FACTORS DETERMINING WOMEN'S PARTICIPATION IN THE MANAGEMENT OF CO-OPERATIVE SOCIETIES IN NJORO SUB-COUNTY, NAKURU COUNTY

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DECLARATION

I declare that, this thesis is my original work and has not been presented for the award of a degree in this university or elsewhere.

Signature……………………….   Date…………………………

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RECOMMENDATION

The thesis is the candidate's original work and has been presented with our guidance and assistance. It is submitted with our approval as the University supervisors.

Signed………………………   Date……………...………………..

Prof. Kennedy Ondimu

Signed………………………   Date………………….…………

Dr. Ruth Aura Odhiambo

DEDICATION

My late mother Katarina Apondi Okado and Late Father Peter Okado Mugabe valued hard work, devotion to the job at hand and always said ones' dream can only be realised through determination, devotion and self-discipline. I, dedicate this work to the two parents, late brothers Paul Mugabe Okado, Panada Okado Dismas and those who limitlessly pushed and criticized me constructively.

ACKNOWLEDGMENT

TABLE OF CONTENT

LIST OF FIGURES

LIST OF TABLES

ABBREVIATIONS AND ACRONYMS

BOD	Board of Directors
CAK	Co-operative Alliance of Kenya is an umbrella body for all Co-operatives in Kenya. Its role is advocacy for the Co-operative sector
CMC	Central Management Committee
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
FAO	Food Agricultural Organisation
GOK	Government of Kenya
ICA	International Co-operative Alliance
ICT	Information Communication Technology
ILO	International Labour Organisation
ICA	International Co-operative Alliance
IMF	International Monetary Fund
KUSCCO	Kenya Union for Saving and Credit Co-operatives
MDG	Millennium Development Goals
MFI	Micro-Finance Institutions
NACO	National Co-operative Organisations
SACCO	Savings and Credit Co-operative Society
SPSS	Statically Package for Social science
NACHU	National Co-operative Housing Union
UNDP	United Nations Development programme
UNIFEM	United Nation Development Fund for Women
UN	United Nations
USAID	United States of America International Development
WEF	Women Enterprise Fund

ABSTRACT

A lot of strategies have been formulated both nationally and internationally to ensure women participate in leadership. There is a constitutional provision in the 2010 Kenya Constitution requirement of two-thirds gender representation that institutionalizes direct gender-specific measures and continued efforts to empower women. There are also international instruments such as Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and article 9 of the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, known as the Maputo Protocol that guarantees comprehensive rights to women to participate in the political and decision-making Process. Women are underrepresented as leaders in elective office. The Study set to investigate why women are fewer in management positions in Co-operative societies in Njoro Sub-County despite their huge share holding. The reliability of the instrument was tested. The study used both qualitative and quantitative research methods and 353 officials and members of sampled Co-operative societies were interviewed through open and close ended questionnaires. 37 extension officers who were key informants provided views through In-depth interviews and 21 focus group discussions were conducted. The Statistical Package for the Social Sciences (SPSS) Application by way of chi square test was used. Data is presented in table form of frequencies; percentage, means, mode, and range were used to present findings. The specific objectives were to find out the influence of education, age, sex, and marital status, the influence of economic and social factors in women's participation in leadership and the influence of cultural factors including patriarchy in women's participation in management of Co-operative societies in Njoro Sub-County. The study established that only 30 per cent of women are in management of Co-operative societies despite them being more than 75 per cent in numerals as members and shareholders. The study established that gender disparities in decision making positions in these enterprises exist due to social, cultural, demographic and economic factors and attitudes in patriarchal oriented structure. The study concludes that women are disadvantaged due to their dual roles of production and reproduction therefore deters their chances of ascending to office. Cultural factors such as marital status also determine women's participation in leadership. Patriarchy and public opinion repress women and prevent them from participating in leadership. In addition gender based electoral violence in form of psychological harm directed at women as they campaign for office discourages women from running for elective office. It is hoped that the outcome of the study will persuade comprehensive policy formulation and women empowerment to ensure that women ascend to leadership in Co-operative societies. Most significantly the 2010 Kenya Constitution gender rule of should be implemented. The study also suggested possible areas of future study based on the findings.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0   Introduction

Women constitute over 50 per cent of Kenya's population, but their presence in management of Co-operative societies in Njoro Sub-County, Nakuru County, is small compared to that of men (GoK, 2011). A Co-operative society is a corporate body with perpetual succession and powers to hold movable and immovable property as well enter into contracts in accordance with its by-laws (Murungi 2003). In Kenya, the Co-operative sector activities are regulated by Co-operative Societies Act Chapter 490 Laws of Kenya through the Ministry of Industrialization and Enterprise Development with an oversight role (GoK, 1963). It is visualized that the Co-operative sector will grow by 7 per cent annually as more agriculture and livestock subsectors witness registration of more Co-operatives societies (Daily Nation Newspapers, Kenya, 2012). With a membership of over 10 million, turnover of KES 74.7 billion in 2012 in more than 14,000 registered Co-operative societies, the sector is essential in the growth and development of Kenya (GoK, 2012).

The Co-operative sector has created direct employment for over 300,000 people and more than 1.5 million jobs indirectly (GoK, 2007). The sector can play an important role in the achievement of the two thirds gender principle in the constitution, Kenya Vision 2030 and Millennium Development Goals (MDG) 3, through promotion of gender equality and empowerment of women yet women are under-represented in the Co-operative society's management (GoK, 2012).

Management of Co-operative societies by women is a rare phenomenon yet there is over 60 per cent of women membership in these enterprises in Njoro Sub-County (GoK, 2011). This is so despite the changes in the economy, the restructuring of labour markets and multi-sectoral efforts to empower women (Amaza, P.S. Kwagbe P.V. and Amos A.A. 1999). Current constitutional legislation also demands that two-thirds of those in the management of any institution be of a certain gender as stipulated in Article 27(8) in the Constitution of Kenya 2010. Kenya has also ratified various international instruments among them Convention on the Elimination of All forms of Discrimination against Women (CEDAW) that promotes gender equality. CEDAW, is a global human rights treaty that should be incorporated into national law as the highest standard for women's rights. It obligated state parties set in place mechanisms to fully realize women's rights. Article 2, CEDAW obligates state parties to eliminate discriminatory laws, policies, and practices in the national legal framework. In Article 3, CEDAW emphasises on equality. It declares that women are fundamentally equal with men in

all spheres of life. Article 8 of CEDAW obligates States Parties to take all appropriate measures to ensure to women are on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations. And calls upon countries to take measures to uphold women's equality in the political, social, economic, and cultural fields. To-date 187 United Nation (UN) member states have ratified it (UN Women, 2014). Article 24 of CEDAW obligates States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention. CEDAWs article 4 requires governments to take special measures or action to end discrimination against girls and women. The special measures should not in any way discriminate against boys and men.

In Njoro Sub-County, Nakuru County, the membership is in the ratio of 1:4 (men: women), yet there is only 30 per cent of women in the management of Co-operative enterprises. For instance, at Egerton University Sacco, with share capital base of Ksh 1.3 billion and membership of 3000 members, 2000 being women, there are only two women on the management committee of 12 members (GoK, 2013). The women contribute a large percentage of society's shares capital and savings. For example in Secod Sacco women shares stand at 70 per cent and savings at 90 per cent yet there is only one woman within the Management Committee of seven members (GoK, 2013).

1.1   Statement of the problem

Women constitute majority of membership and have majority shares in Co-operative societies in Njoro Sub-County, Nakuru County but they are underrepresented in the management positions. Why is this case? These could be due to social, cultural and economic factors. The situation also exists in spite of legislated local and international laws in place in their support to ascend to leadership.

1.2   Aim of the study

This study sought to investigate factors that contribute women's low participation in the management of Co-operative societies in Njoro Sub-County. Due to their absence in management ranks, decisions made do not favour them despite their huge contribution and presence as ordinary members. Therefore, the study set out to probe the disconnect between women's huge investment in Co-operative societies and their low participation in their management. The study aimed at coming up with findings that could be useful in informing

policy formulation to increase women's participation in the management of Co-operative Societies. The United Nations 1948 charter, CEDAW, the Beijing Platform of 1995, the international conference on Population and Development (ICPD, 1194), the Millennium Development, 2000 Goals, the Kenya Constitution, 2010 and Vision 2030 seeks to empower women to take leadership and this has not happened as desired. The question therefore is the problem?

1.3   General objective of study

The general objective was to determine the extent to which socio-economic factors influence women's participation in the management of Co-operative societies and suggest strategies in those enterprises in Njoro Sub-County.

Determine

1.3.1   Specific objectives of study

The following were specific objective of the study.

i.   To find out the influence of education, age, sex, and marital status in women's participation in Co-operative society's management in Njoro sub county.

ii. To determine the influence of economic and social factors in women's participation in leadership of Co-operative societies in the sub county

iii. To assess the influence of cultural factors including patriarchy in women's participation in the management of Co-operative societies in the study area.

1.3.2   Research questions

The study was guided by the following questions:-

i.   How demographic factors determine women's participations in Co-operative society's management in Njoro Sub-County?

ii. To what degree do economic and social factors determine women's participation in management of Co-operative societies in the sub county?

iii. In which way do cultural factors determine women's participation in Co-operative society's   management in the study area?

1.3.3   Significance of the study

This study was prompted by the need to find ways of empowering women to take up management positions in Co-operative societies in view of the existing legal and policy framework. Given that women are usually in a disadvantaged position in the workplace

compared to men, promotion of gender equality and equity implies explicit attention to women needs and perspectives. At the same time, there are also significant negative effects of unequal power relations and expectation on men due to stereo typing about what it means to be a male. Instead, both women and men should be free to develop their abilities and make choices without limitation set by rigid roles and prejudices, based ones interests and capacities.

Gender equality is critical to achieve decent work for women and men in order to effect social and institutional change that leads to sustainable development with equity and growth. Through Co-operative enterprises, women are able to effect positive change in social and physical well being of families, communities and nation. It is also aimed at ensuring that gender mainstreaming is embraced in the management of Co-operative societies given that women are few within those ranks, despite their numerical strength and huge contributions to the financial strength of Co-operative enterprises.

The outcome of the study will bicycle various efforts to empower women by the United Nations, various international conventions among them United Nations Charter of 1948, The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), The Beijing platform in September 1995, The 1994 International Conference on Population and Development (ICPD), Millennium Development Goals (MDGs) 2000, the Kenya Constitution 2010 and Vision 2030 of Kenya.

1.3.4 Basic assumptions of the Study

It is assumed that the sample size is representative. It is also hoped that the information given by the respondents were true and accurate. Another basic assumption is that the respondents were members of Co-operative societies domiciled in Njoro Sub-County. It was also assumed that demographic factors, economic factors, cultural factors and gender based electoral violence influence women's participation in leadership of Co-operative societies in Njoro Sub-County.

1.3.5 Scope of the study

The study area was Njoro Sub-County, Nakuru County, chosen to meet the study objectives as it encompasses what determines their women's participation in management of Co-operative societies. There are over 35 active Co-operative societies in Njoro Sub-County with a total membership of over 40,000 with women accounting for over 70 per cent of the membership. Each of the societies has nine management committee members translating to 315 committee members and out of these only 65 are women (GoK, 2013).

1.3.6   Limitation of the study

While undertaking this study, a number of limitations were encountered. They included:-

a)   Inadequate resources for undertaking study

b)   Illiteracy among respondents

c)   Probable flaws in the Research design

d)   Challenge of justifying how and why findings answer the research questions and/or hypotheses that were set.

e)   Rough terrain and wet climatic condition that made most areas of study sometime inaccessible at appropriate time forcing abrupt rescheduling of meetings with respondents to their disappointment

f)   The area of study experienced 2007/2008 post-elections violence a scenario that tended to make respondents apprehensive about the study's motive.

1.3.7   Delimitation of the study

a)   Study conducted in Njoro Sub-County in Nakuru County and using smaller but representative   respondents

b)   Engaging translators

c)   Pilot testing

d)   Using unconventional transport means like donkeys to reach respondents

e)   Seeking the assistance of local administrators.

1.3.8 Definition of terms

The following terms applied in the study:-

Affirmative action:-Policies designed to promote inclusion of all individuals, thereby addressing concerns about discrimination of any kind.

Anti-feminism:-Is opposition to feminism in some or all of its forms. Anti-feminism was initially focused on opposition to women's suffrage.

Empowerment:-Is about granting of political, social or economic power to an individual or group or process of supporting another person or persons to discover and claim personal power by changing unequal institutional relationships.

Feminism:- Is crusade to ensure equality and equity for women

Friendly policies:-Policies that take into account women needs and circumstances

Gender:- It is the relations between men and women. Gender is not determined biologically, as a result of sexual characteristics of either women or men, but is constructed socially. It is a central organizing principle of societies, and often governs the processes of production and reproduction, consumption and distribution.

Gender equality:-It is equal rights, responsibilities and opportunities for all and it is leveraged in the context of equality of opportunity and treatment in employment and equal participation in decision-making at all levels.

Gender relations:-These are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another

Gender roles:-These are the 'social definition' of women and men. They vary among different societies and cultures, classes, ages and during different periods in history. Gender-specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions.

Gender mainstreaming:- A strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.

Grounded Theory:- It is a systematic methodology in the social sciences involving the discovery of theory through the analysis of data. It is mainly used in qualitative research, but is also applicable to quantitative data.

Management:- The act or skill of controlling and making decisions about a business.

Patriarchy: - The rule of males more broadly, it refers to the society ruled and dominated by men. This is inherent in most African family set up.

Practical gender needs:- Needs women want to identify in their socially accepted roles in society. They do not challenge the gender division of labour or women's subordinate position in society but are response to immediate perceived necessity are concerned with inadequacies in living conditions such as water provisions, health care and employment.

Pro-feminism:- Is the support of feminism without implying that the supporter is a member of the feminist movement. The term is most often used to refer to men who are actively supportive of feminism.

Rural Co-operative societies:- Co-operative societies not based in urban areas and membership is not salaried and their income arises from farming or agricultural activities

Strategic gender needs: - Needs women identify because of their subordinate position to men in their society.

Women empowerment:- Is awareness exercise of rights and equal participation in all spheres by women. It is the breaking of women limitation.

1.3.9   Organization of the Study

The study is organized into five Chapters. Chapter one constitutes the introduction which focuses on questions, significance of the study, basic assumptions of the study, scope of the study, limitations of the study, delimitation of the study, definition of variables and organization of the study.

Review of literature pertinent to the concern of the study is presented in Chapter two. Relationships between the variables and the conceptual framework have also been presented in this chapter. Chapter three on the other hand, describes the research methodology that includes a brief description of the research design adopted for the study, target population, sampling procedures or techniques, research instruments, piloting of the research instruments, data collection procedures, data analysis technique, unit of analysis and ethical issues. The fourth chapter covers detailed analysis of factors affecting women's participation in the management of co-operative society and interpretation of research findings while the fifth chapter documents discussions, conclusion and recommendations based on the research findings.

