

**THE INFLUENCE OF SOCIO-CULTURAL FACTORS ON GENDER
INEQUALITY IN TUNYO DIVISION, ELGEYO MARAKWET
COUNTY, KENYA**



EZEKIEL KIPCHUMBA KIPTARUS



**A Thesis Submitted to the Board of Post-Graduate Studies in Partial Fulfillment
for the Requirement for the Award of the Degree of Master of Arts in Sociology
(Community Development and Project Management) of Egerton University**

EGERTON UNIVERSITY LIBRARY

EGERTON UNIVERSITY

October, 2017

EULIB




081572

2018/108512

DECLARATION AND RECOMMENDATION

DECLARATION


This thesis is my original work and to the best of my knowledge has not been presented for examination of any degree in any Institution or University.


Signature.......... Date.....9/10/2017.....
Ezekiel Kipchumba Kiptarus
Registration: AMI7/ 00003/10



RECOMMENDATIONS

This thesis has been submitted for examination with our recommendation as university supervisors.

Signature.......... Date.....02/10/2017.....
Dr. Eric K. Bor (PhD)
Department of Peace, Security and Social Studies
Egerton University

Signature.......... Date.....09/10/2017.....
Dr. Paul C. Suter (PhD)
Department of Sociology & Psychology
Moi University



2018/108512

COPYRIGHT

©2017 Ezekiel Kipchumba Kiptarus

All rights reserved. No part of this thesis may be reproduced or transmitted in any form or by any means, mechanical or electronics, including photocopying, recording or any information storage system or retrieval system without prior written permission from the author or Egerton University.

DEDICATIONS

I would also like to dedicate this work to my lovely family members including: my wife Pamela Yano; my children: Theophilus Koech; Bilha Jebet; Valarie Jepkosgei; Wilma Jesang' and Alpha Chirchir as well as my brother Benjamin Moter.

ACKNOWLEDGEMENTS

My first gratitude goes to the Almighty God for making what seemed to be impossible possible. I would also like to extend my sincere gratitude to Egerton University especially the Board of Post Graduate Studies and Faculty of Arts and Social Studies (FASS) for giving me an opportunity to study in their institution. I would also like to extend my heartfelt gratitude to my two supervisors; Dr. Eric K. Bor and Dr. Paul C. Sutter for their tireless effort in offering their valuable comments which oversaw the completion of this work. I would also like to sincerely thank Prof. Philip K. Rono, for his pertinent contribution towards to this work. Finally, I sincerely acknowledge all participants who gave their valuable, sincere and honest information by saying, you made this possible. Thank you.

ABSTRACT

This study aimed at examining the socio-cultural factors influencing gender inequality. Despite many campaigns and policy restructuring to alleviate gender inequality in Kenya, gender inequality is still widespread. Women do not have equal access to opportunities as men making them generally poor and their poverty grip is yet to be broken. Women by and large have remained on the margins of their society hence majority do not exert their power and authority in the social, economic and political structures. The study sought to achieve the following objectives: examine how land inheritance; bride and gender roles influence gender inequality in Tunyo. The study is anchored on symbolic interactionism theory. Descriptive survey design was employed to assess contribution of socio-cultural factors on gender inequality in Tunyo Division. The study was based on triangulation of sampling techniques: stratified sampling was used as the households were categorized into locations; proportionate sampling was used to determine households from every location while simple random sampling was used to select the study respondents. Questionnaire and interview schedule were the instruments used for data collection. Data analysis was done using descriptive utilizing frequencies, percentages and means. Data was presented in form of pie charts, graphs and frequency tables. The study found out that land inheritance in the community follow patrilineal order and land registration in the community is mainly done on the husband's name. Secondly, payment of bride price symbolize full ownership of a woman by the husband, bride price giving the husband authority over his wife and bride price qualifying a woman to be part of community property and therefore cannot inherit anything. Finally, men are vested with powers on decision making while women take care of the children. The main role of women is household chores and bringing up of children. It was recommended that there is need for the National government to work closely with county government and the ministry of lands to ensure that women are not discriminated on the basis of land and property inheritance. In addition, there is need for the government to initiate syllabuses that will promote gender equity and equality by avoiding gender roles. Parents also need to be sensitized and educated on the importance of a child but not as a male or female child.

TABLE OF CONTENT

DECLARATION AND RECOMMENDATION	ii
COPYRIGHT	iii
DEDICATIONS	iv
ACKNOWLEDGEMENTS	v
ABSTRACT.....	vi
TABLE OF CONTENT.....	vii
LIST OF TABLES	x
LIST OF FIGURES	xi
LIST OF MAPS	xii
LIST OF ABBREVIATION AND ACRONYMS	xiii
CHAPTER ONE	1
INTRODUCTION	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	2
1.3 Objectives of the Study	3
1.3.1 Broad Objective	3
1.3.2 Specific Objectives	3
1.4 Research Questions.....	3
1.5 Justification of the Study	4
1.6 Scope and Limitations of the Study	4
1.7 Definition of Terms	5
CHAPTER TWO	6
LITERATURE REVIEW AND THEORETICAL FRAMEWORK	6
2.1 Introduction	6
2.2 The Concept of Gender Inequality	6
2.2.1 Gender Inequality in the World.....	7
2.2.2 Gender Inequality in Kenya	7
2.3 Land and Property Inheritance and Gender Inheritance.....	10
2.3.1 Customary Land Governance and Women’s Inheritance.....	12
2.4 Bride Price and Gender Inequality	14
2.5 Gender Roles and Gender Inequality	16
2.6 Summary of Literature Reviewed and Knowledge Gap	18
2.7 Theoretical Framework.....	19

2.4 Conceptual Framework.....	20
CHAPTER THREE.....	23
METHODOLOGY	23
3.1 Introduction.....	23
3.2 Research Design	23
3.3 Study Area	23
3.4 Unit of Analysis	24
3.5 Population and Sampling Procedure.....	25
3.5.1 Target Population.....	25
3.5.2 Sampling Unit and Sample Size	25
3.6 Methods of Data Collection.....	26
3.6.1 Self-Administered Questionnaire	26
3.6.2 Interview schedule	26
3.7 Validity and Reliability of Research Instruments.....	26
3.7.1 Validity of Research Instrument	26
3.7.2 Reliability of Research Instrument	26
3.8 Data Collection Procedure	27
3.9 Methods of Data Analysis.....	27
3.10 Ethical Considerations	27
CHAPTER FOUR.....	28
RESULTS AND DISCUSION	28
4.1 Introduction.....	28
4.1.1 Response Rate.....	28
4.2 Background Information.....	28
4.2.1 Gender of the Respondent.....	28
4.2.2 Age of the Respondent.....	29
4.2.3 Marital Status	30
4.2.4 Number of Children	31
4.2.5 Occupation of the Respondent.....	32
4.3 Effects of Land Inheritance on Gender Inequalities	32
4.3.1 Land inheritance	33
4.3.2 Reasons Why Women do not Inherit Land.....	33
4.3.3 Influence of Land Inheritance on Gender Inequalities	34
4.4 Influence of Bride price on Gender Inequalities.....	38

4.5 Influence of Gender Roles on Gender Inequality in the Study Area	40
4.6 Gender Inequality	44
CHAPTER FIVE	46
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	46
5.1 Introduction.....	46
5.2 Summary	46
5.2.1 Land Inheritance on Gender Inequalities	46
5.2.2 Influence of Dowry Payment on Gender Inequalities	46
5.2.3 Effects of Gender Roles on Gender Inequality in the Study Area.....	46
5.2.4 Gender Inequality	47
5.3 Empirical Conclusions.....	47
5.4 Theoretical Conclusions	48
5.5 Recommendations.....	49
5.5.1 Areas for Future Research	50
REFERENCES.....	51
APPENDIX I: QUESTIONNAIRE	57
APPENDIX II: KEY INFORMANTS INTERVIEW GUIDE	62
APPENDIX III: REQUISITION LETTER.....	63
APPENDIX IV: RESEARCH AUTHORIZATION	64
APPENDIX V: RESEARCH PERMIT	65

LIST OF TABLES

Table 3.1: Total Households and Sampled Households	25
Table 4.1: Marital Status of the Respondents	30
Table 4.2: Occupation of the Respondents	32
Table 4.3: Effects of Land Inheritance on Gender Inequalities	35
Table 4.4: Influence of Bride price on Gender Inequalities.....	38
Table 4.5: Influence of Gender Roles on Gender Inequality in the Study Area.....	41
Table 4.6: Gender Inequality	44

LIST OF FIGURES

Figure 2.1: Conceptual Framework	21
Figure 4.1: Gender of the Respondent	29
Figure 4.2: Age of the Respondents.....	30
Figure 4.3: Number of Children	31
Figure 4.4: Whether Women Inherit Land.....	33

LIST OF MAP

Figure 3.1: Map of Elgeyo Marakwet County showing Tunyo Division 24

LIST OF ABBREVIATION AND ACRONYMS

AIDs	: Acquired Immunodeficiency Syndrome
CEDAW	: The Convention on the Elimination of all Forms of Discrimination Against Women
CPRC	: Chronic Poverty Research Centre
FAO	: Food and Agriculture Organization
FGM	: Female Genital Mutilation
HIV	: Human Immunodeficiency Virus
IGT	: Intergenerational Transmission of Poverty
NCVS	: National Crime Victimization Survey
ODI	: Overseas Development Institute
OECD	: Organization for Economic Co-operation and Development
UK	: United Kingdom
UN	: United Nations
UNDP	: United Nations Development Program.
UNHCS	: United Nations Centre for Human Settlements
UNIFEM	: United Nations Development Fund for Women
UNTC	: United Nations Treaty Collection
U.S.A	: United States of America
USAID	: The United States Agency for International Development

UNIVERSITY LIBRARY

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Gender inequality is as a result of the persistent discrimination of one group of people based on gender and it manifests itself differently according to race, culture, politics, country, and economic situation. It is furthermore considered a causal factor of violence against women. While gender discrimination happens to both men and women in individual situations, discrimination against women is an entrenched, global pandemic. This is evidenced in the “missing girls” phenomenon in developing countries, where it is estimated that due to the undervaluing of women and girls over 100 million girls are missing as a result of the infanticide of girl children, sex selection for boys, allocation of economic and nutritional resources away from girl children, and generalized violence against women and girls (Kristoff, 2010).

Traditional and persistent social cultural barriers have been shown to hinder the active pursuit of women to obtain positions of leadership (Hoyt, 2005). It is proposed here that with the globalization of business practices, opportunities, technologies, and cultures, women face new and different challenges that vary depending on the context of the environment in which they operate. According to Hora, (2004), most patriarchic societies, females are regarded as the inferior of the species. This therefore implies that women are denied access to both honored and utilitarian role open only to males. Such roles as administration and disposal of property, leadership roles in societal affairs including religion and governance are exclusively belong to males. While it is known that such discriminatory practices exist in these countries, their prevalence and cultural value systems and norms that perpetuate them are not adequately understood.

Socio-cultural, economic development and the process of modernization has brought a profound transformation in the lives of women. Twentieth century saw an erosion of traditional segregated sex roles as women made considerable gains within the paid labor force, in educational opportunities, and in public life. Yet the force of this ‘rising tide’ varies substantially around the world, with significant contrasts among agrarian, industrial and postindustrial societies. There are also substantial cross-national differences even among nations with similar levels of development, such as

between Sweden and Japan, the United States and the UK, or South Africa and India (CEDAW, 2010).

Many cultures practice patriarchal whereby a married couple lives near or with the husband's parents. It also implies that the married woman ceases to be a member of her birth family by joining her husband's family. Co-residence of adult sons and elderly parents is much more common in Asia, the Middle East, and North Africa than in Europe, sub-Saharan Africa, and the Americas (Ebenstein, 2014).

The empowerment of women is an essential precondition for the elimination of world poverty and the upholding of human rights, in particular at the individual level, as it helps in building a base for social change (DFID, 2000). However, there are various factors which hinder social, economic and political contribution of women in many societies. According to Bulk (1997), it is a well-established fact that in a patriarchal society, women are ascribed to a lower status compared to their counterparts. Men have the sovereign power to control their households in particular and society in general.

The issue of patriarchy society replicates itself in Rift Valley where gender inequality is deeply rooted in culture and traditions which undermines women empowerment to an extent that it has generated gender inequality. This happens to vary from one region to another in Rift Valley particularly among the Kalenjin communities such as Nandi, Kipsigis, Tugen and Marakwet. This study focused on Marakwet people in Elgeyo Marakwet County. In Marakwet East sub-county, there are considerable differences in the way women and men access opportunities and also exert power over social, political and economic structures. In Tunyo Division for instance, there are considerable differences between men and women in access to and participation in the social, economic and political opportunities. These differences may have in one way or another contributed to the gender inequality. This study therefore sought to investigate socio-cultural factors on gender inequalities in Tunyo Division of Marakwet District.

1.2 Statement of the Problem

Women for a very long time have remained on the margins of their society where majority have remained powerless without authority in the social, economic and

political structures both locally and internationally. Although Government has been strategically focusing on efforts that aim at promoting gender equality between women and men, the position of women compared to that of men in rural Kenya and especially, in Tunyo still raises concerns. This is because gender inequalities in the area are still wide spread limiting women participation and benefiting from developmental activities. Thus, women are disadvantaged as they do not have equal access to opportunities as do their counterparts. Women have been marginalized in all aspects of social, economic and political development. Against this backdrop, the study sought to investigate the socio-cultural factors contributing to gender inequality in Tunyo, Elgeyo Marakwet County.

1.3 Objectives of the Study

1.3.1 Broad Objective

The broad objective of the study was to examine how social cultural factors influence gender inequality in Tunyo, Elgeyo Marakwet County.

1.3.2 Specific Objectives

The specific objectives of the study were:

- i. To find out the influence of land inheritance on gender inequalities in Tunyo, Elgeyo Marakwet County.
- ii. To establish the influence of bride price on gender inequalities in Tunyo, Elgeyo Marakwet County.
- iii. To assess the influence of gender roles on gender inequality in Tunyo, Elgeyo Marakwet County.

1.4 Research Questions

The study was guided by the following questions:

- i. In which way does land inheritance influence gender inequalities in Tunyo, Elgeyo Marakwet County?
- ii. In which way does bride price influence gender inequalities in Tunyo, Elgeyo Marakwet County?
- iii. To what extent do gender roles influence gender inequality in Tunyo, Elgeyo Marakwet County?

