

**INFLUENCE OF SOCIO-ECONOMIC FACTORS ON SUSTAINABILITY OF WOMEN  
EMPOWERMENT GROUPS IN PASTORALIST COMMUNITIES IN KENYA: A CASE  
OF TIATY SUB-COUNTY, BARINGO COUNTY**

**MWANJA ERIC MUHIA**

**A Research Project Report Submitted in Partial Fulfillment of the Requirements for the  
Award of Degree in Master of Arts in Project Planning and Management of the University  
of Nairobi**

**2020**

## DECLARATION

I declare that this research project report is my original work presented to the University of Nairobi only and not any other University/ Institution

Sign..... Date.....

**ERIC MUHIA MWANJA**

**L50/64833/2010**

This Research project report has been submitted for examination with my approval as the University supervisor

Sign..... Date .....

**Dr Mary Mwenda**

**Lecturer**

**Department of Open Learning**

**University of Nairobi**

## **DEDICATION**

I dedicate this work to mum Rosemary, my brother Peter and my dear loving wife Nelly and children Favour and Prince as they have been part of my life and this work all through. For we have walked through this journey together.

## **ACKNOWLEDGEMENT**

I acknowledge with appreciation the help of those who contributed and offered their time in this project. Profound thanks to Dr Mary Mwenda, for the valuable input and support throughout the course of writing this project with whom her busy schedule notwithstanding relentlessly read through my work and offered both academic and moral support. I also acknowledge the support of my lecturers Professor Christopher Gakuo, Professor Harriet Kidombo and Professor Macharia David of University of Nairobi Department of Open Learning for imparting the necessary theoretical knowledge during my course work without which I could not have successfully completed this work. I also acknowledge the University of Nairobi for conferring on me the opportunity to study this Master of Arts degree.

## TABLE OF CONTENT

<b>DECLARATION.....</b>	<b>i</b>
<b>DEDICATION.....</b>	<b>iii</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>iv</b>
<b>TABLE OF CONTENT.....</b>	<b>v</b>
<b>LIST OF FIGURES.....</b>	<b>ix</b>
<b>LIST OF TABLES.....</b>	<b>x</b>
<b>LIST OF ABBREVIATIONS AND ACRONYMS.....</b>	<b>xi</b>
<b>ABSTRACT.....</b>	<b>xii</b>
<b>CHAPTER ONE.....</b>	<b>1</b>
<b>INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	4
1.3 Purpose of the Study.....	5
1.4 Objectives of the Study.....	6
1.5 Research Questions.....	6
1.6 Significance of the Study.....	6
1.7 Delimitation of Study.....	7
1.8 Limitations of the Study.....	7
1.9 Assumptions of the Study.....	7
1.10 Definition of Significant Terms Used in the Study.....	7
1.11 Organization of the Study.....	8
<b>CHAPTER TWO.....</b>	<b>10</b>
<b>LITERATURE REVIEW.....</b>	<b>10</b>
2.1 Introduction.....	10

2.2 Sustainability of Women Empowerment Groups in the Pastoralist’s Communities .....	10
2.3 Income Generating Activities and Sustainability of Women Empowerment Groups in the Pastoralists Communities.....	11
2.4 Social capital and Sustainability of Women Empowerment Groups in the Pastoralist communities in Kenya.....	13
2.5 Cultural orientation and Sustainability of Women Empowerment Groups in the Pastoralists Communities in Kenya.....	14
2.6 Education Level and Sustainability of Women Empowerment groups in the Pastoralists Communities in Kenya.....	16
2.7 Theoretical Framework .....	18
2.7.1 Social Network Theory.....	18
2.7.2 Asset-Building Community Theory .....	19
2.8 Conceptual Framework .....	19
2.9 Summary of literature review.....	22
2.10 Research gap .....	23
<b>CHAPTER THREE .....</b>	<b>28</b>
<b>RESEARCH METHODOLOGY .....</b>	<b>28</b>
3.1 Introduction .....	28
3.2 Research design.....	28
3.3 Target Population .....	28
3.4 Sample size and sampling procedure .....	29
3.4.1 Sample size.....	29
3.4.2 Sampling Procedures .....	31
3.5 Research Instruments .....	31
3.5.1 Piloting of the research instruments .....	31
3.5.2 Validity of Data Collection Instruments.....	32
3.5.3 Reliability of Data Collection Instruments.....	32
3.6 Data Collection Procedure .....	33
3.7 Data Analysis .....	34
3.8 Ethical Considerations.....	34
3.9 Operationalization of Variables .....	35
<b>CHAPTER FOUR.....</b>	<b>37</b>

<b>DATA ANALYSIS, PRESENTATION AND INTERPRETATION .....</b>	<b>37</b>
4.1 Introduction .....	37
4.2 Questionnaire Return Rate .....	37
4.3 Demographic Information .....	37
4.3.1 Distribution of Respondents by site distribution .....	37
4.3.2 Distribution of Respondents by Level of Education .....	38
4.3.3 Distribution of Respondents by Age .....	39
4.3.4 Marital Status of the Respondents .....	39
4.3.5 Respondents Source of Income .....	40
4.3.6 The Groups income generating activities .....	41
4.3.7: Source of Cash Transfer Scheme .....	41
4.3.8: Number of Groups the Respondents belongs to .....	42
4.3.9: Number of years the Respondents have been in their first group .....	43
4.3.10: Benefits of Women Group Membership .....	43
4.4: Income Generating Activities and Sustainability of Women empowerment Groups .....	45
4.5: Social Capital and Sustainability of Women Empowerment Groups .....	48
4.6: Cultural Orientation and Sustainability of Women Empowerment Groups .....	51
4.7: Education Level and Sustainability of Women Empowerment Groups .....	55
<b>CHAPTER FIVE .....</b>	<b>59</b>
<b>SUMMARY OF THE FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS.....</b>	<b>59</b>
5.1 Introduction .....	59
5.2 Summary of the Findings .....	59
5.2.1 Income Generating Activities and Sustainability of Women Empowerment Groups..	59
5.2.2 Social Capital and Sustainability of Women Empowerment Groups .....	60
5.2.3 Cultural Orientation and Sustainability of Women Empowerment Groups.....	60
5.2.4 Education Level and Sustainability of Women Empowerment Groups.....	60
5.3 Discussion of Key Findings .....	61
5.3.1 Income Generating Activities and Sustainability of Women Empowerment Groups..	61
5.3.2 Social Capital and Sustainability of Women Empowerment Groups .....	62

5.3.3 Cultural Orientation and Sustainability of Women Empowerment Groups.....	62
5.3.4 Education Level and Sustainability of Women Empowerment Groups.....	63
5.4 Conclusion from the Study.....	63
5.5 Recommendations of the Study .....	64
5.5 Suggestions for further studies.....	65
<b>REFERENCES.....</b>	<b>66</b>
<b>Appendices.....</b>	<b>71</b>
Appendix i: Letter of Transmittal.....	71
Appendix ii: University Letter .....	72
Appendix iii: Women groups in Tiaty Sub-County, and their characteristics .....	73
Appendix iv: NACOSTI Permit.....	83
Appendix v: Questionnaire for women in women groups .....	84
Appendix vi: Interview Schedule for Key Informants .....	91



**LIST OF FIGURES**

Figure 1: Conceptual Framework .....33

## LIST OF TABLES

Table 3.1: Target Population.....	2929
Table 3.2: Sampling of Respondents .....	<b>Error! Bookmark not defined.</b> 30
Table 3.4: Reliability and Inter-Correlations of the Study Variables.....	32
Table 4.1: Participants by site distribution.....	37
Table 4.2: Participants education level.....	38
Table 4.3: Participants age distribution.....	39
Table 4.4: Marital Status distribution.....	39
Table 4.5: Source of income.....	40
Table 4.5: Groups income generating activities.....	41
Table 4.6: Groups income generating activities.....	41
Table 4.7: Source of cash transfer scheme.....	41
Table 4.8: Number of groups women belong to.....	42
Table 4.9: Number of years you have been in group one.....	43
Table 4.10: Benefits of women group membership.....	43
Table 4.11: Influence of income generating activities on sustainability of women empow .....	45
Table 4.12: Income generating activities and sustainability correlations.....	47
Table 4.13: Influence of social capital on suitability of women empowerme.....	48
Table 4.14: Social capital and sustainability correlations.....	51
Table 4.15: Influence of cultural orientation on sustainability of women empowere.....	55
Table 4.16: Cultural orientation and sustainability correlations.....	55
Table 4.17: Influence of education level on sustainability of women empowerment groups.....	56
Table 4.18: Education level and sustainability correlations.....	57

## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>ADB</b>	- Africa Development Bank
<b>CTRD</b>	- Council for Tribal and Rural Development
<b>FGM</b>	- Female Genital Mutilation
<b>IFPRI</b>	- International Food Policy Research Institute
<b>KANU</b>	- Kenya Africa National Union
<b>M.A</b>	- Master of Art
<b>MYWO</b>	- Maendeleo ya Wanawake Organization
<b>NGO</b>	- Non-Governmental Organization
<b>OECD</b>	- Organization for Economic Co-operation and Development
<b>SHGs</b>	- Self Help groups
<b>WEG</b>	- Women Empowerment Groups

## ABSTRACT

Sustainability of women empowerment projects in the pastoralist communities is a significant element of societal development. It is true that women play key roles in providing the family with daily basic needs. However, it is through the establishment of institutions such as women groups that women and other agencies including the government can propagate the empowerment initiative. This study measured the effect of social economic factors on sustainability of women empowerment projects in the pastoralist communities in Kenya. The study focused on the influence of income generating activities, social capital, cultural orientation and education level on how they impact sustainability of women empowerment groups among pastoralist communities in Kenya and was carried out among women groups in Tiaty Sub County; Baringo County. Using descriptive research design sample of 384 was obtained from 3568 women in 182 registered women. In addition, five key informants including; area chiefs, representatives of financial institutions, and the Tiaty sub-county Social Services department were interviewed. Key Informant Interview (KII) guides and structured questionnaires were used to collect quantitative data and qualitative data respectively. Descriptive statistics was used to analyze quantitative data while qualitative data was organized and analyzed by themes. Using Pearson correlation coefficient, the findings established a direct and positive relationship between sustainability of women empowerment groups and independent variables; Income generating activities at  $R=0.934$ , Social capital at  $R=0.835$ , Cultural orientation at  $R= 0.781$  and Education levels at  $R=0.92$ . Further inference shows the proportionate contribution of independent variables factors towards sustainability of women empowerment groups at 87.23% ( $0.934^2$ ) from Income generating activities, 84.64% ( $0.92^2$ ) from Education level, 69.72%( $0.835^2$ ) from Social capital and 60.99%( $0.781^2$ ) Cultural orientation from highest to lowest percentage. Additionally the composite mean and standard deviation for income generating activities, education level, social capital and cultural orientation was  $M=3.92;SD=1.058$ ,  $M=3.52;SD=1.277$ ,  $M=3.87;SD 0.859$ ,  $M=2.81;SD=1.164$  respectively. This study observed that the income generating activities showed the highest Pearson correlation coefficient towards sustaining women empowerment groups. This study recommends; training women on income generating activities to aid in their empowerment and sustainability of groups, enacting proper legislation to accord equal opportunities to pastoralist women, sustaining programs to challenge male dominance in pastoralist and training women leaders on skills to ensure their groups are well run and managed.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

Globally, women perform very important duties in every society, they are the pillars of the household and their families rest on them for health and food. In emerging nations, women are hopeful that education will in the long run deliver many from poverty and subordination. Albeit the process of modernization processes, Hale, (2011) observes that women have not occupied the spaces commensurate to their development outputs and they remain subject to male dominance whereas development policies are addressed directly to women and formulated for them that they may be able to alleviate this plight.

According to Pradhan (2003) in her work on “Measuring Empowerment: A methodical approach” concluded that women bear an unequal burden of world’s poverty and they have higher chances of being poor and hungry due to continuous marginalization which they encounter in provision of health services, education, assets management and employment. Thomas, (2011) explained women empowerment as the ability to focus on women group’s central concerns and values and ability to deal with the social changes that affect women ability to participate and make decision. The author suggest the importance of planning for sustainability women groups from inception. Women’s socio-economic status in both pastoral and agricultural communities is subject to their marital status. Their authority of land resource, which is a basic requirement for agricultural activity, as a result of their obligations as wives and mothers (Manu, 2008). A report by SIDA (2017) avers that empowerment entails the less powerful in the society acquiring a voice on issues affecting them.

It’s evident that though there exist difference among pastoralist communities, there are basic similarities with deep rooted gender inequalities, diminished social status, low literacy levels and very controlled roles in public life and in ownership of property as compared to other women in society at large (Oxaal 2017). The same study (Oxaal 2017) also highlighted retrogressive customary practices such as; polygamy, wife sharing, female genital mutilation (FGM) and the issuance of bride prices encourages demeaning of women.

In Asia, Parvin, et al (2004) in the study on “Empowerment of women performances of IGAs as supported through Rural Women Employment Creation Project (RWECP) of Bangladesh showed that there were notable changes were in women’s ability to access basic needs and decision making concerning their households and their ability to access and avail treatment and recreation. A report by IFAO (2014) showed that women took up 75% of availed credit funds and utilized through acquisition of livestock loans which is an attractive investment, which interacts well with their normal homestead chores. The report concluded that women are dependable in production and as the borrowers of credit, they are disadvantaged because of lack of knowledge, information, peer pressure and gender sensitization has frequently had favorable results.

A report by IFAD (2014) on empowering of women through groups in a case of India” observed that women do well compared to men in initiating maintainable income generating projects although they need proper capacity to efficiently and effectively run the initiatives. The reports also highlighted education as key towards helping women enhance their wellbeing and cultivate higher self-esteem and be more noticeable among their community members.

In India Council for Tribal and Rural Development (CTRD) and NGO, worked towards promoting capacity building of women in rural areas to enable them sort out their health care issues while strengthening women groups with the help of assistance from overseas. This was aimed at involving women and community in food security program initiatives, lower poverty while sustaining self help groups project by offering employment to women (Ogeno, 2013). These project resulted in 100 women groups engaging in and making investments in poultry, tree planting on river banks, setting up hand crafts center and rearing goats.

In Africa, women have for many generations traditionally engaged in bringing together resources during difficult times and in societal functions regardless of their poor socio-economic status (Dejin, 2012). According to Stichter and Hay (2006), Women groups are therefore assumed to trigger and sustain economic and social empowerment, giving women associated non-domestic pursuits. Study findings by Mualuko, Mbabazi & Shukla (2016) established a positive correlation

between enterprise developments initiatives of women groups, training, loaning initiatives to groups of women and empowering women overly. Further, the study found women formed or joined women groups in order to meet basic needs in the family, enhance saving, enhance income generating activities and to access credit facilities.

The situation of women empowerment initiative in East Africa is documented by Livingston and Ruhindi (2011) in their study on Empowering pastoralist women economically which compared program encounters in Sudan, Uganda and Somaliland, concluded that traditionalists, Islamists and men oppose social change because empowering a woman results to men losing power, their domineering status and selfish privileges only reserved for men.

In Kenya, Makokha, (2008) observed that women groups ensure the survival of both rural and urban women, through merry go rounds, which provide affordable sources of financial resources that could be invested in income generating activities as well as personal development . There also existed the traditional mutual assistance groups among different Kenyan ethnic groups, which formed the nucleus of the prevailing women groups (Murugangi, and Dombosi, 2007). Among those formed between 1940-1960 were Maendeleo Ya Wanawake Organization (MYWO) (1952), the Business women of Nairobi and Mothers union of 1955 and the National Nurses Association (1958) (Gathigi, 2010). According to Makokha, (2008), women groups are an arrangement for helping each other while in groups which are volunteer gatherings in nature for needy people who bring together their thoughts, energies in addition to incomes to solve problems that they have through self-help.

The overall purpose of women groups is to ensure individuals socio-economic improvement for its group members and their community. The qualitative involvement of women frequently succeeds collective efforts of self-help groups among in Kenya (Mukasa, 2007). Women better placed to stir for social behavior change among their peers and it's hitherto important for women to rise and lead others towards the change they deserve.

In Kenya women groups have grown exponentially, by the mid-1980s there were estimated 15,000 –20,000 self-help groups and currently 800, 000 registered women groups are registered. Njabani (2015) concluded that groups have a major stake in linking women tap on opportunities accorded to them by the governmental and nongovernmental actors and their main activities comprise group meetings, group money and items contributions, group farming, savings and credit, creative income generating ventures, faith related engagement and assorted social support events. Together with the NGOs women's groups have helped raise the status of women.

The expansion of the women's group movement is demonstrated by rise in associations and women groups involved in agricultural and social welfare in the rural areas. Women group's projects and activities comprise a significant percentage of self-help concern in the countryside (Ogeno, 2013). Women groups in Kenya today, form relatively more successful categories applying the principles of self-help development, if we view women aside against other social groups.