CHAPTER TWO
LITERATURE REVIEW

2.0   Introduction

This chapter presents a review of literature related to the study, the theoretical and conceptual framework therein. Also in the review of relevant literature, the following areas were looked at: History of women's participation in the Islamic set up, History of women's participation in the United States, Feminism, Radical feminism movement, Nego-feminism philosophy, current global perspective of women's participation in leadership, the concept of women autonomy and international endeavour to empower women. The other areas were influence of demographic, economic, and cultural factors; gender based electoral violence, on women participation in leadership, brief history on women role in Kenya and women participation in the Kenya society. The rest are empowerment for the Kenyan women, barriers facing the Kenyans women, Kenyan government and civil society to efforts to empower women, women leadership in Kenya, Co-operative sector and its role in Kenya, History of women in Co-operative movement, gender issues in the Co-operative sector in Kenya, and a summary of literature review.

From the local to the global level, women's participation in leadership is restricted. Women are underrepresented in leadership positions, whether in elected office, the civil service, the private sector or academia. This occurs despite their proven abilities as leaders and agents of change, and their right to participate equally in democratic governance. Women face several obstacles to participating in public leadership life (Shvedova, 2007). Structural barriers through discriminatory laws and institutions still limit women's options to run for elective office. Capacity gaps mean women are less likely than men to have the education, contacts and resources needed to become effective leaders (Sirleaf, E. J. 2010). As the 2011 United Nations (UN) General Assembly Resolution on women leadership participation notes that "Women in every part of the world continue to be largely marginalized from the leadership sphere, often as a result of discriminatory laws, practices, attitudes and gender stereotypes, low levels of education, lack of access to health care and the disproportionate effect of poverty on women."

On the face of things, the situation for women seems to have improved over the last years and decades according Birgit Erbe (Robins, 1998), who says that much has been achieved on the path to equal rights for women and men, but more effort is required in many areas. Based on Article 119 in the Articles of agreement (Roman Treaties) from 1957, in which salary equality for men and women was standardised, a comprehensive set of

legislations was created which regulated equal rights in the field of employment and social security for all European Union (EU) members.

2.1   Women's movements and human rights

Some of the negative consequences of globalization contrast with the deepening during recent decades of the normative framework of human rights. This deepening has been important in altering values, beliefs and knowledge about gender systems and their implications for health and human rights. While inscriptive social stratifies such as gender, race, or caste generally tend to change slowly, they can sometimes be altered by sudden sharp bursts of social upheaval.

In recent times, the social upheavals set off by the civil rights and women's movements of the 1960s and the intensified focus on a broad human rights agenda at the United Nations conferences of the 1990s have challenged the narrower understanding of human rights that had prevailed until those times. "Throughout much of the world, war is increasingly waged on the bodies of unarmed civilians [now 60-90 per cent of all conflict casualties]…rendering civilian women, men, and children its main casualties. The violence of such conflict cannot be isolated from other expressions of violence. In every militarized society, war zone, and refugee camp, violence against women and men is part of a broader continuum of violence that transcends the simple diplomatic dichotomy of war and peace. . . [and] resists any division between public and private domains. (Gyles, W. and Hyndman,J. 2004). Introduction: Gender and Conflict in a Global Context. In Gyles, W. and Hyndman, J. (eds.) *Sites of Violence: Gender and Conflict Zones.* University of California: Berkeley. There is also an issue of media's presentation of how young women's bodies should look. Thin women in media become models for young girls, resulting in eating disorders. This phenomenon is increasingly affecting young boys as well – well-trained male bodies are glorified in the media, leading to unhealthy exercise patterns in young men, many of them even taking illegal drugs to increase capacity for training/performance. These include, among others, the UN Conference on Environment and Development (Rio de Janeiro, 1992), the UN Conference on Human Rights (The UN World Conference on Human Rights in Vienna, 1993), the International Conference on Population and Development (Cairo, 1994), the Social Summit (Copenhagen, 1995), the Fourth World Conference on Women (Beijing, 2005), and the International Conference against Racism (The UN World Conference against racism, racial discrimination, xenophobia and related intolerance in Durban, 2001. (Laurie, 2007). Through these processes, women's organisations and others have grown and matured as a result of their experiences with tackling gender

inequality and inequity on the ground, at national policy levels, and in global negotiations and debates around normative frames and strategic directions. They have become important players in these debates even though there has been backlash and resistance from some quarters, mainly associated with conservative religious hierarchies (Faludi, 1992).

Women's movements have always been part of broad-based social movements (Antrobus and Sen, 2006). In the context of the UN conferences of the decade of the 1990s the international women's movement emerged as a powerful political constituency, and has increasingly become part of the global movement for social justice. The modern women's movement had its roots in the social and political ferment of the 1960s like so many other social movements of the latter 20th century. What was specific and unique to the women's movement was *its call for recognition of the personal as political*. The appearance of the international women's movement as part of an emerging transnational civil society was also conditioned by the processes generated by the United Nations Decade for Women (1975-1985). The resulting deepening of the human rights framework took the global debate significantly beyond the existing approaches to human rights. Almost from the time of the Universal Declaration of Human Rights (United Nations, 1948), there had been a debate about the relative importance of civil and political rights versus economic, social and cultural rights. This debate was largely about the persistence of global economic inequality as against political openness and democracy. Other dimensions of inequality and injustice had been largely absent from this debate.

With the rise of the social movements of the 1960s on, hitherto unrecognized dimensions of inequality and inequity – gender, sexual orientation, ethnicity, race, caste, and disability – began to be debated. All of these new elements drew their inspiration from the UDHR and referred to its various clauses and principles. But they also provided new interpretations to these same clauses, grounded in the realities of the lives of people who were subject to discrimination and inequality, or who were vulnerable for other reasons such as age.

2.2   History of women's participation in Islamic world

In his survey paper,   on Status of women in Islam, Mitra Abdur Rashid, (www.irfi.org accessed 2015), says that the uneducated woman in Islam has no say in decision making, the pregnant mother does household chores all day, the subservient wife suffers under the abuse of her dictatorial husband.

In his paper Rashid, notes that Equality vs. Sameness rights is equal to those of a man but they are not necessarily identical something that need to be corrected. Equality and

sameness are two different things. This difference is understandable because man and woman are not identical but they are created equals. Rashid surmises that historical records show that women participated in early public life, accompanying Muslim armies into battle to nurse the wounded, prepare supplies, and serve the warriors, and so on. They were not shut behind iron bars or considered worthless creatures and deprived souls, as we see today in such deteriorating and misguided societies as Taliban Afghanistan (www.irfi.org accessed 2014). People kept ignorant of Islam's true position on women due to age-old cultural practices begin to accept the misguidance as true. This is especially unfortunate in Afghanistan where so many women were professionals, contributing to the well being of their society, for many years prior to the Taliban. Not only does it poison the minds of the Afghani people toward Islam but also it focuses the rest of the world's attention on an aberration that uses the name of Islam so wrongly. Women, Rashid posits, has unique economic contributions to the society. From the earliest days greater financial security was assured for women. Women are entitled to receive marital gifts, and to keep properties and income for their own security. No married woman is required to spend a penny on the household. Women are entitled to full financial support during marriage and during the waiting period (`iddah) in case of divorce (Esposito, J. 2003). Whether she is a wife or mother, a sister or daughter, Rashid says that a woman is allowed to receive a certain share of deceased kin's property, and no one can disinherit her. Rashid states that 1400 years ago, the Muslim woman was given a role, duties, and rights that most women do not enjoy today, even in the west.

2.3   History of women's participation in the United States

The experiences of women during the colonial era in the United States varied somewhat from colony to colony, but there were some overall patterns according to Virginia Dare and to Patricia Lane in her book History of Women in America. It is about is a history of women in the United States since 1776, and of the Thirteen Colonies before that (Patricia L 2014).

In New England, the Puritan settlers from England brought their strong religious values highly organized social structure with them. They believed a woman should be subordinate to her husband and dedicate herself to rearing God-fearing children to the best of her ability. In Hollis, New Hampshire, School taught both, but in places without schools reading was mainly taught to boys and also a few privileged girls. Men handled worldly affairs and needed to read and write. Girls only needed to read (especially religious materials). In Hispanic New Mexico, Hispanic women played a central role in traditional family life in the Spanish colonies of New Mexico Colonial personalities.

2.4   Feminism movement

Feminism movement is designed to achieve equal visibility, participation and empowerment of men and women and similarly appreciating, accepting and valuing equality, the differences between women and men in the diverse roles they play in society including the right to be different. The achievement of gender of gender equality is part of human rights, which must be defended. Inequality presupposes imbalances based on gender lines. Gender equality cannot come about through changes in women's condition. It requires transformation of structures and systems which lie at the root of women's subordination and gender inequality. This transformation cannot be induced by external interventions, a situation that precipitated feminism. Women themselves became agents of change demanding women's empowerment so that they could have greater participation in social and political processes greater decision making power and to conscious action for social transformation.

The first wave of feminism began with the Seneca Falls Convention, the first women's rights convention, held at the Wesleyan Chapel in Seneca Falls, New York, on July 19 and 20, 1848 (Jaggar, A. and Rothenberg S, 1984). It was designed to protest discrimination based on gender. There the convention was summoned to address the condition of women. An estimated three hundred women and men attended the Convention. A declaration that all men and women were created equal and are endowed with certain inalienable rights was echoed

The Declaration further stated, "The history of mankind is a history of repeated injuries and usurpations on the part of man towards woman,". The declaration went on to specify female grievances in regard to the laws denying married women ownership of wages, money, and property. Women's lack of access to education and professional careers, and the lowly status accorded women in most churches. Furthermore, the Declaration declared that women should have the right to vote (Mary W. 1792).Women continued to be active in reform movements in the second half of the 19th century. The women's suffrage movement intensified, many of the activists became politically aware during the abolitionist movement. By the end of the 19th century a few western states had granted women full voting rights, though women had made significant legal victories, gaining rights in areas such as property and child custody (Fondas, N, 1993).

American women achieved several firsts in the professions in the second half of the 1800s. In 1866 Lucy Hobbs Taylor became the first American woman to receive a dentistry degree. In 1878 Mary L. Page became the first woman in America to earn a degree in architecture when she graduated from the University of Illinois at Urbana-Champaign. In 1879 Belva Lockwood, became the first woman allowed to argue before the Supreme Court.

2.5   Radical Feminist Movement

Second-wave feminism was diverse in its causes and goals. During the late 1960s and early 1970s, parallel with the counterculture movements, women with more radical ideas about feminist goals began to organize according historian Alice Echols (Fletcher, J. K.1994). She opined that radical feminists wanted not only to fight female oppression by men also for safe, effective, accessible contraception, the repeal of all abortion laws; the creation of high-quality, community-controlled child-care centres; and an end to the media's objectification of women(Alice W.1982,)

Echols notes, "To many women, liberal feminism's considerably more modest goal of bringing women into the mainstream seemed more palatable, not to mention more realistic, than the radical feminist project of fundamentally reconstructing private and public life," She also states that despite the fact that younger generations don't often see this movement as relevant, it is because feminist movements during this time actually did make significant changes. The role of women in the United States has changed dramatically over the past few decades according to Ann Chu and Charles Posner. More and more women have taken on new responsibilities outside the home by joining the paid workforce. While women made up only about one-third of the workforce in 1969, women today make up almost half of all workers in the United States. Women are also stepping up to lead the country; a record number of women ran for public office in 2012, and a record-high percentage of women are serving in Congress. In addition to making progress on issues of economics and leadership, women have made progress on health issues, which impact women's personal well-being, as well as their economic security. Over the past few years, women have been able to end gender discrimination by big insurance companies and gain free contraception coverage because of the Affordable Care Act.

Despite women's advancements, however, substantial inequalities remain. Although an increasing number of women are either the sole breadwinner for their family or share the role with their partners, women in the United States are paid peanuts compared to men. On average, African American women make 64 cents for every dollar that white men make (Fagenson, E, A,(1990). While 2012 was a defining moment year for women in terms of getting elected to public office, women still comprise only 18.1 per cent of Congress, despite making up more than half of the U.S. population. They also face challenges on health issues, as 2012 saw continued conservative efforts to erode women's ability to make their own decisions about their health and well-being.

2.6   Nego-feminism philosophy

Nego‑feminism stands for 'no ego' feminism. In the foundation of shared values in many African cultures are principles of negotiation of give and take, compromise, and balance (Obioma N, 2004). Negotiation has the double meaning of "give and take/exchange" and "cope with successfully/go around. African feminism or feminism as practiced in Africa challenges through negotiations and compromise. It knows when, where, and how to detonate patriarchal land mines; it also knows when, where, and how to go around patriarchal land mines. -

For African women, feminism is an act that evokes the dynamism and shifts of a process as opposed to the stability and reification of a construct or framework (Snmi A,). Feminism is structured by cultural imperatives and modulated by ever-shifting local and global exigencies (Nnaemeka, 2003). Sperling, Ferree and Risman's define feminism as, "that in which participants explicitly place value on challenging gender hierarchy and changing women's social status, whether they adopt or reject the feminist label". African feminisms are shaped by a variety of contexts, movements and historical moments; a reading of African feminist movements must be grounded in these elements (Nokoko, 2011). Thus, the African feminist movement is characterized by an ongoing process of self-definition and re-definition; a broad-based membership; a resistance to the distortions and misrepresentations by Western global feminism; a 'feminism of negotiation'; as well as efforts to reconcile power dynamics on the continent, nationally and within the movement. Maendeleo Ya Wanawake (MYW), Kenya's oldest and largest women's organization, embodies the tensions and transformations inherent in African feminisms. MYW personified African feminisms as it enjoyed a broadly based membership. MYW undertook a 'feminism of negotiation,' tackling specific cultural issues in a manner which emphasizes and is embedded in the emancipatory elements of Kenyan traditions.

The majority of early theorizing on African feminisms originates from West African scholars in the Diaspora or on the continent. African feminisms resist the importation of certain European feminist paradigms into African society because the latter are defined by the struggles and contexts from which they emerge. One such notion is the idea of the social construction of gender. According to Oyewumi (2005), understandings of the social construction of gender as a means by which all women are oppressed universally and across the world does not take into account variations in histories, world-views and social organization across the globe. Indeed, women are not all socialized in the same way. Nnaemeka (2004) coined the term nego-feminism to speak to the tensions and aspirations of

African feminisms. African women have witnessed repeatedly the activities of our overzealous foreign sisters, mostly feminist who appropriate our wars in the name.

2.7   Women's Movements in African History

In keeping with Zirakzadeh's (1997) definition of social movements, the African women's movement is described as the diversity of activities, engagements and tactics used currently and historically to advance the rights and opportunities of African women in multiple spheres of their lives. As such, this would span a broad-range of multi-class, multi-generational and ideologically (Nokoko, 2011). Such movements could include pre-meditated organizing by formal groups such as trade unions, or spontaneous acts of protest that turn into collective political dissent. I will give a few examples from colonial Nigeria and Kenya.