1.5 Justification of the Study

New data generated by this study will be used to create awareness to the community members. It will also inform the relevant stakeholders on issues related to gender inequality, and or socio-cultural practices that hinder women empowerment. It is expected that the study recommendations will positively contribute to gender equity and equality if implemented. In addition, it is expected that the study findings as well as recommendations will assist policy makers to restructure and develop policies that will help in ameliorating the negative conditions that contribute to gender inequality.

In relation to planning, the study recommendations will assist in the development of plans and programs aimed at intervening gender inequality and mitigate against inequitable resource-sharing like land, enhance decision making, and women participation in all sectors of the economy. It is therefore expected in general that this study will stimulate and induce all the stakeholders concerned with women empowerment to take care of the social and cultural practices which may slow the process of women empowerment and participation.

UNIVERSITY URBAN

1.6 Scope and Limitations of the Study

The study was conducted to Tunyo Sub-county of Elgeyo Marakwet County. It focused on socio-cultural factors on gender inequalities. It excluded gender inequalities in urban areas despite critical need for public consumption. Tunyo Division is different in terms of level of education, geographical, social cultural, and generalization of the results findings were limited only to the divisions with similar characteristics.

1.7 Definition of Terms

Bride price: According to Oguli & Oumo, (2004) bride price consists of a contract where material items (often cattle or other animals) or money are paid by the groom to the brides' family in exchange for the bride, her labour and her capacity to produce children. This study will adopt similar definition.

Gender: refers to the culturally and socially determined characteristics, values, norms, roles, attitudes and beliefs attributed to women and men through constructed identify of society (Kassimoto, 2008).

Gender inequality: refers to the differences in the status, power and prestige women and men have in groups, collectivities and societies. It is the unequal treatment or perceptions of individuals based on their gender (Unterhalter, 2006).

Gender Roles: refers to stratification of duties and responsibilities based on the gender/sex of a person. Gender roles were measured by looking at duties and responsibilities of men in the community alongside those of women (Wood, 2010).

Land Inheritance: The right of a person to succeed or own land from his/her parents, grandparents or relatives. In this study it was measured by looking at the number of acres that men and women have inherited from their past generations (Bowles & Gintis, 2002).

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter reviews literature by other scholars on the study subject which has been arranged according to the objectives of the study. Specifically, the chapter looks into: the concept of gender inequality, the dependent variable; land inheritance, bride price, and gender roles constituting the independent variables. The chapter also concludes with the conceptual and theoretical framework.

2.2 The Concept of Gender Inequality

A new Constitution for Kenya was approved by 67% of Kenyan voters in 2010. The revised Constitution includes a clause defining discrimination, and stating that the state will not discriminate against any citizen on the basis of a number of social categories, including gender (CEDAW, 2010). In addition, as of 2010, a number of other bills designed to protect women's rights had been drafted including the Family Protection Bill (addressing domestic violence), the Marriage Bill (which seeks to harmonize and consolidate all the substantive marriage laws, give equal legal recognition to all types of marriages and provide for a simplified procedure for matrimonial matters), the Matrimonial Property bill (clarifying married women's property rights), and the Equal Opportunity bill (outlawing discrimination) (CEDAW, 2010).

Kenya ratified the Convention on the Elimination of All forms of Discrimination against Women in 1984, but has not yet ratified the Optional Protocol (UNTC, 2011). Kenya has signed but not yet ratified the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (African Union, 2010). Kenya has a Human Development Index score of 0.509 for 2011, placing it in 143rd place out of a total of 187 countries (United Nations Development Programme, 2011). The country's Gender Inequality Index score is 0.627 (130th out of 146 countries) (United Nations Development Programme, 2011). Kenya is placed 99th in the 2011 Global Gender Gap Index, with a score of 0.6493 (World Economic Forum, 2011).

Despite Kenya having the new constitution in place, the world Economic Forum established that Kenya still has a gender inequality of 64.9% which is very high where women are a disadvantaged group. In Rift Valley alone, statistics indicate a gender inequality of 63.2%. Despite the constitution in place, gender inequality still persists. It is noted that with the promulgation of the new constitution in the year 2010, citizens and especially women have high expectations that it will increase their empowerment level by eliminating inequality.

2.2.1 Gender Inequality in the World

The World Economic Forum, which measures gender equity through a series of economic, educational, and political benchmarks, ranks the United States as 19th (up from 31st in 2009) in terms of achieving gender equity (Global Gender Gap Report, 2009). In the U.S., women are more likely than men to live in poverty, earn less money for the same work, are more likely to be victims of intimate partner violence and rape, and have less of a political voice.

Statistic from the Department of Labor indicates that in 2009, “the median weekly earnings of women who were full-time wage and salary workers were 80 percent of men’s” (US Department of Labour, 2008). The Department of Justice found that in 2009, “the percentage of female victims (26%) of intimate partner violence was about 5 times that of male victims (5%)” (NCVS, 2010). “The United States ranks 41st in a ranking of 184 countries on maternal deaths during pregnancy and childbirth, below all other industrialized nations and a number of developing countries” and women only represent 20% of members of Congress (Global Gender Gap Report, 2009). From this literature it is evident that gender inequality is widespread and ingrained social and public health issue.

2.2.2 Gender Inequality in Kenya

The deplorable situation of the African woman has become a major focus of attention at gender analysis throughout the continent and beyond. This is due to the fact that a woman has limited access to education and productive resources; lacks independence and autonomy in decision making; toils for long hours and has no control over her condition of life (Nuwagaba, 2001). For instance, Nuwagaba found that women work

12-15 hours a week more than men and spend correspondingly less time on leisure and sleep.

Falling real incomes mean that women have to economize on household expenditure often in ways, which require more domestic labour. Despite the heavy workloads women are still seen by policy makers primarily as a source of voluntary labour for development activities just at the community level. World Bank (2000) noted that the invaluable socio-economic contribution of a woman in most time goes unrecognized while in the political arena, she has remained marginalized. This therefore implies that a lot need to be done such as improving policies which will contribute to gender equality.

According to World Bank (2000), women in Kenya comprise 51% of the entire population who are in most cases disadvantaged in many fields. Their endeavour to participate in development activities has been thwarted by structural adjustment programmes that have affected more than male counterpart and more so those in low-income groups. More so, the most vulnerable are the females who head households. Studies indicate that female-headed households constitute 30% of Kenya's households of whom 52.9% are poor (Mukui, 1994; Republic of Kenya, 1999; World Bank, 2000). In spite of comprising a clean majority of the population, women have lived a marginalized life in all spheres.

In addition, despite the hard work by these women who head households notwithstanding, their incomes are limited and not always certain (Republic of Kenya, 1999). Circumstances compel many of them to engage in illegal and usually risky activities such as prostitution, brewing of illicit liquor, hawking without license and in restricted places. In effect, their children are potentially at great risk of neglect and abuse upon these women's arrest and imprisonment. Ultimately, these children find their way into the streets thus forming part of street children (UN Habitat, 2006).

The concept of gender and its application and development practice has currently become a topical issue regarding social change. Yet a clear conceptual notion of gender is still lacking. The concept embodies a myriad of dimensions, which include social, cultural, physical or biological components. For local and regional

development the social aspect of gender is more critical. Indeed, what we refer as gender issues are social constructs of the differences surrounding two sexes (Rose, 2006).

Traditional systems for social support are weakening and men are increasingly reluctant to enter formal unions with women (marriage unions). Although there is no strong evidence that women are systematically poorer than men, Eitzen (2006) observed that it is difficult for women to escape from poverty due to their vulnerability. Furthermore, Ravallion (1994) observed that “as husbands migrate to urban areas and due to divorces, women are left, as the de facto heads of households” thus, most of them found themselves languishing in poverty as they struggle to play the role of both a husband and a woman.

It is important to note that households headed by women tend to be poor due to added responsibilities on the woman. She is unable to provide adequate parental care to her children especially during infancy and childhood. A good number of these household heads who are young are not physically, emotionally and even economically ready for this additional duty that befalls them, (Republic of Kenya 1985). Ayako, *et al* (1997) observes that poverty in Kenya is pervasive and widespread among socio-economic groups. The prevalence of urban food poor households as a percentage of total population was estimated at 42.58% in 1992 while the absolute poor in the urban areas stood at 29.29% (Mukui; 1994). This therefore suggests that nearly half of the urban population cannot afford the basic daily nutrients, much less meeting other basic non-food consumption.

The most profound change in families in the developing countries has been the astonishing increase in the number of female-headed households in both rural and urban slums. It is further noted that, increasingly, more women are shifting to the urban areas in search of employment. Inevitably, the households, which emerge thereafter, are poorer than the male-headed households. Despite the fact that the Kenyan government has initiated many development projects after the women’s decade (1984-1994), there has been no significant improvement in their lives (Republic of Kenya, 1995). To the chagrin of the government, these initiatives have instead tended to marginalize them. In Kenya, the female generally and the female-

headed households specifically have significantly less access to certain services and resources than men and male-headed households (Republic of Kenya, 1995). In the agricultural sector for instance, the training opportunities for small scale farmers are poorly timed and do not take into account the multiple roles of women.

Additionally, there is inequitable access to the financial resources needed to exploit income-generating opportunities making women continue working at levels below their potential. All these translate into low income and thus increased poverty among them. It has however been found that through high level of education some women are able to develop themselves through accessing more opportunities than those who have received little or no education. However, reports indicate that in Kenya the level of education for women gradually falls from 48% in primary school to mere 28% in higher education (Republic of Kenya, 1995).

2.3 Land and Property Inheritance and Gender Inheritance

Inheritance is a critical mode of property transfers in most countries in Sub-Saharan African (Platteau and Baland, 2000; UN Habitat, 2006). During a significant life course transitions such as death, birth, marriage and retirement, an individual's or group's accumulated physical assets (or rights of access to these assets) are distributed according to social conventions as well as personal preferences. This redistribution of assets can affect various individuals' economic trajectories in positive or negative ways (McKay, 2009; Carter and Barrett, 2006; Carter and May, 2001).

Property heirs gain in economic security, either in their accumulation of new assets or in the affirmation of their rights to assets they had previously accessed. In this view, women may lose their previously existing rights to assets as a result of inheritance decisions that exclude them. The existing research literature from various Sub-Saharan African societies highlights how widowed women and orphaned children are particularly vulnerable and prone to lose rights of access to properties they enjoyed during the lifetime of their husbands or fathers (Rose, 2006; Olekeet *al.*, 2005; Strickland, 2004). Such alienation from property, including housing, land and other productive resources, has been linked to economic vulnerability, poverty traps,

chronic poverty and the intergenerational transmission of poverty (IGT poverty) (Carter and Barrett, 2006).

However, there is little in the way of systematic empirical evidence documenting correlations between disinheritance and chronic poverty (Cooper, 2010). Examinations of women's poverty commonly focus on the security of women's access to assets, and especially land in Sub-Saharan Africa. Agarwal (2001) has argued that women's ownership of land leads to improvements in women's welfare, productivity, equality, and empowerment, a proposition that has gained resonance in the international development policy arena. Owning assets may give women additional bargaining power not just in the household, but also in their communities and other public arenas which encourages the perpetuation of women's social, economic and political empowerment. Furthermore, equal access, control and ownership of land has instrumental value in terms of its positive impact on consumption (increasing spending on food, children's welfare and education) and productivity (particularly in areas, such as Sub-Saharan Africa, where women are responsible for the majority of land cultivation) (Strickland, 2004). A study from Ghana finds that households where women have a higher share of asset ownership have better health and nutritional outcomes. Thus, it is imperative that women be empowered and equal opportunities provided in order to achieve this.

Inheritance has gained profile as a public policy issue in Sub-Saharan African countries for several reasons. Most prominently, inheritance has been tackled as part of the larger problem of property rights regimes that are discriminatory against women (UN Habitat, 2006). International and domestic campaigns to redress women's unequal property rights in Sub-Saharan African countries have advocated changes to inheritance systems within a broader reform agenda (Jütting and Morrisson, (2005); Mutangadura, (2004); FAO and Oxfam, (2003); Human Rights Watch, (2003); USAID, (2003); Benschop, 2002). This reform agenda characterizes inheritance not only as a human rights issue but also an economic concern which has primarily focused on the content of family laws and land rights. Another policy stream addressing inheritance as a combined human rights and economic issue originated from the focus on the impacts of HIV/AIDS in Sub-Saharan Africa. Situated within a broad scope of policy concerns related to the pandemic's socio-

economic effects, inheritance is conceptualized as a way in which the further vulnerability of HIV-affected households or individuals may be either exacerbated or prevented (UN, 2004; World Bank, 2004; Izumi, 2006; Rose, 2006).

2.3.1 Customary Land Governance and Women's Inheritance

As previously discussed, questions of who can rightfully own or control – and therefore inherit land are often highly gendered in various Sub-Saharan African societies. Customary systems of land governance are enshrined by the Constitution of Ghana, Mozambique and Uganda. In these cases, the ideal is that traditional tracts of tribal, clan or kin groups' land is managed in corporate (shared) trust, ensuring access to all members of the group. In Ghana, such principles are explicitly enshrined in law: the Head of Family Accountability Law (1985) states that family property cannot be sold without others being informed, giving consent or benefiting from the proceeds, and if a family member who has a beneficial right to such property deems the family head to be mismanaging this property, after first seeking redress at the family level, that family member may file a claim against the family head in Ghana's High Court (Izumi, 2006).

This law is a potential avenue for family members, including women married into and widowed among families, to safeguard their inheritance rights to family land, although it can be presumed to require significant social gaps. According to many different societies' patrilineal customary systems, it is popularly understood that upon marriage women sever their affiliation with their natal family and are thereafter affiliated with their husband's family and access land through this affiliation. Yet in many such contexts wives never become recognized as full members of their husband's lineage and therefore never able to own or directly control land. The implication for inheritance is the temporal and interpersonal conditionality of widowed women's access to land.

Widows may be allowed to continue using the home and other household assets, however in many cases widows are not allowed to sell this land nor retain this land if they remarry. (Widowers are also not supposed to be allowed to sell lineage land but they can keep the land if they remarry.) Describing such risky situations, the Government of Kenyan 2006 report to the Committee on Economic, Social and

Cultural Rights states that, “Under the customary law of most ethnic groups in Kenya a woman cannot inherit land, and must live on the land as a guest of male relatives by blood or marriage” (GOK, 2006).