## **1.2 Statement of the Problem**

There exist a systematic exclusion of women from social, political activities and economic initiatives. This is despite their pivotal and important contribution as teachers, mothers, health workers, and farm workers in addition to other important roles which are key in the community (UN Women, 2007). Further, this is manifested through minimal political participation, regressive traditions, skewed access to jobs, diminished voices in the society, poor access to education and ownership of property. This has for generations contributed towards condemning women to eternal poverty and social economic deprivation.

According to Kenya Vision 2030, a large number of pastoralist women are found Semi-Arid and arid regions of Kenya, usually under developed though the government has developed the blue prints for their empowerment. Eneyew & Mengistu (2013) observe that challenges faced by pastoralist's women are attributed to factors which are but not limited to; discriminating traditions, unequal gender roles, poor access to resources, education and trainings. This situation was further compounded by the structural adjustment programs (SAP) adopted by the government of Kenya



which resulted in redundancy government workers which left women vulnerable due to gender inequalities.

Women groups have become a powerful tool of transforming society by empowering women, to acquire assets, make decision about their families and communities and access credit for businesses. By July 2013, 20,000 women groups had been registered. (Ministry of Labour, 2013), a significant rise compared to 13,529 groups registered in 2005 as indicated by Nokia Research Centre (2009). In Tiaty sub-county in Baringo County, there are 5,000 registered women groups geared towards economic empowerment of women in the region. (Baringo County integrated development Plan 2013 – 2017). However, inequalities meted towards women still exists in pastoralist communities regardless of the continued rise in the number of women groups.

Few studies have been done on sustainability of women empowerment groups among pastoralist communities in Kenya. Flintan (2008) explained that pastoralist women are the best success in realizing empowerment in control of resources and making decisions. Poor literacy, non-access of information and barriers to women's physical movement hinders pastoralist women empowerment (Livingstone & Ruhindi, 2011). Further, Kipuri & Ridgewell (2008) examines the marginalization of women in the pastoral regions of East Africa and Horn of Africa concludes that women are pivotal in livestock production and yet their input and contribution is not recognized at the community and policy levels.

However, the scope of this study is limited and hence this study aims to study influence of social economic factors on sustainability of women empowerment groups in the pastoralist communities in Kenya

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

The purpose of the study was to establish the influence of social economic factors on sustainability of women empowerment groups in the pastoralist communities in Kenya.

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

The study was guided by the following objectives;

- i). To establish influence of income generating activities on sustainability of women empowerment groups in Tiaty sub county
- ii). To determine the influence of social capital on sustainability of women empowerment groups in Tiaty sub county
- iii). To determine the influence of cultural orientation on sustainability of women empowerment groups in Tiaty Sub County
- iv). To determine the influence of education level on sustainability of women empowerment groups in Tiaty Sub County.

#### **1.5 Research Questions**

The study sought to answer the following questions;

- i). To what extent do income generating activities influence sustainability of women empowerment groups in Tiaty Sub County?
- ii). How does social capital influence sustainability of women empowerment groups in Tiaty Sub County?
- iii). In what ways do cultural orientation influence sustainability of women empowerment groups in Tiaty Sub County?
- iv). How does education level influence the sustainability of women empowerment groups in Tiaty Sub County?

#### **1.6 Significance of the Study**

This study was important in providing insight in our commitment towards equal opportunities for all women included as envisioned in the Kenya constitution (2010). Data obtained from this study will ensure sustainability of women groups which are critical in ensuring women access key services in the community. The in depth examination of income generating activities among women groups will also be helpful in providing a body of knowledge on how they contribute towards sustenance of women empowerment groups as studied together with the effects on

education, social capital and cultural orientation. The report also highlighted key challenges that the policy makers in government and development agencies needed to focus on in order to achieve women empowerment for sustainable development through women empowerment groups.

### **1.7 Delimitation of Study**

This study targeted all women who belonged to women groups in Tiaty sub county, Baringo County. Tiaty Sub County is one of the arid region where the community are pastoralists and the practice has persisted for long as their way of life. Baringo County was chosen as the target for the study because the researcher had enormous experience working in the region and also having worked in other arid areas the county offered a similar environment.

### **1.8 Limitations of the Study**

The major limitations noted in this report were arid nature of the terrain where the study was carried out. Tiaty Sub County has been marginalized for many years and as a result the road, electricity, water and other critical infrastructure are poor. Many part of the sub county were not accessible by vehicles and could only be accessed on foot therefore making it challenging to undertake data collection. However the sampled areas were reached.

Secondly, being a pastoral community which neighbors Laikipia to the east and Turkana to the North, there was prevalence of insecurity occasioned by frequent cattle rustling in the region. Cattle rustling has rendered some areas of Tiaty Sub County completely inaccessible even to security agencies. This situation also limited the areas the study could cover and made movement expensive as the research teams had to consider alternative routes which are far.

### **1.9 Assumptions of the Study**

It was also be assumed that the extent of contribution to women empowerment by various stakeholders, women empowerment framework and level of awareness are the major areas of concern in the investigation of the emerging challenges in the influence of social economic factors on sustainability of women empowerment project framework.

### **1.10 Definition of Significant Terms Used in the Study**

**Cultural orientation-** Norms of particular group of people or community

**Education level** –Means the number of years through formal schooling obtained completed successfully

**Gender** Ways of identifying that women are at the cross roads amid creation and recreation in respect to production, elements of caring of humans and economic activities around them.

**Income generating projects**- Refers to projects that allow autonomy and self-sufficiency.

**Pastoralist communities**-Nomadic people who travel with a domesticated animals for food.

**Retrogressive culture**- Practices and acts in peoples way of life that inflict pain and suffering on women

**Self Help Groups** Refers to groups formed to help members to advance economically.

**Social Capital**-Refer to a web of affiliations of people, communities, societies who work and stay together creating a functional and effective society

**Social-economic**- Elements affecting our ability to make choices in order to live

**Women empowerment:** - It is the course of redefining roles of women by ensuring they break the barriers put by the society and men to bar them from achieving equal opportunities.

**Women Groups** Refers to Association formed by women with common interests for mutual benefit.

### **1.11 Organization of the Study**

There are five chapters in this report and each chapter carries crucial information. The first chapter covers background information, problem statement, purpose of study, study objectives, research

question, significance of study, study limitations, assumptions, and definition of significant terms and scope of study. The second chapter entails literature review focusing on influence of social economic factors on sustainability of women empowerment groups in the pastoralist communities in Kenya. It begins by highlighting theoretical framework governing the study and then detailed look at the identified influencers of social economic factors on women initiatives. These are income generating, gender policies, Traditional practices, education level and how they sustaining women empowerment groups in Tiaty sub-county, Baringo County. Finally the third chapter concentrations on ethics in research, the procedure of data analysis, definition of variables, validity, reliability, research instruments, methods of collecting data, sample procedures and sample size, study targeted population, and finally the study design. The fourth chapter includes discussion of the results and study findings, while chapter five includes the research conclusion together with recommendations.

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.1 Introduction**

In this chapter, a summary of theoretical literature underpinning the research is provided. It encapsulates the evidence from other studies who have researched the area of influence of social economic factors on sustainability of women empowerment groups in the pastoralist communities in the country. In addition, the chapter presents a critical review of empirical data relating to influence of social economic factors on sustainability of women empowerment projects in the pastoralist communities in Kenya is then presented in a conceptual framework to demonstrate the researcher's conceptualization of the variables to be investigated in the research. Based on the review, the research gap will be identified for the purpose of the study

#### **2.2 Sustainability of Women Empowerment Groups in the Pastoralist's Communities**

An Evaluation of a CARE projects working with women groups in Zanzibar by Hartley and Rijali (2013) found evidence that loans to groups had significantly boosted the capacity of households to generate income. The use of groups increased household assets and knowledge on how to use financial capital. Mutesasira and Nthenya (2003) studied; 'Understanding the West Nile SLAs and Charting a path for the future in Uganda, arrived at the conclusion that groups were mainly composed of low income women which help overcome the challenge of market access better than any other way of outreach. Furthermore this study found that the flexibility of women groups had enabled them be utilized in other areas such as providing emergency loans and welfare funds.

Globally, women development projects have demonstrated significant role especially in the low and middle income nations (UNDP, 2012). In Kenya, the interest of government in women groups grew at around the between 1970s and 1980s leading to the rapidly increase of women groups in the entire nation (Oino, Auya & Luvega, 2014). This study in addition avers women groups profoundly changed from welfare household enhancement to income led and savings initiatives and extending their assistance from member of their groups to other needy groups in the society.

Sustainability of women empowerment projects can be viewed through a wider scope as observed by Adhola (2016) where she concluded that in order to ensure sustainability of the women projects especially when external funding is no longer there, beneficiary's involvement must be throughout the project lifecycle. She singles out transparency and accountability as key elements. It must however be noted that her study involved women groups in the context of donor funding. An assessment by Allen and Hobane (2013) on 'Impact Evaluation of Kupfuma Ishunga CARE international project in Arusha, Tanzania found evidence that the use of women groups to advance loans had contributed to an increase in business and consumer assets amongst group member households. The researchers however found out that enabling the use of capital in other activities apart from small livestock and school fees was not successful. In Malawi, Anyango (2014) found evidence that women groups had helped increase household income and diversification of economic activities.

Korir (2013) on the study on Influence of women participation in groups on Socio Economic development of rural communities in Kenya reported that women groups are meant to empower women in the community but it fails since the investments are managed by husbands and sons. The element of control of the investment by men can deal a huge blow to the sustainability of the groups projects as those who labor are not the beneficiaries. To further examine the sustainability of women groups Okumu, (2012) in a study on determinants of sustainability of women self-help groups in Mombasa Island found that minimal skills affected the sustainability of groups the most. The study further cited lack of obligation and financial challenges among members as the major hindrance in the management and growth of the women groups. Okumu, also observed that inadequate access to advisory services by the groups was major challenge in sustaining the women self-help groups.

### **2.3 Income Generating Activities and Sustainability of Women Empowerment Groups in the Pastoralists Communities.**

In Bureti constituency, Kericho county Koech (2009), observed that women while working in groups contributed greatly towards rural women economic empowerment in the constituency.

Further, the study indicated that women ability to access economic resources among families and communities was greatly enhanced by women groups. The groups also play a key part in assisting women access credit facilities and making decisions within the family and out in community.

Empirical evidence from measuring the Impact of Income-Generating Projects on Women's Empowerment Outcomes: Evidence from Rural Morocco by Aboukhsaiwan, (2014) showed that implementation of income generating projects among women lead to a significant increase in their empowerment by 14.21% and 39.63% while assessed using Propensity Score Matching Instrumental Variable and methods respectively. However, findings observed a challenge in obtaining empirical data for this kind of analysis.

According to Bargoria (2017) in his study in Tinderet sub County of Nandi County which targeted 122 registered women self-help groups with 1220 members showed that women who participated and belonging in women groups had an income rise. Findings also showed that women had greater self-confidence and assumed greater role in making decisions regarding the household needs. Moreover, some of the challenges faced by women were on collateral for loans, and delays in paying monthly personal contributions.)

Bajedo et al 2017 explores the responsibilities and roles played by women groups in pastoralist contexts of Kachia, Bokokos and Jos Plateau, Nigeria in regards to their contribution in human health and animal health development. The research findings showed that women empowerment groups promoted physical, social and psychological health towards women engagement in incomes creating projects among groups. Further, groups with sustained self-help initiatives exhibited a desire to better their livelihoods in the face of challenging environment and social cultural constraints. Women engagement in self-help groups of livestock production was a strong force in among pastoralists in enhancing human and environmental sustainability. The study further shows evidence of a relationship between income generating activities among women groups and sustainability of women empowerment projects.



## **2.4 Social capital and Sustainability of Women Empowerment Groups in the Pastoralist communities in Kenya.**

Social capital can be defined as the arrangement among individual and how they relate to each other (Coleman 1988). According to Coleman social capital has elements of social structures that lead to actions by individuals and collectively as groups

There is evidence that social capital increases women ability to acquire knowledge and information, get technology and access. Additionally, social capital widens the options for households in identifying agricultural technology and a variety of substitute investment which in return impacts the diffusion of knowledge as a result of social relationships and networks. Women groups and networks are essential in mobilization of social capital by allowing men and women to participate in challenging gender barriers and class divides (Bantilan & Padmaja 2008)

There are few practical tools for use by policymakers in assessing the effects of social capital as illustrated through impact on women economic growth. Bandiera and Natraj (2013) concluded that multi-country studies though informative, have proved less useful in social policy design as they fail to establish the causes and linkages between social capitals and growth of women empowerment groups.

Ali et al (2017) avers that women empowerment is directly impacted by social capital. Social capital encompasses social networks, team work and social intelligence. The study by Ali et al (2017) observed that the situation of women before they engaged in social networking was dire and after engaging in social networks their household income increased because through the social networks they engaged in income generating activities. The study concluded that there was increased income and control over it by women, their ability to incur expenditure, increased access to credit and a rise in savings among women. It is clear that social capital is critical in women ability to participate in household decision making and the element of social networks through groups helps women to get empowered in all spheres.

A report by OECD 2018 observed that in sub-Saharan Africa, 69% women are entrepreneurial as compared to 56% of male counterparts. Consequently, Sub-Saharan Africa holds the highest

women entrepreneurial rates in the world. It also observed that women are initiating IGAs at regular rate 80% above that of men. Additionally, worldwide, more female initiate IGAs due to need as opposed to opportunities. In sub-Saharan Africa, 36% of females set up business as matter of need. This is a result of gender polices instituted by governments and development agencies towards women empowerment programs. In comparison to the study Ali et al (2017), women are capable of networking and enhancing social capital and this is evident in their entrepreneurial capabilities.

In Kenya, majority of the women labour in the casual sector of the economy where their contribution to the economy in not fully appreciated. Findings from Kenya Economic Survey 2018 shows that women are critical in the food production sector (especially family farming) and the casual commerce segment of economy, whereas men control in formal economy. Expanding the social networks for women has led the a rise in proportion of women's participating wage employment from 37% in 2008 in 29% in 2010 to 40% in 2014 and declined again to 37% in 2018. Wage employment in the agriculture sector increased from 23% in 2010 to 37% in 2018. The same trend is observed in the manufacturing, wholesale and the financial sector where proportion of women stands at 20%, 27% and 38% respectively.

Nayak (2015) observed that women participating in group activities helped them improve their social economic status by harnessing the social capital of all members from different backgrounds and levels of empowerment. Kenya has a commitment to fast tracking the policy framework towards women empowerment by providing the necessary platform for women to establish networks and create social capital among themselves.

## **2.5 Cultural orientation and Sustainability of Women Empowerment Groups in the Pastoralists Communities in Kenya**

Culture plays a critical role in the lives of both men and women in every society. Culture orientation transcends gender and they ways in which we act, feel and think towards a certain issues. In many communities in Kenya, land law are in favour of men inheriting land while women

can only get land when and where they marry. A woman who does not marry will only get land rights from her brothers or her people. However, the 2010 constitution provides for equal rights for all citizens. Recently court have interpreted the constitution progressively and given women equity at the inheritance table. However, for instance Agricultural Finance Corporation (AFC) which gives credit to farmers requires that before they consent to give credit one must provide a title deed of the land and this is collaborated by Asami (2010) which shows that in most cases women do not have land as it is usually registered in their husbands or male children's name.

Participation of women in agriculture is key but greatly hindered by cultural practices. They lack agricultural training and extension advice even when improved food crops such as hybrid maize are promoted, training and inputs are usually received by male household head and not by women. Women continue to use short-handled hoes for breaking land and weeding and are constrained from receiving extension service by social sanctions, which prevent visits by the male-dominated extension staff. Culture prohibits a male 'stranger' from visiting a married woman. Achola (2009) further observed shortages of house hold labour increases the women's' responsibilities for others chores like fetching water, firewood and milking livestock.

According to Makuto (2007), culture and economics are important components that interact with politics to put women as subordinates to men. For example, major decisions in the family are in the domain of the male members. For a long time, traditional beliefs has influenced the inferior ranking of a woman in the society, a practice that exempts women from owning property, income generation and involvement in financial decision making but leaves them with the bulk of house chores and other tasks which requires intensive labour in the home (Moser and Caroline, 2007). Women are involved in many small chores that may not be regarded as development.

Harmful cultural practices still take place in the county, whereby women are still socially, politically and culturally exploited. A study by Kiriti, et al, (2013) showed women are still considered to belonging to the kitchen and have continued to have low level bargaining power at community and household because of the sex and social stratification that places men above women and ensures only men make major decisions and control valuable resources.

When women congregate in groups, their space acts as theater for grooming political ideologies, shaping women activism which catapults them into gaining political influence and popularity. However, there are prevalent attitudes, cultural issues and societal issues which stand on the way of women from being seen as leaders even after investments in civic sensitization. These prejudices are more felt by courageous women who step forward to seek political office. (Zafarullah & Huque, 2012).

## **2.6 Education Level and Sustainability of Women Empowerment groups in the Pastoralists Communities in Kenya.**

There exist minimal literature on education level for women in groups and its result on sustaining empowerment projects for women in the pastoralists communities despite a significant number of sub Saharan Africa women being from pastoralist's background. However, there is a body of literature from studies on individual women from rural areas around the globe.