Historian Judith Van Allen (1972) details the collective action of the Igbo women of South-eastern Nigeria as practiced in the custom of 'sitting on a man', whereby the public censure by the women in the community was a form of discipline. 'Sitting on a man' or 'making war on a man' involved: Gathering at his compound, sometimes late at night, dancing, singing scurrilous songs which detailed the women's grievances against him and often called his manhood into question, banging on his hut with the pestles women used for pounding yams, and perhaps demolishing his hut or plastering it with mud and roughing him up a bit. (Van Allen, 1972). A man could be sanctioned in this manner, if he mistreated his wife, disobeyed the women's market rules, or let his cattle eat their crops (Van Allen, 1972). The Aba Women's War in South-eastern Nigeria in 1929 was a seminal display of women's political action in African history (Geiger, 1990). Upon discovering that they were to be taxed by the colonial government, women in the South-eastern region of Nigeria proceeded to 'sit on' British warrant officers. This became a mass movement involving more than 10,000 women who, with painted faces and fern-covered sticks, set upon the administrative offices of the colonial government. The women destroyed several colonial buildings before intervention by soldiers and police, resulting in the death of 50 women, and 50 more were injured. There were no male casualties, either British or Igbo (Van Allen, 1972).

In the South-western region of Nigeria, women grouped together to form three different kinds of organizations: the Lagos Market Women's Association, which came to its inception in the mid-1920s, the Nigerian Women's Party and the Abeokuta Women's Union of Beyond an Epistemology of Bread, Butter, Culture and Power / Sinmi Akin-Aina 75 the 1940s (Hunt, 1989). These groups were distinctly concerned with the organization of women's markets, the mobilization for women's welfare, and anti-taxation protests.

In the 1920s in Kenya, women subversively resisted unfair labour policies by singing scurrilous songs while engaged in work (Hunt, 1989). Additionally, during the anti-colonial Mau Mau rebellion in the 1950s, several women were imprisoned; some participated in secret networks supplying food, weapons and medicines to the fighters. Other women joined the struggles and went into the forest to care for their families and to fight.

2.8   Colonialism and gender (dis)parity

With the advent of colonialism came the practice of 'benign female exclusion' by colonial administrators. During colonial reign there were three main apparatuses for spreading and consolidating Western control in East and West Africa: the colonial administration, the mission/church, and trading establishments. With the use of colonial control as a tool for instituting the mechanics of capitalist economics, and Western Christianity as a means of regulating African social and cultural life, the colonial regime drastically altered the conditions and roles of African women from the late nineteenth century and through to World War II. Colonial governments controlled economic life through law, taxation and the creation of an economic and bureaucratic infrastructure. Western Christianity regulated much of social and cultural life, delimiting the boundaries of what was socially and morally acceptable and right. As such, this process had the unprecedented result of granting power to local imperialist regimes. Colonial rule led to the decline of various Islamic imperial regimes in the West African region. One of these was the Sokoto Caliphate, ruled by Usman 'dan fodio from 1802, which encompassed the region of now-Northern Nigeria and Niger. Umar Tal also (Nokoko 2011) formed a similar empire in Senegal in the 1850s (Hill, 2009).

The British and French colonial governments disbanded the political and geographic holdings of the various caliphates and imperial regimes (Hill, 2009). Yet, even while its political structures were eroded, Islam as a religion tended to spread widely under colonial rule, in part as a way to resist the latter. In West Africa the spread of Islam was often accompanied by the institution of Shari'a, according to which the practice of *purdah* required the seclusion of women from the opposite sex, public space, status and office (Bergstrom, 2002).

The combined influences of Islam and Christianity further eroded the traditional rights and roles ascribed to women. Four factors were instrumental in instituting a new form of gender bias that pervaded the African colonized states: Christianity, Western education, the adoption of Western marriage systems and alternative legal systems (Mikell, 1997). Christianity's emphasis on monogamy as well as its imputed message of female subjugation,

17

obedience and domesticity redefined roles for African wives, mothers and daughters (Mikell, 1997). By the same token, Western education privileged the scholarly advancement of men over women (Mikell, 1997). Male education was emphasized as men were expected to later be integrated into the labour market and formal systems of production. Additionally, in a concession to traditional modes of social organization, colonial governments allowed for both Christian and traditional marriage systems (Mikell, 1997). Christian marriage, however, often gave property rights to women, something traditional marriage did not do. Alternative legal systems instituted by the British colonial governments acknowledged women's rights to independence in theory, while substantively treating them as legal minors (Mikell, 1997). These preceding changes affected gender relations, progressively undermining the power, freedoms and positions women had traditionally held, while at the same time limiting their access to new forms of status which were increasingly male dominated, male-focussed and patriarchal.

2.9   Current global perspective of women's participation in leadership

Globally, the participation of women in leadership is increasingly low. At the moment the global average of women parliamentarians is 19.5 percent. It falls below the 30 per cent target that was to be achieved by 2005. This target was set in the 1995 Beijing Platform for Action. Nevertheless it is worth noting that the percentage of women parliamentarian has increased. A report by the Inter-Parliamentarian Union (IPU), 2012), indicates that the global average of female parliamentary representation stood at 19.8 percent in 2011 up from 19 percent in 2010. This 0.8 percentage point increase has followed similar patterns over the past decade and underscores the minimal progress in attempts to reach gender parity in parliamentary representation across the globe this century (IPU, 2012).   It is also important to note that there are more women holding executive positions than before. One of the latest research carried out by IPU and United Nation Women and presented in the Women in Politics 2012 map, revealed progress at the executive level with the number of countries with women as head of government, head of state or both having more than doubled since 2005 to 18 in total at the moment. The percentage of women ministers had also modestly increased from 14.2 per cent in 2005 to 16.7 per cent in 2012. However this has not translated into increased parliamentary representation. An example of this situation is the Philippines. While they have had two female presidents in the last 25 years, only 22 per cent of the lower house is made up of women and the upper house is home to only 13 per cent (Cole, S. 2011). Liberia the first country in Africa to be led by a woman president has 9.6 percent women in the lower house

and 13.3 per cent in the upper house. Malawi, the other African country with a female president has 22 per cent women parliamentarian (IPU 2012).

In Europe, as much as the women's parliamentary political participation has increased over the years, a gender balanced representation has not been achieved (EU,2007). Gender equality in political power and resources in industrialized democracies has grown tremendously in the past fifty years. More women are running for and being elected to national parliaments than ever before, and a record number of women hold executive positions within the national governments. While women have made substantial gains in wielding political influence (Paxton et al. 2007), women are still found to participate less in formal politics across a variety of Western nations (Norris 2002, Scholzman 1999, Verba 1997).

In the United States of America and the United Kingdom, differences in men's and women's political engagement are persistent (Burns N, *et el* 2007). Even though these two countries have long democratic histories as well as high scores on indicators of women's status they elect relatively few women (Verba 1997). According to the IPU, 2012 the United States of America ranks 78th in the world in the female representation in parliament with only 16.8 percent of women in the Lower House and 17 percent in the Upper House .On the other hand the United Kingdom is ranked 55, the percentage of women in the lower house is 22 percent while that in the Upper House is 21.9 percent.

In Canada the women representation in parliament remains considerably lower than that of men. Agnes Macphail became the first woman elected to the House of Commons in 1921. While the decades following her election witnessed a steady growth in women's representation in parliament, progress appears to have remained near the 20 percent level over the past decade (Cool, J. 2010). With 24.7 per cent of seats in the House of Commons currently held by women, Canada is still far from the 30 percent minimum necessary to ensure a critical mass of women, and ranks 42 internationally in the representation of women in the lower house of parliament (IPU, 2012).

In Asia, it is a paradox that women, who compose half the population, are poorly represented in policy making bodies. Although there have been substantial improvement in recent decades, only a very small number of women rise to positions of political leadership (Iwanaga, K. 2008).The percentage of women parliamentarians is a paltry 17.9 percent for both the lower and the upper house combined (IPU, 2012).India, one of the largest democracies in the world only has 11 per cent of women parliamentarians in the lower house and 10.1 in the upper house thus it ranks 106 in the world representation of women in

parliament (IPU 2012). After more than 63 years of independence and conducting over 14 general elections, one would expect the representation of women to be higher (Cole, J. 2011)

In Africa, in recent year women's political participation has increased however there still exists a gender disparity between men and women's level of political participation (Sirleaf, E. J. 2010). It is noted that the share of Parliamentary seats held by women increased from 7 per cent in 1990 to 17 percent in 2007 and 20.4 percent in 2011, which is more than the global average (IPU, 2012). The increase in political participation is as a result of constitutional quotas written into law and requiring that a certain percentage of political positions to be occupied by women (Potter, M. 2009). Six African countries: Burundi, Mozambique, Rwanda, South Africa, Tanzania and Uganda have achieved the critical mass of 30 per cent or higher women representation in their national parliaments. These countries have achieved this milestone because they recognized the importance of equity between women and men in decision making and they instituted changes in their electoral and parliamentary processes (Sirleaf E. J. 2010). Rwanda has made a mark globally in the women's parliamentary political participation. It has the highest number of women parliamentarians at 56.3 percent. Rwanda succeeded by implementing a gender quota system .With a population of 70 per cent female following the 1994 genocide, women had to assume traditional male roles .Able finally to participate in the drafting of a new constitution and new legislative structures, they pushed for greater equality in politics through such initiatives as a constitutional quota and election quotas to ensure women's place at the political table. This achievement could not have been possible without the support and demonstrated political commitment of the Government of Rwanda at the highest level of leadership (Mutamba, 2005).

Despite the progress in women's participation in leadership worldwide, Kenya is quite challenged with regard to women's ascendancy into public leadership positions. Twenty years after the re-introduction of democracy in Kenya, for instance, the best representation of women in parliament was in is the 10th parliament. Kenya had only about 10 percent women representation, trailing far behind the global average of 19.5 % women representation in parliaments. Over the past decades other countries in the East African region have surpassed Kenya on all measures of gender equality indices (Kamau, N. 2010). Kenya ranked 112 in the world in the female representation in parliament (Inter-Parliamentary Union 2012). The new Kenyan constitution promotes the participation of women and men at all levels of governance and makes provisions for proportional representation. Article 81(b) of the Constitution provides that "not more than two–thirds of the members of elective public bodies shall be of

the same gender. What the constitution does not provide for is the methodology to be used to ensure implementation. Consequently, Kenya is still grappling with the strategies of implementing the gender rule (Mzalendo, K. 2012). The dismal performance of Kenya in regard to women's representation in leadership, despite having pioneered and provided leadership to the post -1990 multi-party women empowerment programmes in the East Africa continues to raise concern (Kamau, N. 2010). According to Kassily and Onkware (2010), since independence in 1963, Kenyan women have played a marginal role in Kenya's political life even though they make up 52 per cent of the country's population.

2.10   Women autonomy consequence

One's self independence enables the individual to make decisions in different situations even in patriarchal set up that represents tight controls on women. In several ways it is autonomy that can propel a women to participate in all spheres of life including family relations, leadership and economic affairs(World Bank 2009). It is certain that enhancing a woman academic and economic status and raising her martial age raises her autonomy with the resultant outcome that makes participate in leadership at all levels. Autonomy would also give a woman mobility and access to resources.

In Uttar Pradesh and Pujab in India, socio-cultural factors such as age, co-residence with mother-in-law and size of dowry, family structure, and secondary education and wage work status and work status presents one with autonomous mind (UNIFEM, 2007). Other traditional factors that confer autonomy and authority on women are age, marital duration, and number of surviving sons, nuclear family residence, and dowry as witnessed in Utter Pradesh India (UNDP, 2007). Many institutions among them, Fivebytwenty (5BY20), a Coca-Cola initiative (2012), aims to give millions of women opportunities to realize their potential, so that they can be autonomous.

More than a century ago, China, was arguably the worst place in the world to be born female. Rural Chinese girls in the early twentieth century sometimes did not get real names, just the equivalent (Kristof and Dunn, 2006). Girls were rarely educated, often sold, and vast numbers ended in brothels of Shanghai due to frustration, poverty and discrimination. This denied them autonomy or self determination. Older, single, divorced, and widowed women have a substantial amount of sole decision-making autonomy, while married women have input through joint decision making. Regardless of marital status, women who live with their parents are often not even consulted in major household decisions (Hindin J. M. 2003).

Women's status and power in Zimbabwe reflects the cumulative experiences of men and women in that society, based on a history of pre-colonization, colonization, and independence. Women have inherited a system of male domination that has grown and evolved since pre-colonial times. In colonial times, most women were seen by the colonizers in a highly negative manner (Schmidt, 1992). The colonizers used the Zimbabwean men to keep women "in their place." It has also been suggested that the European settlers used traditional laws and customs with the consent of African men to help oppress women. While Schmidt, points to "collaboration" between African men and the settlers, for African men, this arrangement allowed them to assert their authority over women and continue to maintain control over their children and marital assets. Clearly, the legacy of male dominance and power is an important aspect of gender relations in households in Zimbabwe today. A husband's control over household decision making is one measure of the degree to which a man still has control over the household and his wife. During the 1970s, women made a strong contribution to the revolution to free their country from colonial rule (Bond-Stewart, 1987; Staunton, 1990; Kazembe, 1987).

Women face a lot of institutional and structural barriers to participate in Co-operative society's management to the extent that they are absent in decision making positions within those institutions. Therefore, the challenge for Co-operative societies is to ensure women involvement in the management of those institutions. This calls for a deliberate effort at individual and collective levels to ensure visibility of women in the management of Co-operative society given that ascending to managerial positions in Co-operative societies is involving, expensive and energy consuming. The answer lies in greater affirmative action in Co-operative societies to enable women join the echelons of decision-making organs. A more practical move is to put institutions and mechanism in place to ensure that women practical gender needs are catered through relevant training, advisory services, mentorship, and access to leadership.

China, has emerged as a model on gender issues for developing countries by evolving from repressing women to emancipating them through political goodwill (Kristof and Sheryl). A number of countries around the world-Rwanda, Botswana, Tunisia, Morocco, and Sri-Lanka have made progress in empowering women. Zimbabwean Government has made it clear that promotion of Co-operative societies and the emancipation of women are intertwined and high on its agenda. It urges and encourages Women to participate in Co-operative society's management and form new ones on premises that they cannot be considered equal to men.

"Chama" a Swahili word meaning "group" is phenomenon associated with Co-operative movement in Kenya. "Chama's", normally formed on women own initiatives are made of likeminded friends and relatives at work, school, home, church and in the neighbourhood to engage in a cross section of activities that often relate to them and their families (Martin N. 2012).

Patriarchy has undermined women autonomy acting as a barrier to ascend to leadership positions (Ferguson E. 1999). This social system that has been around since time immemorial implies the institutions of male rule and privilege, and entails female subordination. In the nineteenth century, anti-feminism was mainly focused on opposition to women's suffrage. Other anti-feminists opposed women's entry into the labor force, or their right to join unions, to sit on juries, or to obtain birth control and control of their sexuality. Other anti-feminists oppose women's entry into the workforce, political office, and the voting process, as well as the lessening of male authority in families. Writers such as Camille Paglia, Christina Hoff Sommers, Jean Bethke Elshtain, Elizabeth Fox-Genovese and Daphne Patai oppose some forms of feminism, though they identify as feminists. They argue, for example, that feminism often promotes the elevation of women's interests above men's, and criticize radical feminist positions as harmful to both men and women. Daphne Patai and Noretta Koertge argue that the term "anti-feminist" is used to silence academic debate about feminism.

