a great role in limiting women from engaging in productive activities that can help them take control of their lives and ensure the advancement of women and the development of their families and the

community. It was established that despite efforts being made by women by contributing to labor in looking after cattle or little farming activities all resources and benefits are controlled by men.

The study found out that GBV most it cultural oriented such as FGM, early marriages, customs and beliefs, traditional institution, patriarchal attitudes and deeply rooted stereotypes about roles and responsibilities of men and women influenced the enforcement of gender policies on women empowerment. These cultural challenges exposed women to discrimination, exclusion, poverty and violence. The persistence of GBV against females barred women from acquiring education necessary for economic and political development, from accessing resources for economic development and has locked out women from political development and decision making. The study affirms that men are the villas in cultural challenges experienced by women and played a key role in holding women back because of male chauvinism, oppression, exploitation, control and restriction they put on women. Men are the heads of traditional institutions and custodians of customary law have control over resources and dominate all key areas in the social, economic and political arena. Therefore women are victims of a cruel patriarchal society that has refused to let go its wrapped traditions resulting into a generation of scared women who cannot exercise their rights and choices and make a decision on areas that can shape their lives.

The Study established that the Maasai community still holds on to its traditional norms and beliefs which disregard gender equity and this is worse for the female gender since

the fundamental rights and opportunities accorded to her are overlooked under the pretext of cultural norms and beliefs. Change from traditional systems has taken a slow pace despite the fast evolving global call for women empowerment thus resulting in a cultural lag between GBV and women empowerment. The study established that the strain between non-material culture (GBV) and adaptive new material (women empowerment) has affected the enforcement of gender policies on women empowerment. The Maasai woman is caught up in this web and in most cases, she chooses to identify with her culture which is resistant to change and perpetuates GBV against females which is the main obstacle to women empowerment. Hence she is unable to advance socially, economically and politically thus ending up academically and professionally handicapped and unable to compete favourably with males and capitalize on opportunities accorded to them.

The study found out that the factors that hindered women from being empowered socially were discrimination put on the female gender in education, cultural practices that forces girls out of school and lack of exposure to information. The study also found out that the factors that hindered women from being empowered economically were, illiteracy and lack of financial independence among women, Poverty, restriction put on women by their husbands, deeply ingrained culture that created inequity in resource allocation, and limited women capacity to get loans and corruption in the distribution of empowerment funds. It was noted that even if funds are made available for women they could not access them due to restrictions put on them by their husbands. Consequently, they are unable to use the funds to improve their lives due to lack of education, training and skills.

Further, the study found out that the factors that hindered women from being empowered politically were illiteracy and lack of financial independence among women, lack of information and ideas, patriarchal society, powerful traditional institutions and male chauvinism. Other factors were social stigmatization and harassment by the male counterpart and failure by the government to implement affirmative action, the one-third gender rule and the political party act. The study established that Illiteracy and lack of financial independence locked out women from political representation because education is a requirement in political development and financial resources are necessary for registration and during campaigns. It was noted that women's lack of information and new ideas made it difficult to discuss new information and ideas and make influential opinions during campaigns.

The study established that the factors that hindered women from being empowered socially, economically and politically were illiteracy and lack of financial independence among women, poverty, lack of information and ideas, patriarchal systems, Traditional institutions, deeply ingrained culture that discriminate and control women, restrictions the family and the community puts on women and women economic dependence on men. It was noted that corruption in the distribution of empowerment funds affected women's economic empowerment. Failure by the government to implement the affirmative action, the one third gender rule and political parties act denied women their rights that are provided for in the constitution to increase their participation in decision making.

The study established that poverty, illiteracy and lack of financial independence among women and cultural impediments played a crucial role in holding women back. The study found out that many women were living in poverty due to lack of financial resources, inequity in resource allocation, and men's control over benefits from economic activities. Therefore women poverty is a result of oppression, discrimination, exploitation, inequity in resource allocation and restriction put on women by the family and the community.

The study established that Illiteracy among women played a key role in hindering women from being empowered socially, economically and politically. The uneducated women are absorbed in the society with no skills, training, social exposure, knowledge of their rights and opportunities accorded to them and lack of information on areas that can help them improve their lives thus putting them at risk of exploitation and a possibility of continuation of the same to the next generation. The uneducated women have few choices in life, have limited employment opportunities, and lack the necessary skills and training needed for economic and political empowerment. The uneducated women also lack exposure to information and new ideas, making it difficult to make influential opinions and decisions and opportunities to interact with informed people and share ideas that can help them improve their lives.

The study found that cultural impediments played a key role in hindering women from being empowered socially, economically and politically by locking women out of potential opportunities and decision making and denied them the opportunity to exercise their rights and choices by intimidating them to silence and instilling fear on them. The

community uses cultural impediments such as deeply ingrained cultural beliefs and customs, patriarchal systems, powerful traditional institutions and male chauvinism to control, restrict, discriminate, oppress and exploit women. The study found out that women's disempowerment is as a cause and consequence of gender inequalities, social and cultural norms and social and economic pressure.

#### **5.2.4: Level of awareness of existing Laws and Policies that protect girls and women and the implication on enforcement of Gender Policies in Education and Women Empowerment**

The study determined that the community had limited knowledge of the laws that protect girls and women and for the ones they knew, they choose to ignore in favor of their traditions. It was established that some of the law enforcement agents mostly the chiefs and assistant chiefs had limited knowledge of the laws. The teachers and government officers in top leadership positions knew the laws that protected girls and women. Most of the girls were aware of most of the laws that protect them. The study found out that the level of knowledge of the laws increased with the level of education. Further, the study found out that the low level of education among the chiefs and assistant chiefs, women and village elders affected their degree of understanding the laws.

The study established that inadequate knowledge of the laws including by some of the government officers affected the enforcement of the laws. The study also found out that there was absence of detailed information about the laws in the community. The chiefs and the assistant chiefs who are supposed to enforce the laws were largely an aware of girls' and women's rights and were not sure of what to enforce. The study found out that the community limited knowledge about the laws resulted into ignorance of the laws and

continuing harmful cultural practice because they knew the consequences of not adhering to their customs and beliefs. The study also found out that the high level of illiteracy among women affected their degree of understanding of the laws that protect them. The illiterate women are absorbed in the society with no knowledge of their rights thus brainwashed by traditionalists under the pretext of respect of cultural norms. The study established that lack of detailed information about the laws affected the enforcement of the laws. The study also found out that the laws had very little impact on eradicating GBV due to high illiteracy levels among women resulting into ignorance of the law. The alternative rite of passage did not have any impact in eradicating FGM as girls demanded the cut after the alternative rite of passage.

The study determined that enforcement of the laws was met with many challenges including defiance from the community. The study found out that the main factors hindering enforcement of the laws were sensitivity of issues of culture, secretive society, ignorance of the law and interference by community leaders. Other factors were lack of political goodwill, chiefs and assistant chiefs being compromised by community leaders, laxity on the side, long court process, failure by victims to turn up in court, parents and victims do not want to testify due to fear of being rejected, lack of information or information comes late, logistic problems, poor terrain, lack of support when collecting evidence and insecurity. The study found out that sensitivity of culture affected court proceedings due to difficulties in accessing information when collecting evidence, victims and witnesses not willing to testify in court, failure to report GBV cases and insecurity targeting agents of change. The study also established that the community



leaders including some government officers protected and supported their traditions and many were reluctant to comment on cultural issues due to the sensitivity of culture.

The study further found out that the community including some of the government officers had limited knowledge of gender policies in education. The study established that limited knowledge about gender policies in education affected enforcement of the policies. Parents fail to take their children to school or withdraw them before completing the cycle. It was also established that due to lack of knowledge parents are charged extra levies and due to financial constraints their children drop out of school. Parents also fail to provide their children with necessities in the pretext that education is free. Girls are helpless when their parents do not take them to school or withdraw them from school. Some of the government officers also had limited knowledge of the policies and were not sure of what to enforce.

Further, the study found out that the community had limited knowledge of Gender Policies on Women Empowerment. It was established that women empowerment was new to the vast majority of women and village elders and some of the government offices and teachers. The study found out that due to limited knowledge women are denied their rights and opportunities accorded to them. The women lacked exposure to new information due to high levels of illiteracy. The study established that limited knowledge about the policies including by some of the government officers affected the enforcement of the policies. It was established that limited knowledge about the policies resulted in negative stereotyping of the policies which were further aggravated by deeply ingrained culture and patriarchal systems. Therefore stereotyping of the policies and limited knowledge of the policies affected the enforcement of the policies.

### **5.3: Conclusion**

The researcher reviewed existing literature and the relevant assumption that were applied in data collection and findings in the field. Based on the findings and discussions of the study, the following conclusions were made in the study.

The study concludes that GBV mainly cultural oriented is a major challenge in Narok County. GBV against females such as FGM, early marriages, polygamy and gender roles and norms that contravene human rights are still rampant in Narok County. The study concludes that cultural practices and other acts driven by culture sustain gender norms and stereotypes that contravene human rights. The study also concludes that GBV undermines the health, dignity and autonomy of girls and women.

The study concludes that the community was aware of health risks associated with FGM and that the subjection of girls and women to FGM was a violation of their rights. Despite this, the unsafe practice continues secretly among the Maasai. The study concludes that the prevalence of FGM among girls and women was high with more than half of the girls and a majority of the women having undergone the painful, oppressive and dehumanizing process. The study also concludes that many girls and young women are at risk of undergoing FGM in the future because it is no longer openly practiced in a secretive community. Consequently, girls and women who are not cut are likely to be cut in the future.