In Ethiopia Bishaw (2013) the impact of education on rural women's participation in political and economic activities compared to education background of women in rural areas visa vie women's engagement in economic activities and politics and the net gains of the same. The ANOVA for the study determined there was a significant statistical variations among of females with different education achievements and the amount of benefits they eventually got from engaging in empowerment project and politics.

A quasi experimental design by IFAD 2014 to assess Neqdar Nesharek project in rural Egypt assisted women to participate in IGAs, entrepreneur skills and ambitions, intra-household choice-making and gender roles. The study evaluation included 3483 women in treatment group, 996 women untreated group and 1225 women in the control group. The women were aged between 16 to 29 years of age. The study concluded that the women were 4.5 % more likely to get involved in activities geared towards generating income more compared to those out of the study. This result was a 33 % rise for the treatment category, compared to 13.4 % in the controlled category.

The change was attributed to arise in women engaging in self-employment. Nevertheless, progressive effect on economic empowerment was observed and was strongly dependent on the

contextual features of participants. A further analysis on the study subgroup showed that married women or those with secondary education had the highest level of positive change and empowerment. Overall, the program was successful in improving economic empowerment for participants aged 22 years and above. Publication on Gender Equality and Economic Growth in Brazil by Agenor and Canuto 2013 showed an increase from 41.5% in 1999 to 48.8% in 2009 in women with formal jobs. Further, women's remuneration was 84% that of men in 2008 and disparity increased at higher education levels. Women who had 12 years and above of education received 58% of what men earned

Training and education initiatives assist communities in improving their abilities to function resulting in improvement of the welfare and livelihoods of the communities (ILO, 2009). Women are above two-thirds of 796 million people who are illiterate in the world (UNESCO, 2010), majority of whom are in rural areas. According to UNESCO, (2005) 48% women and 14% men in rural Cambodia cannot read and write.

Women who receive similar levels of schooling, training and productive farm inputs have the equal output measured against male colleagues (Quisumbing, 1996). It is imperative for development partners and government agencies to include capacity building drives to boost women's confidence and self-esteem and motivate them to engage actively in community events (Tiondi, 2000). (Oresile 1998) argues teaching a man is just enlightening a single individual but by education to a woman results to educating a whole society. This argument arises from the different responsibilities women are accorded in current progressive society like house keeper, social influencer, leaders and citizens. Patrinos (2002) in a study on returns on education found that women experience significantly high earning compared to men from secondary education but men receive higher returns than women from primary education.

A study in India by Rahman and Rao, (2004) found that a well-educated woman has higher bargaining as shown by their physical movement, acquisition of resources in their households and better acquisition of information

## **2.7 Theoretical Framework**

Simonson (2005) explained theoretical framework as a group of interconnected thoughts designed to guide a study to enable the control of measurement relationships of statistics under a study. The theory therefore is a coherent set of statements reinforced by evidence designed to expound some hidden or less understood phenomena. This research is guided by four theories namely: Asset-building community theory, Feminist theory, Social network theory and collective action theory.

### **2.7.1 Social Network Theory**

Social network theory focuses on how the social structure affects individual and/or group relationships in solving their day to day problems. The theory was coined by J. A. Barnes in 1954. A social network is composed of individuals or organizations which have ties between them and through such ties, individuals or groups determine ways on how to solve their problems. This perspective of a social network provides a way of analyzing social entities and explaining patterns that have been observed in these social entities (Stanley and Catherine, 2014). To understand social entities a technique known as social network analysis is used. Scott and Davis, (2007) highlights that the technique is used to identify patterns, understand influential entities and understand the dynamics of the network

The construct of a social network provides a theoretical framework that is useful in studying relationships among individuals, groups and organizations. The ties that connect social units are the common contacts that belong to individual units. To be able to understand how social interaction happens, Scott, (2010) in his work on social network theory argues it is the relationships between units that need investigation instead of the units themselves.

In regards to this study, the researcher found this theory very useful because it explained the importance of relationships that are formed in a social network. This laid a theoretical foundation for the hypothesis that women come together into groups because relationships formed in these groups are important in solving their problems, thus empowerment. It is through these groups that women enjoy the freedom to choose how they want to attain their empowerment. At an individual level contacts that are obtained from these groups interactions are important in pursuing economic

resources. At a group level the collective bargaining obtained enables women to form beneficial relationships with other organizations such as banks, NGO's and governments. This explains why women can easily form groups since their individual interests and links coupled together in a group makes women more prosperous.

### **2.7.2 Asset-Building Community Theory**

Asset building community theory is an changing conceptual theory that describes the form and changing aspects of areas and settings that ensures a continuous and level asset building energy for youth and children (Benson & Lettert, 2011).Developmentally attentive communities of multiple community residents' relationship with children youth, Socializing and building community action can be initiated by economic and governmental platforms directly or indirectly. It represents an emergency conceptualization and inquiry advancing asset building capacity to individuals and systems (Benson, Scales and Mannes, 2013).Access to growing experiences such as affirmations, support, connectives, empowerment, engagement and socializing systems have positive empowerment of those involved (Benson & Saito, 2011).Being supportive and connected is a predictive significant of good health.

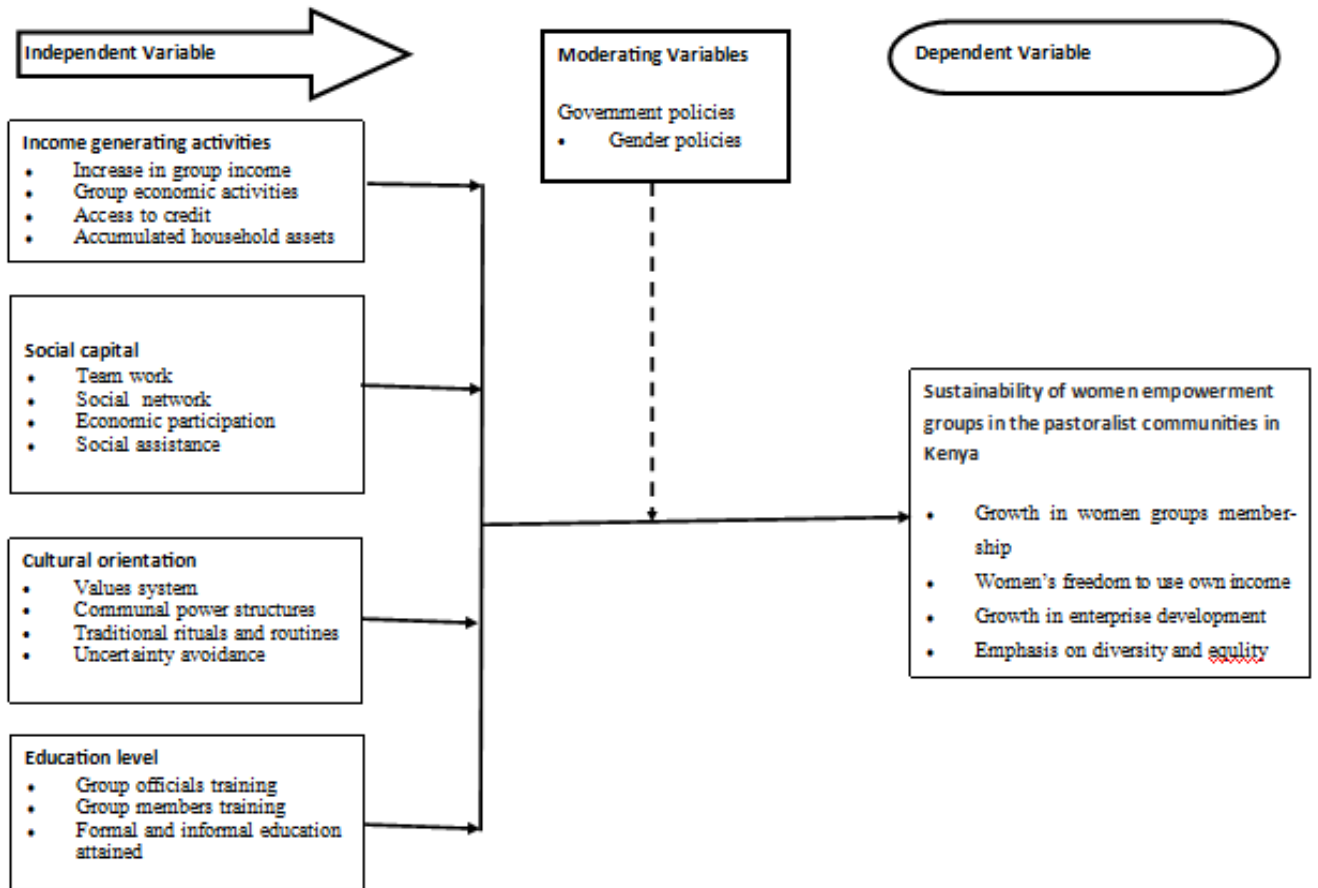
### **2.8 Conceptual Framework**

Sammy et al., (2013) referred to the study by Soy and Balachander (2003) who asserts that-conceptual framework therefore is a set of ideas which are methodically arranged to give attention, the basis and tools to assist in interpreting and integrating the information. This framework is usually illustrated in a pictorial format. According to Mugenda (2008), a conceptual framework denotes a detailed explanation of phenomena of a study complemented by a visual and graphical description of variables in the study.

A conceptual framework developed for this study shows the relationship of the influence of social economic knowledge on sustainability of women empowerment groups in the pastoralist communities in Kenya. Sustainability of women empowerment groups in the pastoralist communities in Kenya is the dependent variable, which is measured by growth in omen groups membership, women's freedom to use own income and enterprise development. The independent

variables are influence of social economic is influence of income generating, gender policies, Traditional practices, education level. The conceptual framework will ensure the study observes the relationship between variable quickly and easily. These have been summarized in a conceptual framework as presented in figure one.





**Figure 1: Conceptual Framework**

## **2.9 Summary of literature review**

Women empowerment groups are beneficial in the socio political and economic development of our country because women faced various problems range from exploitation to vulnerability and they emanate from deep rooted ideologies, cultural and traditions practices. Over the years, women groups been the basis of women empowerment and increasing their involvement in the economic development of the country. They have been focused on bringing business ideas and services closer to members. These activities of women could be grouped in the following categories: Educational activities; Construction activities; home improvement activities; social activities; and income generating activities.

The influence of social economic factors on sustainability of women empowerment projects in the pastoralist communities in Kenya is also unclear. Allendorf (2010) found that more women empowerment is clearly associated with other dimension of women health, access to health service and also children's access to immunization and proper nutrition. Violence is another major impediment towards empowerment of women. The same authors believe that the prevalence of psychological and emotional abuse which includes threats of physical abuse, ridicule and being ignored is even higher. Although women groups are widely being used as an important vehicle in economic empowerment evidence on their success is mixed. Husain, Mukerjee and Dutta (2010) have hypothesized that women groups attract women active in public domain, which they call 'self-selection' while excluding those in need of assistance. The complexity of the relationship between genders in the household is an important factor in success of women groups (Kabeer, 1998). This relationship is a major challenge to success of women groups.

During an analysis of empowerment a wrong conclusion that women groups are empowered may be made whereas it just those women who are empowered have joined groups (Goetz et al, 1996). Katz and Bender (1976) have affirmed that membership to women groups are voluntary and are organized around a common need. Whereas this study raises no objection on mode of membership, the only concern is about the impact of voluntary membership on the members of these groups.

## 2.10 Research gap

<b>Variables</b>	<b>Authors</b>	<b>Title of the study</b>	<b>Key findings</b>	<b>Knowledge gap</b>
Sustainability of women empowerment project Income generating activities	OECD 2018	The Impact of Legal Frameworks on Women's Economic Empowerment around the World: Challenges and good practices	69% of women in Sub Saharan Africa are in self-employment whereas on 56% men are in self-employment. Worldwide, this region has the highest number of women who are entrepreneurs.	A major gap in this report is whether the entrepreneurial activities among women lead to women's freedom to use own income
Sustainability of women empowerment project Income generating activities	Adhola 2016	Determinants of sustainability of women's development projects funded by non-governmental organizations Kisumu central, Kenya	Sustainability in women projects in developments depends on level of involvement of women, the amount of training on management availed and proper of analysis of stakeholders.	Challenges faced by NGOs in implementing development projects with women groups. Challenges faced by self-funded women development projects
Sustainability of women empowerment project Income generating activities	Okumu 2012	Determinants of sustainability of women self-help groups in Mombasa island	There was a correlation/relationship between determining factor of sustainability among women self-help groups and projects	Research to be conducted to identify strategies of improving women's participation in group's initiatives and projects
Income generating activities	Hartley and Rijali 2013	Evaluation of a CARE project working with women groups in Zanzibar	Loans to women groups boosted capacity of households to generate income	Ease of acquiring credit among women groups Sustainability of loans and the projects the group engages in Finding do not include pastoralist
Income generating activities	Mutesasira and Nthenya 2003	Understanding the West Nile SLAs and Charting a Path for the Future.	Women groups mainly composed of low income women and their structures enable them to provide loans and welfare funds	Empirical data on women who received fund and its impact. Study does not highlight the element of group growth and development

Income generating activities	Oina, Auya and Luvega 2014	Women Groups: A Pathway to Rural Development in Nyamusi Division, Nyamira County, Kenya	Women empowerment groups are an efficient tools for rural development. Women empowerment groups fosters unity, sharing of experiences and solidarity which results to rural development	Empirical data is not available to triangulate the findings Dimension of women groups sustainability in regards to rural development
Income generating activities	Allen and Hobane 2013	Impact Evaluation of Kupfuma Ishungu. Arusha, Tanzania: CARE International.	Women group's loans led to increase in small businesses and consumer assets among group member's households.	Finding do not include pastoralist context  Were women able to use own income
Income generating activities	Anyango 2014	CARE Malawi Central Region Livelihood Security Project Impact Assessment Report on Village Savings & Loans Component (VS&L)	Women groups had helped increase household income and diversification of economic activities	Did the women groups' membership grow as a result? For how long were the economic activities sustained individually or in groups
Income generating activities	Aboukhsaiwan 2014	Measuring the Impact of Income-Generating Projects on Women's Empowerment Outcomes: Evidence From Rural Morocco.	Projects for income generation among women resulted in a significant rise in empowered women by 39.63% and 14.21% in Morocco	Empirical evidence linking income generation activities/projects and empowerment among women
Income generating activities	Bargoria 2017	Effects of women participation in self-help groups on their households' socio-economic status in Tinderet sub-county, Nandi county	Income levels among women increased after joining SHGs and they had greater self-confidence and assumed greater role in making decisions regarding the household needs	How participation in women empowerment groups challenges traditional practices that hinder women empowerment
Income generating activities	Bajedo et al 2017	The impact of self-help groups on pastoral women's empowerment and agency: A study in Nigeria. Pastoralism	Women empowerment groups promoted psychological, social and physical wellbeing towards women participation into income generating projects	Empirical data on empowerment project among pastoralist women
Income generating activities	Makuto 2007	Opportunities for women	Culture and economics are important components that	Empirical data on how traditional practices

		empowerment in socio-economic activities in Meru District.	interact with political affairs to put women in a lower position in compared to men	hinders women access to assets and their participation in women empowerment projects
Social capital	Koech 2009	Contribution of Women Groups in the Economic Empowerment of Rural Women; A case of women groups in Bureti constituency, Kericho county, University of Nairobi, Kenya.	Women groups played a role in enhancing women ability to decide on issues within their families and in their community. Women groups also assisted in accessing credit/loans to women and also their groups.	Evidence impacts of gender policies on women groups ability to challenge traditional practices and women participation
Social capital	Bandiera and Natraj 2013	Does gender inequality hinder development and economic growth? Evidence and policy implications	Cross-country studies though informative, have proved less useful in policy design and influence as they fail to establish causes and linkages from gender inequality, women growth and empowerment of women	Empirical data on gender policies influence on women empowerment group Link between gender policies and women growth and empowerment
Social capital	OECD 2018	The Impact of Legal Frameworks on Women's Economic Empowerment around the World: Challenges and good practices	69% of women in Sub Saharan Africa are in self-employment whereas on 56% men are in self-employment. Worldwide, this region has the highest number of women who are entrepreneurs.	A major gap in this report is whether the entrepreneurial activities among women lead to women's freedom to use own income
Social capital	Agenor and Canuto 2013	Gender Equality and Economic Growth in Brazil	Fostering gender equality enhances bargaining power among women in the work place. The was a 41.5% in 1999 which increased to 48.8% in 2009 in women holding formal employment	Empirical data and evidence on role of gender policies an growth of women enterprise development
Social capital	K.E.S 2018	Results from Kenya Economic Survey findings 2018	In wage employment, women's participation rose in 2008 at 37% in 2010 at 29%, 2014 at 40% and in	Empirical data and evidence on role of gender policies an growth of women

			2018 dropped to 37%. Paid labor rose 23% to 37% in 2010 and 2018 respectively in the agricultural sector	enterprise development
Cultural orientation	Korir 2013	Influence of women participation in groups on Socio Economic development of rural communities in Kenya: A case of Koibatek District, Baringo County	Although women groups are intended to uplift women there is failure because men often interfere and manage the resources generated from the groups are managed by husbands and sons	Empirical data on women groups investments  How traditional practices hinder ownership and access and participation in decision making
Cultural orientation	Makuto 2007	Opportunities for women empowerment in socio-economic activities in Meru District.	Culture and economics are important components that determines the position of women in the society.	Empirical data on how traditional practices hinders women access to assets and their participation in women empowerment projects
Cultural orientation	Bishaw 2013	The impact of education on rural women's participation in political and economic activities	Finding showed that education directly impacted the ability of women to engage in politics and economic development activities.	Empirical evidence on impact of education on growth of women groups and their enterprise development among pastoralist women
Education level	Agenor and Canuto 2013	Gender Equality and Economic Growth in Brazil	Fostering gender equality enhances bargaining power among women in the work place.  The was a 41.5% in 1999 which increased to 48.8% in 2009 in women holding formal employment	Empirical data and evidence on role of gender policies an growth of women enterprise development
Education level	Bishaw 2013	The impact of education on rural women's participation in political and economic activities	Finding showed that education had a directly impacted the ability of women to engage in politics and economic development activities.	Empirical evidence on impact of education on growth of women groups and their enterprise

				development among pastoralist women
Education level	IFAD 2014	Empowering Young Women through Business and Vocational Training Evidence from Rural Upper Egypt	Capacity building and training sessions equipped women with knowledge start activities to help themselves earn income in comparison with women who were not trained	The study did not show how different the finding would be if the women would have participated as groups compared to individuals
Education level	Quisumbing, 1996	Male-female differences in agricultural productivity: Methodological issues and empirical evidence	Women and men have the same level of productivity after receiving the same training and similar inputs in agriculture had same productivity as their male counterparts	Empirical data on form of education and level of agricultural productivity
Education level	Tiondi 2000	Women, Environment and Development: Sub-Saharan Africa and Latin America	Case studies on women issues are important in providing information on situations and specific issues for use in studies on women and how they interact with their environment and development in many regions.	The study did not review any case studies on women from pastoralist background.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This section outlines the research framework which guided the study. The research methodology entailed the research design, target populations of the research, sampling frame and selection technique to be used. Further, this section enumerated the procedures that were followed by the researcher in data collection using the data collection instruments.