While most customary systems of governance recognize the right of widows and orphaned children to continue to possess and occupy their marital properties, studies among different customary groups in Ghana, Kenya, Mozambique and Uganda as well as other Sub-Saharan African countries, have presented evidence that the property of widows and orphaned children has been ‘grabbed’ or ‘stripped’ (Izumi, 2006; Rose, 2006; Strickland, 2004). Property grabbing is often characterized as a manipulation of customary law. A study among the Langi of northern Uganda, for example, contrasts traditional and contemporary norms and practices concerning the support of widowed women’s claims upon their families and communities (Rose, 2006).

It is worth noting that there have been debates on whether customary systems of governance provide adequate protection of property rights of women and children. It is widely acknowledged that local customary law adjudication is often male-dominated in contemporary Kenyan contexts, for example, some women have been found to prefer seeking adjudication of their inheritance claims to this local leaders who draw from customary, uncodified systems of law because these are more flexible and may take extra-legal, personal matters into consideration (Kameri-Mbote, 2002). Nevertheless, consideration of extra-legal personal matters can go either way for Kenyan women, depending on their particular local circumstances.

A study on land rights in western Kenya by Henrysson and Joireman (2009) reveals that women perceive individual women’s specific qualities to be significant to their vulnerability to land expropriation. A widow, who does not have a son or sons, is perceived as particularly vulnerable in retaining a claim to family land under customary law. As well, given the personal nature of arbitration, so is a woman of ‘bad character’ which might include accusations of practicing witchcraft, being sexually promiscuous, drinking alcohol or being rude or stubborn, particularly toward in-laws. Another study in western Kenya (Aliber et al 2004) did not find any evidence of land being ‘grabbed’ from orphaned children by their adult relatives, but did find

young widows more vulnerable in terms of land tenure security than older widows because young widows had less time to secure their relationships among their husband's family. Findings like these point to the need to closely examine local contexts of customary governance and community dynamics, including specific local leaders, to understand the kinds of opportunities and challenges individuals face in securing their inheritance.

2.4 Bride Price and Gender Inequality

Bride price, a common cultural practice in many African countries, acts as a form of validation of customary marriages. The acceptance and commonness of this practice was shown in a study carried out by the Uganda Association of Women Lawyers with the majority of the respondents stating that price is needed to validate marriage (Uganda Association of Lawyers, 1996). The practice is believed to operate beneficially for both groom and bride and provides formal recognition of marriages, stabilization of marriage relationships, and protection to wives against abuse and development of partnerships between families. However, bride price may also be used as an excuse to abuse women particularly where there is perception of women as properties.

Bride price consists of a contract where material items (often cattle or other animals) or money are paid by the groom to the brides' family in exchange for the bride, her labour and her capacity to produce children (Oguli Oumo, 2004). Bride price practices in Africa involving the exchange of money and goods to cement marriage is not very different from common practices in other countries across the globe. Although it appears to be unique, the buying of an expensive diamond ring by a groom for his wife in western societies has similar underlying meanings of affirmation and validation of a marriage. Similarly in many Arab and Islamic societies, bride wealth is a fundamental requirement in terms of *Mahri* (money and material items paid by the groom to the bride). In Indian society the practice is reversed whereby the bride's family provides goods and money to the husbands family (Dalaria & Lawrence, 2005), but the impact on women remains the same such that women are considered a commodity for exchange.

Bride price practices have remained a cultural norm and are very common in rural communities (though varying by ethnic or tribal group tradition and culture) however; changes have started to emerge in urban areas with the practice involving the exchange of money and goods rather than animals as the main items. Nowadays, however the practice appears to have become commercialized and to have lost much of its traditional values. It now appears to represent the 'buying' of a wife as a commodity or equating the value of a woman to the amount of bride wealth paid. In addition a woman's reproductive role in producing children is a key measurement of her value. This violation of women's reproductive rights has also been identified as an outcome of price practices (Women and Law in Southern Africa Research Trust, 2002). Thus, there is need to relook into the values of the price and if found to infringe on women rights and freedom, it should be abolished.

In Uganda, bride price as a human rights issue is receiving increased attention because of its negative impact and association with violence against women. Another reason is that it contradicts the 1995 Ugandan Constitution (Act 31 1995) (Republic of Uganda, 1995) which states that both men and women have the right to marry and are entitled to equal rights in marriage, during marriage and at its dissolution. The 2005 Poverty Eradication Action Plan (PEAP) highlights price as the most significant factor holding back women's empowerment, and calls have been made for mitigation or even reform (Matembe, 2004; Ogulu & Oumo, 2004). Increasing advocacy activities have been emerging from rural Uganda where the practice is entrenched as well as from neighboring countries in the region (Macdonald-levy & MacMillan, 2005). This is therefore seen as a positive effort towards promoting gender equality which should be emulated by other regions.

Bride price is a payment that a bride's parents make to the couple at the time of marriage. According to Boserup (1970), bride price systems emerged mainly in societies where women played a lesser role in agriculture. Dowry has disappeared in many societies, notably in Europe, but it has persisted in, for example, South Asia. In fact, over the past several decades, the prevalence of dowry has increased in Bangladesh, and the real value of dowry payments has risen considerably in India (Anderson, 2007). In addition, the property rights brought about due to dowry payment currently is a manifestation of the ancient Europe.

Evidence on the impacts of the bride price system on women's welfare is mostly subjective. This as a result points to the bride price system causing pro-male bias. The prospect of paying bride price is often cited as a key factor in parents' desire to have sons rather than daughters in India (Das Gupta et al., 2003). The financial burden of bride price indeed seems to loom large in prospective parents' minds. This financial burden is then translated into owning a woman after dowry payment and thus unfair treatment may result thereafter which exacerbates gender inequality.

Dowry payment for a daughter's marriage should decrease the desire to have daughters but should not necessarily reduce investments in daughters. In principle, parents could recoup their investment in their daughter's health and education in the form of lower dowry demands or a higher quality son-in-law. However, this unrealistic market solution where parents invest in their daughter's human capital and the groom later compensates them for the investment does not seem to work in practice, perhaps because investments are not fully observable by the groom (Carter & Barrett, 2006).

In addition, parents have reason to care more about the quality of their daughters-in-law than their sons-in-law because daughters-in-law will live with them under patrilocality and raise their heirs under patrilineality. Besides reducing human capital investments, the dowry system also results in newly married women sometimes being the victim of violence or, worse, dowry deaths" as punishment for the dowry amount being deemed inadequate by the groom (Bloch and Rao, 2002). In Kenya, apart from couples wedding, the practice of pride price is still rampant. In Elgeyo Marakwet for instance, payment of pride price is not optional according to the cultural practices. Thus, the question comes; does the payment of pride price contribute to gender inequality in Marakwet?

2.5 Gender Roles and Gender Inequality

An aspect of gender inequality that receives a great deal of attention from academics and policymakers is decision-making power within the household. A woman's say in household decisions is one aspect of her well-being and thus an end in itself, but the

keen interest in female empowerment is in large part because it is believed to be a means of improving children's outcomes (Duflo, 2012). The model in the background is of a non-unitary household, that is, a household as a collective of individuals with different preferences who vary in how much they influence the household's decisions (Browning et al., 1994). This implies the one with great responsibility of providing for the family dominates in terms of decision making.

Co-residence of adult sons and elderly parents is much more common in Asia, the Middle East, and North Africa than in Europe, sub-Saharan Africa, and the Americas (Ebenstein, 2014). Within India, the northern region has a much stronger patrilocal (and patrilineal) system than the south, which is one explanation for why gender inequality is more pronounced in the north (Dyson and Moore, 1983). For example, Chakraborty and Kim (2010) examine the 1901 Indian Census and find that the sex ratio was less male-skewed in the south, a pattern that continues to hold today. More generally, Ebenstein (2014) shows that the male-to-female sex ratio is positively correlated with the rate of co-residence between adult sons and their parents both across and within countries. If parents fully internalized their daughters' returns to nutrition, health care, and schooling, then patrilocality would not necessarily cause gender gaps in these inputs.

In practice, though, the longer duration that parents will co-reside and pool financial resources with their sons seems to cause them to invest disproportionately in sons. For example, parents are more likely to seek medical care for a sick son than sick daughter. In one study, 405 parents in India who had been advised that their child needed surgery to correct a congenital heart condition were followed up one year later; 70 percent of the boys but only 44 percent of the girls had undergone surgery (Ramakrishnan et al., 2011).

The financial mindset about investing in daughters is encapsulated in an often quoted Indian saying that "raising a daughter is like watering your neighbors' garden." This sentiment is echoed in a Chinese proverb that describes raising a daughter as "ploughing someone else's field." Poverty could exacerbate the tendency to invest more in sons than daughters. Suppose the net returns to surgery are positive for both boys and girls but higher for boys. If a family is liquidity-constrained, they might seek

medical care only for their son, but with more available resources, they would seek care for both their son and daughter. (The same reasoning could apply if parents invest more in boys because boys have higher labor market returns to health, and not just when the gender gap is due to cultural practices). Similarly, in Elgeyo Marakwet girls are seen as a source of wealth due to dowry incentive and thus, not much in terms of education are considered to them since they will move out.

2.6 Summary of Literature Reviewed and Knowledge Gap

In summary, literature indicates that gender inequality is as a result of persistent discrimination of one group of persons based on gender. In addition, literature indicates that tradition and persistent social cultural barriers impede women from active participation in economic, social and political sectors. Thus, it has been suggested that in order to achieve equity and equality in gender, women empowerment is very essential. It has been indicated in literature that inheritance is a critical mode of land and property transfers in most Sub-Saharan African, Kenya included.

However, inheritance as literature suggest favour men over women where land and other properties in most cases are past over to male generation. As a result, it has become a policy issue in Sub-Saharan African countries. For instance, the promulgated 2010 Kenyan constitution do recognize both male and female persons as being equal and thus, inheritance need also to take similar approach. Whether this is now practiced and obeyed according to the constitution was yet to be known in the Tunyo, Elgeyo Marakwet County.

Literature also suggest that bride price in many African societies has been used as a yard stick for measuring how much a bride is loved, validation of customary marriages, exchange of her labour as well as the capacity of the bride to produce children. However, this has been seen to have been transformed into commercialization where women are perceived to being bought and become part of groom's properties. This culminates into the bride price causing pro-male bias, a key ingredient to gender inequality. In Tunyo, the issue of bride price is still pervasive,

however, whether it is a sign of appreciation or an indicator of gender inequality is still in limbo since no study has been conducted to establish the same.

2.7 Theoretical Framework

The study was informed by Symbolic interaction theory by (Mead, 1934) and modified by Giddens (2011). The theory proposes that humans must cooperate to survive and that the human mind uses symbols to designate objects and people and then selects courses of action appropriate to this symbolic definition. Humans have a self-reflexive evaluation of self while a biased symbolically based view of others. Therefore, once a gender becomes known for a certain role in society, the role becomes codified, magnified and eventually reflexively repeated into perpetuity in a self-defining circle that is incorporated into the culture. It takes the functional aspect of femininity, giving birth, and transforms it into a socially restrictive definition through repetition (Blumer, 1986).

Symbolic interaction theory analyzes society by addressing the subjective meanings that people impose on objects, events, and behaviors. Subjective meanings are given primacy because it is believed that people behave based on what they believe and not just on what is objectively true. Thus, society is thought to be socially constructed through human interpretation. People interpret one another's behavior and it is these interpretations that form the social bond. These interpretations are called the "definition of the situation" (Giddens, 2011)

The theory is an important informer to this study since the meanings attached to symbols are socially created and fluid, instead of natural and static. Because of this, people act and react to symbols based on their current assigned meanings. Both masculinity and femininity are performed gender identities, in the sense that gender is something people do or perform, not something people are. In response to this phenomena, the sociologist Charles H. Cooley's developed the theory of the "looking-glass self" (1902). In this theory, Cooley argued that an individual's perception of himself or herself is based primarily on how society views him or her.

In the context of gender, if society perceives a man as masculine, that man will consider himself as masculine. Thus, when people perform tasks or possess

characteristics based on the gender role assigned to them, they are said to be *doing gender* (rather than “being” gender), a notion first coined by West and Zimmerman (1987). West & Zimmerman emphasized that gender is maintained through accountability. Men and women are expected to perform their gender to the point that it is naturalized, and thus, their status depends on their performance.

Similarly, it can be argued that gender inequality in Tunyo has been created through symbolic interactionism where women have been assigned roles such as taking care of the home and family which continue to undermine them. Men on the other hand are perceived as bread winners as well as decision makers thus may make decisions which continuously create gender inequality.

2.4 Conceptual Framework

The researcher considered the available study’s variables and conceptualized in order to guide the study. The social cultural factors that influence gender inequality are land inheritance, bride price and gender roles which together constitute independent variables. The dependent variable is gender inequality. These variables are represented diagrammatically in Figure 2.1.