The study concludes that the community especially women and girls were aware of health risks associated with early marriage and that early marriage was a violation of girls' rights. The study concludes that early marriage is common in the county with a large number of women having been married before the age of 18 years and the youngest having been married at 11 years. The study further concludes that polygamy was also common with more than half of the women being in a polygamous marriage. The study also concludes that women are dependent on men in decision making thus locking them out of decision making even on matters affecting them.

The study concludes that the factors reinforcing GBV against females were culture, poverty, illiteracy and lack of economic empowerment among women, the involvement of women in the practices, and support and protection of the practice by community leaders. Other factors that aggravated GBV against females were ignorance of the law, community socialization process, rigid and closely-knit community.

The study concludes that culture played a crucial role in enhancing GBV against females. Deeply ingrained cultural beliefs and customs, social structures, traditional institutions, gender norms, patriarchal attitudes and community socialization process enhanced GBV against females. The study concludes that GBV cannot be separated from norms and social structures and most of the social norms serve to entrap women in cultural practices that violate their rights by teaching them that the practices are normal and deserving and anyone who violates them will curse their families. In bid to protect culture women in Narok find themselves entrapped in a culture that violates their rights.

The study concludes that culture is a tool used by traditionalist to discriminate, control, oppress and degrade the female gender.

The study concludes that culture played a crucial role in enhancing harmful cultural practices such as FGM, early marriages polygamy and gender roles and norms that contravene human rights. The study concludes that the reasons for girls and women undergoing FGM were preparation for marriage, a rite of passage and social acceptance including a ticket to social events such as son's initiation ceremony. Culture socialized girls and women that FGM is necessary for acceptance as a wife, social acceptance and was an important rite of passage. The study concludes that the informed aspect of FGM is grinding girls and women in the traditional culture of their people. Poverty, illiteracy among women and fear of cultural stigmatization and rejection also contributed to the persistence of FGM. The study concludes that culture, poverty and illiteracy among women were the main factors that contributed to the persistence of FGM.

The study concludes that the factors that forced girls into early marriages were poverty, early pregnancies and culture. The culture of the Maasai upholds family values marriage being one of them, encourages large families and polygamy, attaches high value to livestock and does not value the girl child. The study found out that a girl's value in the community is measured in terms of livestock and girls are exchanged for livestock as commodities with both the mother and the girl having no say on the matter. The study also concludes that poverty played a crucial role in enhancing marriages because in poor families girls are married off to redeem their families from poverty.

The study concludes that polygamy was perpetuated by men greedy for livestock, poverty and culture that encourages large families. The study further concludes that gender prescribed roles puts a lot of pressure on the female gender, expose girls to child labor and restrict women to their gendered roles. The study further concludes that traditional institutions, beliefs and customs, patriarchal attitudes and stereotypes intimidated the defenceless women into silence thus deeming GBV acceptable.

The study concludes that men played a crucial role in enhancing GBV against females. Men are the custodians of customary laws, heads of traditional institutions, make all decisions in the family and the community and are the organizers of the ceremonies that crown harmful cultural practices. The study concludes that women are a product of a cruel patriarchal society that uses its culture to violate women's rights and deny them their rights and freedoms.

The study concludes that poverty played a crucial by encouraging FGM, early marriages, polygamy and women dependency on men. The study further concludes that the high level of illiteracy among women created a conducive environment for GBV to thrive. The study also concludes that lack of economic empowerment among women resulted in women's dependence on men and clinging to a culture that violates their rights as a means of securing their future. Further, the study concludes that the elderly women village elders and community leaders supported and protected harmful traditions.

The study concludes that education did not change the cultural attitudes of the elite and that the elite supported harmful traditions silently due to the sensitivity of culture. The study also concludes that education which is open to social change has not done much to eradicate GBV as the community has not transformed due to entrenched cultural attitudes and beliefs and believes in powerful traditional institutions. The study concludes that government efforts to end GBV using the law did not record much success. The study concludes that the community is rigid, resist the law and it is not readily giving in to current changes in society. The study established that the rigidity of the community and ignorance of the law and the slow rate of change from traditional systems into modern systems in society has encouraged the persistence of GBV thus causing a cultural lag. Change in values and norms is slow thus affecting government efforts to end GBV against females.

The study concludes that many girls are unable to access education and those who join school do not go beyond primary, many drop out before joining secondary and those who join secondary quite a number drop out at lower levels of secondary education. Therefore the study concludes that many girls do not complete the indented cycle thus slowing down government drive to ensure access, retention, transition and completion. The study established that there was a discrepancy between educating males and females and girls had less opportunity to be educated. The study also concludes that girls are disadvantaged in education with disparities in access, retention and transition to institutions of higher learning.

The study concludes that the policy of Free Primary Education had increased girls' access to education although not to the expected level as a large number of girls of primary school are still out of school. The study concludes that the policy of Free Day Secondary Education has not increased girls' access to education as many girls do not join secondary and quite a number of those who join dropout at one level before completing the cycle. The study concludes that even though there has been an impressive intervention to ensure girls access education, government efforts to address gender issues in education did not record much success in Narok County.

.The study concludes that the factors that influenced enforcement of gender policies in education were GBV, early pregnancies, poverty, large families and illiteracy among parents. The study concludes that government efforts to enforce gender policies in education were adversely affected by silent GBV such as FGM, early marriages, gender prescribed roles, a culture that discriminates girls, a culture that does not value girl child education, the community socialization process and stereotyping of girl child education.

The study concludes that among the forms of GBV early marriage was the main obstacle to the advancement of girl child education and was the main cause of many girls dropping out of school. FGM adversely affected the education of the girl child. FGM gives girls a signal that they are ready for marriage and adult responsibilities thus encouraging early marriages and early pregnancies. Domestic chores which are further aggravated by devastating effects of drought and frequent absenteeism occasioned by the same chores affect their studies thus forcing them to drop out of school. Dropping out of

school increased girls' vulnerability to early pregnancies and early marriages. The study concludes that cultural beliefs that discriminate against girls, a culture that does not value girl child education and stereotyping of girl child education perpetuated discriminations such as son's prevalence in education, educating boys at the expense of girls, parent's reluctance to invest in girl child education and most of the family resources being used to educate the boy child. The study concludes that for the Maasai community girl, child education is secondary to their culture and girls have been socialized to believe that formal education is secondary to their culture.

The study established that change from cultural beliefs, norms and harmful practices is extremely slow among the Maasai despite the fast evolving formal education thus resulting in a cultural lag between GBV and formal education. The study concludes that the slow pace of change has affected the enforcement of gender policies in education thus retarding the development of girl child education.

The study conclude that poverty and large families, illiteracy among parents and early pregnancies affected the enforcement of gender policies in education. Poverty made it difficult for parents to provide girls with necessities to keep them in school. Due to high levels of poverty many parents have difficulties in feeding their large families and can barely afford to take their children to school. In most poor families it is the girl who bears the brunt of redeeming their family from poverty by dropping out of school and getting married. Early pregnancies are associated with FGM, poverty and failure by parents to



provide girls with basic necessities. Illiteracy among parents made it difficult for parents to understand the importance of girl child education.

The study further concludes that enforcement of gender policies in education was affected by other factors such as the county was vast with poor terrain and infrastructure, nomadic way of life and secretive community. This made it difficult for government offices to ensure close monitoring and rescue girls and readmit them back to school. The study also raised the issue of Bodaboda riders (motorcycle riders) in connection to early pregnancies and early marriages.

The study found that women's disempowerment continues to exist in the county despite the policies made to empower them having been in place quite some time. The study established that men dominated all key areas in the social, economic and political arena, therefore there was no equity in employment, deployment and in government appointments. Leadership among females is almost a taboo in the county and most of the women had no gainful employment and financial independence. The study concludes that the policies are there but they have not been implemented to redeem women from poverty and traditional exclusion especially in rural areas where a majority of the affected women live.

The study concludes that the factors that influenced enforcement of gender policies on women empowerment are GBV, poverty, illiteracy and lack of financial independence among women. The study concludes that GBV most of it cultural oriented such as FGM, early marriages, customs and beliefs, traditional institution, patriarchal attitudes and

deeply rooted stereotypes about roles and responsibilities of men and women influenced the enforcement of gender policies on women empowerment. These cultural challenges exposed women to discrimination, exclusion, poverty and violence. The persistence of GBV against females barred them from acquiring education necessary for economic and political development, from accessing resources for economic development and has locked out women from political development and decision making. The study affirm that men are the villas in cultural challenges experienced by women and played a key role in holding women back because of male chauvinism, oppression, exploitation, control and restriction they put on women. Therefore the study concludes that, women are victims of a cruel patriarchal society that has refused to let go of its wrapped traditions resulting in a generation of scared women who cannot exercise their rights and choices and make a decision on areas that can shape their lives. The study concludes that the Maasai community still holds on to its traditional norms and beliefs which disregard gender equity and this is worse for the female gender since the fundamental rights and opportunities accorded to her are overlooked under the pretext of cultural norms and beliefs.