#### **3.2 Research design**

The research design focused on prediction, explanation of facts and features relating to situations, groups and individuals (Kothari, 2004). In this study, a descriptive-survey design was used. The descriptive survey design involved gathering data that described events and then organizing, tabulating, depicting, and describing the data. Descriptive studies portray the variables by answering who, what, and how questions (Mugenda, 2008). The descriptive survey research design assisted in collecting quantitative and qualitative data to answer the study questions which were to determine the effects of social-economic factors on sustainability of women empowerment groups in Tiaty Sub County in Baringo County

#### **3.3 Target Population**

This research was undertaken in Tiaty Sub County, Tiaty constituency of Baringo County and targeted registered women groups. The unit of observation was registered women empowerment groups. Government officials, financial institution officers and community women leaders were targeted as key informants. The focus of inquiry was the sustainability of women empowerment groups among women in Baringo County. The study composed of women in all women empowerment groups engaged in various activities in social projects, financial, livestock, business and mixed activities.



Table 3.1: Target Population

Division Name ( Administrative unit)	Total Sum Empowerment Groups	Total Members
Tangulbei	51	914
Nginyang	27	443
Mondi	34	730
Kolowa	43	890
Churo	27	591
<b>Total</b>	<b>182</b>	<b>3568</b>

Source; Department of Social Services-2018- Tiaty Sub County Office

### 3.4 Sample size and sampling procedure

#### 3.4.1 Sample size

With reference to Kombo (2005) a sample identification involved selecting a set of objects or entities from a population so that the identified set of objects contains features and characteristic like ones in the entire population. The reason for sampling was to lowers cost of data collection and makes it faster to measure the entire population (Saunders et al., 2009). This study was undertaken in Tiaty sub-county, Tiaty Constituency in Baringo County. The existing number of women groups which are registered in Tiaty sub-county are 182 with a total membership of 3568 (Tiaty sub-county Social Services, 2018).The sample size for women respondents was determined using the Fisher et al, (1998) formula shown below.

$$n = \frac{Z^2(p)(1 - p)}{d^2}$$

$$= \frac{1.96^2 * (0.5) * (0.5)}{0.05^2}$$

$$n= 384.16$$

Where:

n= represents the sample size (women that will be selected)

Z 1.96(Z representing a 95% CI for this study)

p = 0.5 (Estimated number of women belonging to women groups in Tiaty sub county is 50%)

d = 0.05(margin of error or sampling error of 5%)

q = 0.5(1-P)

Therefore, estimated sample size is 384 women.

Proportionate stratification sampling method was used allocate a sample to each division proportionately to the population size of every division as shown by the formula below;

$$n_d = \left( \frac{N_d}{N} \right) * n$$

$$\begin{aligned} \text{For instance: Sample size for Tangulbei} &= \left( \frac{914}{3568} \right) * 384 \\ &= 0.2561 * 384 \\ &= 98.36 \text{ (round off to 98)} \\ &= 98 \text{ respondents.} \end{aligned}$$

Using the formula above, the sample sizes in each of the division were; Nginyang 48, Mondi 79, Kolowa 95, Churo 64 and Tangulbey 98.

**Table 3.2: Sample Size per division.**

<b>Name of division</b>	<b>Number of women respondents (questionnaires)</b>	<b>Market location- Location where questionnaire will be administered.</b>
Tangulbei	98	Tangulbei
Nginyang	48	Nginyang
Mondi	79	Chemolingot
Kolowa	95	Kolowa
Churo	64	Churo
<b>Total sample</b>	<b>384</b>	

*Calculated sample sizes per division using proportionate stratification formula*

### **3.4.2 Sampling Procedures**

To ensure a representation of the entire Tiaty sub-county, we conducted convenience sampling to reach the 384 women in all the 5 divisions. Due to the vast nature and challenging terrain of Tiaty Sub-County which lacked public transport due to poor road networks, women were sampled from the local markets scheduled for different day in each divisions. Selection of the women was based on whether they were members of at least one of the registered women groups and their willingness to participate (informed consent).

In addition, 5 key informants were invited to participate in this study. These included; one chief, the Tiaty sub-county Social Services Officer, one ward administrator, one women leader and a local financial institution or NGO working with women groups. They were purposively selected to capture data on their experiences in supporting women groups within the Sub-County to ensure that they are functional, empower women and are sustainable.

### **3.5 Research Instruments**

In this study, key informant interview (KII) guides and structured questionnaires were used for collecting data. Structured questionnaires were used on women drawn from women groups selected to participate. The researcher administered the questionnaires to respondents for ease of understanding. Key informant interview guides assisted in collecting data from key informants who will be identified for the study.

#### **3.5.1 Piloting of the research instruments**

A pilot was undertaken before the study data tools were administered to respondents in the actual to ensure that the relevance and clearly understanding of questions. The pilot strived to establish the validity and reliability of data collection tools, structure, wording, and arrangement of the questions after which the tools were adjusted based on the pilot findings and to ensure that they responded to the study objectives as pointed out by Marezyk, Dematteo and Festinger (2005). According to Mugenda and Mugenda (2008), the piloting sample size should represent 10 percent of the study sample based on the sample size of the study and therefore 38 respondents were identified. The pilot test was done in Marigat sub County in Ilchamus Ward which neighbors Tiaty

sub County (the selected study site). The population in Ilchamus is a pastoralist community and had similar characteristics with the population in Tiaty Sub County. Two women groups were selected for the piloting exercise during a market day at at Loruk shopping center.

### 3.5.2 Validity of Data Collection Instruments

Mugenda and Mugenda (2003), explains validity as the extent to which an assessment or a test measures what it is intended to measure. It enables the researcher to remove irrelevant, biased and ambiguous questions hence promoting validity. Validity of instruments points to the accuracy, clarity, soundness, suitability and significance study instrument. Validity was achieved in various ways. One was through the pilot study which helped validate the instruments as it enabled irrelevant items to be stricken off and others added hence refining the instrument. Secondly, the instrument was peer reviewed and reviewer comments considered. Thirdly, the study supervisor reviewed the tool and gave technical input and the recommendations which were factored into the final tool.

### 3.5.3 Reliability of Data Collection Instruments

Reliability means measure of the extent to which a study tool or instrument would give the same findings or results when repeated trials are done (Mugenda 2008). Reliability is not measured; it is estimated (Mustonen and Vehkalahti, 1997). To ensure reliability of the study instruments, pretesting of the research instruments was conducted through administering similar questionnaires to 2 selected women groups. Three sets of the same questionnaire were administered on the 2 groups at different time by different teams.

Data collected was grouped and converted into frequency counts and Cronbach alpha was used in testing reliability and establishing the reliability co-efficient threshold as set by Bryman, (2004) as shown in table

**Table 3.4: Reliability and Inter-Correlations of the Study Variables**

	<b>Sustainability</b>	<b>Income generating activities</b>	<b>Social capital</b>	<b>Cultural orientation</b>	<b>Education level</b>
<b>Mean</b>	4.16	4.29	4.07	4.24	4.18

<b>Standard deviation</b>	0.85	0.88	0.96	0.83	0.76
<b>Sustainability</b>	0.872*				
<b>Income generating activities</b>	0.672	0.819*			
<b>Social capital</b>	0.574	0.762	0.861*		
<b>Cultural orientation</b>	0.108	0.109	0.123	0.878*	
<b>Education level</b>	0.067	0.265	0.123	0.538	0.865*

The starred numbers represent the Cronbach's alpha coefficients. The alpha values for dependent variable, Sustainability of women empowerment groups was 0.872. The alpha values for independent variables were; 0.819 for Income generating activities, 0.861 for Social Capital, 0.878 for Cultural orientation and 0.865 for Education level.

Based on Bryman (2004) and Murphay&Davidshofer (1988),the research instrument was hence considered to be reliable for the study as it had a high Cronbach's alpha coefficient of >0.8, more than 0.7 which was set for this study, thereby making it reliable to be used as a data collection instrument for the study. The result from reliability test were used to calibrate the tool and train on gaps which were identified especially during administration. Data quality was consistently checked throughout the data collection period and constantly reinforced.

### **3.6 Data Collection Procedure**

All questionnaire were administered with the help of trained local research assistants who ensured the respondents understood the questions clearly. Clearance was obtained from National Council of Science and Technology and a letter of introduction from the University of Nairobi. Authorization to carry out the study was also be obtained from government authorities in the sub

county, after which questionnaires were administered during open air markets while interviews for key informants were administered among the selected key informants after informed consent was obtained. All the ward administrators and chief in the four market areas where data was conducted were involved and they provided security, order and also social mobilization.

### **3.7 Data Analysis**

The consistency and completeness of all questionnaire was observed throughout data collection. This was followed by coding of data, editing and tabulation for analysis. Descriptive statistical tools (SPSS V 21.0 and Excel) was used to describe the data where some variables are expressed as means and proportions in this report.

The study further used Pearson correlation coefficients for inferential statistics which helped in predicting how the independent variables were related with dependent variables. The degree to which the independent variables were related to the dependent variable was therefore determined through Pearson correlation analysis.

All transcripts were translated to English (where applicable) and the analysis of qualitative data done thematically as per study objectives. The qualitative data findings were used to triangulate findings from quantitative data.

### **3.8 Ethical Considerations**

The study obtained approvals and permission to undertake data collection from the Tiaty Sub-County administration, an introductory letter from University of Nairobi and a NACOSTI permit. The questionnaire, which was the main instruments for collecting data, was approved by the supervisor prior to data collection exercise. During data collection the participants were informed of the reason why the study was being undertaken and confidentiality was observed. The anonymity and the rights of the respondents was upheld through informed consent and adherence to culture appropriate behavior throughout the study. A letter of consent was signed by each respondent to allow data collection to proceed.

### 3.9 Operationalization of Variables

Objectives	Variable	Indicators	Measurement scale	Type of Data Analysis Technique	Tools of analysis
	Sustainability of Women Empowerment Groups in the Pastoralist's Communities	Growth in women group membership  Women's freedom to use own income  Growth in enterprise development  Diversity and equality	Ordinal  Nominal	Descriptive  Inferential	Arithmetic mean, Standard deviation, Frequencies  Pearson Correlation
To establish influence of income generating activities on sustainability of women empowerment groups in Tiaty sub county	Income generating activities	Source of group income Groups economic activities Access to credit	Interval  Ratio	Descriptive  Inferential	Arithmetic mean, Standard deviation, Frequencies  Pearson Correlation
To determine the influence of social capital on sustainability of women empowerment groups in Tiaty sub county	Social capital	Access to resources and opportunities Changing nature of gender roles Gender relations in pastoral areas	Ordinal  Nominal	Descriptive  Inferential	Arithmetic mean, Standard deviation, Frequencies  Pearson Correlation

To determine the influence of cultural orientation on sustainability of women empowerment groups in Tiaty sub county	Cultural orientation	Traditional knowledge Ownership and access to productive assets Participation in community decision	Ordinal Ratio	Descriptive Inferential	Arithmetic mean, Standard deviation, Frequencies  Pearson Correlation
To determine the influence of education level on sustainability of women empowerment groups in Tiaty sub county.	Education level	Group official training Group members training Formal and informal education attained	Ordinal Nominal	Descriptive Inferential	Arithmetic mean, Standard deviation, Frequencies  Pearson Correlation



## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### 4.1 Introduction

This chapter presents the analysis of the empirical data obtained during the data collection in study. It examines the rate of response of the targeted respondents, their demographic characteristics and on the four variables that guided the entire study namely; Income generating activities, Social capital, Cultural orientation and Education level. Questionnaires were the main instruments utilized in data collection. The findings are presented in frequencies and percentages tables.

#### 4.2 Questionnaire Return Rate

The study targeted 384 respondents distributed in all the five divisions in Tiaty Sub-County. Out of the 384 target respondents, 380 questionnaires were able to be returned duly filled ready for coding and analysis. This represents 98.9% response rate. This was a very high response rate compared to the previous scholarly work; for example Wangui (2019) attained a response rate of 70%, Macharia (2016) achieved a response rate of 81.4%. Statistically most scholars recommend a response rate of at least 30% for an in-depth study to be conducted (Abok, 2013). The response rate achieved in the study was therefore deemed to be sufficient for the analysis of this study.

#### 4.3 Demographic Information

This section analyses the demographic pattern of the respondents among them being, distribution of respondents by site distribution, age, respondents level of education, marital status, source of income, source of cash transfer scheme, number of groups the respondents belong to, and their group benefits.

##### 4.3.1 Distribution of Respondents by site distribution

The study sought to establish the distribution of respondents who took part in the study by site. The results are as shown in table 4.1:

**Table 4.1: Participants by site distribution**

	Frequency	Percent
Tangulbei	98	25.8
Kolowa	94	24.7
Nginyang	47	12.4
Churo	62	16.3
Mondi	79	20.8
Total	380	100.0

The results indicated the proportional distribution of the study participants by site as follows; Tangulbey 25.8%, Kolowa 24.7%, Nginyang 12.4%, Churo 16.3% and Mondi 20.8%. The highest proportion was 98(25.8%) from Tangulbei and Nginyang had the least proportion at 47(12.4%).

#### **4.3.2 Distribution of Respondents by Level of Education**

The study sought to establish the respondents' level of education so as to find out if the level of education had any connection with the membership of women empowerment groups. The results are as shown in table 4.2:

**Table 4.2: Participant's education level**

	Frequency	Percent
No formal education	112	29.5
Primary	114	30.0
Secondary	82	21.6
Tertiary	72	18.9
Total	380	100.0

The results showed participants education background were as follows; primary education at 30.0% (114), followed by participants with no formal education at 29.5% (112), secondary education had 82 (21.6%) and tertiary education level participants were 18.9% (72). This indicates that majority of the study participants had at least primary education at 59.5% (226). A third 29.5% of the study participants had no formal education. This indicated that at least the women who had attained some formal education found it easy to become members of various women empowerment groups compared to those who did not have.

### 4.3.3 Distribution of Respondents by Age

The study established the distribution of the respondents by age distribution so as to find out if age factor had any contribution to members' membership with various women empowerment groups. The results are as shown in table 4.3:

**Table 4.3: Participants' age distribution**

	Frequency	Percent
Less than 18	2	.5
19 – 24	17	4.5
25 – 35	193	50.8
Greater than 36	168	44.2
Total	380	100.0

Findings from the study showed that 0.5% respondents were less than 18 years, 4.5% were aged between 19-24 years, 50.8% aged between 25-35 year while 44.2% were aged above 36 years. Majority of the study respondents were aged 25 and above years of age at 95.0% (361) the rest were aged below 25 years of age at 5.0% (19). This indicates that majority of women who were able to form women empowerment groups were aged 25-35 years than any other group. This is age group represent the socially active segment of the society.