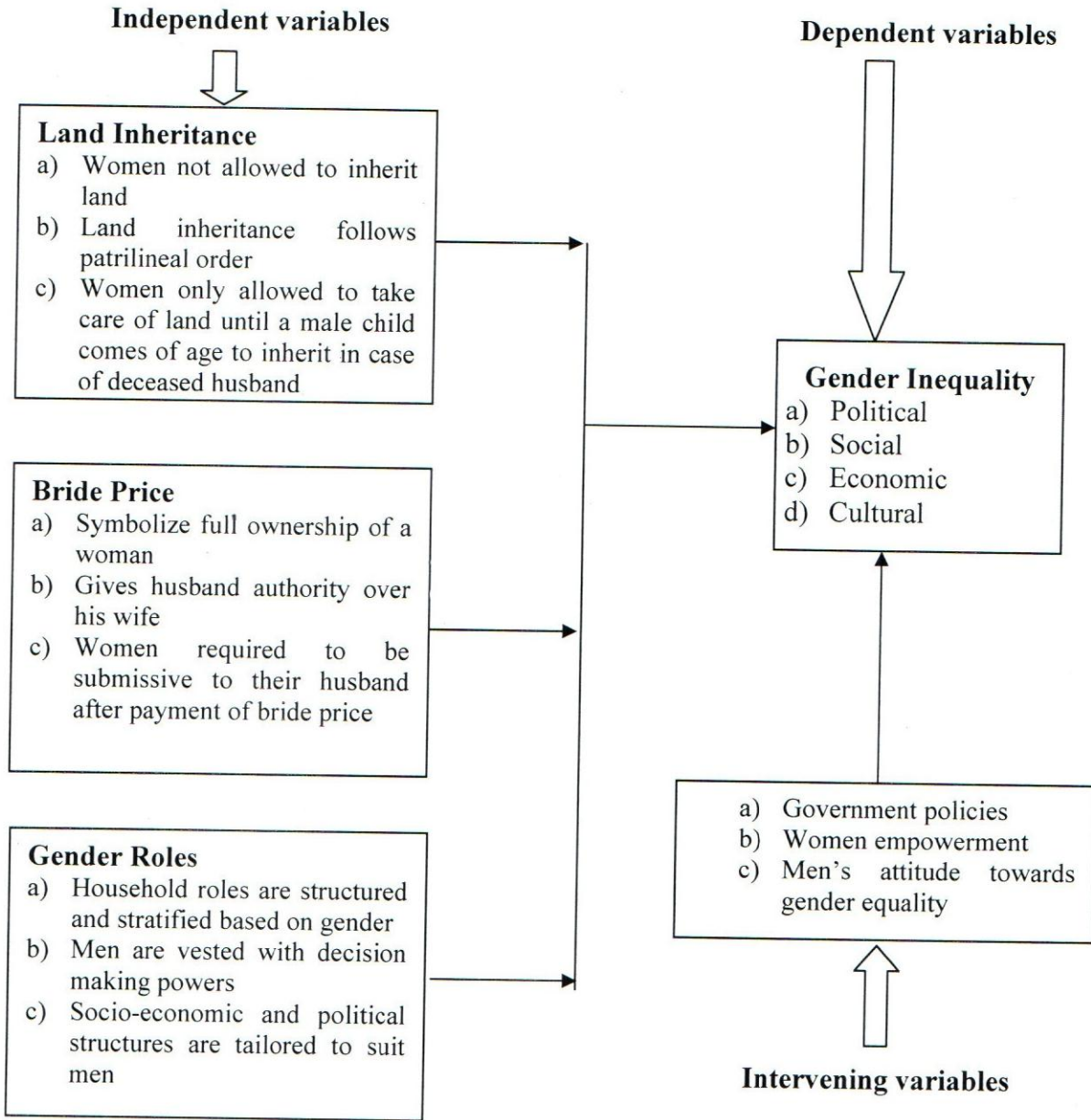


Figure 2.1: Conceptual Framework

The conceptual framework in Figure 2.1 indicates the interplay between independent variables and dependent variable. According to the framework, land inheritance, payment of bride price and gender roles are independent variables while gender inequality is the dependent variable. As a result, it is assumed that land inheritance where men generation are the only persons entitled to inherit land and other properties contributes to gender inequality. If women are allowed to inherit land and properties,

then they will be able to improve their socio-economic status vital to gender equality and equity.

In addition, payment of bride price is also perceived to contribute to gender inequality where in most cases women are treated as properties with their husbands having full authority and control over them. As a result, women are expected to be submissive. Finally, according to the framework, gender roles also play an important role in gender inequality. This may be justified through household roles being structured and stratified based on gender where women for instance are supposed to cook and take care of the family members while males or husbands are supposed to be the sole bread winners. Additionally, men are vested with powers of decision making where women wait for instructions from their husbands and thus, they do not have control over anything.

Dependent variable which is gender inequality is measured by variables such as political, social, economic and cultural aspects. For instance, by looking at the level of women engagement in politics and political affairs such as leadership it will be easier to conclude whether there is gender inequality.

The framework is also aware of other variables (intervening) which if not taken care of may influence the study findings. These intervening variables include: government policies, women empowerment as well as men's perceived attitude on gender equality.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section describes the research design of the study, target population, sample size, sampling techniques, data collection methods and the data analysis techniques that were employed.

3.2 Research Design

A descriptive survey research design was adopted for this study. According to Mugenda and Mugenda (1999), a survey is an attempt to collect data from members of a population in order to determine the current status of that population with respect to one or more variables. It is therefore a self-report study which requires the collection of quantifiable information from the sample. As a result, the study sought women's opinions on the socio-cultural factors influencing gender inequality in Tunyo Division.

3.3 Study Area

Marakwet East sub-county borders Baringo County to the south, West Pokot to the north and Marakwet West to the West (Figure 3.3). The study was conducted in Tunyo Division, Marakwet East District whereby the unit of analysis was households in Marakwet East sub-county. Tunyo was chosen due to its high inequality between men and women which is manifested through education, employment and political representations.

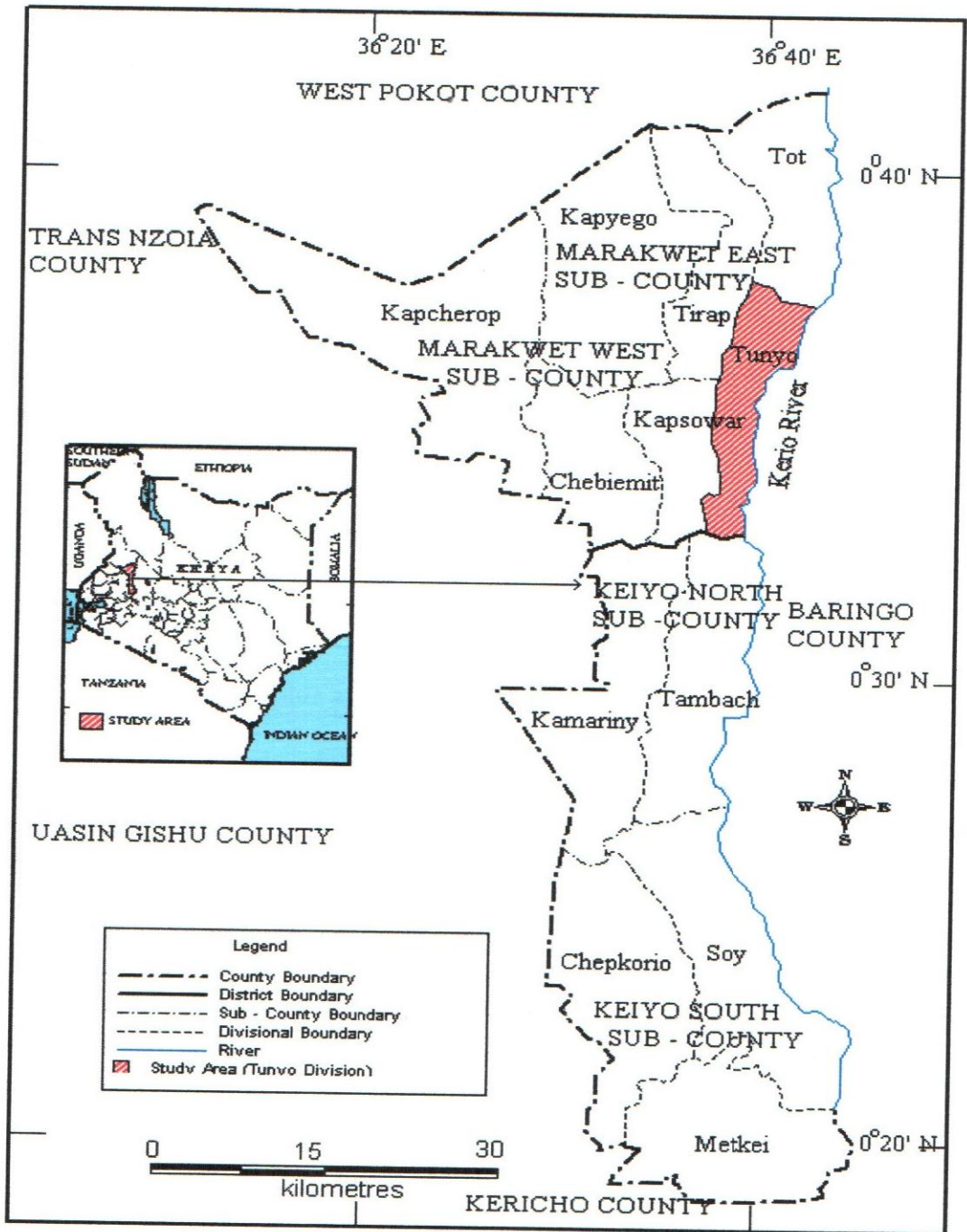


Figure 3.1: Map of Elgeyo Marakwet County showing Tunyo Division
 Source: GIS (2016)

3.4 Unit of Analysis

The study was on gender inequality and thus, the unit of analysis for the study was individuals who consisted of both male and female adults who are residents of Tunyo Division.

3.5 Population and Sampling Procedure

3.5.1 Target Population

The target population of the study comprised all adults (men and women) residents of Tunyo Division, Marakwet East District.

3.5.2 Sampling Unit and Sample Size

The study used various sampling techniques. First, the study adopted stratified sampling techniques where participants were categorized in their locations. Furthermore, proportionate sampling was used to identify the number of households from each location after which simple random sampling was used to select the actual households for the study. Finally, purposive sampling was used to select key informants with the main reason being they have rich information for the study. They included four village elders and one member of County Assembly. The division has 3,254 households with four locations as shown in Table 3.1.

Table 3.1: Total Households and Sampled Households

Locations	Total Households	Sampled Households (=total households/3254*220)	Gender (50%)	
			Male	Female
Aror	896	61	31	30
Kibaimwa	900	61	30	31
Mon	757	51	26	25
Chesuman	701	47	23	24
Total	3254	220	110	110

Mon location has two sub locations, Mogil and Kipyepo sub locations with a total of 757 households, Kibaimwa has four sub locations named as Lukuget, Chesetan, Chugor and kombases sub locations with a total of 900 households. Chesuman location has three sub locations, Resim, Chepkum and Kapchemuta with a total of 701 households. Aror location has three sub locations, Aror, Niwai and Koitilial Sub locations with a total of 896 households.

The study used a representative sample of 220 respondents from the four locations which included 61 from Aror, 61 from Kibaimwa, 51 from Mon and 47 respondents from Chesuman respectively where gender was factored in as 50% were male and 50% were female. A total of 110 women and 110 men were used as study participants. This was to ensure that the information collected was balanced since the study was based on gender. This is as shown in Table 3.1.

3.6 Methods of Data Collection

3.6.1 Self-Administered Questionnaire

Self-administered questionnaire was used to collect information from 220 respondents. The main reason for self-administering of the questionnaire was to take care of the most respondents who were not able to read and write. The questionnaire was formulated according to the study themes based on objectives (See Appendix I).

3.6.2 Interview schedule

An interview schedule was administered to the key informants who included two local chiefs and two village elders. It was done through face to face interaction with the identified participants. These interviews yielded highest response rates in survey research. It also allowed the researcher to clarify ambiguous answers.

3.7 Validity and Reliability of Research Instruments

3.7.1 Validity of Research Instrument

According to Geoff and Pyne (2004) validity refers to the capacity of research techniques to encapsulate the characteristics of the concepts being studied and hence properly measure what the methods were intended to determine. According to Mugenda and Mugenda (2003) it refers to the accuracy and meaningfulness of inferences which are based on research results. The validity of the instrument was determined by discussing the items in the instruments with supervisors from Egerton University and also with colleagues.

3.7.2 Reliability of Research Instrument

Reliability according to Mugenda and Mugenda (2003) is a measure of the degree to which a research instrument yields consistent results or data after repeated trials. Mbwesa (2006) notes that the reliability of a test refers to the ability of that test to consistently yield the same results when repeated measures are taken on the same individual under similar conditions. Reliability requires that at least in principle, another researcher or the same one can, on a different time, may be able to replicate the original piece of research and achieve same evidence or results with similar study population.

To establish the reliability of the questionnaire a test re-test method was done in Tambach, Keiyo North where data was collected and re-collected at an interval of

three weeks and analysis was done to ascertain the reliability. A reliability index of 0.79 was obtained. It should be noted that the households who participated in the piloting were not featured in the actual study.

3.8 Data Collection Procedure

Primary data was collected from the household respondents in Tunyo Division. This was done using questionnaires where respondents were required to provide information based on the questions asked to them regarding their perception of the factors influencing gender inequality. The questionnaire was self-administered where the researcher interpreted the questions and later wrote the responses appropriate as provided by the respondents. A research permit was obtained from the National Council for Research for Science and Technology. The researcher used the permit to contact the Chief of Mon and Kibaimwa locations division which allowed data collection from the selected households.

3.9 Methods of Data Analysis

Data analysis from the questionnaire was descriptive where frequencies, percentages and means were utilized. In addition, outputs were presented in terms of Tables, Pie-charts and Graphs. This enabled easy interpretation and understanding of the information on the influence of socio-cultural factors on gender inequality. On the other hand, data from interviews were analysed according to the study themes and presentation was made through quotations and indirect reported speech.

3.10 Ethical Considerations

Permission to carry out the study was sought from the relevant authority and from the participants who participated in the study. The nature and the purpose of the research were explained to the respondents by the researcher. The researcher respected the individuals' rights to safeguard their personal integrity. During the course of the data collection, the respondents were assured of anonymity, confidentiality and their ability to withdraw from the study at any time if they wished to do so. No names or personal identification numbers were required on the questionnaires. The results of the study are to be availed to the relevant authority and to those participants who are interested in knowing the results.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the results of the findings which are followed with discussion. Presentation is organized according to themes. These include: background information; influence of land inheritance on gender inequalities; influence of bride price on gender inequalities and influence of gender roles on gender inequalities.

4.1.1 Response Rate

The study used a sample size of 220. However, after data collection, a total of 210 questionnaires duly filled which represents 95.5%. Mugenda and Mugenda (2003) states that a response rate with 60-69% return rate is considered good, 70-79% is very good while 80% and more is ideal. The study findings therefore based on 95.5% was considered sufficient.

4.2 Background Information

Background information consisted of the following variables: gender, age, marital status, the number of children, and level of education as well as occupation of the respondents.

4.2.1 Gender of the Respondent

Gender was considered an important variable in this analysis since the entire study is on gender inequality. Thus, it was inevitable to consider gender. Findings in relation to gender have been presented in Figure 4.1.