The study concludes that the factors that hindered women from being empowered socially were discrimination put on the female gender in education, cultural practices that forces girls out of school and lack of exposure to information. The study concludes that the factors that hindered women from being empowered economically were, illiteracy and lack of financial independence among women, Poverty, restriction put on women by their husbands, deeply ingrained culture that created inequity in resource allocation and

limited women capacity to get loans and corruption in the distribution of empowerment funds. Further, the study concludes that the factors that hindered women from being empowered politically were illiteracy and lack of financial independence among women, lack of information and ideas, patriarchal society, powerful traditional institutions and male chauvinism. Other factors were social stigmatization and harassment by the male counterpart and failure by the government to implement affirmative action, the one-third gender rule and the political party act.

The study concludes poverty, illiteracy and lack of financial independence among women and cultural impediments played a crucial role in holding women back from being empowered socially, economically and politically. The study found out that many women were living in poverty due to lack of financial resources, inequity in resource allocation and men's control over benefits from economic activities. The study concludes that women poverty is a result of oppression, discrimination, exploitation, inequity in resource allocation and restriction put on women by the family and the community.

The study concludes that Illiteracy among women played a key role in hindering women from being empowered socially, economically and politically. The uneducated women are absorbed in the society with no skills, training, social exposure, knowledge of their rights and opportunities accorded to them and lack of information on areas that can help them improve their lives thus putting them at risk of exploitation and a possibility of continuation of the same to the next generation.

The study concludes that cultural impediments played a key role in hindering women from being empowered socially, economically and politically by locking women out of potential opportunities and decision making and denied them the opportunity to exercise their rights and choices by intimidating them to silence and instilling fear on them. The community uses cultural impediments such as deeply ingrained cultural beliefs and customs, patriarchal systems, powerful traditional institutions and male chauvinism to control, restrict, discriminate, oppress and exploit women. Therefore it can be concluded that women disempowerment is a cause and consequence of gender inequalities, social and cultural norms and social and economic pressure.

The study determined that the community had limited knowledge of the laws that protect girls and women and for the ones they knew they choose to ignore in favor of their traditions. It was established that some of the law enforcement agents mostly the chiefs and assistant chiefs had limited knowledge of the laws. The teachers and government officers in top leadership positions knew the laws that protected girls and women. Most of the girls were aware of most of the laws that protect them. The study concludes that the level of knowledge of the laws increased with the level of education. Further, the study concludes that the low level of education among the chiefs and assistant chiefs, women and village elders affected their degree of understanding the laws.

The study concludes that inadequate knowledge of the laws including by some of the government officers affected the enforcement of the laws. The chiefs and the assistant chiefs who are supposed to enforce the laws were largely an aware of girls' and women's

rights and were not sure of what to enforce. For the community limited knowledge about the laws resulted in ignorance of the law and continued with their harmful traditions. Therefore the study concludes that lack of detailed information about the laws affected the enforcement of the laws. The study also concludes that the laws had very little impact in eradicating GBV due to high illiteracy levels among women resulting in ignorance of the law. The study also concludes that the alternative rite of passage did not have any impact in eradicating FGM as girls demanded for the cut after the alternative rite of passage.

The study determined that enforcement of the laws was met with many challenges including defiance from the community. The study concludes that the main factors hindering enforcement of the laws were the sensitivity of issues of culture, secretive society ignorance of the law and interference by community leaders. Other factors were lack of political goodwill, chiefs and assistant chiefs being compromised by community leaders, laxity on the side, long court process, failure by victims to turn up in court, parents and victims do not want to testify due to fear of being rejected, lack of information or information comes late, logistic problems, poor terrain, lack of support when collecting evidence and insecurity.

The study concludes that the community including some of the government officers had limited knowledge of gender policies in education. The study concludes that limited knowledge about gender policies in education affected enforcement of the policies. Parents fail to take their children to school or withdraw them before completing the cycle.

Due to lack of knowledge parents are charged extra levies and due to financial constraints, their children drop out of school. Parents also fail to provide their children with basic necessities in the pretext that education is free. Girls are also helpless when their parents do not take them to school or withdraw them from school. Some of the government officers who are supposed to enforce the policies had limited knowledge of the policies and were not sure of what to enforce.

The study concludes that the community had limited knowledge of Gender Policies on Women Empowerment. The study concludes that women empowerment was new to the vast majority of women and village elders and some of the government offices and teachers. The study concludes that due to limited knowledge, women are denied their rights and opportunities accorded to them. The study concludes that women lacked exposure to information due to high illiteracy levels. The study concludes that the limited knowledge about the policies including by some of the government officers affected the enforcement of the policies. Limited knowledge about the policies resulted in negative stereotyping of the policies which were further aggravated by deeply ingrained culture and patriarchal systems. The study concludes that stereotyping of the policies and limited knowledge of the policies affected the enforcement of the policies.

#### **5.4: Recommendations**

To ensure girls are protected from cultural gender based violence, and eradicate harmful cultural practices and pave way for the implementation of gender policies in education and women empowerment all stakeholders should work together. Based on the study findings, discussion and conclusion the following recommendations were made in the study:-

i) The study established that Gender Based most of it cultural oriented is still rampant in Narok County. It emerged that the factors reinforcing GBV against females were entrenched culture, poverty, illiteracy and lack of economic empowerment among females, social pressure, and ignorance of the law, rigidity and secretive community, the wilful involvement of women in the practices and support and protection of the practices by community leaders. The study recommends the need for faster change in traditional beliefs and practices to modern systems to end GBV against females and end the cultural lag without creating a conflict between the law and the community's traditional values. The study recommends emphasis on transforming the community through the use of family and society socialization process to bring change.

The study recommends that women be sensitized to change their perception of these cultural beliefs and practices and be the first agents of change and change attitudes of girls before the beliefs and customs are deeply ingrained. The study further recommends that women and girls who have transformed to be protected and be assisted to deal with exclusion and stigma. The study also recommends the need to change the mind set of men to become agents of change and change the mind set of boys at an early age before

the beliefs and customs are deeply ingrained. The study also recommends that the society cultural conduct of men should be modified to eliminate prejudice, cultural practices that discriminate, control, oppress, demean, degrade and instil fear in women thus forcing them to accept GBV as normal. The study further recommends children regardless of gender should be taught from an early age to respect each other.

The study recommends the need to undertake a field analysis to identify the helping and hindering forces, then use the helping forces to bring the hindering forces on board. The young women and girls should also be allowed to challenge the elderly who support and protect and protect the practices. The study recommends more emphasis on eliminating poverty, improving women's literacy, and empowering women economically. Empowering women through education and economically and removing them from the object of poverty would play a crucial role in building support to abandon harmful cultural practices and other acts driven by a culture that violate the rights of girls and women. The government should focus on improving women's literacy with more focus on women who had no formal education and those who had dropped out of school without acquiring literacy to avoid further exploitation and violation of their rights.

The study recommends the government set up centres where communities in rural areas can be taught about harmful cultural practices and be sensitized on their health effects and the need to abandon them. The centres should also give information and ideas and sensitized the community on the laws and policies that protect girls and women. The centre should also be used to empower young women and girls to take control of their



lives, talk openly about their challenges and be allowed to challenge the elders who support and protect harmful traditions. The centres should also be in a position to give women a chance to meet with other women with a view of sharing experiences and ideas.

The study recommends the need to identify critical issues of culture that are assumed normal yet they control, oppress, discriminate demean, degrade and deny girls and women their rights and freedom then involve the community to act on its values. The study recommends that attention be brought to all involved parties that lobbying for a change of cultural practices and beliefs that are deeply ingrained in a community is difficult especially when what is seen as right in the community is trouble making. The study recommends the use of a culturally sensitive response such as allowing the community to protect its cultural heritage but act on harmful cultural practices and other acts driven by a culture that violate the rights of girls and women. Emphasis on the alternative rite of passage, make follow ups and educate and assure women that through the alternative rite of passage they can give traditional teaching to girls about their role as women and impart their traditional values but remove the dangers of FGM.

The study recommends that the government should stop counting so much on the legal ban. The study recommends a faster change in strategy and use education and persuasion to change the attitude of the community and community leaders to bring change of attitude. Law enforcers to collaborate with key actors such as laibons, village elders and political leaders who are respected to bring change. There is a need to sensitize the community leaders and stimulate social change in beliefs, customs and practices then use

them as agents of change. The study further recommends that the community should be involved and act on their prevailing culture that has adversely contributed to the persistence of GBV against females and change their beliefs, customs, practices and other acts driven by a culture that violates human rights gradually.

The study recommends that the government should stop focusing on primarily eradicating GBV through enacting and enforcing the laws. The study recommends that attention should be brought to all involved parties that law alone cannot end deeply rooted traditions in a close-knit community and legal bans cannot change beliefs and customs that are deeply ingrained in the community. The study recommends that attention be directed towards factors reinforcing GBV. Ending GBV against females requires a strong consensual community agent, education and economic empowerment among women and removing women from the abject of poverty. A good education will eventually end GBV because women will be educated on their rights, will expose them to new information, ideas, give them exposure from outside the community and a voice to challenge the violation of their rights and freedoms without fear. Education will also remove ignorance, change the perception towards harmful traditions and remove fear instilled in women by beliefs customs and social institutions. Economic empowerment among women will make women independent, change their role in dependence on men and harmful traditions as a means of securing their future. Use of acceptable culturally sensitive approaches will help end GBV when the community accepts them rather than forcing them to stop. Behaviour and attitude change can take time, it is gradual but the impact is huge.

ii) The study found out that enforcement of gender policies in education was adversely affected by silent GBV early marriage being the main obstacle to the advancement of girl child education. Other factors were poverty, early pregnancies, illiteracy among parents and large families. The study, therefore, recommends that the community be persuaded to change their beliefs gradually so as to abandon practices such as FGM, early marriages that terminate young girls' education. The study also recommends that parents should be sensitized to change their attitude and embrace girl child education and at the same time be persuaded to abandon cultural beliefs and attitudes that discriminate against girls and remove the stereotypes about girl child education. Improving parents' literacy through adult education to help the community to transform, change their views and trends to avoid them from being passed to the next generation. Education in ASAL to be modified to incorporate important values of the community and skills such as milking and beadwork so that the community does not feel their culture is threatened by modern education. Education also to be made flexible to allow girls to deal with the pressure of domestic chores and attend school at the same time.