### 4.3.4 Marital Status of the Respondents

The study further sought to determine the marital status of the respondents who took part in the study. The results are shown in table 4.4:

**Table 4.4: Marital status distribution**

	Frequency	Percent
Single, never married	57	15.0
Married, monogamous	197	51.8
Married, polygamous	87	22.9
Divorced/separated	15	3.9
Widowed	24	6.3
Total	380	100.0

The respondents who were married in a monogamous relationship were the majority at 51.8% (197), participants in a polygamous relationship were 22.9% (87), those who were single were 15.0% (57) and the respondents who were divorced/separated and widowed were 3.9% and 6.3% respectively. These findings are consistent with other empirical findings which shows that 51.8% majority of pastoralist are married and a significant proportion of 22.9% in polygamous

#### 4.3.5 Respondents Source of Income

The study further sought to find out the respondents source of income. The results are shown in table 4.5:

**Table 4.5: Source of income**

	Frequency	Percent
Charcoal Burning	3	.8
Livestock rearing	258	67.9
Farming	64	16.8
Other, specify	13	3.4
Charcoal Burning, Livestock rearing, Farming, Support from family	17	4.5
Charcoal Burning, Livestock rearing	3	.8
Charcoal Burning, Farming	3	.8
Charcoal Burning, Livestock rearing, Farming	13	3.4
Charcoal Burning, Livestock rearing, Support from family	2	.5
Charcoal Burning, Farming, Support from family	3	.8
Livestock rearing and farming	1	.3
Total	380	100.0

A higher proportion of respondents at 67.9% (258) were practicing livestock rearing, while those who were farming were 16.8% (64). Women who earned income from charcoal burning were 0.8% while 15% of the participants were practicing either all or a combination of either two of the income earning activities. These finding are a true representation of the pastoralist women who rear animals as an integral part of their culture.

#### 4.3.6 The Groups income generating activities

The study sought to determine the respondents groups' income generating activities. The results are as indicated in table 4.6:

**Table 4.6: Group's income generating activities**

	No	Yes
Financial services i.e. merry-Go Round, table banking	48 (12.6)	332 (87.4)
Business (Livestock, Crop, Small Scale Business)	147 (38.7)	233 (61.3)
Social project i.e. Water Project, awareness on HIV/AID and FGM, school fees support, poverty eradication, advocacy and economic empowerment	342 (90.0)	38 (10.0)
Mixture of activities	312 (82.1)	68 (17.9)
Group provide loan services to its members	133 (35.0)	247 (65.0)
Group offered any loan facilities from the government	250 (65.8)	130 (34.2)
Member of a women's group are you enrolled in a cash transfer program	282 (74.2)	98 (25.8)

The respondents who affirmed that they were participating in financial services were 87.4% , with 61.3% engaging in business, 10.0% social project, 17.9% mixture of activities, 65.0%) group provide loan services to its members, 34.2% of groups were offered a loan facilities from the government and 25.8% of women in women's group were enrolled in a cash transfer program. These finding indicate that sustainability of women groups majorly depends on income generating activities such as financial services, small businesses, social project and a mixture of activities.

#### 4.3.7: Source of Cash Transfer Scheme

The study further sought to determine the respondents' source of cash transfer scheme. The findings are as shown in table 4.7:

**Table 4.7: Source of cash transfer scheme**

	Frequency	Percent
--	-----------	---------

N/a	282	74.2
WFP	37	9.7
Red Cross	2	.5
World Vision Kenya	43	11.3
Government	9	2.4
InuaJamii Fund	6	1.6
Uwezo	1	.3
Total	380	100.0

The study results showed that majority 11.3% had cash transfers from World Vision Kenya and 9.7% from WFP. Only 4.3% indicated that they had received cash transfer from either the Government, Inua Jamii Fund or Uwezo fund. The findings show that through government has rolled out various social assistance programs, a majority of the respondent had not benefited from them. However, the NGOs cash transfer programs appeared to have a significance combined proportion of 21.5% as compared to 4.3%

#### **4.3.8: Number of Groups the Respondents belongs to**

The study sought to find out the number of women groups the respondents were able to subscribe to. The findings are as shown in table 4.8:

**Table 4.8: Number of group's women belongs to**

	Frequency	Percent
One group	305	80.3
More than 1 group	75	19.7
Total	380	100.0

Finding showed that the total number of women who were in at least one group were 80.3% while 19.7% of the women participants belonged to more than one. The results therefore indicate that majority of the women found it easy to subscribe to one group rather than more than one.

**4.3.9: Number of years the Respondents have been in their first group**

The study further determined the number of years the respondents had been in the first group. The results are as indicated in table 4.9:

**Table 4.9: Number of years you been in your group one**

	Frequency	Percent
Less than 5	176	46.3
6 – 10	65	17.1
11 – 20	47	12.4
Greater 21	92	24.2
Total	380	100.0

Further findings on number of years one had been in a group showed women who had less than 5 years were 46.3% with participants with greater than 21 years in the group at 24.2%, Women with 6 – 10 years were at 17.1% while respondent who had between 11 – 20 years were 12.4%. The largest percentage of women who had less than five years membership can be attributed to the earlier findings that revealed that the greatest age group of women who were in the groups were of ages 25-35 years, and had only subscribed to one group. Qualitative findings further showed that a majority of the women groups had not been in existence for a long period of time and that they had been initiated with support from donors and other organizations:

*“Most of these women groups have not existed for many years; they are mostly initiated by organizations who come to support women in our community.....”*

*(Social services Officer)*

**4.3.10: Benefits of Women Group Membership**

The study further sought to establish the key benefit of the women empowerment groups as it played a major factor in attracting the groups of women in joining them. The results are as depicted in table 4.10:

**Table 4.10: Benefits of women group membership**

	Frequency	Percent
--	-----------	---------

Household assets	16	4.2
Small animals	10	2.6
School fees/ school uniforms	4	1.1
Loans	3	.8
Household assets and small animals	77	20.3
Household assets and School fees/ school uniforms	8	2.1
Household assets and loans	31	8.2
Household assets, small animals and School fees/ school uniforms	60	15.8
Household assets, small animals and loans	30	7.9
Household assets, small animals, School fees/ school uniforms and loans	85	22.4
Household assets, School fees/ school uniforms and loans	26	6.8
Small animals and School fees/ school uniforms	2	.5
Small animals and loans	2	.5
School fees/ school uniforms and loans	6	1.6
Small animals, School fees/ school uniforms and loans	20	5.3
Total	380	100.0

Majority of the women indicated that they had benefitted through group membership by having household assets, small animals, School fees/ school uniforms and loans 22.4% (85), household assets and small animals 20.3% (77), household assets, small animals and School fees/ school uniforms 15.8% (60) the other benefits ranged from 0.5% - 8.2%. The results therefore indicate that house hold assets, animal feeds and school fees/uniforms through loans were the major determinants for the women membership subscription in the women empowerment groups. In addition, qualitative findings showed that membership in women groups provided an opportunity for women to share and empower each other as captured by the one interview response:

*“Yes, I can say women in these communities have been supported; especially those who join women groups. They (donors) mostly come to support widows and those who are going through problems and they help them get an income and also support through sharing with other women... For me I can say that these women groups have really empowered women, some are even bought livestock and others have opened small business to support their families. For me I have seen the good things that have come from having these groups....”*



(Sub County Administrator)

#### 4.4: Income Generating Activities and Sustainability of Women empowerment Groups

The first objective of this study was to establish the influence of income generating activities on sustainability of women empowerment groups in Tiaty Sub County. In order to achieve this objective, the study therefore sought to find out the extent to which income generating activities on sustainability of women empowerment groups. The results are as presented in table 4.11;

**Table 4.11: Influence of income generating activities on sustainability of women empowerment groups**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Mean	Std. Deviation
All women understand and are comfortable with the group source of income	0	11 (2.9)	0	183(48.2)	186(48.9)	4.43	.648
I have been able to access loan as a member of our women group	61(16.1)	50(13.2)	3(.8)	157(41.3)	109(28.7)	3.53	1.433
Our women group has access to loans from local microfinance institutions when needed	88 (23.2)	40 (10.5)	6 (1.6)	138 (36.3)	108(28.4)	3.36	1.551
I get support from my family to attend to income generating projects at home and in the women's group	20 (5.3)	31 (8.2)	1 (.3)	232 (61.1)	96(25.3)	3.93	1.026

---

I support my husband/spouse with proceeds from my women's group	60 (15.8)	60 (15.8)	1 (.3)	176 (46.3)	83(21.8)	3.43	1.396
I have learnt new income generating skills to earn a living from our women's group	3 (.8)	2 (.5)	1 (.3)	223 (58.7)	151(39.7)	4.36	.603
I have been able to acquire household assets from proceeds of our women group	5 (1.3)	10 (2.6)	0	176 (46.3)	189(49.7)	4.41	.747
<b>Composite mean and standard deviation</b>						<b>3.92</b>	<b>1.058</b>

---

The study findings from table 4.13 indicate that out of 380 respondents who took part in the study 48.9% (186) strongly agreed, 48.2% (183) agreed and only 2.9% (11) disagreed with the statement that they all understood and were comfortable with the group source of income. The line had a mean and standard deviation (M=4.43; SD= 0.648), which is an indicator that majority of the respondents well understood their groups source of incomes. On the statement that they were able to access loans from their groups, 16.1% (61) strongly disagreed, 13.2% (50) disagreed, 0.8% (3) were neutral, 41.3% (157) agreed and 28.7% (109) strongly agreed. Although a majority were not able to access loans, some were able to as captured by this response;

*“Not all women are able to get these loans, because you have to have raised some money to qualify; so sometimes it is challenging.....”*

*(Microfinance Officer)*

This could be attributed to wider range of member benefits that the groups offered as earlier established, hence implying that the few women preferred other benefits as opposed to loans. In

addition, having had enough savings reported as a consideration to qualify for a loan. The statement had a mean and standard deviation (M=3.53; SD=1.433). On the statement of family support to attend to income generating activities both at home and in the women empowerment groups, of the respondents who took part in the study, 5.3% (20) strongly disagreed, 8.2% (31) disagreed, 0.3% (1) remained neutral, 61.1% (232) agreed while 25.3% (96) strongly agreed (M=3.93; SD=1.026). This implies that majority of the women family members were able to support the women in order to enable them become empowered through their groups and also at home. Majority also used the proceeds from their groups in supporting their families. This was also captured by qualitative findings as captured by the response below:

*“In fact we met with one man who told me how happy he was that his wife bought a cow using proceeds from her women groups’ savings. That encourages me to keep supporting women in pastoralist communities and empower them.....”*

*(Local NGO worker)*

Out of 380 respondents who participated in this study, 0.8% (3) strongly disagreed, 0.5% (2) disagreed, 0.3% (1) was neutral, 58.7% (223) agreed and 39.7% (151) strongly agreed that with the statement that through their groups they had learnt new skills on income generating (M=4.36; SD=0.603). This indicate that majority of the women had benefited in acquiring the income generating skills through their groups which could be through training or sharing of ideas and experiences among the members in the groups. This was further reported by one of the key informants:

*“When they (women) meet, they get to share and learn from each other, they are even taught new skills by some churches and organizations.”*

*(Local NGO worker)*

Majority of the women also agreed 46.3% (176), 49.7% (189) strongly agreed that they had also learnt to acquire various house hold assets in their groups. The statement had a mean and standard deviation (M=4.41; SD=0.747). In order to quantitatively establish the relationship between income generating activities and sustainability of women empowerment groups, Pearson correlation was done. The results are as shown in table 4.12:

**Table 4.12: Income generating activities and sustainability correlations**

### Correlations

		Sustainability of WEG	Income generating activities
Sustainability of WEG	Pearson Correlation	1	.934**
	Sig. (2-tailed)		.000
	N	380	380
Income generating activities	Pearson Correlation	.934**	1
	Sig. (2-tailed)	.000	
	N	380	380

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

The results indicate that income generating activities has a strong positive Pearson correlation ( $r=0.934$ ) influence on sustainability of women empowerment projects. This indicate that the income generating activities plays a major role in ensuring that the women empowerment groups remain sustainable for the benefit of the members. These findings are consistent with earlier findings on income generating activities which women groups are engaged in which ranged from financial, merry go rounds, small businesses and mixture of activities.

#### 4.5: Social Capital and Sustainability of Women Empowerment Groups

The second objective of this study was to establish the influence of social capital on sustainability of women empowerment groups in Tiaty Sub County. So as to achieve this objective, the study sought to establish the degree to which social capital influenced sustainability of women empowerment groups. The findings are as shown in table 4.13:

**Table 4.13: Influence of social capital on sustainability of women empowerment groups**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Mean	Std. Deviation
Being a member of a women's group has enabled me to meet other	0	1(.3)	1(.3)	175(46.1)	203(53.4)	4.53	.521

---

women whom we share and encourage each other								
Women groups enable women to have a stronger voice in seeking resources and opportunities	10 (2.6)	4(1.1)	1(.3)	219(57.6)	146(38.4)	4.28	.767	
Women have equal access to opportunities and resources with men in our community	131(34.5)	162(42.6)	13(3.4)	56(14.7)	18(4.7)	2.13	1.176	
As a member of a women's group, I feel more empowered as a woman in my community	16(4.2)	50(13.2)	2(.5)	215(56.6)	97(25.5)	3.86	1.072	
Being a member of a women's group has enabled me to participate in economic activities in my community	15(3.9)	19(5.0)	0	243(63.9)	103(27.1)	4.05	.909	
As a member of a women's group, I have received emotional and psychosocial support from my peers	1(.3)	4(1.1)	1(.3)	201(52.9)	173(45.5)	4.42	.587	
<b>Composite mean and standard deviation</b>						<b>3.87</b>	<b>0.859</b>	

---

Out of the 380 respondents who took part in the study, 0.3% (1) disagreed, 0.3% (1) remained neutral, 46.1% (175) agreed and 52.4% (203) strongly agreed with the statement that women groups had helped women to meet other peers within the group who had encouraged them and shared their ideas. The statement had a mean and standard deviation ( $M=4.53$ ;  $SD=0.521$ ). This implied that women groups were a major source of social capital for women in the community.

Concerning the statement that women groups enable women to have a stronger voice in seeking resources and opportunities 2.6% (10) strongly disagreed, 1.1% (4) agreed, 0.3% (1) was neutral, 57.6% (219) agreed while 38.4% (146) strongly agreed ( $M=4.28$ ;  $SD=0.767$ ). This indicates that women groups play a very vital role in ensuring that resources and opportunities reach their members.

On the statement that women have equal access to opportunities and resources with men in their community, 34.5% (131) strongly disagreed, 42.6% (162) disagreed, 3.4% (13) remained neutral, 14.7% (56) agreed while 4.7% (18) strongly agreed. The statement had a mean and standard deviation ( $M=2.13$ ;  $SD=1.176$ ), implying that majority of the women still faced challenges in having equal access to opportunities and resources as their male counterparts. This may negatively impact their empowerment.

On the line that being a member of a women's group had enabled women to participate in economic activities in their community, 3.9% (15) strongly disagreed, 5% (19) disagreed, 63.9% (243) agreed, 27.1% (103) strongly agreed. The statement had a mean and standard deviation ( $M=4.05$ ;  $SD= 0.909$ ), indicating that majority of the women were able to participate in economic activities courtesy of women empowerment groups.

On the statement that as member of a women's group, they had received emotional and psychosocial support from peers, 0.3% (1) strongly disagreed, 1.1% (4) disagreed, 0.3% (1) was neutral 52.9% (201) agreed, 45.5% (173) strongly agreed. The statement drew a mean and standard deviation ( $M=4.42$ ;  $SD= 0.587$ ) indicating that most of the women were able to receive emotional and psychological support from their peers in the women empowerment groups.

The study further sought to establish quantitatively the relationship between social capital and sustainability of women empowerment groups by use of Pearson correlation coefficient. The results are shown in table 4.14;

**Table 4.14: Social capital and sustainability correlation**

		<b>Correlations</b>	
		Sustainability of WEG	Social capital
Sustainability of WEG	Pearson Correlation	1	.835**
	Sig. (2-tailed)		.000
	N	380	380
Social capital	Pearson Correlation	.835**	1
	Sig. (2-tailed)	.000	
	N	380	380

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

The analysis in table 4.16 show that social capital has a strong positive Pearson correlation coefficient ( $r= 0.835$ ) influence on sustainability of women empowerment groups. This indicate that social capital factors cannot be ignored whenever considering the sustainability of women empowerment groups as it play a major role in ensuring that women empowerment groups remain sustainable over a long period of time.