2.11   International endeavors to empower women

In recognition that Women empowerment and promotion of gender equality in society is a panacea to redressing power imbalances and is fundamental to sustainable development, the United Nations (UN) in its Charter in 1948 initiated empowerment of women campaign. The world body also realised that through those endeavours it could achieve human rights for all. It then put structures in place so that women could be empowered through having access to property ownership, credit, training and employment. The UN also accepted as true that Gender equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions. Through its charter UN reaffirmed faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have since remained determined to promote social progress and better standards of life in larger freedom. Consequently, under the UN charter, the United Nation General Assembly proclaimed Universal Declaration of Human rights as a common

standard for all people and all nations pleaded with all members' states to keep this Declaration constantly in mind. It told all nations to promote respect for these rights and freedoms through progressive measures both at national and international levels. Article 1, of the United Nation charter states that all human beings are born free and equal in dignity and rights and are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. And Article 2, States that everyone is entitled to all the rights and freedoms without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

The Convention on the Elimination of All forms of discrimination against Women (CEDAW), an international instrument adopted in 1979 by the United National General Assembly through article 1, is often described as an international bill of rights for women. CEDAW censures discrimination on the basis of sex since it impairs enjoyment and exercise by women of their human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. CEDAW calls upon all parties' states to end discrimination against women in all forms including by incorporating the principle of equality of men and women in their legal systems. It wants the state parties abolish discriminatory laws and adopt appropriate ones prohibiting discrimination against women. CEDAW wants women to have access and equal opportunities in political land public life, including the right to vote and to stand for election.

The Beijing platform in September 1995 (United Nations Economic and Social Commission for Asia and the Pacific. (unescap, 2013), made declaration to advance the goals of equality, development and peace for all women everywhere in the interest of all humanity. The platform made the declaration as they acknowledged the voices of all women everywhere and taking note of the diversity of women and their roles and circumstances. The Beijing Platform focuses on 12 "critical areas of concern" that must be addressed to achieve gender quality and women's empowerment: women and poverty, education and training of women, women and health, violence against women, women and armed conflict women and the economy, women in power and decision-making, institutional mechanisms for the advancement of women, human rights of women, women and the media, women and the environment and the girl child. Beijing platform undertook to intensify efforts and actions to achieve the goals of the Nairobi Forward-looking Strategies for the Advancement of Women by ensuring the full enjoyment by women and the girl child of all human rights and fundamental freedoms and take effective action against violations of these rights and freedoms.

The 1994 International Conference on Population and Development (ICPD) in Cairo was a milestone in the history of population and development, as well as in the history of women's rights. Gender equality, equity and the empowerment of women are the cornerstones of the Programme of Action of the International Conference on Population and Development (ICPD) (www.unfpa.org accessed 2014). United Nations Population Fund (UNFPA) has been at the forefront of efforts to mainstream gender equality concerns into development policies and programmes, especially in the critical areas of sexual and reproductive health, reproductive rights and the prevention of HIV/AIDS.

UNFPA has adopted gender equality and women's empowerment as an organizational goal within its multi-year funding framework (MYFF), ensuring that it is reflected in all other organizational goals and that it is central to the human rights based, culturally sensitive approach, which guides all UNFPA policies and programmes. In addition, UNFPA has a specific gender and development programme area (one of three core areas), which provides specific resources and gives attention to gender-specific focuses, such as women's empowerment strategies and gender-based violence.

ICPD reached a consensus that the equality and empowerment of women is a global priority. It approached this not only from the perspective of universal human rights, but also as an essential step towards eradicating poverty and stabilizing population growth.

At the Millennium Summit in 2000, 189 Member States agreed to help the world's poorest countries significantly by the year 2015. A framework for progress consisting of eight Millennium Development Goals (MDGs) was derived from the Millennium Declaration adopted by world leaders. The MDGs serve as a time-bound, achievable blueprint for reducing poverty and improving lives agreed to by all countries and all leading development institutions.

March 8, each year, the International Women's day is celebrated to rewrite on women's achievement as well as reflect on their discrimination. The Food and Agriculture Organization of the United Nations in its State of Food and Agriculture Report 2010-11, suggested increasing women access to and use of productive resources for purpose of empowerment. The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (African Commission on Human and Peoples' Rights 2014), better known as the Maputo Protocol, through article 9, guarantees comprehensive rights to women including the right to take part in the political process, to social and political equality with men and the right to participation in the Political and Decision-Making Process. It requires state parties to take specific positive action to promote participative governance and the equal

participation of women in the political life of their countries through affirmative action, enabling national legislation and other measures to ensure that women participate without any discrimination. Women should be represented equally at all levels with men in all electoral processes and are equal partners with men at all levels of development and implementation of State policies and development programmes.

2.12 Influence of demographic factors on women's participation in leadership

Demographic factors such as education, sex and marital status influence women's participation in leadership (Khan, 2010). Formal education is strongly associated with participation for women and men (Goetz 2003). American sociologists Burns and Schozmann (2001), on the basis of decades of research into the factors influencing women and men's engagement into leadership in the United States of America (USA) concluded that, education is especially a powerful predictor of participation in leadership. Oduol (2010) suggest that education has led many women in the society to join leadership. Education is the most important channel for encouraging women to speak out.

Empirical studies in Asia suggest that illiteracy and low level of educational attainment presents a most disempowering factor for women's development (Khan 2010). Two thirds of the total illiterate in the world are women (UNESCO, 2006). Studies in Nigeria shows that most customs often prefer sending the male child to school over the females, who is expected to nurture siblings and be married off (Solomon, A. E and Adekayo A.E. 2006). This marginally increases the illiterate women and stiffens their competition with their male counterparts (Agbalajobi 2009). Empirical studies in India, suggest that literacy has a strong impact on women's capacity to perform in leadership (Mohan et, al. 2005).

In Nigeria, it is expected that women who are educated will want to participate in leadership. (Adedamola *et, al.* 2010). According to Khan (2010), educational attainments helps women to be empowered by building money earning capability among them, developing confidence to face challenges, enhancing the ability to make decisions regarding themselves and the society. There is a wide variation between countries, however in the relationship between women's education level and their representation in formal politics. The United states, which outranks other industrialized democracies in terms of the number of women in higher education has seen persistently low numbers of women in formal politics, reaching an all high of just 16.8 per cent of congress in 2011(IPU, 2012). Uganda, Rwanda and Mozambique among the poorest countries with adult literacy levels of just 41, 60.2 and 28.7 per cent respectively have parliaments in which between 25 to 45 percent of legislators are

women (Goetz 2003). Similarly in Kenya, provinces such as Nairobi and Central that claim higher levels of education still lag behind in the number of women parliamentarians (Kamau 2010).

However, studies by Oduol (2008) suggest that in Kenya many women do not only lack basic education but also have inadequate political training that can enable them participate effectively in the leadership arena. This leads to a situation where women are not taken seriously even when they declare their candidature. Omtatah (2008), states that democracy cannot function without informed electorates. An uninformed person cannot participate in its government rather than being used.

Studies done in Kenya by Kamau (2010) on Women and political leadership, shows that many women would rather join politics when their children have grown up or after their husbands have died. Thus, marriage might lower political participation among women and boost it among men (Rotolo, 2000). Empirical studies by (Khan, 2010), in Asia show that greater marital duration develop a relation of trust between husband and wife that provides opportunities to acquire more authority. In this regard empirical studies by Tareque et al. (2007), stated that younger wives in Bangladesh were kept under strict control of their husbands as compared to elder wives. Eventually tight control of husbands on young wives restricts their freedom.

As with marriage, Dutch findings indicate that divorce changes the resources that people have, and the effect is generally stronger and more negative for women (Poortman 2000). However, studies done by Bolzendah and Coffe (2010) in the USA and Netherlands on *Same Gender, Different Rules? Gender Differences in Political Participation* found out that being divorced is linked to increase in women's involvement in politics or seeking elective leadership positions. Empirical studies in Kenya by Kamau (2010), found out that majority of women in politics are widowed, divorced or never married. The married ones have to get the full support of their husbands.

2.13   Influence of economic factors on women's participation in leadership

Empirical studies in the USA carried out by Inglehart and Norris (2003) show that, when women are economically disadvantaged, it is difficult for them to break into elective office due to lack of resources. The economic crisis in countries with the so–called "developing democracies" has intensified the risk of poverty for women (Bari, 2010). Economic conditions play a significant role in women's legislative recruitment within both long standing and new democracies. It goes without saying that the social and economic status of women in the

society has a direct influence on their participation in leadership and elected bodies (Shvedoda 2007). Studies in Tanzania by Bari (2005), show that politics is increasingly becoming commercialized. More money is needed to participate in elections for leadership positions.

According to the Gender and Governance programme in Kenya (2010), female aspirants for leadership positions are economically challenged compared to their male counterparts. Whereas male aspirants have convoys of cars or helicopters with several of their supporters in their wake, female aspirants rarely have that kind of economic muscles. If they are fortunate, they will be seen in old cars. This has made seeking elective positions a lucrative business where the only people who venture into and thrive are the wealthy men and few wealthy women (Kassily & Onkware 2010).

Various studies show that finances come out as a major challenge that women face, even though men also face this challenge. However, given the gender dimensions of wealth distributions in Kenya, this problem affect women more than men. This again is not just a Kenyan problem as Matland and Ballington (2005) quoted in (Women Direct Service Centre, 2006) note that it is widely accepted that despite their large representation and their significant contribution to countries' economies, women fail to have access to essential development resources and consequently tend to have power and few resources than men in general.

Generally therefore, leadership in Kenya has been diluted by wealth without which one cannot go far. This is one barrier to women's participation leadership that must be overcome. The poverty of women gets so modified come election time –thus feminization of poverty is crucial for elective leadership whether for women or men aspirants. (Kassilly & Onkware 2010).

2.14   Influence of cultural factors on women's participation in leadership

Empirical studies done by Shvedova (2007), suggest that in most countries women are carrying a disproportionate share of domestic work. It must be recognized that it is difficult for women to participate in elective life when their major concern is survival and they have no choice but to spend much of their time trying to fulfil the basic needs of families. In addition to that, however, some women may have full time jobs as wives and mothers as well as other full careers. Becoming a leader in these conditions might then be considered a third full-time job. The result is that most women think that they cannot hold leadership positions along other responsibilities (Oduol, 2008).

Studies in the USA by Huang et, al. (2004), show that women persistently face more household demands and family responsibility. Even when working outside the home, women

are still expected to be the primary caregivers. This reduces the time available for work and increases stress, leading to more work, family conflict and attitudes and behaviours that interfere with leadership. The degree to which women perceive domestic responsibility is acute (IPU, 2008). Men on the other hand are expected to be good economic providers for their family and meet work demands at the same time than women. Men tend to make greater sacrifices at home in order to maintain their work responsibilities whereas women do the opposite (Jennings & McDougald, 2008).

In Kenya, as long as women hold the primary responsibility of family care, it is difficult for them to meet the time and energy requirements of elective leadership office. The other problem is the non-identified roles and responsibilities for women in leadership and also their domestication which creates conflicts of balancing the private and public life. So much has elective positions interfered with the private lives of women who choose to go into it that parliament has been referred to as the graveyard of marriages. (Kassilly & Onkware, 2010) House et al., (2004) defines culture as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experience of members of collectives that are transmitted across generations. Empirical studies by Fu et al., (2004) notes that cultures affect the advancement of women into positions of leadership. This view is also held by Paxton and Hughes (2007) when they state that a country's culture can determine the threshold for women's participation in leadership by affecting both the demand for women as leaders and the supply of willing female candidates.

Research by Bartol et al., (2003), show that traditional and persistent barriers have been shown to hinder the active pursuit of women to obtain positions of leadership. The subordinate status of women vis-a-vis men is a universal phenomenon, though with a difference in the nature and extent of subordination across countries. Gender role ideology does not only create duality of femininity and masculinity, it also places them in hierarchical fashion in which female sex is generally valued less than male sex because of their socially ascribed roles in the reproductive sphere (Bari 2005).

Paxton and Hughes (2007) study suggest that women tend to be elected in larger proportions in cultures that are more tolerant and egalitarian. Conversely, in cultures that socialize women from birth into strict roles that preclude them from public decision making, it is much more difficult for them to obtain leadership positions (Reynolds 1999). Patriarchy has crept into the public life (Agbalajobi 2009). Empirical studies in Nigeria, shows that the society is permeated by patriarchy whereby women are expected to conform and confine themselves to male dominance and female subservience (Solomon A.E. and Adekayo

A.E.2006). Women are seen to belong to the home, be capable of making sound decisions and it is unbecoming of women to expose themselves in public for leadership activities such as campaign rallies. Men often find it incredible and impracticable to see women participating in elective leadership (Iloh and Ikena 2009).

Studies of commonwealth countries by Duke (2010), suggest that most of the communities are patriarchal in nature. Men remain at the helm of affairs and make decisions virtually exclusively even when the issues border on women. The few women who venture into the man's world feel inhibited to speak, especially when they are in large, male dominated assemblies. Those who muster up enough courage and strength to speak receive very scant attention and respect

In a continent full of patriarchal societies, Kenya is no exception. Kenya's leadership landscape remains dominated by men. It is them who mobilize local and ethnic loyalties, command and manipulate vast economic resources in election campaigns and build networks and alliances in order to gain power. Once in offices, they use their control over state institutions and decision making in order to enrich themselves and further strengthen their positions. Studies by Oduol (2008), also concurs that in Kenya the cultural context is still heavily patriarchal. The common perception is that the leadership arena is for men, and that it is less preferable for women to become leaders. In relation to this, Kamau (2010), states that, the marginality of women in leadership and their continued exclusion in decision making is a product of a history of the patriarchal state in Kenya.

Studies done by Blomgren (2010) on Women and Political Participation in Georgia, state that people's negative opinion about women's participation in leadership will hamper women's participation. These negative opinions are shared by many parts of the society that is why it can be called public opinion. Public opinion include traditional values as well as general opinions and ideas on a certain subject in this case women in politics. Negative opinion goes hand in hand with the fact that public opinion is far behind modern societies when it comes to acceptance of women as office holders and leaders. The society is less willing to accept the fact that women are actively involved in politics since among other things, it clashes with the traditional gender roles that women are considered being ultimately responsible for the family. The idea of women's place being at home, leaving little or no time for a political career is a known dilemma in the feminist theory and the politics of women's representation (Lovenduski 2000).

Studies undertaken out in Georgia show that it seems as if neither society nor political parties understand the loss of not having women in the public offices. Society is not ready to take women's political participation seriously; they are still laughing and giggling about these issues (Blomgren, 2010). Surprisingly women more or less equally share the opinion that women should not dedicate their time to politics. This is a point that feminism brings up as well where women can be of the same negative opinion and attitude as men .This has several underlying factors such as that the society does not accept women in public offices, so women accept this ''society's'' opinion (Lovenduski, 2000). Most Kenyan communities still regard women as property. This attitude is largely to blame for the continued exclusion of women from inheriting their parent's or even spouses property. Voters are therefore not inclined to confer leadership on people who are owned. As a result, few people–including women take women candidates seriously (Kassilly and Onkware, 2010). Studies in the USA by Kingdon (1997), suggest that men are dominating the seats in parliament which means that there are more people voting for men than women. This electoral behavior of voting for men to a higher degree is sometimes said to be partly dependant on the people having more trust in men than women.