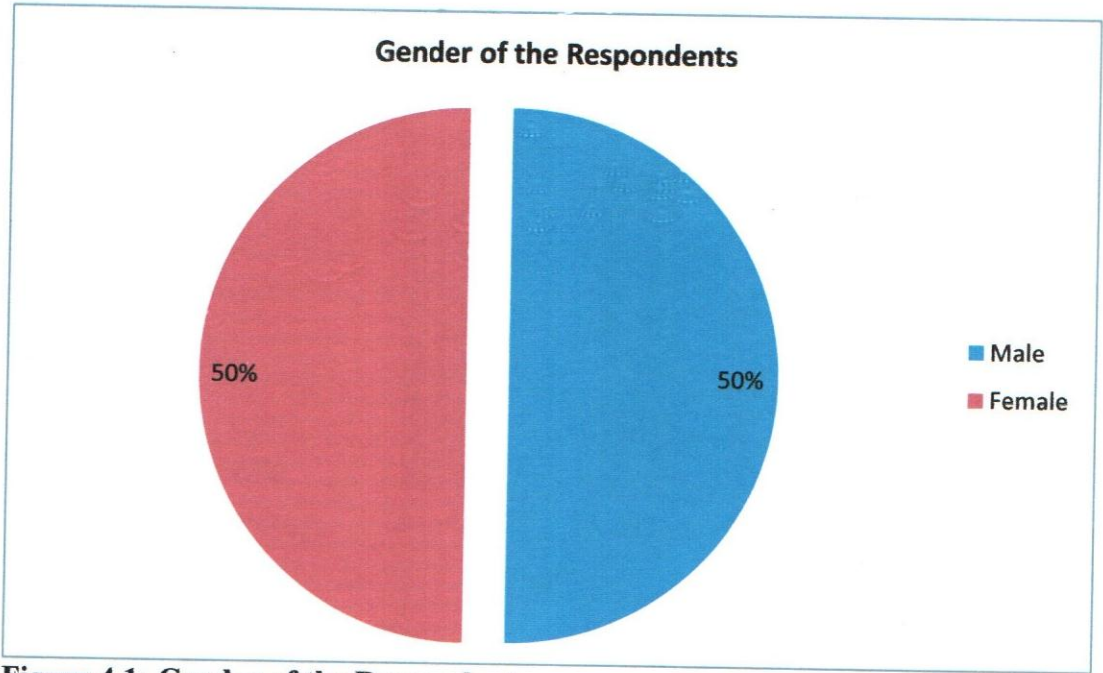


Figure 4.1: Gender of the Respondent

In relation to the gender of the respondents, the study used 50% of male and 50% of female. Gender was a very critical indicator due to the nature and problem of the study which sought to obtain information on socio-cultural factors contributing to gender inequality. This therefore required attention from both men and women.

4.2.2 Age of the Respondent

The study further established the ages of the participants and the findings have been presented in Figure 4.2.

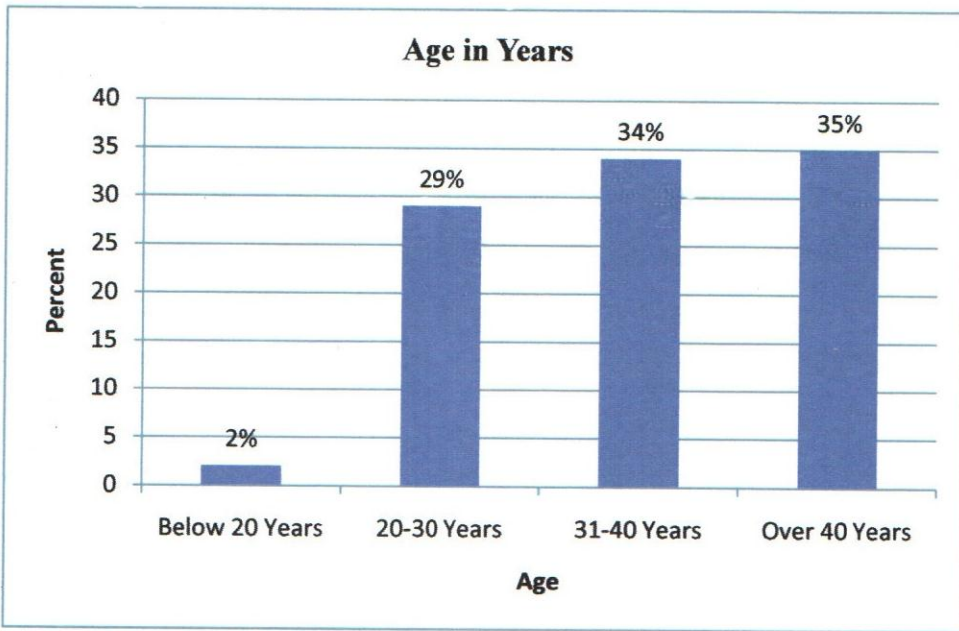


Figure 4.2: Age of the Respondents

The results indicate that 35% of the respondents were aged over 40 years, 34% were aged 31-40 years, 29% were aged 20-30 years while 2% of the respondents were aged below 20 years. It can be deduced from the data findings that majority (69%) of the respondents were over 30 years this therefore implies that many are able to understand the study problem in terms of gender inequality in the community due to being there for long

4.2.3 Marital Status

In terms of the marital status of the respondents, findings revealed that an overwhelming majority of the respondents were married, as shown in Table 4.1.

Table 4.1: Marital Status of the Respondents

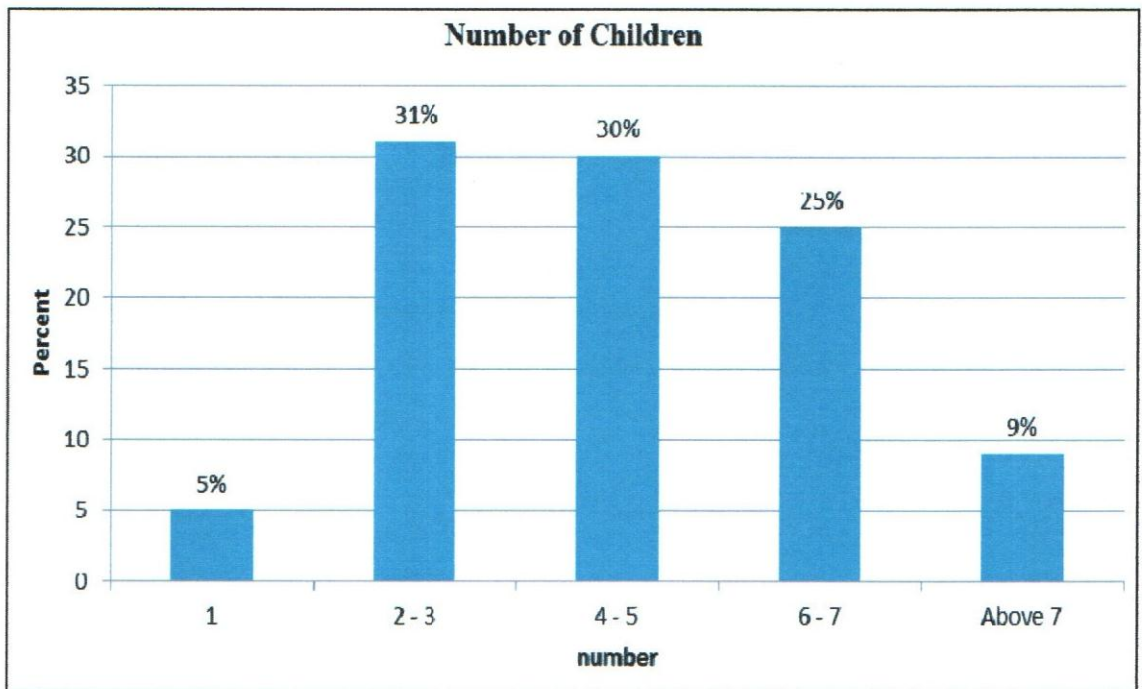
	Frequency	Percent
Married	170	81.0
Divorced/Separated	27	13.0
Widowed	13	6.0
Total	210	100.0

Marital status was not to be ignored as it forms an important indicator of gender inequality. The results of study indicate that a majority (81%) of the respondents were married, 13% of them were divorced or separated while 6% said that they were widowed. This is as shown in **Table 4.1**. The different marital status revealed from the findings provided diverse information on the study problem. Since the study was looking to explain the socio-cultural factors contributing to land inheritance, respondents who are married or were once married were in a position to provide valuable information.

4.2.4 Number of Children

When respondents were asked to state the number of children, the study found that 31% had 2-3 children, 30% had 4-5 children, and 25% had 6-7 children while 9% had more than 7 children. However, few (5%) had only one child. This is as shown in Figure 4.3.

Figure 4.3: Number of Children



From the presentation of the findings in Figure 4.2, it can be deduced that more than half (64%) of the respondents had 4 children and more while the average number of children was 5. This therefore indicates that the number of children per household is

fairly high and thus represents the value of children in a family. Furthermore, it may show the worth of women which is linked to bearing children.

4.2.5 Occupation of the Respondent

In relation to the occupation of the respondents, 56% said that they were farmers, 23% said that they were housewives, 11% were SMEs, while 10% had formal employment.

This information is presented in Table 4.2.

Table 4.2: Occupation of the Respondents

Occupation	Frequency	Percent
Farmer	118	56.0
Housewife	48	23.0
SMEs	23	11.0
Formal	21	10.0
Total	210	100.0

From the findings presented in Table 4.2, it can therefore be deduced that majority are in informal employment while majority of the women respondents said that they were housewives. The role of women in the area of study was established to be subordinate. This implies that women are left to take care of the homesteads, their children, cooking and washing among other household chores. This has an implication particularly to land inheritance.

4.3 Effects of Land Inheritance on Gender Inequalities

The first objective of the study was to examine the effects of land inheritance on gender inequalities in the study area.

4.3.1 Land inheritance

Land is one of the main factors of production that every single human being will want to own. When respondents were asked to state whether women are allowed to inherit land, the following findings were established as shown in Figure 4.4.

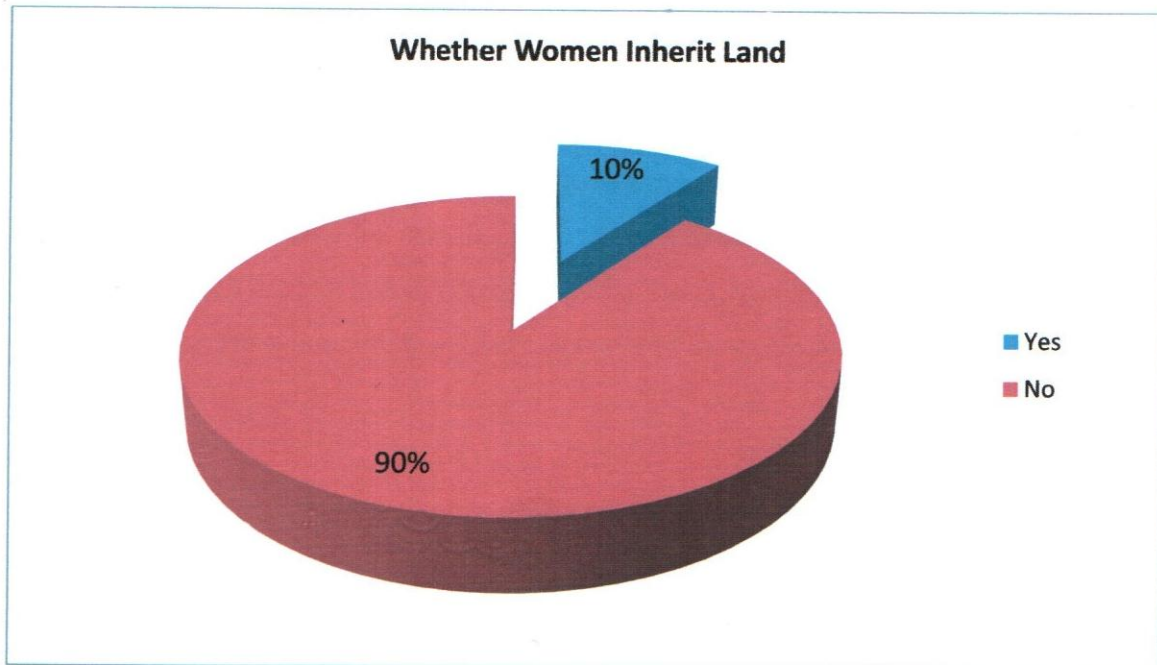


Figure 4.4: Whether Women Inherit Land

In relation to whether inherit land, findings from Figure 4.9 indicate that 90% of the respondents denied that women do not inherit land while only 10% said that they do inherit land. This is a reflection of how property inheritance contributes to gender inequality. In order to achieve gender balance, women just like men should be allowed to inherit land.

4.3.2 Reasons Why Women do not Inherit Land

In addition, the study sought to establish reasons why women do not inherit land. As a result, the following reasons were obtained: It was revealed during an interview with one local chief who was the key informant that women do not inherit land due to customary laws from the community where since time immemorial women have not been inheriting land. *‘..tangu kitambo, babu zetu hawakurusu wanawake kuriithi shamba na mali nyingine na kwa hivyo watu wetu bado wako na mtazamo huo’* that since time immemorial, our grandfathers did not allow women to inherit land, a major reason why people still hold similar stand.

Another key informant who was a village elder said that when a woman moves out of the community to get married elsewhere she cannot be entrusted with community land. In other words, aliens may take over ancestral land which is impossible according to the community's cultural practices. In addition, it was established that despite the customary marriage a man and a woman, community members believe that women are never permanent residents such that in case of death of their husbands, most of them move out to be married elsewhere. Furthermore, management of land is communal where women who are successful married are given a piece of land for seasonal farming but they do not own it in order to ensure that their families are food secure. This practice is normally termed as '*Cheripgo*' which means a piece of land assigned to women to keep their household secure in terms of food and other basic needs.

4.3.3 Influence of Land Inheritance on Gender Inequalities

Land inheritance is considered a key issue in most communities. In order to determine the how land inheritance influence gender inequalities, a Likert like type scale was adopted for answering, where respondents were provided with a five scale answering option with 1= Agree, 2 = not sure 3=Disagree . Table 4.3 has a summary of the findings.

Table 4.3: Effects of Land Inheritance on Gender Inequalities

Statements	A(1)	N S(2)	D(3)
In my community, land inheritance follows patrilineal order	199(95%)	8(4%)	3(1%)
In my community land registration is mainly done on the husband's name	189(90%)	14(7%)	7(3%)
Even when the husband dies a woman is only allowed to use the land until her son(s) come of age to inherit	175(83%)	25(12%)	10(5%)
Women are not allowed to inherit land because they are perceived to be part of the wealth of the community	159(76%)	35(17%)	16(7%)
In my community, if it happens that a woman has land, then her husband takes control over it	125(60%)	54(26%)	31(14%)

Findings from Table 4.3 indicate that a majority (95%) of the respondents agreed that land inheritance follow patrilineal order. This was further qualified with a mean of 4.88. Patrilineal order in this study was used to imply an arrangement where inheritance of land and other properties are passed on from the grandfather to father to son and further to grandsons and great grandsons. This therefore implies that women have little or no room to inherit land from either their parents or husbands. This information concur with a UNCHR (1999) report which stated that in most African countries Kenya included deny their women an equal chance to land inheritance. The report further says that women's access to land is only via a system of vicarious ownership, through men as husbands, fathers, uncles, brothers and sometimes son.