#### **4.6: Cultural Orientation and Sustainability of Women Empowerment Groups**

The third objective of this study was to determine the influence of cultural orientation on sustainability of women empowerment groups in Tiaty Sub County. In order to achieve this objective, the study first sought to establish in what ways cultural orientation influenced sustainability of women empowerment groups. The findings are in table 4.15;

**Table 4.15: Influence of cultural orientation on sustainability of women empowerment groups**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Mean	Std. Deviation
Pastoralist women like us still suffer from male dominance in our community	37(9.7)	57(15.0)	8(2.1)	202(53.2)	76(20.0)	3.59	1.237
My roles as a woman have changed since I became a member of woman's group	133(35.0)	100(26.3)	1(.3)	128(33.7)	18(4.7)	2.47	1.383
Our pastoralist lifestyle has affected my participation in women groups	130(34.2)	80(21.1)	12(3.2)	141(37.1)	17(4.5)	2.57	1.395
As a woman, I am allowed to own livestock in my community	61(16.1)	49(12.9)	9(2.4)	150(39.5)	111(29.2)	3.53	1.435
Our participation in women groups has enabled us to own livestock	41(10.8)	54(14.2)	5(1.3)	187(49.2)	93(24.5)	3.62	1.288
Our culture has negatively affected my participation in women group activities	156(41.1)	111(29.2)	7(1.8)	78(20.5)	28(7.4)	2.24	1.364



---

I had to consult some of my family members before making a decision to join a women's group	77(20.3)	58(15.3)	1(.3)	211(55.5)	33(8.7)	3.17	1.357
I have been invited to participate in some community activities because I am a member of a women's group	61(16.1)	70(18.4)	1(.3)	206(54.2)	42(11.1)	3.26	1.322
Being member of a women's group has negatively affected my roles as a mother and wife	238(62.6)	109(28.7)	2(.5)	26(6.8)	5(1.3)	1.56	.910
Our culture negatively affects the day to day running of women groups	190(50.0)	79(20.8)	12(3.2)	87(22.9)	12(3.2)	2.08	1.315
<b>Composite mean and standard deviation</b>						<b>2.81</b>	<b>1.164</b>

---

On the statement that pastoralist women suffer from male dominance in the community, 9.7% (37) strongly disagreed, 15% (57) disagreed, 2.1% (8) was neutral, 53.2% (202) agreed and 20% (76) (strongly agreed). The statement had a mean and standard deviation (M=3.59; SD=1.237) indicating that majority of the women were still facing male dominance in the community. The role of the women had also not changed even upon joining the women empowerment group (M=2.47; SD=1.383) and also the pastoralism life had significantly affected their participation in women empowerment groups. (M=2.57; SD=1.395)

On the line about women owning livestock in the community, 16.1% (61) strongly disagreed, 12.9% (49) disagreed, 2.4% (9) were neutral, 39.5% (150) agreed, 29.2% (111) strongly agreed. The line had a mean and standard deviation ( $M=3.53$ ;  $SD=1.435$ ) indicating that majority of the women were able to own livestock in their communities. This findings shows that women groups have contributed greatly in challenging a culture that is male dominated in terms of livestock ownership.

Out of 380 respondents who took part in the study, 41.1% (156) disagreed with the statement that their culture had negatively influenced their participation in women empowerment group activities. Furthermore, 29.2 (111) disagreed with the statement, 1.8% (7) remained neutral, 20.5 (78) agreed while 7.4% (28) strongly agreed. The statement had a mean and standard deviation ( $M=2.24$ ;  $SD=1.364$ ) an indicator that their culture and traditions had no negative influence on the activities that lead to their empowerment. Majority of the women who participated in the study were also able to join their women empowerment groups without necessarily consulting their family members or spouses.

On the statement that being a member of women empowerment groups had negatively affected their roles in family, 62.6% (238) strongly disagreed, 28.7% (109) disagreed, 0.5% (2) were neutral, 6.8% (26) agreed while 1.3% (5) strongly agreed. The line had a mean and standard deviation ( $M=1.56$ ;  $SD=0.910$ ) an indicator that most of the respondents disagreed that their family roles had been negatively affected by their participation in women empowerment activities. In contrast however, qualitative findings showed that traditions and cultural practices affect the performance and sustainability of women groups:

*“Yes, the traditions of these communities play an important factor.....”*

*(Senior Chief).*

It was further reported that in order to avoid conflict in families concerning women group membership, women were encouraged to discuss with their families;

*“it is true, before we form a group, we encourage the women to discuss these with their husbands so that we can avoid conflicts from occurring, these things happen so we try to avoid them in advance.....”*

(Senior Chief)

The study further sought to establish in quantitative terms the degree of relationship between cultural orientation and sustainability of women empowerment projects. In order to achieve this, Pearson correlation was computed as shown in table 4.16;

**Table 4.16: Cultural orientation and sustainability of women empowerment groups**

		Sustainability of WEG	Cultural orientation
Sustainability of WEG	Pearson Correlation	1	.781**
	Sig. (2-tailed)		.000
	N	380	380
Cultural orientation	Pearson Correlation	.781**	1
	Sig. (2-tailed)	.000	
	N	380	380

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

The results showed that there is positive relationship between cultural orientation and sustainability of women empowerment groups (Pearson correlation coefficient,  $r = 0.781$ ), although it was lower than all the other three independent variables, which had a very strong positive Pearson correlation coefficient. This implies that cultural orientation is very necessary in attaining sustainability of women empowerment groups. The low Pearson correlation coefficient also suggest that a wider scope of cultural orientation factors ought to have been considered which shows that culture is dynamic and should be looked at broadly.

#### **4.7: Education Level and Sustainability of Women Empowerment Groups**

The fourth objective of this study was determined the influence of education level on sustainability of women empowerment groups in Tiaty sub county. So as to achieve this objective, the researcher sought to find out how education level influences the sustainability of women empowerment groups. The results are as indicated in table 4.17;

**Table 4.17: Influence of education level on sustainability of women empowerment groups**

	Strongly Disagree	Disagree	Undeci ded	Agree	Strongly Agree	Mea n	Std. Deviation
Our women group officials are well trained to support our group	113(29.7)	86(22.6)	4(1.1)	113(29.7)	64(16.8)	2.81	1.536
Trained group officials lead the group in a better way compared to those who have not been trained	10(2.6)	63(16.6)	15(3.9)	182(47.9)	110(28.9)	3.84	1.098
We have been trained on how to make our women's group more productive	47(12.4)	28(7.4)	2(.5)	188(49.5)	115(30.3)	3.78	1.293
Group members training has improved our understanding of the importance of women group	20(5.3)	7(1.8)	26(6.8)	154(40.5)	173(45.5)	4.19	1.018
Most of our women group members have some form of education	30(7.9)	94(24.7)	4(1.1)	181(47.6)	71(18.7)	3.44	1.262
We consider the education level when selecting women group officials	76(20.0)	94(24.7)	7(1.8)	136(35.8)	67(17.6)	3.06	1.453
<b>Composite mean and standard deviation</b>						<b>3.52</b>	<b>1.277</b>

The findings indicate that out of the 380 respondents who took part in the study, 29.7% (133) strongly disagreed, 22.6% (86) disagreed, 1.1(4) remained neutral, 29.7% (133) agreed while 16.8% (64) strongly agreed that the women group officials were well trained to support the group. The line had a mean and standard deviation ( $M= 2.81$ ,  $SD= 1.536$ ), indicating that most of the respondents could not reveal whether their leaders were well trained to support the group. Qualitative findings showed that level of training and education was not considered in selecting women group officials, selection was based on the confidence of the members on their leadership skills as captured by this response;

*“The officials in these groups are not necessarily trained; they just chose the women whom they feel will serve them well, it is entirely up to them.....”*

*(Local women leader)*

Furthermore majority of the respondents agreed that trained individuals lead the group in better way compared to those who were not trained ( $M=3.84$ ;  $SD=1.098$ ), indicating that training played a very key role in empowering the women leaders hence may significantly influence the sustainability of women empowerment groups.

On the statement that education level was key when selecting the group officials, 20.0% (76) strongly disagreed, 24.7% (94) disagreed, 1.8% (7) remained neutral, 35.8% (136) agreed while 17.6% (67) strongly agreed. The statement had a mean and standard deviation ( $M=3.06$ ;  $SD= 1.453$ ), indicating that no conclusive statement could be arrived at in regard to education level as a key to selecting the women group officials and that women considered other factors other than education while considering whom to select as their leaders. This finding strongly brings out the issue of cultural orientation factors which defines and assigns leaders guided by specific social and cultural constructs of the community.

The study further sought to establish quantitatively the extent to which education level influenced the sustainability of women empowerment groups. Pearson correlation coefficient was therefore computed so as to establish the connection the results are shown in table 4.18;

**Table 4.18: Education level and sustainability of women empowerment groups**

### Correlations

		Sustainability of WEG	Education Level
Sustainability of WEG	Pearson Correlation	1	.920**
	Sig. (2-tailed)		.000
	N	380	380
Education Level	Pearson Correlation	.920**	1
	Sig. (2-tailed)	.000	
	N	380	380

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

The results indicate that there is very strong relationship between educational level and sustainability of women empowerment groups (Pearson correlation coefficient= 0.920). Education level therefore has a very great influence on the sustainability of women empowerment groups.

## CHAPTER FIVE

### SUMMARY OF THE FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents the summary of the findings, discussions of the key study findings, conclusions from the study, and finally the study recommendations based on the findings and conclusions drawn from the study.

#### 5.2 Summary of the Findings

This section gives a summary of the study which intended to establish the influence of social economic factors on sustainability of women empowerment groups in the pastoralist communities in Kenya. The study was guided by four specific objectives which are; to establish influence of income generating activities on sustainability of women empowerment groups; to determine the influence of social capital on sustainability of women empowerment groups; to determine the influence of cultural orientation on sustainability of women empowerment groups and to determine the influence of education level on sustainability of women empowerment groups in Tiaty Sub County, Kenya.

##### 5.2.1 Income Generating Activities and Sustainability of Women Empowerment Groups

The study established that there was a positive relationship between income generating activities and sustainability of women empowerment groups due to Pearson correlation coefficient ( $r=0.934$ ). Majority of the respondents were aware of their groups source of income ( $M=4.43$ ;  $SD=0.648$ ) and they were able to access loans from their groups ( $M=3.53$ ;  $SD=1.433$ ). The study also established that income generating activities which greatly influences women empowerment was greatly supported by their immediate families ( $M=3.93$ ;  $SD=1.026$ ). The study also established that majority of the women had benefited in acquiring the income generating skills through their groups which could be through training or sharing of ideas and experiences among the members in the groups ( $M=4.36$ ;  $SD= 0.603$ ). Various women were able to acquire various house hold assets in their groups ( $M=4.41$ ;  $SD=0.747$ ).

### **5.2.2 Social Capital and Sustainability of Women Empowerment Groups**

The study established that social capital had a strong positive Pearson correlation coefficient ( $r=0.835$ ) influence on sustainability of women empowerment groups. Secondly women groups had helped women to meet other peers within the group who had encouraged them and shared their ideas ( $M=4.53$ ;  $SD=0.521$ ) and women groups enabled women to have a stronger voice in seeking resources and opportunities ( $M=4.28$ ;  $SD=0.767$ ). On the other hand, the study established that women did not have equal access to opportunities and resources with men in their community ( $M=2.13$ ;  $SD=1.176$ ), implying that majority of the women still faced challenges in having equal access to opportunities and resources as their male counterparts. The study further found out that women's group had enabled women to participate in economic activities in their community ( $M=4.05$ ;  $SD=0.909$ ) and as members of women groups, they had received emotional and psychosocial support from peers ( $M=4.42$ ;  $SD=0.587$ ) indicating that most of the women were able to receive emotional and psychological support from their peers in the women empowerment groups.

### **5.2.3 Cultural Orientation and Sustainability of Women Empowerment Groups**

The study established that there was positive relationship between cultural orientation and sustainability of women empowerment groups (Pearson correlation coefficient,  $r=0.781$ ), despite majority indicating that they still faced male dominance in the community with 54.2% agreeing and 20% strongly agreeing. On the positive side, the role of the women had also not changed even upon joining the women empowerment group ( $M=2.47$ ;  $SD=1.383$ ) and also the pastoralism life had significantly affected their participation in women empowerment groups. Furthermore, women in pastoralism communities were able to own livestock ( $M=3.53$ ;  $SD=1.435$ ) and culture had not negatively influenced their participation in women empowerment group activities ( $M=2.24$ ;  $SD=1.364$ ). The study also revealed that being members of women empowerment groups had not negatively affected the role of women in their families ( $M=1.56$ ;  $SD=0.910$ ).

### **5.2.4 Education Level and Sustainability of Women Empowerment Groups**

The study revealed that most of the women group officials were not well trained to support the group ( $M=2.81$ ,  $SD=1.536$ ) simultaneously the respondents agreed that trained individuals lead the group in better way compared to those who were not trained ( $M=3.84$ ;  $SD=1.098$ ), indicating



that training played a very key role in empowering the women leaders hence may significantly influence the sustainability of women empowerment groups. On the similar view majority of the respondents 53.4% agreed that education level was key when selecting the group officials though with mean and standard deviation (M=3.06; SD= 1.453), indicating that no concrete conclusive statement could be arrived at in regard to education level as a key to selecting the women group officials. The study further established that there was very strong relationship between educational level and sustainability of women empowerment groups (Pearson correlation coefficient= 0.920).

### **5.3 Discussion of Key Findings**

The variables under this study were the key guidelines to the discussion as follows

#### **5.3.1 Income Generating Activities and Sustainability of Women Empowerment Groups**

Income generating activities played a very key role in ensuring that women were well empowered economically and help in sustaining their programs within the organization they subscribed to. Access to loans from their groups and microfinance institutions that supported women groups was very important in regard to ensure that there were finances whenever needed to boost or start a project. Acquiring new skills through training, and sharing of experiences among the members of women groups enabled the women in various groups to develop their skills and put them in important areas that could increase their finances hence sustain their programs and projects at the same time fulfill their women empowerment group's objectives.

Having support from various groups and family members when exploring various ways of generating incomes both at home and in the women group is very important in ensuring more incomes are generated and placed in important projects that enable women to become more empowered and even acquire household assets from the same proceeds. Income generating activities therefore play a very important role in ensuring sustainability of women empowerment groups is achieved. This finding is in line with Aboukhsaiwan (2014) who argue that implementation of income generating projects among women leads to a significance increase in their empowerment. The findings also agree with that of Bajedo et al (2017) who suggests that women engagement in self-help groups is a strong force among pastoralists in enhancing human and environmental sustainability and there is a relationship between income generating activities among the women groups and sustainability of women empowerment projects.

### **5.3.2 Social Capital and Sustainability of Women Empowerment Groups**

Social capital aspect is very important aspect in achieving sustainable women empowerment groups. When in women groups, women are able to meet their peers with whom they share and encourage each other hence build self-confidence. By coming together in their women groups, they are able to have a stronger voice in seeking opportunities, receive emotional and psychological support and also participate in economic activities in their respective communities. Equal access to opportunities for women compared to men in the pastoralism communities remain a very big challenge in empowerment. The women household assets were able to increase due to different social networks that they had established in their groups.

The findings agree with that of Ali et al (2017) who argue that women empowerment is directly impacted by social capital and that women house hold incomes normally increases when they join social networks as they enable them to engage in different income generating activities. The study findings are also in line with Nayak (2015) who observed that women participating in group activities helped them improve their social economic status by harnessing the social capital of all members from different backgrounds and levels of empowerment

### **5.3.3 Cultural Orientation and Sustainability of Women Empowerment Groups**

Cultural orientation played a key role in the women empowerment journey in their communities. The role of women in society had not been interfered with since they joined empowerment groups and in some cases, they were able to own assets such as livestock and their culture did not negatively influence their participation in women empowerment groups hence increased the sustainability of these groups.

Contrastingly male dominance still affected the women in pastoralism communities which could negatively affect the sustainability of women empowerment groups. No conditions imposed by family members and society in order to be members of women empowerment groups, enabled women to participate in various activities that were geared towards their empowerment and also enable sustainability of women empowerment groups. This finding contradicts with Achola (2009) who argue that cultural practices and society in which they live greatly hinders their economic activities particularly in agriculture.

### **5.3.4 Education Level and Sustainability of Women Empowerment Groups**

Most women group officials were not well trained to run and support the group affairs which could negatively influence the operations in the women empowerment groups. Although trained group officials lead the groups in considered better ways compared to the untrained ones, most women in various women groups had not undergone necessary training to improve on their productivity. Great awareness on women group purpose and programs was greatly achieved by members being given training by various stake holders like the organizations that supported the women empowerment in the cultural communities. Though most of the members had some form of formal education, group leaders were not based on the level of education, and some could run the organization well though the educated ones were preferred to run them better. This clearly indicated that higher level of education did not necessarily result into good managing of the groups, but the skills the women had acquired were the key in running their groups.

### **5.4 Conclusion from the Study**

The study findings revealed that there was positive relationship between income generating activities and sustainability of women empowerment groups. It is through income generating activities that women were able to become well empowered economically and help in sustaining their programs. Through access to loans and credit, women were able to increase their incomes by putting the accessed money in various projects that could see their resources multiply. Acquiring new skills and training paved way for women to explore various and new paths in increasing their incomes in their groups and sustain their programs and projects for longer period hence increase their chances of reaching their longtime objectives.