2.15 Influence of Gender based election related violence on women's participation in leadership

Declaration on the Elimination of Violence Against Women (DEVAW), defines Gender–Based Electoral Violence, as the infliction of physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in potential as human beings public or private life. It takes various shapes such as physical, sexual and psychological violence occurring in the family; physical, sexual and psychological violence occurring within the general community; and physical, sexual and psychological violence perpetrated or condoned by the State. In Kenya, some impediments preventing women from actively participating in elective politics and governance are violence, thuggery and high level of intimidation (Kamau 2010).

Studies of commonwealth countries by (Duke 2010) suggests that electoral violence is an unfortunate phenomenon that is curiously gaining ascendancy in a number of African countries and serves as a strong deterrent to the full participation of women who are generally considered the weaker sex on account of their physiological make-up. According to United Nation Report (2005) gender based election related violence is a pandemic that transcends the boundaries of geography, race, culture, political leaning and religion. Empirical studies done

by Kamau (2010) on Gender Perspectives in Leadership in Kenya, show that although electoral violence in Kenya in the past has targeted both male and female, the threat is particularly ominous to women due to their weaker physical make-up and peace loving nature.

The life of Kenyan women has been a tearful and heart-rending tale. It is a tale of sweat and blood physical and psychological bashing, mental trauma, maiming, rape, sexual harassment, death and name calling mark the story of Kenyan women (Onkware 2010). In Kenya when a woman declares an interest in leadership, she must often endure violence and name-calling, often in the presence of her husband, son or brother, all intended to embarrass these relatives. The first thing is to make her look ridiculous and trivial. She is just a woman who would be better invisible. She is girded with shame and guilt. People wonder who will be taking care of her husband and children while she is attending to her leadership roles. They try to make her appear insensitive to her family's needs; never mind her qualities and capacities (Oduol 2008).

Kassilly and Onkware (2010) research show that in 1992, 1997, 2002 and 2007, violence deterred women out of the electoral process. Many were beaten, harassed, sexually abused and displaced in the election instigated violence that engulfed the country during the four general elections. In Kenya at present, democratic elections are rather like submitting to the insolence and dictation of a mob (Omtatah O. 2008). Studies in France by Herbelee (1997) observe that masculine dominance over women is essentially fragile, but this truth has been carefully obscured. She contends that the exposure of women to suffering may be a political strategy of obscuring male insecurity. Pain inflicted through violence is reinvested as patriarchal capital to prop its dominance. Studies by Kassily and Onkware (2011) notes that patriarchal hegemony provides dense institutional support that socializes men for violence while also obscuring it from public scrutiny.

In Kenya, studies shows that gender based electoral violence violates women's human rights since it is a form of discrimination that prevents women from participating fully in society and fulfilling their potential as human beings (Okumu, 2008). The electoral violence meted on women during the election period sees many women drop out of the elective competitive race. It disempowers women economically and psychologically and also discourages many who would be contenders (Kassilly & Onkware, 2010).

2.16   Brief history on women's role in Kenya

Pre-Colonial Kenya: Before the British colonized Kenya in 1895, some of Kenyan communities were governed by councils of elders. The role of women and girls was to farm the family land, harvest, care for the children, maintain the homestead, and tend to their husbands (M. Nzomo, 1997). Girls were socialized to be homemakers and cultivators. Women were economically empowered as they sold their farm produce in the markets. However, in some communities, decisions affecting the community were left for the council of elders and the men in the community.

Colonial Kenya; The British ruled in Kenya from 1895 to 1963. Women were affected by the land redistribution experienced by most Africans. (M. Nzomo, 1997). However, women appear to have been more personally affected by this land alienation. This is because as women were economically dependent on men. This led to an intensification of domestic patriarchy, reinforced by colonial social institutions. Land alienation reduced the economic independence enjoyed by women by compromising their economic productivity. As colonialism continued in Africa, the perceived importance of female agricultural contributions to the household diminished as their vital role in food production was overshadowed by the more lucrative male-controlled cash crop cultivation.

Post-Colonial Kenya; Colonialism instilled a feeling of superiority over women in Kenyan men. A patriarchal order emerged, where the male dominated the female (M. Nzomo, 1997) This order suppresses women, restricts the full development of their potential, prevents them from exercising their rights, makes them live for others, forces them to reproduce, and usurps their right to self determination. After independence in 1963, the many girls that managed to go to school especially whose parents were involved in mission work and had interacted with the Christian missionaries during the colonial period. Though still many girls were not sent to school and were instead married off as early as 12 years old. The 1995 Beijing Platform for Action brought a change in the status of Kenyan women. It led to a rise in female consciousness and self confidence as women began to speak up and say 'no' to continued social scorn and disrespect (Claris, G. 2010). From recognition that women's rights were often marginalized in the context of human rights, in March 1995, Women in Law and Development in Africa (WiLDAF), meet in Lomé, Togo and called for the development of a specific protocol to the African Charter on Human and People's Rights to address the rights of women. The OAU assembly mandated the African Commission on Human and Peoples' Rights (ACHPR) to develop such a protocol in June 1995, in Addis Ababa. Women today refuse to

accept injustice and strive for gender equality. The political participation of women has continued to increase. In January 2014, 46 countries boasted having more than 30 per cent female members of parliament in at least one chamber. More women are now holding some of the so-called "hard" ministerial portfolios including Defence, Foreign Affairs and the Environment (MDG report 2014).

2.17   Women's participation in the Kenyan society

Women were affected by the land redistribution experienced by most Africans during the British colonial era. As for Kenyan women, they lost access to and control of the land (M. Nzomo, 1997). They became more economically dependent on men, which led to an intensification of domestic patriarchy, reinforced by colonial social institutions (Claris, G. 2010). Susan B. Anthony, an American civil rights leader who played a pivotal role in the 19th century women's rights movement to introduce women's suffrage in the United States once said, "There never will be complete equality until women themselves help to make laws and elect lawmakers." This statement was made in reference to the political role of women in the United States during the 19th century and applies to the political role of women in countries around the world today, including Kenya.

The historical journey of Kenyan women towards leadership and fair representation in social-economic and political sphere has a humble beginning from self-help groups during pre-independent period (Wanjiku M. K. and Elishiba N. K.) The landmark was the formation of Maendeleo ya Wanawake (MYW) organization in 1952, which is still a powerful grassroots' women's organization across the country. In the following years, women's movements in Kenya expanded and specifically focused on enhancing women's participation in leadership in appointive and elective bodies. Of great concern was the creation of institutional frameworks for mainstreaming gender through policies and legislation and ensuring the issues were taken on board the new constitution that was being negotiated from 1992-2010. Key achievements have been the establishment of national and institutional gender policies, National Gender Commission, a Ministry in charge of women Affairs, Children and Social Services, publication of the Sexual Offences Act (2007), inclusive constitution making process and the provision of not more than one third of either gender in appointments and elective posts among many other gains. Although the journey has been steep and the processes challenging, the gains made say it all: 'the end justifies the means'.

Women constitute over 50 per cent of Kenya's population, but the majority of them are illiterate and poor. Unfortunately, Kenyan politics is still seen as a man's world" according to Kenya Women Parliamentary Association (KEWOPA). Maria Nzomo of Institute of Diplomacy and International Studies, University of Nairobi, said: "Kenya is going through a fluid political process, where parties are forming alliances to compete the general election in 2013." She further argued that women can take advantage of this situation to position themselves strategically in the alliances in order to influence party decisions. Though women make up 52 per cent of Kenya's population, they remain underrepresented in political leadership positions. Nzomo urges Kenyan women to engage the public by participating in public life, adding that women must seek to integrate the struggle for gender equity with the struggle for democracy and progress.

United Nations Development Programme (UNDP) Kenya has set clear gender-sensitive goals and performance targets in its development programming. UNDP works with different stakeholders including the Government, NGO and Local Communities. The programme continues to provide support to national priorities for the advancement of gender equality and women's empowerment by supporting the implementation of appropriate laws, policies and frameworks that enable women to achieve their rights and live at par with men in Kenya as provided for in the new constitution.

As Kenya prepared for the general election in March 2013, UNDP equipped women with critical governance skills to help them contest for elective positions. Kenya lagged behind in women representation. Kenya's women's political representation stood 9.8 per cent against Rwanda's 56.per cent, South Africa 42.3 per cent, Tanzania 36 per cent and Uganda 35 per cent. This trend needed to be reversed with the assistance of Kenya implementing the constitutional quotas to realize the gains as provided in the constitution, which requires not more than two-thirds of the same gender in elective and appointive positions.

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, better known as the Maputo Protocol, guarantees comprehensive rights to women including the right to take part in the political process, to social and political equality with men. The protocol was adopted by the African Union in the form of a protocol to the African Charter on Human and Peoples' Rights.

Through Amkeni Wakenya, a Civil Society organization (CSO) facility managed by UNDP, in collaboration with the Women's Empowerment Link and civil society organizations have established Women Leadership Academy, which aims to increase women participation in governance in Kenya through promoting gender responsive policies and building capacity of

women to participate in governance processes. So far, more than 350 women drawn from seven rural regions of Kenya have been trained on leadership skills through the Women Empowerment Link.

This prepares them for elective positions at national and county levels. In these trainings women are educated on their rights under the new constitution, leadership skills, campaign and fundraising skills, communication skills, new governance structure and rules governing Kenyan elections and how to be involved in political parties.

2.18   Empowerment for the Kenyan Women

Empowerment refers to "the process of gaining influence over events and outcome of importance to an individual or group (Fawcett *et el* 1994). Embedded within this is the assumption that empowerment mean different to different people and vary in form across setting and time (Rappaport, 1984, Zimmerman, 1995). Empowerment is achieved with appropriating of resources, assets, acquisition of necessary skills, capacities, securing of opportunities and all elements that enriches, and strengths ones lives at individual and collective levels. An empowered person is able to analyze and overcome the oppression in her life (Claris, G. 2010).

Process of empowerment is not sectoral. It encompasses women's multiple roles and interests and addresses interiationships between leading to women gaining control over their own lives. Empowerment has many dimensions. They include:-

- Building self esteem and altering self image

- Gaining increased access to natural financial and intellectual resources.

- Acquiring the confidence, knowledge, information and skills to understand and intervene in social, economic and political structures.

- Increasing participation in and control of decision-making processes within and outside the family and continuity.

- Moving into new roles and spaces, which were hitherto seen as exclusively male domain

- Coming together to question, challenge and change unjust and iniquitous beliefs, practices, structures and institutions which perpetuate gender inequality.

    This can be summarised into three levels of empowerment are three dimensions:-

I.   Personal empowerment dimension (Rappaport, 1987): Empowerment that develops a sense of one's self, individual ability, and capabilities.(John, L. and Peggy H. (1993). A woman achieves this by recognizing her vital strengths, expanding and using them

as personal resources, developing a sense of individuality and confidence, eliminating oppressive conditions. This seeks to divert a sense of individual confidence and capacity and reduction of oppression.

II.   Close Relationships empowerment Dimension (Bella Madsen, Sullivan, Swidler and Tipson (1985):- Empowerment provides ability to negotiate and influence the shape and form of relationships (e.g. with family, spouse, friends, or colleagues). This emphasises increased negotiation power in relationships and decision made therein

III. Collective Dimension (Watt and Rodwell 1988):- Empowers people to work together as a greater unit. This emphasises co-operation rather than competition.

In Kenya, empowerment has been a gradual process for women since independence. Due to the socialization of women in Kenya's patriarchal society, most women believe it is the role of men to provide for the family and, as a result, most women are economically dependent on their spouses or parents. For the Kenyan woman, achieving economic empowerment is a constant struggle (Claris, G. 2010). However, women who are economically empowered make an impact in their communities politically as well as socially. For example, rural businesswomen are known all over the village because they bring supplies to people (Nicholas D.K. and Sheryl, W. (1984). Such businesswomen are therefore very interested in the community's decision-making process as they are concerned about how such decisions will affect their businesses, either directly or indirectly. In Kenya, political empowerment for woman currently means that she can vote in the general elections that take place after every five years and any subsequent referendum (Claris, G. 2010). Empowerment for the Kenyan woman means that she is economically independent and fully aware of her rights and the resources at her disposal to enable her to voice her concerns about her community and government, thereby rendering her politically empowered.

2.19   Barriers Facing the Kenyan Women

There are several barriers that stand in the way of Kenyan woman participating fully in her society. These barriers can be classified into political, social, and economic barriers.

Political Barriers:- As mentioned, the tenth parliament (2007-2012) had the highest number of female legislators in Kenyan history (www.fidakenya.org, accessed on October 14 2014). However, the percentage of female legislators is only 10.4 per cent. Female participation in political processes is limited in several ways, mostly through voter registration processes and voting rules. The high level of illiteracy makes it difficult for women to understand their voting options. In marginalized communities such as the Maasai, the

37

Samburu, and the Turkana, some young girls are not sent to school, as their fathers believe that it is a waste of time and money to educate a girl, as her only role will be that of a wife (Claris, G. 2010). The Maasai men consider it a worthy investment to educate boys instead. Family voting is a practice where women are led to the voting booth by their male relatives or husbands. This hugely constricts their freedom to vote for whomever they please (Claris, G. 2010).

In some communities husbands retain woman's National identity cards (a prerequisite for voting) and only hand them over on voting day, when they would accompany their wives to the polling station. Raising sufficient resources to fund a campaign for office is extremely difficult, particularly for women who often lack established funding networks or collateral. In Kenya, women who run for political posts face societal opposition, from both male and female citizens. Most opt to drop out of the political race. In the 2007 Kenyan general elections, a woman who was running for a parliamentary seat in Meru's North Imenti constituency dropped out of the race after she was attacked, tortured, and physically assaulted by young men during her campaign (Daily Nation newspapers 2007).

Social Barriers:- Cultural impediments, such as the practice of Female Genital Mutilation (FGM) as a rite of passage in some communities, stigmatize and traumatize young girls for life. When young women are forced to marry men old enough to be their fathers, they lose their independence. Such women hardly exercise their freedom of movement or association and as a result cannot participate in the nation building process. Among the Loita Maasai, for example, women are not allowed to address men at a public baraza. Some women must even adopt subservient positions when speaking to their own spouses. When young women are forced to marry men old enough to be their fathers, they lose their independence. They have to abide by the wishes of their husbands. This however, has changed as Peris Pesi Tobiko, is a Kenyan politician. She was elected the first female Masai Member of parliament in 2013, (Daily Newspaper 2013). She is a survivor of cultural fire. In 2013. Peris, vied as an MP for newly created Kajiado East Constituency. She beat five men to clinch the coveted TNA ticket.

Peris, would have been married off before sitting her Standard Seven examinations. Her teacher had convinced her father, Mzee Tobiko ole Paloshe of Mashuru village, Kajiado East that serving him as wife was a better deal than sitting her examinations. She stayed put. In Form Three, Mzee Tobiko, fearing he would succumb to an illness, still wanted her married. She refused to budge and stayed on at Moi Isinya Girls in Kajiado. When she was in Form Five, the teacher, whose first wife was barren, gave up but only after being given Pesi's step

sister as a replacement. Today, they are still a couple. Mzee Tobiko, was not through. When she finished her A-levels, another old man came calling, this time, more than thirty years older than her. She rebuffed the attempts.