Another reason to justify why women rarely inherit land according UNCHR (1999) is that most community believes that women get married and get out of the family while men marry and bring their wives into the family. Thus, they take care of the families' wealth and properties. This favours men over women in terms of land inheritance thus, resulting to gender inequality because all children are equal and should be considered equally in the inheritance matters. Finally, Rose, (2006) asserts that

women in Sub-Saharan Africa where Kenya is inclusive may lose their previously existing rights to assets as a result of inheritance decisions that exclude them.

The results further indicate that in the community under study 90% of the respondents agreed that land registration is mainly done on the husband's name. This is a clear indication that women are being discriminated as they are denied an opportunity to inherit and own land. Furthermore, institutions that deal with land registration may also be perceived to perpetuate gender inequality. These findings concurs with those of Cornhiel (1997), where it was found that in Africa most systems of customary law, women regardless of their marital status struggle with land registration.

Women are assumed to be transient within the polity and therefore not strategic as grantees of rights to land which constitutes the core of a community's existence. Besides, there is the perception that women are part of the wealth of the community and cannot therefore be the locus of land rights' grants. Men control household land because community authorities who are predominantly male have allocated the land to male household heads and these lands are passed down to male heirs. Thus, most land registry institutions therefore favour men compared to women

Land is a prime factor of production which is considered a valuable commodity. It was established from the study area that men are viewed as the head of the family and therefore bestowed with the privileges of owning and inheriting land. This also affects the registration of land where it is registered on husband's name. Few women who were found to own land complain of being looked down upon during registration. They further lamented that registration procedures favour men so much such that women are being frustrated. Mitullah (2002), states that in several Kenyan communities, customary land registration systems require proof of a husband's authorization for a woman to acquire title independently of her husband and single women or single parent women are obstructed from acquiring these on the basis that there are risks without the support of their husbands or male relations.

Additionally, findings indicate that 83% of the respondents agreed that even when the husband dies a woman is only allowed to use the land until her son(s) come of age to inherit. Since majority was in agreement with the statement, it can therefore be

deduced that women are used as custodians of land in cases where their husbands are deceased and later pass it on. This therefore justifies the fact that it is difficult for women in the study area to inherit land since it is believed to be an heir to men.

In an interview with the village elder over this issue, he said that when a father or husband dies, women and small children become vulnerable to the situation where some relatives divide the properties amongst themselves while in some situation, they chase the widow away.

The results further indicated that 76% of the respondents agreed that women are not allowed to inherit land because they are perceived to be part of the wealth of the community. In the community where the study was conducted, payment of price gives men the impetus to own their wives akin to one owning property or land. Men from this community own women and therefore they form part of their wealth. Thus, are excluded from inheritance.

Access to property like land in many traditional societies is predicated on three things namely, membership to a given society, functions relating to the property and the performance of reciprocal obligations owed to others in the society. The socially constructed roles of men and women are integral to the delineation of access rights. Control for its part entails the power to distribute and redistribute access rights to members of the society. This power is determined by the power relations between members of the community. In patriarchal settings, the role is vested in the older male members of a community.

In conclusion, findings indicate that land inheritance in the community follows patrilineal order, land registration in the community is mainly done on the husband's name, even after the death of the husband a woman is only allowed to use the land until her son(s) come of age to inherit and women not being allowed to inherit land because they are perceived to be part of the wealth of the community are the effects of land inheritance on gender inequalities.

4.4 Influence of Bride price on Gender Inequalities

The second objective of the study was to establish the influence of bride price on gender inequalities in the study area. When respondents were asked to state whether bride price was compulsory in their community, all agreed. When asked to state reasons why, the following findings were obtained: women are sources of wealth who should be married off for the family to get the bride price. Others said that women are part of the wealth that men own since they are bought from their parents and therefore men become rightful owners. In order to show that you have acquired full marital status, bride price is a necessity. It was also deduced that bride price was a way of showing appreciation to the girl's parents for bringing her up and making her a woman. Another key reason for bride price is a source of blessings from parents, clan and the larger community

Table 4.4: Influence of Bride price on Gender Inequalities

Statements	A	NS	D
In my community payment of bride price symbolizes fully ownership of a woman by the husband	196(93%)	14(7%)	None
Bride price gives the husband authority over his wife and thus he can use a woman the way he wants	186(89%)	20(9%)	4(2%)
Bride price qualifies a woman to be part of community property and therefore cannot inherit anything	169(80%)	29(14%)	12(6%)
Bride price enables the women to be submissive to his husband and therefore obeys everything without question	143(68%)	41(20%)	26(12%)
Bride price signifies low rate of divorce which can promote women mistreatment and thus widening inequality	141(67%)	39(19%)	30(14%)

Findings on how bride price influence gender inequality in Table 4.4 reveal that an overwhelming majority (93%) believes that payment of bride price symbolizing fully ownership of a woman by the husband having a mean of 4.74. In order to understand what a bride price is, Oguli & Oumo, (2004) defines it as a contract where material items (often cattle or other animals) or money are paid by the groom to the brides' family in exchange for the bride, her labour and her capacity to produce children. Respondents agreed that payment of bride price symbolizes full ownership of a woman by the husband. In the community where the study was conducted, bride price is given as a payment to the bride's family so that the groom may own his wife. These findings are similar to those of Oguli & Oumo (2004) who found out that in most communities in Uganda, payment of bride price symbolizes not only wife ownership but also the root cause of most domestic violence where men are perceived to have every right over their wives.

Findings also indicate that 89% of the respondents agreed that payment of bride price gives the husband authority over his wife and thus he can use a woman the way he wants. From the community where this information was obtained, men are viewed as decision makers since they are the head of their households. Due to payment of the bride price, men own their wives and therefore it is not news when a man batters his wife over some disagreement. These findings concur with those of Anderson (2007) who established that after payment of bride price, men in most communities in Sub-Saharan Africa are perceived to be in charge of their wives in terms of making decision on any matter.

In addition, the study found that bride price payment qualifies a woman to be part of community property and therefore cannot inherit anything. This is attested by 80% of the respondents who agreed to the statement. Just like when a man goes to the market and purchase a cow, similarly, it is believed that women are also purchased through bride price payment and most men from the study area refer to them as their properties. The findings concur with Anderson (2007) who refers to this as the 'economics of dowry and price' where women are perceived to be properties and thus can be bought. On this note therefore, it is hard for such women to inherit land or any other property because they are also like properties owned by their husbands. This

perpetuates gender inequality as women are therefore controlled by their husbands and are seldom allowed to echo their sentiments or make personal decisions.

Furthermore, findings indicate that 68% of the respondents agreed that bride price payments enable women to be submissive to their husbands and therefore obey everything without questioning. This is further justified by an interview with a female member of County Assembly who said the following: “...our problem as women is not in fact the payment of bride price but it starts way back to gender roles and socialization in our families. When I was growing up, my mother used to tell me that I needed to know everything that a woman should so that when I get married, my main duty is to serve my husband. So I grew up knowing that I am a servant and as a servant you obey your boss. Bride price payment is just a rubber stamp”

In conclusion, the findings indicate that payment of bride price symbolizes full ownership of a woman by the husband; bride price payment gives the husband authority over his wife and bride price payment qualifies a woman to be part of community property and therefore cannot inherit anything were the major influence of bride price payment on gender inequality.

4.5 Influence of Gender Roles on Gender Inequality in the Study Area

Gender roles refer to the rights, responsibilities, expectations, and relationships of men and women. According to Eitzen, (2006), gender roles are not uniform throughout the world. Every society has certain expectations for women and men, as well as elaborate ways of producing people who are much like these expectations. The third objective of the study was to examine the effects of gender roles on gender inequality in the study area. Due to the importance of how gender roles influence gender inequality, Likert scale was adopted for answering where respondents were provided with a three scale answering option with 1=Agee, 2= Not Sure, 3=Disagree.

Table 4.5: Influence of Gender Roles on Gender Inequality in the Study Area

Statements	A	NS	D
In my community, household roles are structured and stratified based on the gender	201(96%)	9(4%)	None
In my community men are vested with powers on decision making	196(93%)	11(5%)	3(2%)
In my community women are supposed to take care of the children, their husbands and household chores	188(90%)	15(7%)	7(3%)
The main role of women in my community is to bring forth children	169(80%)	26(12%)	15(8%)
In my community men are considered as the sole breadwinner in the household level	154(73%)	37(18%)	19(9%)
In my community married women are not allowed to look for employment because husbands should provide	141(67%)	48(23%)	21(10%)
In my community the social, economic and political structures are tailored to suit men more than female	130(62%)	34(16%)	46(22%)

Findings indicate 96% of the respondents agreed that household roles are structured and stratified based on the gender. For instance, it was found that most men from the household visited were bread winners of their families. They are responsible for ensuring that their families have food to eat and payment of their children's school fees. On the other hand, it was observed that most women are housewives and their main role was to ensure that domestic chores are handled, cooking for family members, taking care of the farm, taking care of small children and livestock. This was further justified through an interview with a village elder from Mon sub-location who said the following: "*Katika familia zetu, watoto hufunzwa kazi za wakubwa kulingana na maumbile yao. Ikiwa ni mvulana, anafunzwa kazi ya kiume na tena anaambiwa kuwa yeye ndiye kichwa cha nyumba na yeye ndiye atawajibika kwa chakula, mavazi, usalama na vitu zingine. Msichana naye anafunzwa kazi za kike kama kutunza familia, kupiga na kutii mume wake*" that within our families, children

are taught gender roles where boys are taught male duties as well as being told that he will be the head of the household after he is married. He will be responsible for providing food, clothes and security among others. On the other hand, a girl is taught female roles such as taking care of the family as well as respecting her husband.

It can be deduced clearly from the above excerpt that household roles are structured based on gender. These findings concur with those of Anderson and Bidner (2014) who found that in most communities India, household roles are highly structured according to gender. Thus, due to stratification of gender roles in the community, gender inequality seems inevitable. In addition, O'Connor (2012) asserts that gender inequality develop because both women and men remain portrayed as villain and victim, inequality is viewed as a set of social forces. From a young age culture becomes entrenched into children, thus reinforcing gender difference. As individuals develop, they bring personal interests into institutions and this shapes their interactions.

Being a patriarchal society, it was established that men are vested with powers on decision making. This is attested by 93% of the respondents who agreed to the statement. Men are perceived to be final decision makers even if their decisions are wrongful made. The study also established that men do assign their wives various duties and work to take care of while they are away. Apart from that, women are supposed to take care of the children and her husband. For instance, a married woman is responsible for feeding of the children, ensuring their sanitation and taking care of her husband also.

Findings further revealed 90% of the respondents agreed that women's major role was to bring forth children. Similarly, from the study area, findings revealed that men still value children and see women as objects through which children are made. A woman without children goes through a lot of resistance from not only the relatives but also the community members at large. This kind of thinking generally contributes to the idea that women should remain at home and raise children while men should enter the workforce and earn money, because they are sole breadwinners. This of course leads to a situation where women do the cooking, cleaning, and sewing while men rule the world, thus, exacerbating gender inequality in the community.

The study also revealed that 73% of the respondents agreed that bread winning was the major role of men in the community. Men are considered the sole bread winner among most households that data was collected. Men have a duty to ensure that they put food on the table for their family members. Thus, men are charged with the responsibility of looking for basic necessities and ensuring that their family members are comfortable. The findings concur with Ebenstein, (2014), who established that men are charged with the responsibility of providing for their families. He further stated that men in gender-structured family assign maintenance work (work with no identifiable product) to women. In the roles of wife and mother a woman earns no money for her household chores of cleaning, ironing, cooking, sewing, and caring for the needs of the household members. Although this work is necessary, it is low in prestige and it is unpaid.

Probably, the issue of gender roles may begin in early stages of growth where girls are supposedly more nurturing and cooperative while boys are more individualistic and exhibit more leadership qualities. Girls are given dolls and tea sets. Boys are given sling shots and books about explorers. If parents stopped socializing their children into distinct gender roles, then gender inequality would disappear. As a result therefore, gender roles, are not natural but they are socially constructed.

Findings indicate that the community still believes in the gender roles as a way of differentiating men from women. However, these ideas go against feminism ideology. Feminism believes in eliminating gender roles completely rather than simply in pushing people into different boxes. In other words, feminists want a society in which people are allowed to be individuals with their own strengths and talents rather than being pushed toward any prescribed role. If a wife prefers to cook and a husband prefers to fix things around the house or do yard work, that's fine. Feminists are about people having options and not being limited or forced to be something they are not. It's those who believe in natural gender roles who try to tell people what to do, what roles they should or should not play.

In conclusion, it was deduced that household roles being structured and stratified based on the gender, men being vested with powers on decision making, women

taking care of the children, their husbands and household chores, bringing forth children being the main role of women in community and men being considered as the sole breadwinner in the household level were major effects of gender roles on gender inequality.

4.6 Gender Inequality

Gender is a social construct which asserts that the expectations, capabilities and responsibilities of men and women are not always biologically determined. The gender roles assigned to men and women are significantly defined as structurally and culturally in ways which create, reinforce, and perpetuate relationships of male dominance and female subordination. Gender inequality was measured by looking at six variables as shown in Table 4.6.

Table 4.6: Gender Inequality

Statements	A	NS	D
Female are seen as a source of wealth through bride price payment	200(95%)	10(5%)	None
Women are marginalized in terms of property and land inheritance	198(94%)	12(6%)	None
Women are not given the same employment opportunities as men	190(90%)	16(8%)	4(2%)
community does not value women who engage in politics because they are perceived to be inferior than men	187(89%)	13(6%)	10(5%)
The community values male education more than female	163(78%)	10(5%)	37(17%)
Violence against women is frequently perpetuated through social institutions	127(60%)	20(10%)	63(30%)

In relation to gender inequality, findings indicate that 95% of the respondents agreed that female being seen as a source of wealth through bride price. Most parents particularly those from poor background still believe in their girl-child as sources of wealth by marrying them off. After a girl is married, the husband is required to pay bride price either in form of cows, goats or money. Girls' parents thus may become

wealth by suddenly owning some properties. In the event, some girls are married off early and therefore are deprived of good education and other privileges than their counterparts get.