Secondly there was a great challenge towards equal access to opportunities for the female gender compared to their male counterparts, which was a very big undoing in ensuring the sustainability of women groups' empowerment. On other hand, social capital was key to ensuring there was sustainability of women empowerment groups. This was attributed by women being able to meet their peers with whom they were able to share and encourage each other and end up building self confidence among themselves. It is through social capital that women were able to come together and have a stronger voice in seeking opportunities receive emotional and psychological support and also participate in economic activities in their respective communities.

Although the study found that there was positive relationship between cultural orientation and sustainability of women empowerment groups, male dominance still affected the women in pastoralism communities which could negatively affect the sustainability of women empowerment groups. On the positive side, cultural orientation had a key role in the empowerment journey, as their roles in family were not interfered with by them being members of women groups and also did not hinder their productivity in various projects both at home and also in the women empowerment groups. The community allowed women to own various assets such as livestock hence increasing their empowerment.

Lastly, educational level among the women and also the officials greatly influenced sustainability of women empowerment groups. Although the leaders of the groups were not necessarily chosen from the educated ones, they were at times preferred since they could run the welfare groups well than those with less educational levels. Training and skills were the major players in running and management of the welfare groups. Great awareness on women group purpose and programs was greatly achieved by members being given training by various stake holders like the organizations that supported the women empowerment in the cultural communities

### **5.5 Recommendations of the Study**

Based on the findings from this study, several recommendations are availed in line with socio-economic factors and sustainability of women empowerment groups in Tiaty sub county, Kenya as follows:

1. Women through their various women empowerment groups should be trained and equipped with skills by the women and gender departments in the county government and also NGOs supporting pastoralists on how to increase channels of income generating both at home and also in the welfare groups as it plays a very crucial role in ensuring that their empowerment groups remain sustainable for long period of time.
2. Proper legislation should be put in place both by the national government and the county government to ensure that women in pastoralism areas don't face challenges on equal access to opportunities compared to men as it derails their empowerment process.
3. Women should be well oriented in their culture that of the men where they get married since it plays an important role in the women empowerment journey in their communities.

Furthermore, they should have full freedom to own assets such as land and livestock in their communities. This can be achieved by making sure that the male dominance is reduced as it is a major undoing factor that affects their empowerment.

4. Training and ensuring that the women leaders have necessary skills to run their welfare groups is key to ensuring that the programs are well managed and the women groups attain their long term objectives. This can be achieved by the NGOs supporting the women pastoralists and the county government ensuring that they conduct seminars and conferences targeting this group of individuals and also women at large to ensure that they are equipped with the necessary skills and training required in 21<sup>st</sup> century in running the welfare groups.

### **5.5 Suggestions for further studies**

Having considered the evidence and findings from this study, key areas of interest emerged.

These areas had a great bearing on the topic of this study and if further investigated they will provide more insight and learning into the area of sustenance of women groups. They are listed as follows.

- 1) Impact of culture on formation and sustenance of women groups
- 2) Contribution of social assistance programs in empowerment of women
- 3) Access to Uwezo funds, Women enterprise funds by pastoralist women.

## REFERENCES

- Aboukhsaiwan, O. (2014) Measuring the impact of income-generating projects on women's empowerment outcomes: Evidence from rural Morocco scholarly commons; University of Pennsylvania.
- Achola, P. (2009). The Participation of Women in Kenya Society. Nairobi: K.L.B.
- Adhola G.A. (2012). Determinants of sustainability of women's development projects funded by non-governmental organizations Kisumu central, Kenya. Unpublished Master's Thesis University of Nairobi, Kenya.
- Africa Development Bank (2007). Kenya County Gender Profile, Human Development Department
- Agénor, P.R. & Otaviano C. (2013). "Gender Equality and Economic Growth in Brazil: A Long-Run Analysis", Policy Research Working Paper No. 6348, World Bank.
- Agnes Quisumbing (1996). Male-female differences in agricultural productivity: Methodological issues and empirical evidence; World Development, 1996, vol. 24, issue 10, 1579-1595
- Alemayehu B. (2013). The impact of education on rural women's participation in political and economic activities. International Journal of Educational Administration and Policy Studies, 6 (2), 23-31.
- Ali, M., Khan, A., Chandra, D., & Nedelea, A. (2017). Testing the theory of Social Networking on empowerment of people especially women at two villages in Bangladesh: A field investigation. *Ecoforum Journal*, 6(2). Retrieved from <http://www.ecoforumjournal.ro/index.php/eco/article/view/636>
- Eneyew, A. & Mengistu, S. (2013) Double Marginalized Livelihoods: Invisible Gender Inequality in Pastoral Societies; Societies 2013, 3, 104–116; doi: 10.3390/soc3010104
- Allen, H. & Hobane, P. (2013). Impact Evaluation of Kupfuma Ishungu. Arusha, Tanzania: CARE International.
- Allendorf, K. (2010) 'The quality of family relationships and use of maternal health-care services in India,' Studies in Family Planning.
- Anyango, E. (2014). CARE Malawi Central Region Livelihood Security Project Impact Assessment Report on Village Savings & Loans Component (VS&L).

- Asami, R.C. (2010). An Investigation into Participation of Women Groups in Poverty Reduction in Emuhaya District of western Kenya. Unpublished Master's Thesis Institute of Anthropology, gender and African Studies University of Nairobi
- Badejo, A.F., Majekodunmi, A.O., Kingsley, P. et al. The impact of self-help groups on pastoral women's empowerment and agency: A study in Nigeria. *Pastoralism* **7**, 28 (2017). <https://doi.org/10.1186/s13570-017-0101-5>
- Bantilan, M., & Padmaja, R. (2008). Empowerment through Social Capital Build-Up: Gender Dimensions Technology Uptake. *Experimental Agriculture*, **44**(1), 61-80. doi:10.1017/S0014479707005947
- Bargoria, F.K. (2017) Effects of women participation in self-help groups on their households' socio- economic status in Tinderet sub-county, Nandi County, Kenya
- Bandiera, O, Natraj, A. (2013), "Does Gender Inequality Hinder Development and Economic Growth? Evidence and Policy Implications", *World Bank Research Observer*, **28** (February), 2-21.
- Bryman, A. (2004). Review: Social Research Methods. London. Oxford University Press.
- Dejin, F. (2012). Gender and Rural Development. Zurich Lit Verlag & Co.
- Flintan F. (2008) Women's Empowerment in Pastoral Societies. IUCN-WISP, GEF-UNDP
- Gathigi, H.W. (2010). The Impact of Women Groups' activities in the role and status of women: a study of Ngong Division, Kajiado District. Unpublished MA. Thesis, Institute of African Studies, University of Nairobi.
- Grace A.O, & Orucho M.N. (2017) Coping Strategies among Pastoralists Women Entrepreneurs against the Odds: Experiences from Baragoi Division, Samburu North, Kenya *International Journal of Business and Management* **12**(10):166
- Gurumoorthy, T. R. (2010) Self Help Groups Empower Rural Women. *Kurukshetra* **48** (5) 37-41.
- Hartley, D. & Rijali, H. (2013). Final Project Review Jozanichakwa Bay, Conservation Project (KCBCA) Phase III Zanzibar, Tanzania.
- Hale S. (2011). From site to vision: The woman building in contemporary culture, Otis College of Art and Design
- IFAD (2010) Empowering women Through Self Help Groups. Insight No.13 India.
- IFAD (2014) Empowering women Through Self Help Groups. Insight No.13 India.

- Kemp, S. P., & Brandwein, R. (2010). Feminisms and social work in the United States: An intertwined history. *Affilia - Journal of Women and Social Work*, 25(4), 341-364. DOI: 10.1177/0886109910384075
- Kiriti, T. Tisdell, C. and Roy, K. (2013). "Female Participation in Decision-making in Agricultural Households in Kenya.
- Kipuri, N. and Ridgewell, A. (2008) A Double Bind: The Exclusion of Pastoralist Women in the East and Horn of Africa. Report. Minority Rights Group International, London.
- Koech, B.K. (2014). Contribution of Women Groups in the Economic Empowerment of Rural Women; A case of women groups in Bureti constituency, Kericho County, University of Nairobi, Kenya.
- Korir W. (2013) Influence of Women Participation in Groups on Socio Economic Development of Rural Communities in Kenya: A Case of Koibatek District, Baringo County. University of Nairobi, Kenya.
- Livingstone J, and Ruhindi E, (2011). Economic Empowerment for Pastoralist Women: A Comparative Look at Program Experience in Uganda, Somaliland and Sudan
- Makuto, T.R. (2007). Opportunities for women empowerment in socio-economic activities in Meru District. *Journal of Socio-economic Development*. 15: 24-31.
- Makokha, J.N. (2008). Gender Empowerment through Micro-financing: a case study of women group in Fumbini location, Kilifi District, Kenya. Unpublished. M.A Project Paper, Institute of Anthropology, Gender and African Studies, University of Nairobi.
- Manu, T. S. (2008) Women in Africa's Development Overcoming Obstacles, Pushing for Progress. Africa Recovery Briefing Paper, No. 11, April 2008.
- Moser Caroline (2007). Asset-Based Approaches to Poverty Reduction in a Globalized Context Global Economy and Development Working Paper No. 01
- Mualuko B.W., Mbabazi M., & Shukla J., (2016) Effect of Self-Help Groups Activities on Women Empowerment in Rwanda: A Case of Twisungane Women's Self Help Group. *International Journal of Business & Management* Vol 4 No.1 pp1-16
- Mugenda O. M & Mugenda A. G (2008). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi, Acts Press



- Mukasa, B. L. (2007) Women Groups and Groups as Partners in Small Enterprises Development in Kenya. Friedrich Ebert Foundation/National Board for Small Scale Industries.
- Murphy, K. R., & Davidshofer, C. O. (1988). Psychological testing: Principles and applications. Englewood Cliffs, N.J: Prentice-Hall
- Murugangi, K. R. and Dombosi, B. (2007) Self Help Groups - New Women's Movement in Kenya. Social Welfare 47: 9-12.
- Mutesasira, L. K. and N. R. Mule (2003). Understanding the West Nile SLAs and Charting a Path for the Future
- Njabani A. W. (2015) The Role of Women Self-help Groups in Socio-Economic Development of Chuka/Igamba Ng'ombe Constituency Tharaka Nithi County. Moi University, Kenya.
- OECD (2018). The Impact of Legal Frameworks on Women's Economic Empowerment around the World: challenges and good practices.
- Oino P. G., Auya S. and Luvega C. (2014) Women Groups: A Pathway to Rural Development in Nyamusi Division, Nyamira County, Kenya. International Journal of Innovation
- Okumu M.C. (2016). Determinants of sustainability of women self-help groups in Mombasa island, Mombasa County, Kenya. Unpublished Master's Thesis University of Nairobi, Kenya.
- Oresile, G.B (1998) Women education and national development. Journal of Women in Colleges of Education, Vol. 4, September 2000. Retrieved from <http://www.globalacademicgroup.com/journals/resourcefulness/Women%20Educational%20and%20Empowerment%20as%20a%20Means%20of.pdf> on 9th October 2013
- Oxaal Z, and Baden S (1997) Gender and Empowerment: Definitions, Approaches and Implications for Policy. University of Sussex, Institute of Development Studies Report No. 40, BRIDGE Development
- Parada, S. (2008). Rural women in Latin America and their access to economic resources. Paper prepared for the 2009 World survey on the role of women in development. Division for the Advancement of Women, Department of Economics and Social Affairs, New York, NY, United Nations.
- Parvin G.A, Ahsan S.M, Chowdhury M.R. (2004). Women Empowerment Performance of Income Generating Activities Supported by Rural Women Employment Creation Project

- (RWECP): A Case Study in Dumuria Thana, Bangladesh. The Journal of Geo-Environment ISSN 1682-1998 Vol. 4, 2004, PP. 47-62 (Printed in August, 2005)
- Patrinos, H. A. (2007). Returns to Education - The Gender Perspective. A paper presented at: the Global Symposium: Education - A Critical Path to Gender Equality and Empowerment, October 2-3, 2007. Washington DC: World Bank.
- Pradhan B.(2003). Measuring Empowerment: A methodological approach. Society for International Development (www.sidint.org). 1011-6370 (200306) 46:2; 51–57; 033500
- SIDA(2017). Supporting Women’s Economic Empowerment: Scope for Sida’s Engagement
- Tavershima T. V. (2012). Women Educational and Empowerment as a Means of Achieving Millennium Development Goals. Journal of Resourcefulness and Distinction, Volume 1 No. 1, pp.k159-166
- Tiondi, E.(2000). Women, Environment and Development: Sub-Saharan Africa and Latin America Graduate Theses and Dissertations.<https://scholarcommons.usf.edu/etd/1549>
- Tracy A. T.(2011). Women and the Law (West 2011)
- UNDP (2012). What is Human Development? UNDP.
- UNDP (2017). Empowering women entrepreneurs across Africa
- UNDP, (2010). Gender and Poverty Reduction. Available at: <http://www.undp.org>.
- Wangui, G. K. (2019). *Influence of corporate governance on performance of sacco in Nairobi County, Kenya*. Unpublished MBA report, United States International University-Africa.
- Zafarullah, H. and Huque, A. S. (2012). Managing development in a globalized world: Concepts, Processes, institutions. Boca Raton: CRC Press/Taylor & Francis

## Appendices

### Appendix i: Letter of Transmittal

**Erick Muhia**

**P.O Box 1964-00100**

**Nairobi**

Dear Respondent,

**Re: REQUEST TO COLLECT SURVEY DATA**

I refer to the subject above, and my obligation as a postgraduate student at the University of Nairobi, School of Distance and Continuous Learning carry out a research study as part of course work. My study topic is on the **influence of social economic factors on sustainability of women empowerment projects in the pastoralist communities in Kenya** requirement for my degree. You have been identified to take part in this study and I am requesting you to kindly fill in the questionnaire which is attached.

I intend to use the data collected for the sole purpose of my academic research and not any other purpose whatsoever. I commit to observe confidentiality in handling all the information that you will provide. I appreciate your and look forward for your cooperation.

Yours sincere

**Eric Muhia**

**MA - Project Planning and Management Student**

**University of Nairobi**

## Appendix ii: University Letter



**UNIVERSITY OF NAIROBI**  
OPEN, DISTANCE AND e-LEARNING CAMPUS  
SCHOOL OF OPEN AND DISTANCE LEARNING  
DEPARTMENT OF OPEN LEARNING  
NAIROBI LEARNING CENTRE

Your Ref:

Main Campus  
Gandhi Wing, Ground Floor  
P.O. Box 30197  
N A I R O B I

Our Ref:

Telephone: 318262 Ext. 120

REF: UON/ODeL/NLC/31/159

12<sup>TH</sup> June, 2020

### TO WHOM IT MAY CONCERN

**RE: MWANJA ERIC MUHIA - REG.NO.L50/64833/2010**

The above named is a student at the University of Nairobi, Open Distance and e-Learning Campus, School of Open and Distance Learning, Department of Open Learning pursuing a Masters course in Project Planning and Management.