The study recommends the involvement of all stakeholders to ensure access, retention, completion, transition and gender parity in education. Working with chiefs and Assistant Chiefs to follow up on dropouts and advocate for girl child education through a door to door campaigns which are not threatening. The study also recommends that the government increase human and financial resources to ensure close monitoring. The study recommends that the government should move quickly to alleviate poverty in

ASAL and set aside funds to assist girls from disadvantaged families' access education and ensure girls benefit from Free Primary Education and Free Day Secondary Education. Further, the study recommends that girl child education in ASAL should be made free at all levels with extra provision for girls' needs. The study further recommends the government to have funds set aside to cater for girls' basic needs in primary and secondary schools and if need be in other levels of education. Government to give extra support to schools providing boarding facilities for girls to ensure girls receive all the basic necessities required in their learning. More boarding schools for girls be built so that girls could be away from home and also be free from the pressure of house chores and harmful traditions that forces them out of school. The government should also ascertain the extent to which needs of girls are being met in education.

The study recommends that the education policy should have the interest of girls and young women who have been left out of learning due to socio-cultural and economic challenges. A clear policy on improving women's literacy and a policy that can give support to girls and young women who had no formal education and those who have dropped out of school without acquiring the necessary knowledge and skills. The policy should be flexible to accommodate these young girls and women so that they can acquire education and at the same time attend to societal responsibilities. Girls who have dropped out of school and those affected by early pregnancies and those rescued from early marriages to be readmitted back to school. The study further recommends that government should increase monitoring and evaluation to assess the impact, to find out to

what extend the policies are being implemented in all areas and if they are meeting the needs of girls, especially in poor rural counties.

iv) The study established that GBV mainly culturally oriented such as FGM, early marriages, traditional institutions, cultural beliefs and customs, societal roles, patriarchal attitudes and deeply rooted stereotypes about the roles and responsibilities of men and women influencing enforcement of gender policies on women empowerment. Key immerging issues of the study that also influenced the enforcement of gender policies on women empowerment were illiteracy and lack of financial independence among women, poverty, lack of information and ideas, women economic dependence on men, male chauvinism, control and restriction put on women by the family and the community, corruption in the distribution of women empowerment funds and failure by government to implement gender policies on women empowerment.

The study recommends that attention be directed to GBV against females that adversely contributed to the disempowerment of women. The study recommends that all government agents and other helping agents to work towards stimulating change in social norms, beliefs and customs and views of traditional institutions on the position of women in society. Women should be empowered with knowledge and information so that they can gain the confidence to voice their challenges without fear and also challenge traditional institutions, customs and beliefs that exploit and devalue the female gender, overlooks their contribution and capabilities and makes it difficult for women to own property and access funds. Protecting women from traditional institutions, customs and

beliefs that degrade women's status in society. The study recommends the government and other stakeholders to set up support systems that can reduce the pressure of domestic chore such as water supply to enable women to engage in productive activities.

The participation of women in social, economic and political arena require the mental liberation of a society that remains predominantly patriarchal. The study recommends that men should be sensitized to change their mind set and accept women as human being who deserve respect and give them a chance to exercise their rights and make use of the opportunities accorded to them. Sensitizing men on policies made to empower women and the importance of women empowerment with a focus on its benefit to the family and the community. Working on the stereotyping of women leadership by educating the community that women can make good leaders and have equal rights as men in the social, economic and political arena. Government to deploy more women in administrative positions and employ more female teachers and also deploy more females as administrators in schools. More women in administration position will play role models for girls and other women and will change the mind set of men on the position of women in society.

The study recommends that all involved parties should support women to participate in social, economic and political development through education, access to financial resources and alleviation of poverty. The government should work towards the alleviation of poverty by implementing the Kenya national gender policy on allocation of resources and vision 2030 agenda on vulnerable groups and ASAL sub-counties with high poverty

indices. Financial independence will remove women from traditional dependence on men, will remove them from the abject of poverty and will also enable them to capitalize on opportunities accorded to them.

The study recommends that the government should set a strong monitoring system to ensure the funds reach the intended group, especially in rural areas. The study recommends devolving the funds to counties and working with all stakeholders in distribution and monitoring to ensure poor marginalized women in rural areas benefit from the funds. The study recommends the government to fully implement gender policies on women empowerment. The study recommends that government should increase monitoring and evaluation to find out to what extent the policies are being implemented if they are working at all areas especially in rural areas, assess the impact and ascertain to what extent women needs are being met especially in rural areas where a majority of the affected women are living.

The study recommends that the government and other involved parties support women's development through education, training, and skill development, ensure they access financial resources and protect them from GBV. This will enable them to have the same fighting chance as men in economic, political and employment opportunities. All involved parties should sensitize women on available financial resources, equip them with skills to enable them to make use of the funds and assist them to market their products to achieve economic independence. The study recommends that governments and other financial institution to consider giving out loans without collaterals to women.

The study further recommends that government should implement the affirmative action to ensure there is equity in deploying administrators and in all government appointments. To increase representation of women in decision making the study recommends that all political parties to adhere to the political parties act and government to ensure that the one third gender rule is implemented in parliament and other institutions. Government and other concerned party should ensure that women are protected from demeaning, abuse, violence and humiliation during campaigns which in most cases are male dominated and tend to devalue and question the capabilities of women. Women should be given a leaders voice to challenge unjust behaviours during campaigns. The study also recommends that all concerned parties including media, NGOs, and government to support activities that will assist women ascent into positions of power such as voter education, facilitating capacity building, civic education, lobbying for advocacy, legal rights education, right to state protection advocacy against GBV and training female candidates. The study recommends that women should be empowered to be agents of their development and be able to voice and challenge without fear when their rights are violated, fight for opportunities accorded to them, take control of their lives and make decisions in areas affecting them and their children.

v) The study determined that the community had limited knowledge on most of the laws that protect girls and women for the ones they knew, they chose to ignore in favor of their traditions. It was also established that some of the law enforcement agents mostly the chiefs and assistant chiefs had limited knowledge of the laws. The study determined that the low level of education among chiefs, assistant chiefs, village elders and women



affected their degree of understanding the laws and this affected the enforcement of the laws. . The study recommends that the language of the laws are simplified or government has it translated in the local language. Improving women's literacy would be paramount to enable them to acquire knowledge of the laws and their rights as stipulated in the laws. For the chiefs and assistant chiefs' government to organize on how they can further their studies and organize seminars and workshops to enlighten them on the laws and girls' and women's rights. The level of knowledge of the laws affected the enforcement of the laws. The study recommends backing on more sensitization programmers which are not threatening. Interpretation of the laws should be clear, details of what the law entails and the penalties attached to the law. Campaigns should target women in rural areas to ensure they understand that the laws are made to protect them but not to disparage their culture.

The study determined that enforcement of the laws was met with many challenges including defiance from the community. Therefore the study recommends intervention that require collaboration with community and community leaders. The community leaders should be sensitized on the importance of the laws and be given assurance that the laws are not an attack on their culture, once they embrace the laws they can be agents of change because they are respected. Girls and women to be sensitized on the importance of the laws in protecting them and also be sensitized on their rights as stipulated in the laws to enable them to challenge unjust treatment, violation of their rights and be encouraged to report cases of GBV. Government should come up with the program of witness protection so that women and girls can talk openly, testify in court and report GBV cases without fear of rejection, stigmatization and violence. Having agents who

cannot be compromised at village levels to report GBV cases to enable rescue missions and prosecution of culprits. Cases of GBV to be given priority in the justice system to avoid long court process and victims being compromised. Government to take measures on law enforcers who support the practices and those compromised by the community. Providing security to agents of change to remove the fear instilled in them.

vi) The study determined that the community and some of the government officers had limited knowledge of gender policies in education which affected the enforcement of the policies. The study recommends that all efforts be directed towards sensitization programs and ensure all concerned parties acquire the necessary knowledge to avoid misinterpretation. Emphasis should be on the roles to be played by each group as stipulated in the policies to avoid misinterpretation, consequences of failure to adhere to the policy and affirmative action in education. Girls to be sensitized on their right to free and compulsory education as provided for in the constitution and the actions to take when their parents fail to take them to school or attempt to withdraw them from school. The same should be extended to girls and young women who had been left out of learning due to socio-cultural and economic challenges. The study determined that the community including some government officers and some of the teachers had limited knowledge of gender policies on women empowerment. This affected the enforcement of the policies. The study recommends that more sensitization programs with an emphasis on the importance of women empowerment to women, what the policies entail and the importance of the policies on sustainable development of the family, community, county and country.