Economic barriers:- Most women lack entrepreneurship skills and have no idea how to successfully run a business. This renders them economically handicapped and without the means to educate themselves on business practices. Other women simply lack the capital to finance their projects. Because of their restricted movements, many women who could run businesses from their home are blocked from economic activity by lack of market access. Maasai women are known for their expertise in making beautiful beadwork. However, they lack the market in which to sell their products due to their lack of marketing skills and restricted expansion. They sell beadwork in an already saturated market (Kamau, N, 2010).

2.20   Kenya Government efforts to empower Women

The Kenyan government, in an attempt to empower women formed then Gender, Children, and Social Development Ministry, introduced Women's Enterprise Fund (WEF) in 2006. This was to economically empower women through loans that target women aged 18 years and above (GoK 2006). The recipients were required to be organised in women legal groups owned or "Chamas". Besides empowering women the government also hoped to realize Millennium Development Goals (MDGs) 3 on "gender equality and empowerment of women". The government also formed the National Gender and Equality commission as its focal point in gender affairs (GoK, 2006).   Besides there are several forums in Kenya, to socially, economically, and politically empower women at all levels. Some of these includes, public meetings usually organized by chiefs and acts as a platform for community members to address the issues affecting their community (Gok 2012). United Nation Development Program (UNDP) in collaboration with Kenya government focuses on gender equality and women's empowerment not only as human rights, but also as a pathway to achieving the Millennium Development Goals (MDGs) and sustainable development as well as bridging the gender gap (UN report 2014).   UNDP co-ordinates global and national efforts to integrate gender equality and women's empowerment into poverty reduction, democratic governance and sustainable development.

Through global networks, UNDP works to ensure that women have a real voice in all governance institutions so that they can participate equally with men in decision-making and influence the decisions to determine the future of economic institutions among them Co-operative societies, family units and countries. The new Constitution of Kenya has made a

major step towards ensuring gender equity in major decision making organs (GoK 2010). This is an important step because historically in Kenya, women have always been under-represented in decision making at major levels of governance. It is important to note that even though these provisions do not give a fifty-fifty gender balance, a considerable representation of both gender and especially of women has been guaranteed in the key decision making organs at different levels of leadership and governance. This can be examined further in the following decision making levels.

The Kenya government, in a bid to enhance women's participation in government, started several projects to economically empower women. The Ministry of Gender, Children, and Social Development introduced the Women's Enterprise Fund in 2006 (GoK, 2006). The principal objective of the fund is economic empowerment of women. Loans made by the fund reach the target beneficiaries through partner financial intermediaries or directly through the Constituency Women Enterprise Scheme. The Ministry of Youth Affairs also introduced the Youth Enterprise Development Fund in June 2006 as a strategy of addressing youth unemployment in Kenya (GoK 2006). The Kenya Youth Parliament is a youth-led, youth-based organization whose main object is to harness the creative and collective aspirations of the Kenyan youth to define a national youth agenda. The parliament also aims to shape and influence the direction and outcome of national debate and discourse on issues affecting the nation at large and young people in particular. It is currently involved in creating awareness among the youth.

2.21   Civil Society Organization's effort to empower women in Kenya

In Kenya, there are several non-governmental organizations formed to socially, economically, and politically empower women and girls at the grassroots level. Some of these organizations include:

FIDA Kenya: Formed in 1985 to improve the legal status of women in Kenya, improve access to justice for women in Kenya, advocate for reform of laws and policies with regard to women's rights, and enhance public awareness on gender and women's rights issues. A lot has been achieved in this regard and could not have been possible without FIDA Kenya's efforts (www.fidakenya.org accessed October 2012). FIDA lobbies and advocates for the reforms of laws and policies that discriminate against women. It also undertakes transformative public interest litigation whose impact can lead to amendments in discriminative laws

Caucus for Women's Leadership (CWL): A legally registered national network dedicated to building women's leadership in Kenya. The Caucus for Women's Leadership

formerly, the Kenya Women Political Caucus works with all women, irrespective of their cultural, religious, political, or socio-economic backgrounds, by establishing structures at the grassroots that act as platforms where women can build their leadership skills (www.caucus.org accessed 2012). CWL has established female regional assemblies as a model of ensuring women's participation in leadership at all levels of decision-making. Its work revolves around Democracy and Governance, Gender and Governance Programme, Peace and Conflict Resolution and the Human Rights Programme

Amani Communities Africa (ACA): A non-profit organization formed in 2001 with the goal of building community capacities to resolve conflicts constructively using dialogue, mediation, and non-violence. ACA also works to enhance access to justice through human rights education, strengthen community governance and justice systems, and increase community capacity to effectively participate in good governance, reform, and democratization processes (www.acaafrica.org accessed November 2014). ACA is committed to empowering women socially as well as economically.

2.22   Women's Leadership in Kenya

The future of gender equality in Kenya is linked to the successful implementation of the Constitution. The new legal framework seeks to break down the barriers women face to realizing their political, civil, economic and social rights. It also ensures women are involved in decision-making at all levels of government. The Kenya Constitution requires that no more than two-thirds of elected or appointed public bodies consist of one gender. In an effort to fulfil this mandate in the 2013 elections, number positions were created to be mandatorily filled by women. There were positions reserved for women both at parliamentary and civil levels As Kenya works toward the promise of gender equality embodied in the Constitution, it is the country's hope that enough women will be elected without having to create additional positions. In 2013, the state fulfilled this gender requirement, naming six women to an 18-member Cabinet. Parliament, however, fell short of this rule. Despite this shortcoming a record eighty-seven women were chosen for Parliament. The single most important milestone over the next five years is devolution. The process of forming 47 new county governments and getting the national and county governments to work in tandem for the betterment of Kenya is a huge task. It creates an opportunity to shape and improve the role of women in leadership positions. It creates a more equitable, just, transparent and accountable Kenya. These changes will only take root when women have a voice.

2.23   Gender, women, equity and equality

The last four decades have seen a gradual shift in both academic and policy circles from a focus on women to a focus on gender, followed by some confusion about the relative meanings and uses of each (Razavi and Miller, 1995, Wizemann and Pardue, 2001). In particular, gender has been conflated with biological sex in policy and programme documents, and has sometimes been interpreted to mean a focus on the needs of men equally with women. Yet the confusion can be simply resolved by a look at the way in which both terms have entered current discourse. For the feminist academics who first began using the language of gender and gender systems, these implied social relations of power that govern hierarchies among people based on biological sex, age, life-cycle position, and family status (Lorber, 1996, Lorber, 1997, Rubin, 1975).

Gender relations appeared to provide a richer and 'thicker' description for these hierarchies than simply recounting tales of women as victims. However, complex academic concepts do not always translate easily into policy discourse. In this case, the confusion provoked by the shift to gender also provided comfort to those who were uncomfortable about its implicit critique of power structures by giving them room to divert attention from the very real abuse of women's human rights and inequality. This report navigates this terrain by using as appropriate the terminology of sex (referring to biology), gender (referring to social power relations and hierarchies, elaborated in more detail below), and women / men (in their common everyday usage). Defining gender as power relations requires us to focus systematically on the forms that discrimination and bias take, and the resulting inequalities and injustice.

In fields, other than health, feminist analysts have used the concept of gender equality as the foundation for notions of gender justice or equity. This is based on the presumption that, to the extent that inequalities between women and men are the product of social power relations, they are likely to be inherently biased and unfair. Such a position is less easily held in the field of health because of the confounding influence of biology. Absence of difference as such cannot therefore be the uniform foundation for gender justice or equity in health. Furthermore, equality of health outcomes can actually be an indicator of gender injustice because it may indicate that women's particular biology-dependent needs or abilities are not adequately recognised.

Thus gender equity in health cannot be based only on the principle of sameness but must stand directly on the foundation of absence of bias. Not being able to draw on a simple universal principle such as equality complicates our task in the health field, because it necessitates an even more careful interrogation of where bias is present and how it works. We

have to ensure that gender discrimination and the resulting bias do not masquerade as 'natural' biological difference.

Gender is actually no more confusing or complex than the concept of economic class that refers to power relations while also being reduced, for some purposes, to simple comparisons among quintiles on the basis of income or consumption expenditure of households. In this report the term gender has been used in three ways: i) as an organizing principle, ii) as a source of inequality, and iii) as a description of power differentials and social fault lines.

2.24   Gender equality and equity issues in Kenya

Throughout Kenya's history, women have been subjugated to consistent rights abuses while shouldering an overwhelming amount of responsibilities (Judith W. 2010). A prominent example of this relates to agriculture, which creates over 80 per cent of Kenya's jobs and 60 per cent of income.

Currently, women in Kenya do the enormous agricultural work and produce as well as market the majority of food. Yet they earn only a fraction of the income generated and own a nominal percentage of assets. Only 29 per cent of those earning a formal wage throughout the country are women, leaving a huge percentage of women to work in the informal sector without any federal support. The effect is severe—nearly 40 per cent of households are run solely by women and, because of a lack of fair income, nearly all these homes suffer from poverty or extreme poverty (Kamau, N. 2003).

Women continue to be educated at an inferior rate to their counterparts, increasing their reliance upon men. They are also limited from owning, acquiring, and controlling property throughout Kenya, regardless of social class, religion, or ethnic group (Maria N 1997). If women attempt to assert property rights over men or in-laws, they are often ostracized by their families and communities. This practice of disinheritance seems to be on the rise, particularly in areas hit hard by poverty. Individual women have overcome these obstacles with great acclaim, and often to the benefit of society at large. But for women as a whole, the playing field need to be levelled, opening opportunities for all.

United Nation (UN) Women's programmes on leadership and participation are guided by a history of international commitments to women's representation. UN Women advocates for legislative and constitutional reforms to ensure women's fair access to political spheres as voters, candidates, elected officials and civil service members. The United Nations' commitment to the advancement of women began with the signing of the United Nations

Charter in San Francisco in 1945. Its Preamble declared faith "in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small…" In 1946 the Commission on the Status of Women was established to promote the advancement of women throughout the world. The Commission met for the first time at Lake Success, New York, in February 1947. The United Nations Decade for Women from 1976-1985, and the following world conferences on women, created an unprecedented momentum for change. The Platform for Action adopted in Beijing in 1995 consolidated the consensus and commitments achieved through the work of the Commission. The Commission ensured that provisions for equality between women and men were included in the Universal Declaration of Human Rights.

In 1979 the General Assembly adopted the historic Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This landmark treaty entered into force in 1981 and by early June 2006 had been ratified by 183 countries. The CEDAW agreement was adopted in 1979 by the United Nations General Assembly and entered into force in 1981. To date, almost all countries have ratified CEDAW - 187 out of 194 countries. Only seven have not ratified including the United States, Sudan, South Sudan, Somalia, Iran, and two small Pacific Island nations (Palau and Tonga).

CEDAWs Article 2 states that it is the Country duties to eliminate discriminatory laws, policies, and practices in the national legal framework, while Article 3 notes that. Women are fundamentally equal with men in all spheres of life. Countries must take measures to uphold women's equality in the political, social, economic, and cultural fields. The American public strongly supports the principles and values of equality, fairness, education, and basic human rights. In the United States, the CEDAW, treaty has been voted on favorably twice on a bipartisan basis by the Senate Foreign Relations Committee (the Committee that typically reviews and votes on international treaties before they are considered by the full Senate), but the CEDAW treaty has never been brought to the Senate floor for a vote. Ratification of a treaty requires two-thirds of the Senate present and voting in favor of it.

The Optional Protocol to the Convention, was adopted by the General Assembly. The Convention has been an inspiration for women in all parts of the world. It has had positive impact on legal and policy development at national level, for example through the strengthening of provisions in constitutions, the establishment of commissions to review legislation, and the development of temporary special measures to enhance women's participation in different areas. The Commission has played a critical catalytic role in promoting gender mainstreaming at national level and within the United Nations system.

Women's empowerment and autonomy and the improvement of their social, economic, and political status are essential for the achievement of transparent and accountable government and administration and sustainable development in all areas of life.

The power relations that impede women's attainment of fulfilling lives operate at many levels of society, from the most personal to the highly public. Women are under-represented at most levels of government (UN report, 2014). Globally, only 10 per cent of legislators are women, and fewer hold ministerial positions, even though women constitute over half of the electorate in almost all countries according to Beijing Declaration and Platform for Action 1996.

Beijing Declaration started women's international crusade to achieve equality, development, and peace. September 1995 was the culmination of decades of a global movement and over a year of intensive preparations and meetings. From September 4th to 15th, official representatives from over 180 countries gathered in Beijing, China, for the Fourth World Conference on Women. For ten days, they worked in legislative sessions and focused working groups, refining the document that would reflect the issues and concerns of the world's women at the end of the 20th century, the Beijing Declaration and Platform for Action. It emerged that socialization and negative stereotyping of women, including stereotyping through the media, reinforced the tendency for political decision-making to remain the domain of men. Often, discriminatory attitudes and practices within the family influence unequal power relations in the public sector. Women also need to be fairly represented among economic and political decision-makers, including transnational corporations.

Several issues were prominent in these discussions. Though not all Governments agreed that human rights are universal in nature, the Platform declared that all women's rights are human rights, that the universality of human rights guaranteed women of all cultures the same treatment?. It was noted that equal rights and inherent human dignity of women and men as embodied in the UN Charter, the Universal Declaration of Human Rights, the Convention on the Elimination of All Forms of Discrimination Against Women (the Women's Treaty), and other international human rights instruments. The Platform is an agenda for women's empowerment. It recognizes that equality of women and men is necessary for social justice and to achieve development and peace. It is an action agenda to safeguard women's human rights.

The platforms paragraphs 152-182 addressed women and the economy. It recognises that throughout the world, women are virtually absent from formulation of financial, monetary, business, tax, and employment policies. Women's share in the labor force continues to rise but women are concentrated in unremunerated and temporary work. Employment opportunities for

women often have been limited to low pay and poor working conditions. When combined with inflexible working conditions, inadequate sharing of family responsibilities, and attitudinal obstacles, these factors restricts women's economic opportunities and economic autonomy. Women experience discrimination in education, training, hiring, promotion, and pay. Women migrant workers, including domestic workers, contribute to economies but experience higher levels of unemployment than men. Although women are active in the workplace, legal and customary barriers to ownership of land and capital impede women's economic progress. Women's unremunerated work in agriculture, food production, and community work is under-valued and under-recorded. Governments and others must mainstream a gender perspective in economic policies and programs.

The platform requires countries to Promote women's economic rights and independence, including access to employment and appropriate working conditions and control over economic resources. Governments should enact and enforce legislation guaranteeing women equal rights to work; prohibiting discrimination in employment, social security, and tax benefits; and assuring equal access to economic resources and Implement national policies that support traditional savings, credit, and lending mechanisms for women as well as and ensure that transnational corporations and trade agreements comply with national laws that do not adversely impact women's economic rights. The government should facilitate women's access to resources, employment, markets, and trade as well as support development of small enterprises and strengthen women's access to credit and capital on terms equal to those of men.