The study earlier established that women rarely inherit land and other properties from the community where the study was conducted, men and women substantially occupy different positions, most of which are culturally determined. In a number of cases, due to skewed relations of power, women occupy subordinate positions. This subordination role therefore limits women from inheriting land and other properties which are inclined to patrilineal system. Findings also revealed that 90% women are not given the same employment opportunities as men. Due to the social construction, women are more suited to household chores while men being the breadwinners, they are favoured in terms of employment opportunities.

It was further established that 89% of the respondents agreed that the community does not value women who engage in politics because they are perceived to be inferior to men. In the community where the data was collected, it was established that majority of those people who are in politics are men. The community does not believe in women making good leaders. Surprisingly, majority of the women do not support their gender in vying for leadership positions. However, unless women are given community and institutional support, gender inequality will continue to exist.

In conclusion, the study indicate that female being seen as a source of wealth through bride price payment, women being marginalized in terms of property and land inheritance, women not being given the same employment opportunities as men, community not valuing women who engage in politics because they are perceived to be inferior than men and the community valuing male education more than female were found to be the major variables explaining gender inequality in the community.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of the study findings. The chapter further brings all the aspects of the study together by linking the objectives to presentation of the salient findings. Furthermore, theoretical conclusions, recommendations as well as areas for further study have been documented.

5.2 Summary

5.2.1 Land Inheritance on Gender Inequalities

The first objective of the study was to examine the effects of land inheritance on gender inequalities in the study area. Findings indicate that land inheritance in the community following patrilineal order, land registration in the community being mainly done on the husband's name, even after the death of the husband a woman is only allowed to use the land until her son(s) come of age to inherit and women not being allowed to inherit land because they are perceived to be part of the wealth of the community are the effects of land inheritance on gender inequalities.

5.2.2 Influence of Dowry Payment on Gender Inequalities

The second objective of the study was to establish the influence of dowry payment on gender inequalities in the study area. Findings indicate that payment of dowry symbolizing fully ownership of a woman by the husband, dowry payments giving the husband authority over his wife and dowry payment qualifying a woman to be part of community property and therefore cannot inherit anything were the major influence of dowry payment on gender inequality.

5.2.3 Effects of Gender Roles on Gender Inequality in the Study Area

The third objective of the study was to examine the effects of gender roles on gender inequality in the study area. It was deduced that household roles being structured and stratified based on the gender, men being vested with powers on decision making, women taking care of the children, their husbands and household chores, bringing forth children being the main role of women in community and men being considered as the sole breadwinner in the household level were major effects of gender roles on gender inequality.

5.2.4 Gender Inequality

Gender is a social construct which asserts that the expectations, capabilities and responsibilities of men and women are not always biologically determined. Findings indicate that female being seen as a source of wealth through bride price payment, women being marginalized in terms of property and land inheritance, women not being given the same employment opportunities as men, community not valuing women who engage in politics because they are perceived to be inferior than men and the community valuing male education more than female were found to be the major variables explaining inequality in the community.

Change in society has however already occurred, but cultural norms and tradition which exist ensure that change in this regard is slow. Based on this there is a need for intervention and new value orientations which require change within this new social and political system. Many individuals especially women in respect, have become cultural victims. In the new constitution dispensation, gender inequality is still practiced.

HOPEWELL UNIVERSITY LIBRARY

5.3 Empirical Conclusions

Therefore the study concludes that land inheritance is a cultural system which has been favouring only men in the study area. Despite the new constitution in place, gender inequality in terms inheritance still exists. This implies that majority of women work on their husbands' land with no hope of owning it since it will be passed down to their sons. This hampers gender equality. In addition, bride price payment acts as a proof of ownership where men have the rights on their women and they see them as their properties not partners. This goes a long way in contributing to gender inequality as women have to do what their husband tell them but not according to how they wish. As a result, some husbands may deny their women freedom to participate in activities that can bring about women empowerment. Gender roles also exacerbate gender inequality through socialization. Male children are socialized to perform male roles while female children are socialized to perform female roles. This issue negatively affects women's mind structure which they struggle to overcome after they are married. Most of them therefore find no harm confining themselves to being housewives.

Socio-Cultural perspectives of a society determine the power relations within that particular society, in which men and male values have superior status over women and female values. In most societies there are cultural beliefs and practices, that undermine women's status and contribute to gender based discrimination. This view match with the case of Tunyo, where, even though women accomplish almost all domestic activities and they coupled the burden of productive activities in the hope to improve their family life and contribute to their community; their endeavor is not recognized by the society. Although there is some consultation on decisions making, majority of women are denied this right because of the patriarchal view held among men.

Similarly, women are deprived of access to and control over property, which enforced women to be economically dependent on their husbands. Furthermore, for the reason that the cultural sanction that may be imposed on them, women in the study area never demand their constitutional right to inherit their parent and husbands. Despite the fact that the constitution guaranteed equal rights for women, the reality is that they are not seen as equal, their roles are closely tied to their reproductive and household activities.

5.4 Theoretical Conclusions

The study findings backup the principles of symbolic interactionism. Similar to its assertion, this study finds out that the community has been stratified according to gender and gender roles which have been perceived and interpreted to influence gender inequality. For instance, in Tunyo, women's main role has been found to taking care of children and the family while men are the major decision makers. Whatever the contribution of women is, because of the prevailing traditional outlook and the ensuing economic dependency women are relegated to the lowest status and position. Additionally, women are mostly ignorant of their rights and even took the situation where they are living as normal and inevitable due to their being female. Thus, women never consider their situation as wrong and unfair though they are suffering from the consequences.

As the study has shown lower social and economic status (most of them were housewives) leaves women vulnerable to men domination and the power balance is always skewed to men. To overcome this imbalance and to avoid the marginalization of women, it is necessary for both men and women to realize that women are not treated as equal as men. Therefore, there is an urgent need to raise public awareness about the danger of female marginalization mainly through education. Unless girls' education is promoted so that they realize their full potential, the status of women in the study area will remain low, and their rights are likely to continue to be violated.

5.5 Recommendations

Based on the study findings, the following recommendations were made:

The study recommends that since the new constitution recognizes that both children have a right to inherit land but implementation has failed, there is need therefore for the National government to work closely with county government and the ministry of lands to ensure that women are not discriminated on the basis of land and property inheritance.

A great importance was found to be attached to the payment of bride price in the study area. Some parents will even marry off their daughters when they are still younger in order to be paid bride price. It should be noted that as long as bride price is still viewed in terms of wealth and richness, gender inequality is still inevitable. There is need therefore for the national government to work closely with county governments and other stakeholders in order to abolish or reduce bride price so that it can lose its initial meaning.

Gender roles appeared to be initiated in children in their early ages of socialization both at homes and in schools. There is need for the government of Kenya to introduce syllabuses that will promote gender equity and equality by avoiding gender roles. This will neutralize children's minds on gender roles and thus curb gender inequality. Parents also need to be sensitized and educated on the importance of a child but not as a male or female child. They need to provide equal opportunities for their children without considering the issue of gender.

5.5.1 Areas for Future Research

Based on the findings, this study makes the following recommendations for future research:

This research focuses mainly on the socio-cultural factors influencing gender inequality. The study therefore recommends that future research be undertaken on other factors such as economic, political or environmental among others that may influence gender inequalities.

This research has been conducted in Tunyo, Elgeyo Marakwet County. The study therefore recommends that future research be undertaken in other counties due to ethnic, cultural and socio-economic differences in order to compare the findings.

REFERENCES

- Agarwal, Bina, (2001). Participatory exclusions, community forestry, and gender: an analysis for South Asia and a conceptual framework. *World Development*, vol. 29, no.10, pp.1623–1648.
- African Union (2010) 'List of countries which have signed, ratified/acceded to the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa' (as of 27 August 2010). <http://www.africa-union.org/root/au/Documents/Treaties/List/Protocol%20on%20the%20Rights%20of%20Women.pdf>
- Ayako, B.A and Katumanga M. (1997) Review of poverty in Kenya, Institute of Policy Analysis and Research, Nairobi
<http://www.kenyaaidfoundation.org.uk/Kenya%20Poverty.pdf>
- Aliber, M. and Walker, C. (2004). The Impact of HIV/Aids on Land Rights: Case Studies from Kenya. Cape Town: Human Sciences Research Council. Available at: www.hsrepublishers.ac.za.
- Anderson, S. (2007): The Economics of Dowry and Price, *Journal of Economic Perspectives*, 21, 151{174.
- Anderson, S. and C. Bidner (2014): *Property Rights over Marital Transfers*, Mimeo, Simon Fraser University.
- Benschop, M. (2002). Rights and Reality. Are women's equal rights to land, housing and property implemented in East Africa? Nairobi. UN Habitat.
- Baryomunsi, C. (2004) Gender dynamics and HIV/AIDS: Key issues for debate on price, Uganda UNFPA.
- Bird, K., O'Neil, T. and Bolt, V. (2004). 'Illustrative Case Studies of the Fracture Points in Social Policies for Chronic Poverty Reduction'. Annex to CPRC Working Paper 47/ODI Working Paper 242. London, UK: Chronic Poverty Research Centre (CPRC).
- Blumer H (1969) *Symbolic Interactionism: Perspective and Method*. Berkeley: University of California Press.
- Bloch, F. and Rao, V. (2002): Terror as a Bargaining Instrument: A Case Study of Dowry Violence in Rural India, *American Economic Review*, 92, 1029-1043.
- Boserup, E. (1970): *Woman's Role in Economic Development*, London: George Allen and Unwin Ltd.
- Bowles, S., Gintis, H, (2002) "The Inheritance of Inequality." *Journal of Economic Perspectives* Vol. 16, No. 3, 2002, p. 4

- Browning, M., F. Bourguignon, P. A. Chiappori, and V. Lechene (1994): "Income and Outcomes: A Structural Model of Intrahousehold Allocation," *Journal of Political Economy*, 102, 1067–1096.
- Carter, M. and May, J. (2001). 'One Kind of Freedom: The Dynamics of Poverty in Post-Apartheid South Africa'. *World Development*, 29, 1987–2006.
- Carter, M., Barrett, C. (2006). 'The Economics of Poverty Traps and Persistent Poverty: An Asset-based Approach'. *Journal of Development Studies*, 42 (2), 178 – 199.
- CEDAW (2010) Consideration of reports submitted by States parties under article 18 of the Convention on the Elimination of All Forms of Discrimination against Women Sixth periodic report of States parties: Kenya, CEDAW/C/KEN/7, Geneva , p.3
- Chakraborty, T. and S. Kim (2010): "Kinship Institutions and Sex Ratios in India," *Demography*, 47, 989–1012.
- Cooper, E. (2010). 'Inheritance and the Intergenerational Transmission of Poverty in Africa: Policy Considerations'. London: Overseas Development Institute (ODI) and Chronic Poverty Research Centre (CPRC). Available at:
http://www.chronicpoverty.org/uploads/publication_files/WP159%20Cooper.pdf
- Cornhiel, S., (1997) 'Impact of Privatisation on Gender and Property Rights in Africa', 25(8) *World Development* 1317-1333
- Crispi, I. (2003). Gender socialization within the family: a study on adolescence and their parents in Great Britain. Department of Sociology, catholic university of Milan.
- Dalamia, S. & Lawrence, P.G (2005). The institution of dowry in India; why it continues to prevail. *Journal of Developing Areas*: 38 (2) pp. 71-93,
- Das Gupta, M., J. Zhenghua, L. Bohua, X. Zhenming, W. Chung, and B. HwaOk (2003): "Why Is Son Preference So Persistent in East and South Asia? A CrossCountry Study of China, India and the Republic of Korea," *Journal of Development Studies*, 40, 153–187
- DFID (2000) Report on Poverty Elimination and the Empowerment of Women, UK: Stairway Communications.
- Duflo, E. (2012): "Women Empowerment and Economic Development," *Journal of Economic Literature*, 50, 1051–1079.
- Dyson, T. and M. Moore (1983): "On Kinship Structure, Female Autonomy, and Demographic Behavior in India," *Population and Development Review*, 9, 35–60

- Ebenstein, A. (2014): "Patrilocality and Missing Women," *Working paper*, Hebrew University.
- Eitzen, D. (2006): *Social Problems*. (10th Ed.) Boston: Allyn and Bacon.
- FAO and Oxfam (2003). 'Report of the FAO/Oxfam GB Workshop on Women's Land Rights in Southern and Eastern Africa'. Pretoria: FAO and Oxfam.
- Government of Kenya, (1997). *Sessional paper no. 4 on AIDS in Kenya*. Nairobi, Kenya: Ministry of Health.
- Henrysson, E. and Joireman. S. (2009). 'On the Edge of the Law: Women's Property Rights and Dispute Resolution in Kisii'. *Kenya, Law & Society Review*, 43(1): 39-60.
- Human Rights Watch (2003). *Double Standards: Women's Property Rights Violations in Kenya*. New York: Human Rights Watch. Available at: <http://www.hrw.org>
- Izumi, K. (ed.) (2006a) *The Land and Property Rights of Women and Orphans in the Context of HIV and AIDS: Case Studies from Zimbabwe*. Compiled by the FAO Sub-Regional Office for Southern and East Africa. Cape Town, South Africa: HSRC Press.
- Izumi, Kaori, ed. (2006b) "Report of the Regional Workshop on HIV and AIDS and Children's Property Rights and Livelihoods in Southern and East Africa." Report prepared for FAOSAFR (7-8 March).
- Jütting, J. and Morrisson, C. (2005)., *Changing Social Institutions to Improve the Status of Women in Developing Countries*, OECD Policy Brief 27. Paris: OECD. Available at: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=871445
- Kameri-Mbote, P. (2002). *Gender Dimensions of Law, Colonialism and Inheritance in East Africa*. International Environmental Law Research Centre. Available at: <http://www.ielrc.org/content/a0205.pdf>
- Kimani, N. (2005) *Culture, Entertainment and Health Promotion in Africa*. Nairobi: Twaweza Communications.
- Kristoff, Nicholas D. (2010) <http://www.nytimes.com/magazine/23Women-t.html> ["The Women's Crusade"]. New York Times. Retrieved February 16, 2011.
- Macdonald-levy, M. and MacMillan, S. (2005) *Funerals, Thefts and Price: Livestock loss leads to Poverty*, Kenya: ILRI.
- Matembe, M. (2004) *The relationship between domestic violence and price*, paper presented at the International Bride Price Conference, MP Mbarara and Pan African Parliamentarian, February, Kampala, Uganda.