## **5.5 Suggestions for Further Studies**

1.This study was conducted in Narok County, Kenya. This limited the study to the coverage. The other 46 counties were not covered as well as the related pastoralist counties of Turkana Samburu, Kajiado, Baringo and West Pokot. Therefore, the views from other counties were not taken into account. The researcher recommends that other studies be conducted on the same subject in other counties to provide comparative findings to the present study. 2.Other researchers could carry out a similar research in other countries in Africa as well in order to provide the context of the factors that reinforce gender based violence against females in other African countries and its effect on the enforcement of gender policies.

3. The researcher also recommends a study to be carried on courses of early pregnancies in Narok County.

4.The researcher further recommends a study on legislation policies of the government and their impact on eradicating harmful practices. The investigation should also be carried on alternative modes of education among pastoral communities.

5. More research is needed that goes beyond the focus on barriers and strategies for girls' access to education and access of women to economic and political opportunities.

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## APPENDICES

### APPENDIX A: LETTER OF INTRODUCTION FROM MASINDE MULIRO UNIVERSITY



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870  
Fax: 056-30153  
E-mail: [odel@mmust.ac.ke](mailto:odel@mmust.ac.ke)  
Website: [www.odel.mmust.ac.ke](http://www.odel.mmust.ac.ke)

P.O Box 190  
Kakamega – 50100  
Kenya

Office of the Director (Directorate of Open, Distance & e-Learning)

Ref: MMU/COR: 57009(67)

Date: 16th February 2017

Josephine Ndangwa Uhuru  
EPS/LH/001/14  
P.O BOX 17191  
NAIROBI

Dear Josephine,

**RE: APPROVAL OF PROPOSAL**

I am pleased to inform you that the Senate of Masinde Muliro University of Science and Technology acting on the advice of the Board of the Directorate of Open, Distance & e-Learning approved your proposal entitled: *"Persistant Gender based violence and its impact on implementation of gender policies in education and women empowerment in Narok county, Kenya"* and appointed the following as supervisors:

1. Prof. Judy Achoka
2. Dr. Ndiku Judah

You will be required to submit through your supervisor(s) progress reports every three months to the Director, ODeL. Such reports should be copied to the following: Chairman, Education Planning and Management, Graduate Studies Committee and Dean, FESS.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your PhD thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

I once more congratulate you for the approval of your proposal and wish you a successful research.

Yours Sincerely,

Prof. Stephen O. Odebero

**DIRECTOR; OPEN, DISTANCE & e-LEARNING**

Copy to: Deputy Vice Chancellor (A&SA)  
Registrar (AA)  
Dean, FESS  
COD, Education Planning and Management

## APPENDIX B: PERMIT FROM NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 310571, 2219420  
Fax: +254-20-318245, 318249  
Email: secretary@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

9<sup>th</sup> Floor, Utalii House  
Uhuru Highway  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/64859/16051**

Date: **8<sup>th</sup> March, 2017**

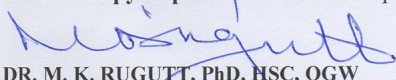
Josephine Ndongwa Uhuru  
Masinde Muliro University of  
Science and Technology  
P.O. Box 190-50100  
**KAKAMEGA.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on "*Persistent Gender Based Violence and its impact on implementation of gender policies in education and women empowerment,*" I am pleased to inform you that you have been authorized to undertake research in **Narok County** for the period ending **7<sup>th</sup> March, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Narok County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

  
**DR. M. K. RUGUTT, PhD, HSC, OGW**  
**DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Narok County.

The County Director of Education  
Narok County.

**APPENDIX C: LETTER OF INTRODUCTION FROM NAROK COUNTY  
COMMISSIONER**



**OFFICE OF THE PRESIDENT**

MINISTRY OF INTERIOR  
AND  
COORDINATION OF NATIONAL GOVERNMENT

Telegram: "COUNTY", Narok County  
Telephone: Narok [050] 22305/22435  
Email: [Countycommissioner86@yahoo.com](mailto:Countycommissioner86@yahoo.com)  
If calling or telephoning ask for the undersigned.  
When replying please quote;

County Commissioner's Office  
Narok County,  
P.O. Box 4 – 20500  
NAROK

**OUR REF: CC/NRK/15/6/vol.1/50**

**10<sup>th</sup> April, 2017**

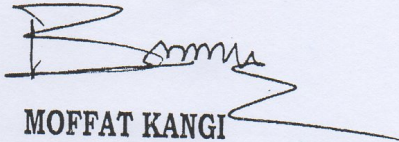
Deputy County Commissioner's  
**NAROK COUNTY**

**RE: RESEARCH AUTHORIZATION, JOSEPHINE NDANGWA UHURU**

The bearer of this letter is a student of Masinde Muliro University of Science and Technology.

She has been authorized to carry out Research on "***Persistent Gender Based Violence and its impact on implementation of gender policies in education and women empowerment***"

The purpose of this letter is to request you to accord her the necessary assistance.



**MOFFAT KANGI**  
COUNTY COMMISSIONER  
**NAROK.**

**APPENDIX D: LETTER FROM COUNTY DIRECTOR OF EDUCATION**



**REPUBLIC OF KENYA**  
**MINISTRY OF EDUCATION**  
**STATE DEPARTMENT OF BASIC EDUCATION**

Telegrams: "EDUCATION", NAROK  
Telephone: 020- 3532912  
FAX NO. 050-22391  
When replying please quote;

COUNTY DIRECTOR OF EDUCATION  
NAROK COUNTY  
P.O BOX 18  
NAROK

Ref. CDE/NRK/RES/VOL1/110

DATE: 10<sup>TH</sup> APRIL, 2017

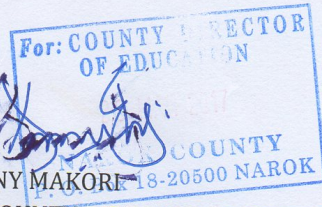
**TO WHOM IT MAY CONCERN**

**RE: RESEARCH AUTHORIZATION –JOSEPHINE NDANGWA UHURU.**

The above mentioned is a student of Masinde Muliro University of Science and Technology.

She has been authorized to carry out research on "**Persistent Gender Based Violence and its impact on implementation of gender policies in education and women empowerment**" in Narok County

Please accord her the necessary assistance.



ANTONY MAKORI  
FOR: COUNTY DIRECTOR OF EDUCATION  
**NAROK COUNTY.**

C.C

- The County Commissioner – **Narok**
- ✓ - Josephine Ndingwa Uhuru

## APPENDIX E: QUESTIONNAIRE FOR TEACHERS

You have been chosen to participate in this study. Please fill the questionnaire provided accordingly. The information you will give will be treated with **outmost** confidentiality.

### SECTION A: DEMOGRAPHIC INFORMATION

In this section you are kindly requested to tick (✓) the most appropriate alternative that fit you.

1. Gender: Male  Female
2. Age: less than 30  30-39  40-49  50 and above
3. Professional qualification: PHD  Master's  Bachelor's  Diploma   
ATS  P1
4. Length of services: less than 5  5-9  10-14  15-19  20 and above
5. Type of School: Girls Boarding  Mixed Boarding   
Mixed Day/ Boarding  Mixed Da

### SECTION B: INDICATORS OF GENDER BASED VIOLENCE AND FACTORS REINFORCING GENDER BASED VIOLENCE AGAINST FEMALES

#### a).indicators of Gender Based Violence in Narok County

1. Rank the cultural practices practiced in Narok County in order of preferences.

(i) \_\_\_\_\_ (ii) \_\_\_\_\_

(iii) \_\_\_\_\_ (iv) \_\_\_\_\_

2. Are you aware of the health risks associated with FGM? Yes No

Explain \_\_\_\_\_

3. Is the community aware of health risks associated with FGM? Yes No

Explain \_\_\_\_\_

4. Are you aware that FGM violates the rights of girls and women? Yes No

Explain \_\_\_\_\_



5. Is the community aware that FGM violates the rights of girls and women? Yes No  
Explain \_\_\_\_\_

6. Are you aware of health risks associated with early marriages? Yes No  
Explain \_\_\_\_\_

7. Is the community aware of health risks associated with early marriages? Yes No  
Explain \_\_\_\_\_

8. Are you aware that early marriage is a violation of girls' rights? Yes No  
Explain \_\_\_\_\_

9. Is the community aware that early marriage violation of girls' rights? Yes No  
Explain \_\_\_\_\_

10. Is polygamy common in Narok County? Yes  No   
Explain \_\_\_\_\_

11. Is domestic workload more for the female gender? Yes  No   
Explain \_\_\_\_\_

12. Are women depended on men in decision making? Yes  No   
Explain \_\_\_\_\_

**b) Factors Reinforcing Gender Based Violence against Females in Narok County**

1. What are the reason for girls for undergoing FGM?

(i) \_\_\_\_\_ (ii) \_\_\_\_\_  
(iii) \_\_\_\_\_ iv) \_\_\_\_\_

2. What are the reasons for early marriages?

(i) \_\_\_\_\_ (ii) \_\_\_\_\_  
(iii) \_\_\_\_\_ iv) \_\_\_\_\_

3. Rate the extent to which you agree with the following statements on **Factors**

**Reinforcing Gender Based Violence against Females** (tick the most appropriate option)

Score	Key	Response	Description
5	SA	Strongly agree	You agree with no doubt
4	A	Agree	You agree with some doubt
3	U	Undecided	
2	D	Disagree	You disagree with some doubt
1	S.D	Strongly Disagree	You disagree with no doubt

S/No	Statement	SA	A	U	D	SD
1	Culture reinforces Gender Based Violence against females					
2	Traditional institutions reinforces Gender Based Violence					
3	Poverty reinforces Gender Based Violence					
4	Illiteracy reinforces Gender Based Violence against females					