The platforms paragraphs 183-197, deals with women in power and decision-making noting that Women's empowerment and autonomy and the improvement of their social, economic, and political status are essential for the achievement of transparent and accountable government and administration and sustainable development in all areas of life. The power relations that impede women's attainment of fulfilling lives operate at many levels of society, from the most personal to the highly public. Women are under-represented at most levels of government. Globally, only 10 of legislators are women, and fewer hold ministerial positions, even though women constitute over half of the electorate in almost all countries.

Socialization and negative stereotyping of women, including stereotyping through the media, reinforce the tendency for political decision-making to remain the domain of men. Often, discriminatory attitudes and practices within the family influence unequal power relations in the public sector. Women also need to be fairly represented among economic and political decision-makers, including transnational corporations. The platforms want countries

and government to. Take measures to ensure women's equal access to and full participation in power structures and decision-making.

Governments must also agree to establish gender balance in governmental bodies and committees, the judiciary, and all governmental and public administration positions, Protect and promote the equal rights of women to engage in political activities and to freely associate and recognize that shared work and parenting between women and men promote women's increased position in public life.

Government institutions including Co-operative societies should take measures to ensure women's equal access to and full participation in power structures and decision-making. Governments agree to establish gender balance in governmental bodies and committees, all governmental and public administration positions. Protect and promote the equal rights of women to engage in political activities and to freely associate and recognize that shared work and parenting between women and men promote women's increased position in public life.

2.25 The Co-operative sector in Kenya

The Co-operative sector in Kenya is a vital player in the social, economic development and growth. Co-operative enterprises cut across all sectors of the economy and provide an important framework for mobilization of both human and capital resources. With a membership of over 10 million in 14,000 registered Co-operative societies, the Savings and Credit Co-operative(Sacco) sub sector, in particular, has mobilized over Kshs. 300 billion (GoK, 2007).

Co-operative enterprises concentration is in Agriculture and Finance. Other types of Co-operative societies cover housing, transport and other services, (GoK, 2009). In recent years, agricultural marketing Co-operative enterprises realized growth in numbers, from 4349 in 2000 to 4,471 in 2008 (GoK, 2007). In the financial sector, the Sacco's, account for over 45 per cent of the total mobilized savings in the country, (GoK, 2007). Co-operative enterprises have a key role to play since they are expected to respond to both women's practical and strategic needs either through women only Co-operative enterprises or those made up of all genders. The sector is independent and autonomous though the government plays a key facilitative role in the activities of the sector providing an enabling environment to ensure that the sector is vibrant, effective and globally competitive by forging close linkages with other sectors. As a result, Co-operatives are now geared to playing a vital role in the

achievement of Kenya vision 2030 and the Millennium Development Goals (MDGs) 2000, (GoK, 2007).

Given the growing interest in the role of Co-operatives in social and economic development in recent past, the UN General Assembly officially adopted guidelines on Co-operative development in 2001 under the title "Co-operatives in Social Development" in 2005. The report recognised the role that Co-operatives play in tackling poverty and enhancing social integration as well as job creation, resource mobilization and undertook to promote full participation all people in the sector. International agencies have also been promoting Co-operative projects world over. In a study (Jones, Smith and Wills,2012), found that organizing people into Co-operatives, enables women to unite in solidarity and provide a network of mutual support to overcome restrictions to better economic, social status and physical well being of their families, communities and the nation.

The Kenya government acknowledges through Vision 2030's economic pillar that specific policy measures need to be taken to correct the glaring gender gaps in access to and control of resources, economic opportunities, and in decision making. Empowering Women to access labour markets, productive resources, education and training to exploit their potential is also an aspect of the pillar. This can only be achieved with well regulated Co-operative enterprises. The Government believes that the *Mwananchi*-owned and managed organizations like Co-operative enterprises are helping the country to revitalize the agricultural and financial sectors and the rural economy. In addition, an International Monetary Fund (IMF) survey of 2007 showed that Co-operative banks have become important parts of many financial systems with potential to stabilize financial sector in the world. Some of the measures undertaken by Kenya with its citizens to create an enabling environment for Co-operatives to prosper include;

i. The establishment of the Sacco Societies Regulatory Authority (SASRA) to regulate Saccos;

ii. The establishment of the Ethics Commission for Co-operative Societies (ECCOS) to address governance issues.

iii. Working together with the Co-operative enterprises to revitalize the Co-operative Alliance of Kenya (CAK), the Apex body of Co-operatives, to enable it play a more significant role in modernization of the Co-operative sector including participation in digital investments;

iv.   Review of policy in line with the new constitutional requirement on the devolved Government and the revision of the Co-operative Development Policy and the Co-operative Societies Act CAP 490.

v.   Revitalizing key Co-operatives in areas of dairy, coffee and horticulture.

vi.   Strategies to improve road transport include self regulation requirement for Public service vehicles (PSV) Matatu vehicles through formation of Sacco's.

Nonetheless, the Co-operative sector in Kenya lacks gender equity as it has not adequately addressed the issue of women participation in Co-operative enterprise management and leadership (CAK, 2011). Women in Co-operative enterprises should be more engaged by capturing their commitment, productivity, energy, skills and creativity. Women's participation in the Co-operative sector in Kenya has been poor raising the issues of gender imbalance. Although women contribute significantly to the agricultural sector and hence to Kenya's economy, the percentage of women members in the agricultural Co-operatives management, compared to men, is lower. In order to correct these imbalances and ensure the sustainability of Co-operative enterprises, it is necessary that gender disparity issues are addressed. Co-operatives have an immense potential to deliver goods and services in areas where both the public and the private sector have not ventured (Verma 2004). In most cases Co-operatives are local institutions that address "local needs", employ "local talent" and are lead by "local leaders" either directly or through local branches.

Co-operatives have made remarkable progress in agriculture, banking, credit, agro-processing, storage, marketing, dairy, fishing and housing. Service Co-operatives are the closest to communities and are organized on a shareholder basis formed by individual members of organizations voluntarily working in a specific geographic area. For instance, primary level sugar cane, tea, maize, Horticultural and coffee farmers form Co-operatives provide a collection point for the farmers' produce, negotiate the price for their produce. The International Co-operative Alliance (ICA), aware and concerned that Women face constraints in their access to and control over resources e.g. credit, training and education as well as their low level in the management of Co-operative societies has endeavoured to address gender disparity including promoting equality between men and women in all decision-making and activities within the sector. The ICA, has taken deliberate move to tackle constraints to women participation in Co-operative society's management that include social, cultural, economic and political restrictions on women, heavy workload and education. ICA, strategy is to make people aware that, democratic participation in Co-operatives means that both men and women should participate equally in Co-operative management. Hence, both genders should be

afforded equal opportunities and treatment within the Co-operative sector as far as decision-making and leadership positions are concerned.

2.26   Role of Co-operatives

The justification for Co-operative arises from their ability to assist in maximizing profits, harnessing various skills for members, enhancing advocacy and bargaining power, enhancing financial accessibility, boosting social capital, promoting investment, providing education opportunities improving market access and contributing to poverty reduction(GoK 2013). Co-operative societies offer organizational means for women members to raise their living standards by accessing decent work opportunities, savings and credit facilities, housing and social services, and education and training (GoK 2013). Co-operative also contributes to the improvement of economic, social and cultural state of affairs of women including promoting equality and changing institutional biases.   Co-operatives ought to empower women by promoting their autonomy, management and entrepreneurship skills besides alleviating poverty and promoting sustainable development (ESCAP, 2007). Because Co-operatives are owned by those who use their services, the decisions taken by Co-operative entities are expected to balance the need for profitability and equality (Nippierd, 2002). In addition, Co-operatives also offer its members sociopsychological benefits such as a sense of security and belonging, an awareness of personal influence, and organisational sense (Krivokapic-Skoko, 2002).

2.27   History of women's involvement in Co-operative movement

The history of women in Co-operative movement is traced to the Co-operative Women's guild, an auxiliary organization of the Co-operative movement in the United Kingdom which promotes women in Co-operative structures and provides social and other services to its members(ICA, 2011). The Guild was originally founded in 1883 by Alice Acland, who edited the "Women's Corner" of the *Co-operative News,* and Mary Lawrenson, a teacher who suggested the creation of an organization to promote instructional and recreational classes for mothers and girls. Acland began organizing a Women's League for the Spread of Co-operation which held its first formal meeting of 50 women at the 1883 Co-operative Congress in Edinburgh and established local branches. It originated as an organization dedicated to spreading the Co-operative movement, but soon expanded beyond the retail-based focus of the movement to organizing political campaigns on women's issues including health and suffrage. In 1884 the League changed its name to the Women's Co-operative Guild and later to the Co-operative Women's Guild. In April 1914 they were involved in an International Women's

Congress at the Hague which passed a resolution totally opposing war. After World War I the Guild became more involved in peace activism, concentrating especially on the social and political conditions that encouraged or gave rise to war, as well as opposition to the arms trade (Gaffin, J. 1983).

The place of women in the Co-operative Movement' has been an issue that has been addressed and discussed throughout the history of the International Co-operative alliance (ICA) starting at the first Co-operative Congress (MariaElena C.J.1995). Emmy Freundlich observed in 1921 that "In all countries where there are Co-operative organizations, it is invariably stated that the women must be won over to the Co-operative idea if the movement is to attain its object". Yet very little has been done in most countries to win the women to Co-operative cause. The European Region reiterated this call calling on member organizations to include more women in Co-operative movement decision bodies. More than One hundred years after its creation, the ICA is continuing to deny itself the benefits of women's leadership by their under-representation at decision-making levels within its membership and its governing bodies.

2.28   Gender issues in Co-operatives sector in Kenya

The values of self-help, mutual responsibility, equality and equity are held in common by all Co-operators as envisaged by ICA. But even though Co-operatives may have policies of equity and equal opportunities for both women and men, their practices may differ. True equality may not exist in them, in reality (Kamau, N, 2010). For example, although women contribute much to the agricultural sector and hence to the national economy of nearly all countries in the world, the percentage of women members in agricultural Co-operatives, compared to men, is notably lower. Women's participation is also practically non-existent in Co-operatives at decision-making levels.

In order to correct these imbalances and ensure the sustainability of Co-operatives, it is necessary that gender issues are addressed. Among the gender issues of concern to Co-operatives include low level of participation in Co-operative development and particularly that of women. And whether efforts are being made to increase their membership? There is the quality of women's participation in Co-operatives. Are women involved in decision-making processes?, Constraints to participation in Co-operatives such as social, cultural, economic and political restrictions on women, their heavy workload, level of education, or the selection criteria for members and many more. If any of these constraints exist, what is being done to address the situation? Access to and control over resources such as credit, education, training,

production inputs and marketing outlets. Do men and women have equal access and control over resources? The gender gains provided for in the Constitution of Kenya provide a beginning point for Kenya in providing a legal backing for ensuring equal enjoyment by women and men of socially valued goods, opportunities, resources and rewards. Nonetheless little is being done to address the situation under the backdrop that women have low access and control over resources such as credit, education, training, production inputs and marketing outlets (ICA, 2011).

This study recognizes that Feminists is an empowerment vehicle for women against any forms of discrimination as it seeks equality and equity. It also considers male participation in feminism vital as anchored by feminists and is an important strategy for achieving full societal commitment to gender equality. This study also supports proponents of gender-neutral language since the use of gender-specific language often implies male superiority or reflects an unequal state of society. Lack of Co-operative training and education programmes specifically for women and in cases where they are present, they do not address women's specific needs. Sometimes, there are no direct financial and social benefits for women to form Co-operatives because they do not support direct income generating activities for women. There are also gender-blind policies, practices and services that exist within the Co-operative sector, and lack of strong Co-operative support and commitment to gender issues through gender sensitization programmes (ICA, 2011), has also contributed to the scenario.

2.29   Theoretical Framework

This study uses the basic radical feminist theory in order to spotlight the problem of women's under-representation in leadership. Feminist theory is the extension of feminism into theoretical or philosophical discourse (Al Hibri, 1984). Radical feminism was cutting edge feminist theory from approximately 1967-1975. Radical feminist theory has been developed by Clare Chambers, and Allan Hunter (Al Hibri, 1984). Radical feminists thought women oppression is more important to deal with, as compared to other types of oppression (Jaggar and Rothenberg 1984). They believe that a society is a complex of a number of sub-groups. These sub groups are structured on the basis of natural cause or on the basis of social relations, for example sex, caste, race, age, gender. Within each division some persons have authority over others and in this relation of domination and subordination; dominants oppressed their subordinates. Similarly in patriarchal structure men learnt to control the women (Lerner G. 1986). To radical feminist, patriarchy is the main system of family in which women are

oppressed. It is a system that creates social inequality and promotes violence against women. On the other hand, some radical feminist such as Clare Chambers blame biological structure of women for their oppressions. They are therefore, in search of biological revolution in which women can shift their burden of reproduction to men and take active part in productive set up. However, this idea is opposed. They think that after the withdrawal of women from biological motherhood, they will have nothing to exploit the men. Their bargaining power will decrease and ultimately they will be in more desperate situation (Al Hibri, 1984).

This theory is important to the study because it links various explanatory variables to status of women. The feminist theory is a point of departure in which the gender perspective and the relation between men and women are put in focus. According to radical feminists age, gender, patriarchy, biological structures contribute to women's subordination. This study also uses these variables and others to explain the low level of women's participation in leadership. However, this theory is not devoid of weaknesses. One weakness is that for radical feminists the subordination of women is seen primarily in terms of relation of dominance between men and women as distinct social groups. Because men as a group are seen as being opposed to women's advancement by definition many radical feminists reject any co-operation with them in their struggle to achieve the social change they seek.

The point of departure between radical and liberal feminism is that the later wants to embrace men and the former desire to looks at men as outright enemies. And therefore liberal feminism conjures that looking at all men as a "group" and then deciding to turn against them is a serious weakness for any feminist. Furthermore, gender balanced representation can only be achieved with the full participation of men and women.

The study's core theory and concepts is in relations to research questions so as to create hypotheses directed at empowering women. The origin of empowerment theory is traced to the Brazilian humanitarian and educator, Freire (1973), when he said that education would emancipate the oppressed rather than psychological or social development (Parpat, Rae and Stuart 2003). Empowerment links individual strength and competence together with proactive behaviour to social policy and change (Rapparport, 1981). It is also linked with outcome that can produce greater access to resources and power for the disadvantaged (Freire, 1973) through participation with others to achieve goals, efforts to gain access to resources and critical understanding of social political environment. Empowerment occurs, both at the individual and collective levels. Collective empowerment develops when people join in action to overcome obstacles and attain social change (Staples, 1990). Groups become empowered

through collective action, but that action is enabled or constrained by power structures encountered (Parpart, 2003).