- Mbwesa, K J (2006). Introduction to management research, a student hand book. Jomo Kenyatta Foundation, Nairobi, Kenya.
- McKay, A. (2009). Assets and chronic poverty: background paper, Chronic Poverty Research Centre Working Paper 100. Manchester: CPRC. http://www.chronicpoverty.org/uploads/publication_files/WP100%20McKay_1.pdf
- Mead, G. H. (1934). *Mind, Self, and Society*. Chicago: Univ. Chicago Press
- Miller, N. (2002). Theories of Developmental Psychology Catherine. Woods publisher. USA.
- Mitullah W., et al., (2002): Women Inheritance Laws & Practices. Nairobi: WLEA.
- Mugenda, M. and Mugenda, G. (1999). Research Methods. Quantitative and Qualitative Approaches. Nairobi, Kenya.
- Mukui, J T (1994), Kenya Poverty Profiles, 1982-1992" Prepared for the Ministry of Planning and National Development, Nairobi.
- Mutangadura, G. (2004). 'Women and Land Tenure Rights in Southern Africa: A Human Rights-based Approach'. Presentation at Land in Africa: Market Asset or Secure Livelihood Conference, London, UK, November 8-9, 2004. Available at: www.iied.org/docs/events/Key_Notes_Ben_Cousins_SouthAfrica.pdf
- National Crime Victimization Survey (NCVS), (2010). Bureau of Justice Statistics.
- Nuwagaba, A. (2001). Situation Analysis of Women in the Ugandan Political Economy: *EASSRR Journal*, vol. XVII, no. 1 (January 2001)
- O'Connor, P. (2012). Is senior management in Irish universities male-dominated? What are the implications? *Irish Journal of Sociology* Vol. 18. 1. pp. 1-21, University of Limerick.
- Osuna, M. (2003). *The MIFUMI Project Domestic Violence and Bride Price Referendum Project Baseline Survey Report: Attitudes to Bride price and its links to domestic violence and human rights abuse*, Tororo District, Uganda,: MIFUMI.
- Oguli, N. Oumo, M. (2004). *Bride Price and Violence Against Women: the Case of Uganda*, paper presented at the International Bride price Conference 16-18 February Kampala.

- Oleke, C., Blystad, A. and Rekdal, O. (2005). 'When the Obvious Brother is Not There: Political and Cultural Contexts of the Orphan Challenge in Northern Uganda'. *Social Science & Medicine*, 61, 2628–2638.
- Platteau, J.P. and Baland, J.M. (2000). 'Impartible Inheritance Versus Equal Division: A Comparative Perspective Centered on Europe and SubSaharan Africa'. Namur, Belgium: Centre de Recherche en Economie du Développement (CRED), Faculty of Economics, University of Namur. Available at: www.fundp.ac.be/eco/cahiers/filepdf/c209.PDF
- Ramakrishnan, S., R. Khera, S. Jain, A. Saxena, S. Kailash, G. Karthikeyan, S. S. Kothari, R. Juneja, B. Bhargava, M. Kalaivani, M. Mehta, V. K. Bahl, and B. Airan (2011): "Gender Differences in the Utilisation of Surgery for Congenital Heart Disease in India," *Heart*, 97, 1920–1925.
- Republic of Kenya (1999), National Poverty Eradication Plan 1999-2015. Government Printer
- (1995) National Development Plan 1994-1996. Government Printers, Nairobi.
- Rose, L. (2006). 'Children's Property and Inheritance Rights and their Livelihoods: The Context of HIV and AIDS in Southern and East Africa'. Food and Agricultural Organization of the United Nations'. Available at: www.oxfam.org.uk/resources/learning/landrights/downloads/childrens_property_and_inheritance_rights_and_livelihoods.pdf
- Strickland, R. (2004). 'To Have and To Hold: Women's Property and Inheritance Rights in the Context of HIV/AIDS in Sub-Saharan Africa'. Washington, DC: International Center for Research on Women. Available at: www.icrw.org/docs/2004_paper_haveandhold.pdf
- Uganda Association of Lawyers, FIDA-U (1996) *A Research Project on Marriage, its Rights and Duties and Marital Rape*, Paper 4, 2.
- United Nations. (2004). 'Property and Inheritance Rights and HIV/AIDS: Women and Girls in Southern Africa'. New York: United Nations Secretary General's Task Force on Women, Girls and HIV/AIDS in Southern Africa. Available at: http://womenandaids.unaids.org/documents/factsheet_general.pdf
- UN Habitat (2006). Progress Report on Removing Discrimination Against Women in Respect of Property and Inheritance Rights. Nairobi: United Nations Centre for Human Settlements.
- UNHCS, (1999). Women's Rights to Land, Housing & Property in Post Conflict Situations & During Reconstruction: *A Global Overview (Land Management Series No.9, 1999)*.

- United Nations Treaty Collection (UNTC) (2011): Convention on the Elimination of All forms of Discrimination Against Women, countries ratified. - CEDAW:
http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=I-V-8&chapter=4&lang=en (accessed 9 November 2011) - Optional Protocol:
http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=I-V-8-b&chapter=4&lang=en (accessed 12 November 2012)
- United Nations Development Programme (2011) Human Development Report 2011, available at http://hdr.undp.org/en/media/HDR_2011_EN_Complete.pdf, accessed 29 February 2012.p.129
- Unterhalter, E. (2006). *Measuring Gender Inequality in South Asia*. London: The United Nations Children's Fund (UNICEF).
- USAID (2003). *Women's Property and Inheritance Rights: Improving Lives in Changing Times: Final Synthesis and Conference Proceedings Paper*. Washington DC: USAID.
- West C. and Zimmerman D, H. (1983). "Small Insulars: A Study of Interruptions in Conversations between Unacquainted Persons." Pp. 102-17 in Longwe, Gender and Society, edited by B. Thorne, C Kramarae, and N. Henley. Rowley, MA: Newbury House.
- Wharton, A. (2005). *The sociology of gender an introduction to theory and research*. Blackwell publishing, Singapore.
- Women and Law in Southern Africa Research Trust (2002). *Lobola: Its implications for women's reproductive rights in Botswana, Lesotho, Malawi, Mozambique, Swaziland, Zambia and Zimbabwe*, Zimbabwe: Weaver Press
- Wood, J (2010) *Gendered lives: Communication, gender and culture*. Cengage Learning.
- World Bank (2004). *Integrating Gender into HIV/AIDS Programs: An Operational Guide*. Washington, DC: World Bank.
- (2000), *World Development Report 2000/2001: Attacking Poverty*. Washington D.C, USA
- World Economic Forum (2009): *Global Gender Gap Report 2009*, available at http://www.weforum.org/docs/WEF_GenderGap_Report_2009.pdf, accessed 5 January, 2016.
- (2011) *The Global Gender Gap Report 2011*, available at http://www3.weforum.org/docs/WEF_GenderGap_Report_2011.pdf, accessed 12 November 2012.p.11

APPENDIX I: QUESTIONNAIRE

My name is Ezekiel Kipchumba Kiptarus, A master's degree candidate in the Department of Peace, Security and Social Security at Egerton University. I am conducting a study entitled '*Socio-Cultural factors contributing gender inequality in Tunyo Division, Marakwet District*'. You have been selected as one of the respondents to engage in the study. All the information you give will be used for academic purposes only and will be treated with utmost confidentiality. Do not write your name. Respond to the questions as honestly as possible. Your honesty and cooperation will assist in the success of this study.

Thank you.

SECTION A: BACKGROUND INFORMATION

1. Please state your gender
 - a) Male
 - b) Female
2. In which year were you born? _____
3. Please indicate your marital status
 - a) Single
 - b) Married
 - c) Divorced/Separated
 - d) Widowed
4. Indicate the number of children you have -----
5. Please indicate your occupation -----

SECTION B: LAND INHERITANCE AND GENDER INEQUALITIES

6. In your community, do women inherit land?

a) Yes []

b) No []

If yes skip question 9

7. If no in question 8 above, what are the reasons women not to inherit land?

On a scale of 1-5 (where 1= Agree, 2= Not Sure 3= disagree) please score your extent of agreement on the following variables on land inheritance and gender inequalities

	LAND INHERITANCE AND GENDER INEQUALITY	Agree	Not Sure	Disagree
a	In my community, our culture dictates that women are not allowed to inherit land			
b	In my community land registration is mainly done on the husband's name			
c	Women are not allowed to inherit land because they are perceived to be part of the wealth of the community			
d	In my community, land inheritance follows patrilineal order			
e	In my community, if it happens that a woman has land, then his husband takes control over it			
h	Even when the husband dies a woman is only allowed to use the land until her son(s) come of age to inherit			

SECTION C: BRIDE PRICE AND GENDER INEQUALITY

8. Is dowry payment a compulsory act in your community?

a) Yes []

b) No []

If no skip question 12

9. If yes, what are the reasons for bride price?

10. On a scale of 1-5 (where 1=strongly agree, 2= agree, 3= neutral, 4= disagree and 5= strongly disagree) please score your extent of agreement on the following variables on bride price and gender inequalities

	DOWRY PAYMENT/BRIDE PRICE AND GENDER INEQUALITY	agree	Not sure	Disagree
A	In my community payment of dowry symbolizes fully ownership of a woman by the husband			
B	Bride price gives the husband authority over his wife and thus he can use a woman the way he wants			
C	Bride price enables the women to be submissive to his husband and therefore obeys everything without question			
D	Bride price qualifies a woman to be part of community property and therefore cannot inherit anything			
E	Bride price signifies low rate of divorce which can promote women mistreatment and thus widening inequality			

SECTION D: GENDER ROLES

11. Please on a scale of 1-3 (where 1= Agree, 2= Not Sure 3= Disagree indicate your level of agreement to the following statements regarding the gender roles and gender inequality.

	GENDER ROLES	Agree	Not Sure	Disagree
A	In my community, household roles are structured and stratified based on the gender			
B	In my community men are vested with powers on decision making			
C	In my community men are considered as the sole breadwinner in the household level			
D	In my community married women are not allowed to look for employment because husbands should provide			
E	The main role of women in my community is to bring forth children			
F	In my society the social, economic and political structures are tailored to suit men more than female			
H	In my community women are supposed to take care of the children, their husbands and household chores			
I	Violence against women is frequently perpetuated through social institutions			

SECTION D: GENDER INEQUALITY

12. Please on a scale of 1-3 (where 1= Agree, 2= not sure 3= disagree) indicate your level of agreement to the following statements regarding the gender inequality.

GENDER INEQUALITY		Agree	Not Sure	Disagree
A	The community values male education more than female			
B	Female are seen as a source of wealth through bride price payment			
C	Women are not given the same employment opportunities as men			
D	Women are marginalized in terms of property and land inheritance			
E	The community does not value women who engage in politics because they are perceived to be inferior than men			
F	Violence against women is frequently perpetuated through social institutions			

13. What do you suggest to be done in order to eliminate the issue of gender inequality in your community in relation to social and cultural factors?

APPENDIX II: KEY INFORMANTS INTERVIEW GUIDE

1. Do you have gender inequality in your area?

2. If yes what do you think are the causes of gender inequality?

3. Do women inherit land? If no what do you think are the reasons for this?

4. In your opinion how does land inheritance influence gender inequality?

5. In which way does bride price influence gender inequality?

6. How do gender roles influence gender inequality?

7. What should be done in order to achieve gender equality in your area?

APPENDIX III: REQUISITION LETTER

EGERTON

Tel. Pilot: 254-51-2217620
254-51-2217877
254-51-2217631
Dir. line/Fax: 254-51-2217847
Cell Phone
Extension: 3606



UNIVERSITY

P.O. Box 536 - 20115
Egerton, Njoro, Kenya
Email: bpgs@egerton.ac.ke
www.egerton.ac.ke

OFFICE OF THE DIRECTOR GRADUATE SCHOOL
AM17/0003/10

17th June, 2014

Ref:.....

Date:.....

The Secretary,
National Council of Science and Technology,
P. O. Box 30623-00100,
NAIROBI.

Dear Sir,

**RE: REQUEST FOR RESEARCH PERMIT – MR. EZEKIEL KIPCHUMBA
KIPTARUS REG. NO. AM17/00003/10**

This is to introduce and confirm to you that the above named student is in the Department of Peace, Security and Social Studies, Faculty of Arts and Social Studies, Egerton University.

He is a bonafide registered Masters student in this University. his research topic is entitled **“The Influence of Socio-Cultural Factors on Gender Inequality in Tunyo Division of Marakwet East District, Kenya.”**

He is at the stage of collecting field data. Please issue him with a research permit to enable him undertake the studies.

Yours faithfully,

Prof. M.A. Okiror
DIRECTOR, BOARD OF POSTGRADUATE STUDIES

MAO/cwk

“Transforming Lives Through Quality Education”
Egerton University is ISO 9001:2008 Certified

APPENDIX IV: RESEARCH AUTHORIZATION



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

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

13th August, 2014

NACOSTI/P/14/8193/2695


Ezekiel Kipchumba Kiptarus
Egerton University
P.O. Box 536
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"The influence of socio-cultural factors on gender inequality in Tunyo Division of Marakwet East District, Kenya."* I am pleased to inform you that you have been authorized to undertake research in **Elgeyo-Marakwet County** for a period ending **21st October, 2014**.

You are advised to report to the **County Commissioner and the County Director of Education, Elgeyo-Marakwet 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. S. K. LANGAT, OGW
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Elgeyo-Marakwet County.

APPENDIX V: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. EZEKIEL KIPCHUMBA KIPTARUS
of EGERTON UNIVERSITY, 0-30100
ELDORET, has been permitted to conduct
research in *Elgeyo-Marakwet County*

Permit No : NACOSTI/P/14/8193/2695
Date Of Issue : 13th August, 2014
Fee Received :Ksh 1,000

on the topic: **THE INFLUENCE OF
SOCIO-CULTURAL FACTORS ON GENDER
INEQUALITY IN TUNYO DIVISION OF
MARAKWET EAST DISTRICT, KENYA**



for the period ending:
21st October, 2014

.....
*Applicant's
Signature*

.....
Secretary
**National Commission for Science,
Technology & Innovation**

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT



Serial No. A 2832

EGERTON UNIVERSITY LIBRARY

CONDITIONS: see back page