2. Give your own opinion on factors reinforcing Gender Based Violence against females

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

3. Has education helped in the fight against GBV?    Yes                  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

4. What impact do the laws have in the fight against GBV?

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

5. What measures have you put in place to ensure girls are protected from GBV?

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

5. What approaches should the government use to end Gender Based Violence?

- i) \_\_\_\_\_
- ii) \_\_\_\_\_

**SECTION C: EXTEND TO WHICH GENDER BASED VIOLENCE  
INFLUENCES THE ENFORCEMENT OF GENDER POLICIES IN EDUCATION**

**a) Access**

1. Are you aware of girls who have never been to school? Yes  No

**b) Drop outs**

1. Are there cases of dropout in your school? Yes  No

2. Which gender is most likely to drop out of school? Male  Female

Explain \_\_\_\_\_  
\_\_\_\_\_

3. At what level do most girls drop out?

Form 1  Form 2  Form 3  Form 4

**c) Gender Disparities in Education**

1. When it comes to taking children to school which gender is disadvantaged? Female

Male

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Which gender is likely to remain in school until completion? Female  Male

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Which gender has the highest transition to institution of higher learning? Female

Male

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Has free primary education increased girls' access to education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Has free day secondary education increased girls access to education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Has government provided girls with sanitary towels? Yes  No

8. Do parents prioritize boy child education? Yes  No

**c). Factors Influencing enforcement of Gender Polices in education**

**1.) Rate the extent to which you agree with the statements on the Extent to which Gender Based Violence influences the enforcement of Gender policies in education**

S/No	Statement	SA	A	U	D	SD
1	FGM is a reason for many girl dropping out of school					
2	Early marriage forces girls out of school					
3	Domestic work load affects girls schooling					
4	Customs and believes affects girls schooling					
5	Insecurity affects girls schooling					
6	Long distance to school affects girls schooling					

**2** Give your own opinion on factors influencing enforcement of gender policies in education

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**3.** What measures have you put in place to keep girls in school?

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**4.** Suggest approaches the government should use to ensure all girls attend school.

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**5.** Suggest ways in which girls who have dropped out of school can be assisted to become Productive members of the society

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**SECTION D: INFLUENCE OF GENDER BASED VIOLENCE ON  
ENFORCEMENT OF GENDER POLICIES ON WOMEN EMPOWERMENT**

**a) Government efforts to enforce gender policies on women empowerment**

Statement	SA	A	UD	D	SD
Kenya National Gender Policy Women are able to access finances for advancement There is fairness and Justice in the treatment of women					
Affirmative Action 40% - 50 % of public service are women					
Political Party Act 2007 50% of political parties nomination are women					
The 2010 Constitution The constitution has helped to improve the traditional exclusion of women					
Vision 2030 Alleviation of poverty in ASAL has been achieved					
Women have access to business opportunities					
Women have benefitted from Women Enterprise Fund					
Women have benefitted from Social Protection Fund					
Young women have benefitted from the Youth fund					

**1. Rate the extent to which Gender Based Violence influences enforcement of  
Gender**

**Policies on Women Empowerment**

S/No	Statement	SA	A	U	D	SD
1	FGM denies girls and women education necessary for economic and political empowerment					
2	Early marriage prevent girls and women from acquiring education , training and development skills					
3	Customs and beliefs discriminate and legitimizes women subordination					
4	Traditional institutions elevate men over women					
5	Culture of the community does not allow women to participate in decision making					
6	Traditional idea about roles of women restrict their advancement.					
7	Domestic work load prevents women from engaging in productive activities					

2. Give your own opinion on factors hindering women from being empowered:-

**a) Socially**

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_
- iv) \_\_\_\_\_

**b.)Economically**

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_
- iv) \_\_\_\_\_

**c) Politically**

- i) \_\_\_\_\_
- i) \_\_\_\_\_
- iii) \_\_\_\_\_
- iv) \_\_\_\_\_

3. State approaches that the government should use to fully implement gender policies on women empowerment

**a) Socially**

- I) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**b) Economically**

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**c) Politically**

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**SECTION E: LEVEL OF AWARENESS OF EXISTING LAWS AND POLICIES THAT PROTECT GIRLS AND WOMEN.**

**a) Knowledge of laws that protect girls and women**

1. Do you have knowledge of the following laws that protect girls and women?

(a) Children’s Act 2001: Yes  No  (b) Sexual offence Act 2006: Yes  No

(c) Anti FGM Act 2011: Yes  No  (d) Marriage Act 2014: Yes  No

(e) The 2010 constitution Yes  No  (f) Alternative rite of passage Yes  No

2. Does the community have knowledge of the laws that protect girls and women?

(a) Children’s Act 2001: Yes  No  (b) Sexual offence Act 2006: Yes  No

(c) Anti FGM Act 2011: Yes  No  (d) Marriage Act 2014: Yes  No

(e) The 2010 constitution Yes  No  (f) Alternative rite of passage Yes  No

3. Does the level of awareness affect enforcement of laws that protect girls and women?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. What is hindering the enforcement of the laws?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**b.) Knowledge on Gender policies in education**

1. Do you have knowledge of gender policies in education?

i) Free and compulsory education. Yes  No

ii) Free primary education and free day secondary education Yes  No

iii) Access, retention, completion and transition Yes  No

2. Is the community aware of gender policies in education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Does the level of awareness affect the enforcement of gender policies in education?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

c).knowledge of gender policies on women empowerment

1. Rate your knowledge of Gender Policies on Women Empowerment

S/No	Statement	SA	A	U	D	SD
1	I have knowledge of Gender Policies in Kenya National Gender Policy					
2	I have knowledge of Gender Policies in the Affirmative Action					
3	I have knowledge of the Political Parties Act					
4	I have knowledge of Gender Policies in the 2010 constitution					
5	I have knowledge of Gender Policies in Vision 2030					

2. Is the community aware of gender policies on women empowerment?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Does the level of awareness affect enforcement of gender policies on women

empowerment? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## APPENDIX F: QUESTIONNAIRE FOR GIRLS

### Introduction

You have been chosen to participate in this study. Please note that this is not a test. So there is no wrong or right answer. The researcher wants your honest opinion on various issues. All the responses will be treated with the highest confidentiality. Do not write your name.

### Section A: PERSONAL PROFILE

In this section you are kindly requested to tick (✓) the most appropriate alternative that fit you.

1. How old are you?  
10-12 Years  13-15 years  16-18 years  Over 18 years
2. What type of school are you in?  
Girls boarding  Mixed Boarding  Mixed Day/ Boarding  Mixed Day
3. Whom do you live with?  
Father and Mother  Father  Mother  Guardian  Rescue centre
4. What are your parents' highest academic qualification?
  - a) Mother: Primary  Secondary  Diploma  University   
Never been in school
  - b) Father: Primary  Secondary  Diploma  University   
Never been in school
  - c) Guardian: Primary  Secondary  Diploma  University   
Never been in school
5. What is your parent's occupation?
  - a) Father: Salaried  Business  Farmer  Pensioner
  - b) Mother: Salaried  Business  Farmer  Pensioner
  - c) Guardian: Salaried  Business  Farmer  Pensioner

**SECTION B: INDICATORS OF GENDER BASED VIOLENCE AND FACTORS REINFORCING GENDER BASED VIOLENCE AGAINST FEMALES IN NAROK COUNTY**

**a) Indicators of Gender Based Violence against Females in Narok County**

**Instruction**

**1. Rate the extent to which you agree with the following statement on indicators of Gender Based Violence**

Score	Key	Response	Description
5	SA	Strongly agree	You agree with no doubt
4	A	Agree	You agree with some doubt
3	U	Undecided	
2	D	Disagree	You disagree with some doubt
1	S.D	Strongly Disagree	You disagree with no doubt

S/No	Statement	SA	A	UD	D	SD
1	FGM is still being practiced in Narok County					
2	I am aware of health risks associated with FGM					
3	FGM violates the rights of girls and women					
4	I have undergone FGM					
5	Most girls of my age have undergone FGM					
6	If given a second chance I would not undergo FG					
7	Early marriage is still common in Narok County					
8	I am aware of health risks associated with Early m					
9	Early marriage is a violation of girls rights					
3	Polygamy is common in Narok County					
4	Domestic workload is more for the female gender					
5	Women are dependent on men in decision making					

**b) Factors Reinforcing Gender Based Violence against Females in Narok County**

**1. Reasons for undergoing FGM**

S/N	Statement	SA	A	UN	D	SD
1	FGM is an important rite of passage					
2	Social acceptance forces girls to undergo FGM					
3	Peer pressure forces girls to undergo FGM					
4	FGM prepares girls for marriage					
5	Most girls are forced to undergo FGM					

**2. Reasons for early marriage**

S/No	Statement	SA	A	UD	D	SD
1	Honour					
2	Peer pressure					
3	Poverty					
4	Lack of basic needs					

**3. Rate the extent to which you agree with the following statement on factors reinforcing Gender Based Violence.**

S/No	Statement	SA	A	U	D	SD
1	Culture reinforces Gender Based Violence					
2	Traditional institutions reinforces Gender Based Violence					
3	Poverty reinforces Gender Based Violence					
4	Illiteracy reinforces Gender Based Violence					

**SECTION C: EXTENT TO WHICH GENDER BASED VIOLENCE  
INFLUENCES ENFORCEMENT OF GENDER POLICIES IN EDUCATION**

**a) Enforcement of Gender Policies in education**

**1. Access**

S/No	Statement	Gender	Yes	No
1	Do you know of girls who have never been to school?			
2	Do you have siblings who have never been to school?	Brother Sister		

**2. Drop out**

S/No	Statement	Gender	Yes	No
1	Do you have classmates who have dropped out of school?	Boy Girl		
2	Do you have siblings who have dropped out of school?	Brother Sister		

**3. Level at which girls drop out of school**

S/No	Statement	Lower primary	Upper primary	F 1-F 2	F 3-F 4
1	At what level do most girls drop out of school				

#### 4. Gender disparities in enforcement of Gender Policies in Education

S/No	Statement		SA	A	U	D	SD
1	More boys than girls access education						
2	Most of my classmate in primary were able to join secondary school	Female Male					
3	Free day secondary education has increased girls access to secondary education						
4	Parents prioritize boy child education compared to girl child education						
5	The government has provided girls with sanitary towels						

#### b) Influence of GBV on Enforcement of Gender Policies in Education

4. Rate the extent to which you agree with the following statements on the extent to which

Gender Based Violence influences the enforcement of gender policies in education.