He is proceeding for research entitled "*Influence of Socio-Economic factors on sustainability of Women Empowerment Groups in Pastoralist Communities in Kenya. A case of Tiaty Sub County; Baringo County*"

Any assistance accorded to him will be appreciated

  
**CAREN AWILLY**  
CENTRE ORGANIZER  
NAIROBI LEARNING CENTRE



**Appendix iii: Women groups in Tiaty Sub-County, and their characteristics**

	<b>NAME OF THE GROUP</b>	<b>YEARS OF EXISTENCE</b>	<b>MEMBERS</b>	<b>ACTIVITIES</b>
1	Adipo Women Group	9	32	Buying and selling of hides and skins
2	Akales Women Group	5	10	Livestock trade
3	Akapel Women Group	4	15	Farming
4	Akwichatis Market Women Group		30	Table banking
5	Alem Women Group		12	Buying and selling livestock/honey
6	Anuko Women Group		12	Buying and selling of honey, cereals
7	Apakizo Women Group	14	15	Livestock keeping
8	Apeour Women Group		13	Buying and selling livestock
9	Asali Women Group	13	15	Buying & selling raw honey
10	Awaitera Women Group	3	11	Kiosks, retail shops
11	Baraka Women Group	8	16	Merry go round
12	Barpello Women Group	10	20	Capacity building to girls in the community
13	Bidii Women	5	15	Merry go round
14	Bidii Women Group	5	11	Livestock rearing
15	Boryot Women Group		15	Buying and selling honey
16	Chelongon Women Group	5	11	Livestock

17	Chemangany Women Group	5	11	Meery go round
18	Chemantich Women Group	1	16	Merry go round
19	Chepakek Women Group	12	24	Buying honey
20	Chepelion Women Group	6	20	Buying and selling of honey
21	Chepkalacha Women Group	10	15	Selling and buying goods
22	Chepkelwon Women Group	6	35	Buying and selling goats
23	Chepkenion Women Group	5	10	Buying and selling of goats
24	Chepkulumen Women Group	5	12	Kiosks, merry go round
25	Chepkurkur Women Group	1	15	Merry go round
26	Chepngorochoi W. Group Churo	15	30	Business
27	Chepongoryo Women Group	6	15	Honey selling
28	Cheporon Agric Women Group		15	Merry go round
29	Cherei Women Group	12	27	Poltry keeping
30	Cheropiyo Women Group		12	Community initiative
31	Cheroten Women Group	6	30	Buying and selling of cereals
32	Chesakam Women Group		13	Business
33	Chesawach Women Group	5	21	Selling livestock

34	Cheseyu Women Group	6	21	Business
35	Chesirimion C.P.K Wmn Grp Nginyang	24	26	Posho mill business
36	Chesitet Women Group	7	30	Breeding of goats
37	Chesitim Women Group	6	15	Financial services
38	Chewowkogh Women Group Churo	6	30	Business
39	Churo Market Wimen Group		23	Table banking
40	Churo/Amaya Ward Women Group		30	
41	Dam Women Group	6	15	Buying and selling fish
42	Dewen Nginyang	9	15	Merry -go round
43	Dira Women Group Ngoron	6	13	Buying and selling cerials
44	Fahari Women Group		12	Table banking
45	Hekima Women Group Komolion	1	16	Fishing
46	Iangat Women Group	7	31	Buying and selling of serials
47	Jerusalem Kolowa Women	5	15	Protecting girl child rihts
48	Jerusalem Women Group	6	15	
49	Kachilitwa Women Group	11	25	
50	Kaipasoo Women Group	6	20	Buying and selling livestock
51	Kala Women Group		25	Buying and selling of goats
52	Kalabata Women Group	7	20	Marry-go round
53	Kalya Women Group	6	11	Goat rearing

54	Kamsino Women Group	6	20	Buying and selling of honey
55	Kamurio Women Group	13	30	Selling second hand clothes
56	Kanchunye Women Group		14	Buying and selling of cereals
57	Kapar Samugh Women Group	11	13	Tea kiosks
58	Kapetawoi Women Group	5	10	Buying and selling of goats
59	Kapolokotia Nginyang W.G. Mondi	6	19	Bussiness
60	Kapotarit Women Group	9	15	Biying and selling honey
61	Kapul Women Group		14	Loan scheme
62	Kapunyang Women Group	15	15	Honey selling
63	Kasomgoigh Women Group		16	Table banking
64	Katangai Women Group	11	15	Operating kiosks
65	Katumwok Women Group	9	16	
66	Kayaman Women Group		15	Buying and selling livestock
67	Kepetagh Yoo Women Group Kolloa	7	15	Girl child promotion
68	Kerelon Women Group		20	Bee keeping
69	Kiletat Women Group	6	13	Business
70	Kipnai Farmers Women Group		20	Socio-economic
71	Kipnai Legetio Women Group		21	Empowerment



72	Kipnai Lopogin Women Group Kollowa Kipnai	6	17	Buying and selling farm produce
73	Kipnai Women Group	9	27	Merry -go round
74	Kisimaa Women Group	8	22	Merry-go round
75	Kobombo Women Group	6	40	Social welfare
76	Koipakwen Women Group	11	15	Buying and selling livestock
77	Kokwokela Women Group	6	19	Buying and selling honey
78	Kokwotot Women Group	12	30	Buying of goats
79	Kokwototo Market W0men Group		19	Buying and selling goats/chicken
80	Koloa Ward Mywo		17	Fundraising
81	Kolowa Market Women Group		145	Socio-economic
82	Komelion Women Group	6	15	Poverty education
83	Komolion Arise Women Group	1	16	Selling of fish
84	Komolion Harmony Women Group	1	17	Selling of honey
85	Komolion Nehema Group	1	16	Selling of fish
86	Komolion Women Group	6	15	Buying and selling of goats
87	Korelach Women Group	6	15	Social welfare
88	Korope Reflect Women Group	5	25	Merry go round
89	Korostim Women Group	6	17	Poverty reduction
90	Korurom Women Group		15	Social economic activities

91	Kosomyom Women Group		12	Buying and selling of honey
92	Kosorion Women Group	2	12	Education on fgm
93	Krezee Women Group	6	15	Buying and selling honey
94	Kudungdung Women Group		15	Buyinfg and selling honey
95	Kulal Women Group	5	15	Livestock
96	Kureswo Women Group		15	Merry go round
97	Leketetwa Women Group	6	19	Finacial services
98	Lerai Women Group	10	19	Merry go round
99	Leroot Women Group		11	Merry go round
100	Linyogh Women Group	8	13	Buying and selling honey
101	Lokooir Injoy Women Group		10	Buying and selling livestock
102	Lomule Women Group	6	25	Business
103	Lopoyin Women Group		30	Buying and selling of livestock
104	Loruk Kongasis Market Women Group		150	Table banking
105	Loyamokok Ward Women Group		15	Fundraising
106	Loyamorok Imani W.Grp Monoi	6	15	Business
107	Loyamorok Women Group	6	16	Buying and selling of hides and skins
108	Loyeya Women Group	1	17	Selling of fish
109	Mango Women Group	6	12	Farming
110	Mapeikore Women Group		10	Buying and selling of goats


111	Maram Women Group	5	10	Selling livestock
112	Masiwiolet Women Group		9	
113	Mngelech Women Group	6	20	Buying and selling of cereals
114	Mokongwo Women Group	9	20	Poultry keeping
115	Molkotwo Women Group	10	30	Small scale business
116	Molok Women Group		11	Buying and selling of livestock
117	Morlem Women Group		10	Buying and selling of livestock
118	Motingput Women	12	15	Selling honey, goats
119	Motposso Women Group	6	18	Kiosks
120	Mugo Women Group		13	Bee keeping
121	Naitai Women Group	6	30	Buying and selling local chicken
122	Nalekat Women Group	6	20	Buying and selling livestock
123	Neema Women Group		10	Business
124	Nencho Women Group	9	15	Merry- go round
125	New Hope Women Group	13	23	Business
126	Ngaina Women Group	6	15	Buying and selling honey and livestock
127	Ngeleyo Women Group	6	16	Business
128	Nginyang East Women Group	6	21	Rentals
129	Nginyang Market Women Group	1	45	Buying and selling of cereals, food
130	Ngoron Women Intergrated Group		35	Buying and selling of goats/honey


131	Nyakwala Women Group	6	20	Business
132	Nyalilpich	12	16	
133	Nyoryogh Women Group	6	10	Business
134	Ogiony Women Group	6	15	Buying and selling smoked fish
135	Oro-Angaza Women Group		15	Merry go round
136	Orolwo Women Group		15	
137	Orus Women Group	12	30	Buying and selling livestock
138	Pamoja Women Group	6	15	Merry go round
139	Perur Women Group	8	15	Poultry keeping
140	Phoghisio Women Group	10	17	Selling vegetables
141	Pilil Women Group		9	Buying and selling of livestock
142	Pkaghit Baraka Women Group		15	Buying and selling goats
143	Plesian Women Group	6	27	Hide and skin trade
144	Ptiker Women Group		25	Bee keeping
145	Relmo Women Group		12	Business
146	Ribkwo Ward Women Development Group		15	Fundraising
147	Riongo Women Group	15	20	Water project
148	Riropon Women Group		15	Merry-go round
149	Salaa Women Group	6	30	Business
150	Sarngatat Women Group	13	15	Selling Mitumba clothes
151	Sasame Women Group		10	
152	Seroni Women Group	13	20	Rental houses
153	Sikorion Women Group		12	

154	Silach Women Group	4	10	Selling honey
155	Silale Ward Women Group		15	Fundraising
156	Simotwo Women Group	6	22	Buying and selling goats
157	Siria Women Group	5	13	Buying and selling of honey
158	Siyoyowo Women Group	7	25	Bee keeping
159	Sungulul Women Group		23	Buying and selling honey
160	Syoyowo Women Group	10	38	Merry go round
161	Talamach Women Group	6	15	Buying and selling of sheep
162	Tamkal Women Group		13	Goat selling and buying
163	Tangulbei Churo Young Women		10	Empowerment
164	Tangulbei Korossi Ward Women Dev Group		35	Fundraising
165	Tangulbei Market Women Group		25	Table banking
166	Tangulbei Unity W.Group	7	11	Advocacy for change
167	Tastagh Women Group	2	12	Buying and selling honey and goats
168	Tebelekwo Akiyikiy Reflect Circle W.G	4	42	Financial services
169	Tebena Women Group	6	30	Members construction
170	Tinat Women Group	11	10	Livestock keeping
171	Tirikwo Women Group		10	Merry go round
172	Tirioko Ward Mywo		20	Fundraising
173	Tirokwo Women Group	6	30	Business

174	Tounot Women Group		10	Buying and selling livestock
175	Triangle Women Group	8	15	Buying and selling of goats
176	Tumaini Women Group		11	Fundraising loan scheme
177	Tuochot Women Group		15	Planting maize
178	Tuyunwo Women Group	8	15	Merry go round
179	Upendo Women Group	9	15	Trading/farming
180	Victory Life International Women Group	1	16	Livestock keeping
181	Yekat Nyorel Cheptunoyo Women Market Group		38	Table banking
182	Yotin Women Group	6	14	Selling and buying goats


# Appendix iv: NACOSTI Permit

 REPUBLIC OF KENYA

 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 146346 Date of Issue: 20/June/2020


**RESEARCH LICENSE**




**This is to Certify that Mr. Eric Muhia Mwanja of University of Nairobi, has been licensed to conduct research in Baringo on the topic: INFLUENCE OF SOCIAL-ECONOMIC FACTORS ON SUSTAINABILITY OF WOMEN EMPOWERMENT GROUPS IN PASTORALIST COMMUNITIES IN KENYA: A CASE OF TIATY SUB-COUNTY, BARINGO COUNTY for the period ending : 20/June/2021.**

License No: NACOSTI/P/20/5310

146346  
Applicant Identification Number

  
Director General  
NATIONAL COMMISSION FOR  
SCIENCE, TECHNOLOGY &  
INNOVATION

Verification QR Code



**NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.**

## Appendix v: Questionnaire for women in women groups

### Women Questionnaire

Please tick as appropriate in the spaces where applicable

**Date:**

**Data Collector Name:**

**Data Collection Site: (Have a dropdown for the 5 market names)**

**Time:**

**Respondent Code:**

#### **Section a: Basic Characteristics of the Respondent**

1. How old are you? (in completed years): \_\_\_\_\_
2. What is your marital status?
  - i. Single, never married ( )
  - ii. Married, monogamous ( )
  - iii. Married, polygamous ( )
  - iv. Divorced/separated ( )
  - v. Widowed ( )
3. What is the highest level of education that you attended?
  - i. No formal education
  - ii. Primary
  - iii. Secondary
  - iv. Tertiary (college, University etc)
4. How many children do you have? (indicate 0 for no children): \_\_\_\_\_
5. What is your source of income?
  - i. Charcoal Burning
  - ii. Livestock rearing
  - iii. Farming
  - iv. Support from family
  - v. Other, specify \_\_\_\_\_



**Section B: Sustainability of Women Empowerment Groups**

6. How many women groups do you belong to?
  - i. 1 group
  - ii. More than 1 group
7. How long have you been a member of your women group? (in completed years):
  - i. Women Group 1: \_\_\_\_\_
  - ii. Women Group 2: \_\_\_\_\_
  - iii. Women Group 3: \_\_\_\_\_
8. What is the frequency of your contributions?
  - i. Daily
  - ii. Weekly
  - iii. Monthly
  - iv. Other, specify: \_\_\_\_\_
9. How much money do you contribute?
  - i. KES 500 shillings and below
  - ii. KES 501-KES 1000
  - iii. Over KES 1000

10. What are the main activities of your women groups (s)? (tick all where applicable)	Financial services i.e. Merry-Go Round ,table banking	
	Business( Livestock, Crop, Small Scale Business)	
	Social project i.e. Water Project, awareness on HIV/AIDS and FGM, school fees support, poverty eradication, advocacy and economic empowerment	
	Mixture of activities	

11. Does your group provide loan services to its members?
  - i. Yes
  - ii. No

12. Has your group been offered any loan facilities from the government?

- i. Yes
- ii. No

13. As a member of a women's group are you enrolled in a cash transfer program?

- i. Yes
- ii. No

14. List of benefits of women group membership? (tick all where applicable)	Household assets	
	Small animals( goats, chicken)	
	School fees/ school uniforms	
	Loans	

To what extent do you agree with the following statements about the in your women's group? Use a scale of 1 to 5 where 5 = Strongly Agree 4 = Agree, 3 = Undecided, 2 = Disagree and 1 = Strongly Disagree

	<b>1</b> <b>Strongly</b> <b>Disagree</b>	<b>2</b> <b>Disagree</b>	<b>3</b> <b>Un-</b> <b>decided</b>	<b>4</b> <b>Agree</b>	<b>5</b> <b>Strongly</b> <b>Agree</b>
15. I feel motivated to continue as a member of my women's group					
16. IGAs in our women groups help to keep us together					
17. All members are involved in the decision making processes within our women's group					

18. Drought and movement with livestock in search for pastures affects my participation in women groups					
19. All women are welcome to join our women group regardless of status as long as they meet the group's requirements					
<b>Section C: Income Generating Activities and Sustainability of Women Empowerment</b>					
20. All women understand and are comfortable with the group source of income					
21. I have been able to access loan as a member of our women group					
22. Our women group has access to loans from local microfinance institutions when needed					
23. I get support from my family to attend to income generating projects at home and in the women's group					
24. I support my husband/spouse with proceeds from my women's group					
25. I have learnt new income generating skills to earn a living from our women's group					

26. I have been able to acquire household assets from proceeds of our women group					
<b>Section D: Social Capital and Sustainability of Women Empowerment Projects</b>					
27. Being a member of a women’s group has enabled me to meet other women whom we share and encourage each other					
28. Women groups enable women to have a stronger voice in seeking resources and opportunities					
29. Women have equal access to opportunities and resources with men in our community					
30. As a member of a women’s group, I feel more empowered as a woman in my community					
31. Being a member of a women’s group has enabled me to participate in economic activities in my community					
32. As a member of a women’s group, I have received emotional and psychosocial support from my peers					
<b>Section E: Cultural Orientation and Sustainability of Women Empowerment Groups</b>					

33. Pastoralist women like us still suffer from male dominance in our community					
34. My roles as a woman have changed since I became a member of woman's group					
35. Our pastoralist lifestyle has affected my participation in women groups					
36. As a woman, I am allowed to own livestock in my community					
37. Our participation in women groups has enabled us to own livestock					
38. Our culture has negatively affected my participation in women group activities					
39. I had to consult some of my family members before making a decision to join a women's group					
40. I have been invited to participate in some community activities because I am a member of a women's group					
41. Being member of a women's group has negatively affected my roles as a mother and wife					
42. Our culture negatively affects the day to day running of women groups					

**Section F: Education Level and Sustainability of Women Empowerment Projects**

43. Our women group officials are well trained to support our group					
44. Trained group officials lead the group in a better way compared to those who have not been trained					
45. We have been trained on how to make our women's group more productive					
46. Group members training has improved our understanding of the importance of women group					
47. Most of our women group members have some form of education					
48. We consider the education level when selecting women group officials					

## Appendix vi: Interview Schedule for Key Informants

(Chief, Sub-county Social Services Officer, Ward administrator, Women leader & financial institution officer or Local NGO worker)

### Key Informant Interview Guide

Date of interview: _____
Time interview started: _____
Time interview ended: _____
Duration: _____ minutes
Name of interviewer: _____
Place of interview: _____
Sex of respondent: Male ( ) Female ( )

1. Kindly describe your designation
  - i. Length of service in current role
2. What are your main roles in supporting women groups in your area of jurisdiction?
3. What are the most type of activities among women groups in your area of jurisdiction?
4. What opportunities are there to support women groups within your area of jurisdiction?  
Probe for: National government policies, county government policies, opportunities from other partners
5. In your opinion, are women aware of the opportunities to support their activities in their women groups? If yes, what is the source of this information?, is it adequate?
6. How do women benefit from women groups in your sub-county? Probe for: increase in number of assets, increase in household income, other benefits
7. What are most common types of IGAs by women groups in your area of jurisdiction?  
Probe for: financial, social support, merry go round, farming e.t.c.
8. How does the women group IGA projects they select fit into their main objective? Probe for: Allocation of roles,

9. In your opinion, how do women benefit from IGAs developed by women groups? Probe for: access to opportunities, financial and economic growth, sustainability of women groups
10. What challenges do women in women groups face in implementing IGAs? Probe for: Raising capital, allocation of roles, pastoralist nature of the community
11. In your opinion, how does education level among women members' impact women group's activities?
12. How does the pastoralist culture affect women group's activities? Probe for: positive effects, negative effects
13. How does the traditional practices affect women groups' activities? Probe for: role of women in the community, traditional beliefs, role of men in the community
14. In your opinion, what should be done to ensure that women groups remain active and sustainable after being formed?