S/No	Statement	SA	A	U	D	SD
1	FGM is a cause of girls dropping out of school					
2	Early marriage forces girls out of school					
3	Domestic workload affects girls schooling					
4	Customs and beliefs affect girls schooling					
5	Insecurity affects girls schooling					
6	Long distant to school affects girls schooling					

**SECTION D: INFLUENCE OF GENDER BASED VIOLENCE ON  
ENFORCEMENT OF GENDER POLICIES ON WOMEN EMPOWERMENT**

**1. Factors Influencing Enforcement of Gender Policies on Women empowerment**

Rate the extent to which you agree with the following statement on **factors influencing the enforcement of gender policies on women empowerment**

<b>S/No</b>	<b>Statement</b>	<b>SA</b>	<b>A</b>	<b>UD</b>	<b>D</b>	<b>SD</b>
1	FGM denies girls and women education necessary for economic and political empowerment					
2	Early marriage prevent girls and women from acquiring education , training and development skills					
3	Customs and beliefs discriminate and legitimizes women subordination					
4	Traditional institutions elevate men over women					
5	Culture of the community does not allow women to participate in decision making					
6	Traditional ideas about roles of women restrict their advancement					
7	Domestic workload prevent women from engaging in productive activities					

**SECTION E: LEVEL OF AWARENESS OF EXISTING LAWS AND POLICIES THAT PROTECT GIRLS AND WOMEN AND ITS EFFECT ON ENFORCEMENT OF GENDER POLICIES IN EDUCATION AND WOMEN EMPOWERMENT.**

**Instruction**

Rate the extent to which you agree on the following statement on your knowledge of the laws and policies that protect girls **1. Rate your knowledge of laws that protect girls and women**

S/No	Statement	SA	A	UD	D	SD
1	I have knowledge of the Children Act (2001)					
2	I have knowledge of the Sexual Offences Act (2006)					
3	I have knowledge of the Anti FGM Act (2011)					
4	I am aware of the marriage act 2014					
5	I know the 2010 constitution protects girls and women					
6	I am aware of the alternative rite of passage					

**2. Rate your Knowledge of gender policies in education**

S/No	Statement	SA	A	U	D	SD
1	I am aware of my right to free and compulsory education					
2	Every child has a right to access education					
3	I am aware that primary education is free for all children					
4	I am aware day secondary education is free					

**APPENDIX G: INTERVIEW GUIDE FOR GOVERNMENT OFFICERS**

**SECTION A: PERSONAL PROFILE**

1. Designation: CC  DCC  ACC  Chief  AC  CDE   
DEO  CSO  CO  DPP

2. Gender: Male  Female

3. Age: less than 30  30-39  40-49  over 50

4. Academic qualification:

Std  Certificate  Diploma  Degree  Masters  PhD

1. Length of Service: less than a year  1 - 4  5 - 9  over 10

**SECTION B: INDICATORS OF GENDER BASED VIOLENCE AND FACTORS REINFORCING GENDER BASED VIOLENCE**

**Indicators of Gender Based Violence in Narok County**

1. What cultural practices are practiced in Narok County? Rank them in order of preferences.

i) \_\_\_\_\_ ii) \_\_\_\_\_

iii) \_\_\_\_\_ iv) \_\_\_\_\_

2. Are you aware of health risks associated with FGM? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Is the community aware of health risks associated with FGM ? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_



4. Are you aware that FGM violates the rights of girls and women? Yes  No   
Explain \_\_\_\_\_

5. Is the community aware that FGM violates the rights of girls and women Yes  No   
Explain \_\_\_\_\_

6. Are you aware of the health risks associated with early marriage? Yes  No   
Explain \_\_\_\_\_

7. Is the community aware of health risks associated with early marriage? Yes  No   
Explain \_\_\_\_\_

8. Are you aware that early marriage is a violation of girls' rights  
Explain \_\_\_\_\_

9. Is the community aware that early marriage is a violation of girls' rights?  
Explain \_\_\_\_\_

10. Is polygamy common in the county?  
Explain \_\_\_\_\_

11. Is domestic workload more for the female gender?  
Explain \_\_\_\_\_

12. Are women depended on men in decision making?

Explain \_\_\_\_\_  
\_\_\_\_\_

**b) Factors reinforcing gender based violence in Narok County**

1. What are the reasons for girls undergoing FGM?

I) \_\_\_\_\_ ii) \_\_\_\_\_

iii) \_\_\_\_\_ iv) \_\_\_\_\_

2. What are the reasons for early marriages?

i) \_\_\_\_\_ ii) \_\_\_\_\_

iii) \_\_\_\_\_ iv) \_\_\_\_\_

3. Does culture perpetuate Gender Based Violence? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do traditional institution reinforce Gender Based Violence? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Does poverty reinforce Gender Based Violence? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Does illiteracy reinforce Gender Based Violence? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Give your own opinion on factors reinforcing Gender Based Violence

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

8. Has education helped in the fight against GBV?

i) \_\_\_\_\_

ii) \_\_\_\_\_

9. What is the impact do the laws have in the fight against GBV?

Explain \_\_\_\_\_  
\_\_\_\_\_

10. What measures have you put in place to ensure girls are protected from Gender Based Violence?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

11. Suggest approaches that the government should use to end GBV against females

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**SECTION C: EXTENT TO WHICH GENDER BASED VIOLENCE  
INFLUENCES ENFORCEMENT OF GENDER POLICIES IN EDUCATION**

**a) Access and dropout**

1. Are there cases of girls who have never been to school? Yes  No

**b) Drop outs**

1. Are there cases of drop out in the school? Yes  No

2. Which gender is most likely to drop out of school? Female  Male

Explain \_\_\_\_\_  
\_\_\_\_\_

3. At what level do most girls drop out of school?

Primary      Form 1      Form 2      Form 3      Form 4

**c) Gender disparities in Education**

1. When it comes to taking children to school which gender is disadvantaged? Male   
Female

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Which gender is likely to remain school until completion? Female  Male

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Which gender has the highest transition to institution of higher learning? Female   
Male

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do parents prioritize boy child education compared to girl child education?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Has Free Primary Education increased girls' access to education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Has Free Day Secondary Education increased girls access to education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Has government provided girls with sanitary towels? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

8. Do parents prioritize boy child education compared to girl child? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

**c). Factors Influencing enforcement of Gender Polices in education**

1. Is FGM a factor contributing to girls dropping out of school? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Are their cases of girls being withdrawn from school to get married? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Does domestic workload affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. Do customs and believes of the community affects girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Does insecurity affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Does long distance to school affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Give your own opinion on factors influencing enforcement of Gender Policies in Education.

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

8. What measures have you put in place to keep girls in school?

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

9. Suggest approaches the government and other stakeholder can use to keep all girls in school

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

10. Suggest ways and approaches in which girls who have dropped out of school can be

Empowered to become productive members of the society.

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

**SECTION D. INFLUENCE OF GENDER BASED VIOLENCE ON  
ENFORCEMENT OF GENDER POLICIES ON WOMEN EMPOWERMENT**

**a) Government efforts to enforce gender policies on women Empowerment**

1. Are women able to access finances for advancement? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Is there fairness and justice in treatment of women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. 40 %- 50 % of public servants are women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. 50% of political parties nomination in the last election were women Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

5. Has the 2010 constitution helped to improve the traditional exclusion of women Yes   
No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

6. Has alleviation of poverty been achieved by ASAL Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

7. Have women benefitted from women enterprise fund Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

8. Have women benefitted from youth fund Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

9. Have women benefitted from youth fund Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

**b).Factors hindering women from being empowered socially, economically and politically**

1. Does FGM deny girls and women education necessary for economic and political empowerment? Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

2. Does early marriage prevent girls and women from acquiring education, training and development skills? Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_



3. Do traditional institution elevate men over women? Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

4. Do custom and belief legitimize women subordination? Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

5. Does culture of the community allow women to participate in decision making?

Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

6. Do traditional beliefs and customs make women to be dependent on men?

Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

7. Do customs and beliefs discriminate women? Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

7. Does the traditional idea about roles of women restrict their advancement?

Yes  No

Explain your answer \_\_\_\_\_  
\_\_\_\_\_

9. Does domestic workload prevent women from engaging in productive activities?

Yes  No

Explain your answer \_\_\_\_\_

\_\_\_\_\_

10. Give your own opinion on factors hindering women from being empowered

**a) Socially** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**b.) Economically** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**c) Politically** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

11. State approaches that the government should use to fully implement gender policies  
on women empowerment

**a) Socially** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**b) Economically** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

**c) Politically** i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

**SECTION E: LEVEL OF AWARENESS OF EXISTING LAWS AND POLICIES THAT PROTECT GIRLS AND WOMEN.**

**a) Knowledge of laws that protect girls and women**

1. Do you have knowledge of the following laws that protect girls and women?

(a) Children's Act 2001: Yes  No  (b) Sexual offence, Act 2006: Yes  No

(c) Anti FGM Act 2011: Yes  No  (d) Marriage Act 2014: Yes  No

(e) The 2010 constitution Yes  No  (f) Alternative rite of passage Yes  No

2. Is the community aware of the laws that protect girls and women?

a) Children's Act 2001: Yes  No  (b) Sexual offence, Act 2006: Yes  No

(c) Anti FGM Act 2011: Yes  No  (d) Marriage Act 2014: Yes  No

e) The 2010 constitution Yes  No  (f) Alternative rite of passage Yes  No

3. Does the level of awareness affect enforcement of laws that protect girls and women?

Yes  No

Explain \_\_\_\_\_

4. What is hindering the enforcement of the laws?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

**b.) Knowledge on Gender policies in education**

1. Do you have knowledge of gender of the following policies in education?

i) Free and compulsory education. Yes  No

ii) Free primary education and free day secondary education Yes  No

iii) Access, retention, completion and transition Yes  No

2. Is the community aware of gender policies in education? Yes  No

Explain \_\_\_\_\_

3. Does the level of awareness of the community affect the enforcement of gender

policies in education? Yes  No

Explain \_\_\_\_\_

**c).knowledge of gender policies on women empowerment**

1. Do you have knowledge of Gender policies in the Kenyan national Gender Policy?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Do you have knowledge of the affirmative action? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Do you have knowledge of Political Parties Act? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do you have knowledge of Gender Policies in the 2010 constitution? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Do you have knowledge of gender policies in Vision 2030? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Is the community aware of the gender policies on women empowerment?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Does the level of awareness affect enforcement of gender policies on women empowerment?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

**APPENDIX H: FOCUS GROUP DISCUSSION GUIDE FOR WOMEN AND  
VILLAGE ELDERS**

Section A: personal Profile

1. Age: Less than 15  15-20  20-25  25-30   
30-35  35-40  40-45  Over 50
2. Occupation \_\_\_\_\_
3. Marital Status : Married  Unmarried  Widowed
4. Age of marriage (for women) 9-11 12-14 15-17 over 18
5. Type of marriage Monogamous Polygamous
6. Your highest academic qualification.  
Primary  Secondary  Tertiary  University   
Drop out  Never been to school

**SECTION B: INDICATORS OF GENDER BASED VIOLENCE AND FACTORS  
REINFORCING GENDER BASED VIOLENCE AGAINST FEMALES IN  
NAROK COUNTY.**

**a) Indicators of gender based violence**

1. Is FGM still being practices in Narok County? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Are you aware of health risks associated with FGM? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Are you aware that FGM is a violation of girls and women rights Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Have you undergone FGM? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. If given a second chance would still undergo FGM? (**For women only**)

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Have your daughters undergone FGM? (**For women only**) Yes  No

7. Would you still subject your daughters to FGM? (**For women only**) Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

8. Is early marriage still common in the county? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

9. Are you aware of health risks associated with early marriage Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

10. Are you aware that early marriage is a violation of girls' rights? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

**c) Factors reinforcing gender based violence**

1. What are the reasons for undergoing FGM?

i) \_\_\_\_\_ ii) \_\_\_\_\_

iii) \_\_\_\_\_ iv) \_\_\_\_\_

2 What are the reason for forcing girls into early marriage?

i) \_\_\_\_\_ ii) \_\_\_\_\_

ii) \_\_\_\_\_ iv) \_\_\_\_\_

1. Does culture of the community reinforce Gender Based Violence? Yes  No

Explain your answer \_\_\_\_\_

\_\_\_\_\_

2. Do customs and beliefs reinforce Gender Based Violence? Yes  No

Explain your answer \_\_\_\_\_

\_\_\_\_\_

3. Do traditional institution reinforce Gender Based Violence? Yes  No

Explain your answer \_\_\_\_\_

\_\_\_\_\_

4. Does poverty reinforce Gender Based Violence? Yes  No

Explain your answer \_\_\_\_\_

5. Does illiteracy reinforce Gender Based Violence? Yes  No

Explain your answer \_\_\_\_\_

6. Give your own opinion on factors reinforcing Gender Based Violence.

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

7. Has education helped in the fight against GBV?

Explain \_\_\_\_\_

\_\_\_\_\_

8. What impact do the laws have in the fight against GBV?

Explain \_\_\_\_\_

\_\_\_\_\_

**SECTION C EXTENT TO WHICH GENDER BASED VIOLENCE  
INFLUENCES ENFORCEMENT OF GENDER POLICIES IN EDUCATION**

**a) Access**

1. What is your level of education?

Never been to school  Primary  Secondary  Tertiary  University

2. Do you have daughter who have never been to school? Yes  No

**b) Drop outs**

1. Do you have daughters who have dropped out of school? Yes  No

2. Which gender is likely to drop out school? Female  Male

Explain \_\_\_\_\_  
\_\_\_\_\_

3. At what level do most girls drop out of school?

Primary  Secondary

**c) Gender disparities in education**

1. When it comes to taking children to school which gender is disadvantaged?

F  M

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Which gender is likely to remain in school until completion? Male  Female

3. Which gender is likely to join institution of higher learning? Female  Male

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Has Free Primary Education increased girls' access to education? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Has Free Day Secondary Education increased girls access to education?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_



6. Do parents prioritize boy child in education compared to girls? Yes  No   
Explain \_\_\_\_\_  
\_\_\_\_\_

8. Has the government provided girls with sanitary towels? Yes  No

**c) Factors influencing enforcement of gender policies in education**

1. Does FGM affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Are girls withdrawn out of school to get married? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Does domestic workload affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do customs and beliefs affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Does insecurity affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Does long distant to school affect girls schooling? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Give your own opinion on factors forcing girls out of school

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

**SECTION D: INFLUENCE OF GENDER BASED VIOLENCE ON  
ENFORCEMENT OF GENDER POLICIES ON WOMEN EMPOWERMENT.**

**a) Government efforts to enforce Gender Policies on women empowerment**

1. Do women have access to financial resources? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Is their fairness and justice in treatment of women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Are there many women holding government offices? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do political parties nominate women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Has the 2010 constitution helped to improve the traditional exclusion of women?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Has poverty been alleviated in ASAL? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

7. Have women benefited from Women Enterprise Fund? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

8. Have Women benefited from Social Protection Fund? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

9. Have women benefited from Youth Fund? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

**b) Influence of GBV on enforcement of gender policies on women empowerment**

1. Does FGM deny girls and women education necessary for economic and political Empowerment? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Does early marriage prevent girls and women from acquiring education, training and Development skills? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Customs and beliefs discriminate and legitimizes women subordination

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do traditional institutions elevate men over women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Does culture of the community allow women to participate in decision making?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. Traditional idea about roles of women affect their advancement Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

9. Does domestic workload prevent women from engaging in productive activities? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

**SECTION E: LEVEL OF AWARENESS OF EXISTING LAWS AND POLICIES THAT PROTECT GIRLS AND WOMEN**

**a) Laws that protect girls**

1. Do you have knowledge of the following laws that protect girls and women?

(a) Children's Act 2001: Yes  No  (b) Sexual offence, Act 2006: Yes  No

(c) Anti FGM Act 2011: Yes  No  (d) Marriage Act 2014: Yes  No

(e) Kenya constitution 2010 Yes  No

2. Do you have knowledge of the alternative rite of passage? Yes  No

Explain your answer \_\_\_\_\_

3. What is hindering the enforcement of the above laws?

i) \_\_\_\_\_ ii) \_\_\_\_\_

iii) \_\_\_\_\_ iv) \_\_\_\_\_

**b) Gender Policies in Education**

1. Do you know every child has a right to free and compulsory education? Yes

No

Explain \_\_\_\_\_

2. Are you aware it is an offence to deny a child education? Yes  No

3. Are you aware that primary education is free and compulsory? Yes  No

Explain \_\_\_\_\_

4. Are you aware that day secondary education is free? Yes  No

Explain \_\_\_\_\_

**c) Gender Policies on Women Empowerment**

1. Do you have knowledge of gender policies in the Kenya National Gender Policy?

Yes  No

Explain \_\_\_\_\_

2. Do you have knowledge of gender policies in the Affirmative Action? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Do you have knowledge of the Political Parties Act? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Do you have knowledge of the gender policies in the 2010 constitution?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

1. Are you aware women should access financial resources for advancement?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

2. Are aware that 40%-50% of public service should be women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

3. Are you aware that 50% of the political parties' nomination should be women?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

4. Are you aware at the 2010 constitution is meant to improve the traditional exclusion on women? Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

5. Are you aware of the funds in vision 2030 that are meant to empower women?

Yes  No

Explain \_\_\_\_\_  
\_\_\_\_\_

6. What haven't to women who accessed the funds meant to empower them?

Explain \_\_\_\_\_  
\_\_\_\_\_