Empowering women is designed to be present in economic life across all sectors and throughout all levels of economic activity to, build strong economies, establish more stable and just societies, achieve internationally-agreed goals for development, sustainability and human rights, improve quality of life for women, men, families and communities and propel businesses' operations and goals (Solomon A.E. and Adekayo A.E. 200). Through empowerment one has access to appropriate resources, assets, skills, capacities, opportunities, and all that favours, enriches, and strengthen ones lives at the individual and collective levels. An empowered woman is able to analyze and overcome the oppression that marks her life. This could be at either at personal or community level. Empowerment in its contexts supports development of a sense of one's self, individual ability, and capabilities (Claris G. K,2007). A woman achieves this by recognizing her vital strengths, expanding and using them as personal resources. Empowerment promotes close relationships that gives one supremacy to negotiate and influence the shape and form of things either at family, spouse, friends or colleagues dimension. Empowerment also enables one to collectively people work together   for greater impact (Claris G. K, 2007)

Studies, has demonstrated that gender diversity and empowerment of women at all levels helps business perform better as reinforced by United Nations Women, the United Nation Global Compact, other leading United Nation agencies, the World Bank and the World Economic Forum. Those bodies underlines that women's inclusion drives development, and achieving of the Millennium Development Goals (MDGs). The eight Millennium Development Goals (MDGs) which range from halving extreme poverty rates to halting the spread of HIV/AIDS and providing universal primary education all by the target date of 2015 form blue print agreed to by all the worlds countries and all the world's leading development institutions. MDG 3 endeavours to promote gender equality and empower women. The United Nation Development Program (UNDP), 2014 report indicates that Women are assuming more power in the world's parliaments, boosted by quota systems

Community empowerment takes place when expectations for change begin to materialize. The empowerment theory produces a synergy that encourages the preservation and reproduction of the process (Katz, 1984). Women empowerment is clear demonstration of the Kenya government's commitment to realization of the MDG 3, which prophesies women empowerment and gender equality and equity.

2.30   Conceptual Framework

Reichel and Ramey (1987) and Kombo and Tromp ,(2006) sees conceptual framework as a set of ideas and principles taken from relevant field of inquiry and used to structure subsequent presentations. Conceptual framework involves forming ideas about relationships between variables in the study and showing these relationships graphically or diagrammatically (Mugenda and Mugenda, 2003).

The study sought to establish factors that affect or militate against women to take up leadership in the management of Co-operative societies. Therefore Conceptual framework (CF) was used to identify issues in the problem statement, the research questions and the literature review, just like data analysis was used to identify research variables and clarify the relationships among the variables (Amin, K 2005). The conceptual framework also set the platform for answering research questions giving the study an opportunity to describe and report the outcome. CF in figure 2 enabled the study to find links between the existing literature and the research objectives. CF helped the study to clarify the research questions and objectives as conceptualized and illustrated below.

Figure 1: Conceptual framework

Dependent Variable
- Women's participation in Management of Co-operative societies

Independent Variable
- Co-operative Management Skills
- Policies
- Women Membership
- Affirmative action
- Gender mainstreaming
- Legislation
- Age
- Sex
- Marital status
- Patriarchy

Extraneous (moderating) variables
- Practical needs provisions
- Women empowerment
- Shares holding in society
- Autonomy
- Lack of confidence
- Mentorship or lack of it
- Marital Status
- Education level
- Violence
- Economic status

The independent variables influence the dependent variables. A woman's marital status and educational level is likely to influence her participation in leadership. Educated women are likely to participate in leadership while the uneducated and illiterate women are not likely to run for elective posts. Economic factors also influence women's participation in leadership. When women are economically disadvantaged they will not participate in leadership on the other hand when women are economically endowed, they will participate in leadership. Culture can subdue women and prevent them from participating in leadership at the same time culture can empower women to participate in leadership. Gender based electoral violence also discourages women from participating in leadership. It intimidates and dehumanizes them.

Moderating variables like lack of mentorship, lack of confidence in women and affirmative action also influence women's participation in leadership. Mentorship for women is rare because they are few in leadership. Therefore, this may hinder their participation in leadership. The implementation of affirmative action will see an increased number of women participate in leadership while failure to implement affirmative action results to a low level of women's participation in leadership. In addition, women lack confidence in themselves, they do not see themselves as potential leaders more so because of their socialization.

2.31   A summary of Literature Review

This chapter reviewed literature on various studies that have been done on women's participation in leadership. It discusses the influence of demographic, socio-economic, cultural factors and gender based electoral violence on the participation of women in leadership. Literature shows that demographic characteristics such as education, sex, marital status influence women's participation in leadership.   These factors can either promote or hinder women's participation in leadership. Literature suggests that economic factors influence women's participation in leadership. Women are economically disadvantaged, yet campaigning for a leadership positions requires a lot of resources. Literature shows that women are burdened with multiple roles thereby hindering their participation in leadership which requires a lot of time. Literature also shows that a country's culture determine women willingness to vie for leadership positions. Cultures that are egalitarian will encourage women to participate in leadership thus will have more women occupying leadership positions. However cultures, through retrogressive customs, traditions and beliefs can also perpetuate the subordination and oppression of women. The gap the study wished to fill was by investigating the influence of public opinion on women's participation on women's participation in leadership. Literature shows that gender based electoral violence influence women's participation in leadership.

Gender based violence could take the form of physical abuse, sexual, psychological abuse and verbal abuse directed at a woman as she vies for leadership positions. Gender based violence is likely to deter women from participating in leadership.

3.0 Introduction

This section describes how the study was conducted in order to achieve the desired objectives. It discusses the methodological procedures undertaken to carry out the study. It includes research design, target population, sample size and sample selection; description of research instruments, validity and reliability of the instruments. It also contains procedures of data collection and analysis and finally analyses ethical issues that was considered in the study.. Included is information about the study design, identifying and describing study location, and population of the study, sampling procedure criteria, data collection instrument construction, data collection method and analysis. This was to give an idea on what should be carried out and why to find answers to a problem.

3.1 The study area

The study area was Njoro Sub-County, one of the nine sub counties in Nakuru County. The Sub-County covers an area of 702.1 Km^2 (Census 2009) and is located between Longitude 350 28' and 350 36' East and Latitude 00 13' and 10 10' South. It boarder's four sub counties namely; Rongai, Molo, Gilgil, Narok North and Nakuru west as per the map below (figure 2). The Sub-County is further sub-divided into five administrative divisions with a total of twenty two (22) locations. As of 2011, Njoro Sub-County captured in figure 2, had an estimated population of 195, 253, (GoK, 2013).

Figure 2: Map of Njoro Sub -county
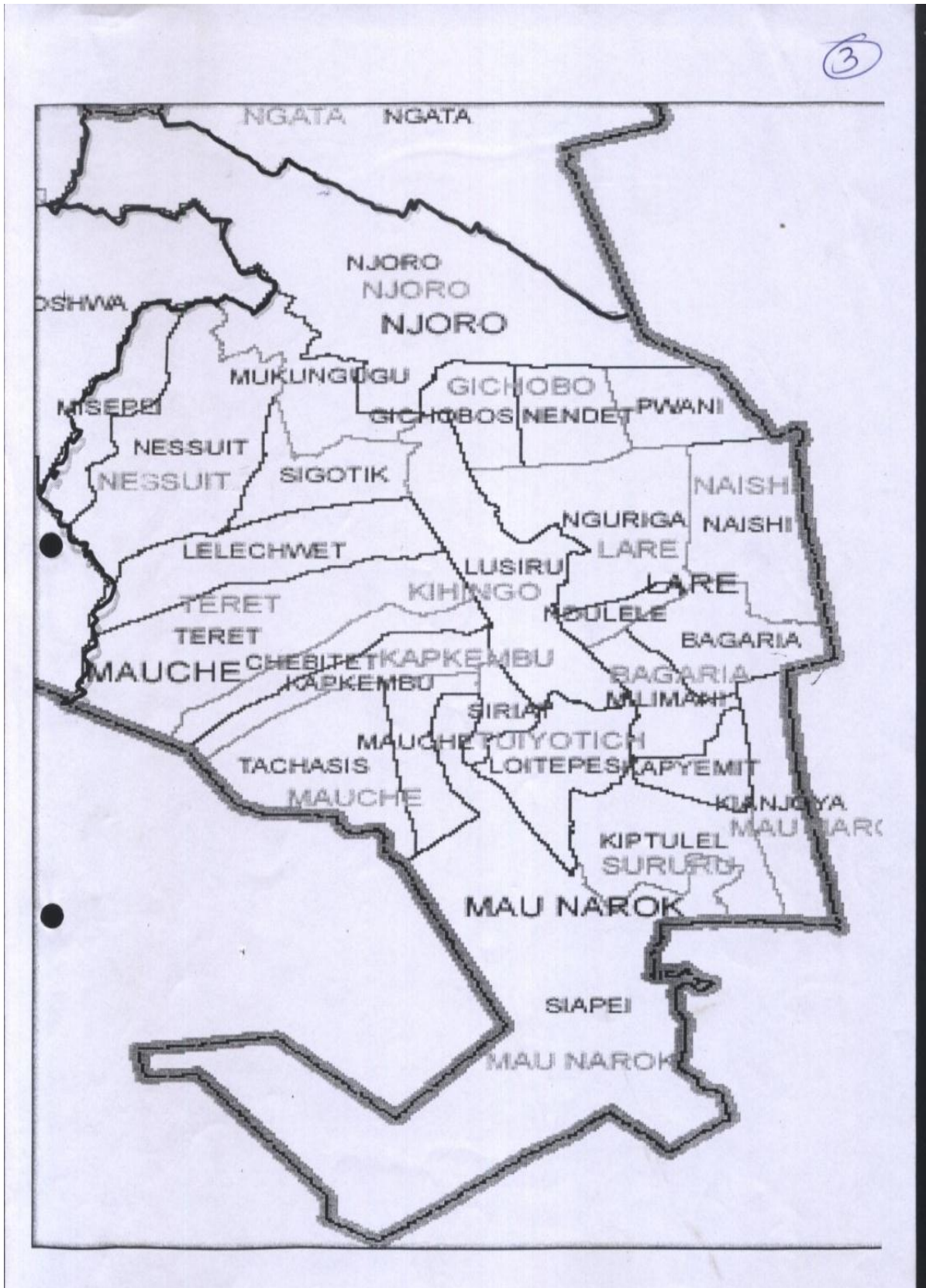
Source: GOK (2013)

The major economic activities in the sub country are agriculture livestock and wildlife. Agriculture forms the integral sub sector due to its provision for food and employment. Most of the registered and wholesale traders are small scale in nature and fall in the formal category. The remaining are informal micro enterprises and hawkers. Most of agriculture activities on the farms are undertaken by women who do not own the land since is owned by men. Women also undertook most of the social activities besides reproductive role. Most of the men partake in the marketing activities of the produce including dairy products from the farm. The Sub-County has over 35 registered Co-operative societies, majority being savings and credit Co-operative societies (SACCOs). Others are Housing Co-operative societies, transport and land buying. 99 per cent of the Co-operative societies are active and plays a major in the growth and development of member's economic and social welfare.

3.2 Research design

The research design that was employed in this study was descriptive survey which involved both quantitative and qualitative approaches. A survey can be defined as a research strategy or method used to collect information about items from a large population (Taylor *et al,* 2008).This study used questionnaires and interviews to collect information.

Descriptive survey is a suitable design that allowed many variables to be collected. Some of the features that made the survey a good choice of research design relevant to this study were as follows. First, it is an efficient way of collecting information from a large number of respondents which this study targeted .Secondly; surveys are flexible in the sense that a wide range of information (such as attitudes, perceptions, values, beliefs and past behavior) can be collected. Given the nature of this study a lot of information was collected ranging from the background information of the targeted population and factors that influence women's participation in leadership.

3.3 Target population

The target population was all Co-operative societies which the study was interested in to draw conclusions. And it was the entire registered membership-both male and female- of all Co-operative societies in Njoro Sub-County of Nakuru County.

3.4   In-Depth Interview (IDI)

In-depth Interviews also referred to as One-on-One Interviews is a form of research that focuses on questioning participants individually in order encourage candour or frankness and ensure that the individual is not influenced or intimidated by others. It is specific type of qualitative research method whereby data is received from a small group. In-depth interviews helped the study provide a history of behaviour through individuals who has been with the target population for a long time and show if any change has occurred over time. It also assisted the study highlight individual versus group concerns through individual interviews. It also assisted the study reveal divergent experiences and ''outlier'' attitudes that could not be seen through groups often allowing experiences that vary person to person. It also provided a shortcut to community norms through interviewing of key community leaders and extension service officers who gave overview of the target population, its needs and concerns. Results from an interview were to generate focus group questions and form questions for the study. In-depth interviews helped the study speak easily to one person and maintaining attention to address a group with a chance to follow-up on questions and probe for meaning. It assisted the study to engage little known about low-literacy populations and obtain information used to develop quantitative questionnaires.

Extension officers from Ministry of Industrialisation and Enterprise Development, and former Central Management Committee members were used for Focus Group Discussion (FGD) and In-Depth interviews. The rationale for targeting the two group of responded was because of their knowledge and experience in management Co-operative societies. The mandate of the extension officers includes mainstreaming gender to ensure women are empowered to take up leadership and the former officials due to their experiences has an insight on what should be done to bring women on board in the context of management of Co-operative societies. The issues discussed with the two groups included woman autonomy, participation in Co-operative society management, women training and challenges facing Co-operative movement in empowering women and how they can be empowered to take leadership positions in Co-operative societies.

3.5   Pilot testing

A pilot test being a preliminary study conducted before the final study was undertaken to ensure that the research instruments worked properly. Pilot testing of the tools was done immediately after in order to make the instruments reliable. The pilot study was conducted within a period of one week. It involved 38 participants who included 10 Co-operative society

members ages between 21 to 51 years and above, 2 women in management of Co-operative societies in the study area. According to Orodho (2010) the number in the pre-test should be small, about 1 percent of the entire sample size. These respondents were not part of the selected sample to be used in the same study but have the same characteristics. The pilot study adopted the procedures and sampling techniques outlined in the main study. Problems such as vague questions and unclear instructions that were noticed in the research instruments during the pilot testing were adjusted or redesigned to make the instruments clear and free from vagueness. The corrected instruments were then retested to ensure that they were now working properly before proceeding to the main study. This improved the efficiency of the tools and maximized response rate from the respondents who answered questions appropriately.

3.6 Criteria used to identify Co-operative societies for study

The Co-operative societies for study were identified based on turnover, share capital, savings and women membership versus men's and women levels of involvement in management as shown in the table 1 below showing statistics for sampled societies in Njoro Sub-County.

3.7 Sampling procedure and sample size

Purposive sampling, also known as judgmental sampling was used. It is a non-probability sampling technique where units selected for investigation is based on the judgment of the study (Mugenda and Mugenda 2003). The study had several predefined groups from were population of interest was chosen for fitting results. Purposive sampling, allowed the study to use respondents that had the required information with respect to the objective(s). Cases of the subjects were therefore chosen because they possessed the required characteristics. Purposive sampling was used so that important elements are captured given that the focus was identified and selected Co-operative societies in Njoro Sub-County. Purposive sampling was employed in selecting Co-operative societies based on their type and the business turnover and gender (men and women) proportion. The study examined both four Urban and four Rural Co-operative societies since they had women and men with different education levels, skills and located away from each other.

3.8 Sample size and sample procedure

A sample is part of the accessible target population that has been procedurally selected to represent it (Oso and Onen 2005). The study sample were Study were 353 Central Management Committee (CMC) members and ordinary members of Egerton University Sacco, Egerton University Workers Housing Co-operative society, Winam Housing Co-operative

society, Second Sacco, in Njoro Sub-County, Nakuru county, 37 Extension officers from the Ministry of Industrialisation and Enterprise development and 21 groups for, Focus Group Discussions. The rational of picking the said Co-operative societies was based on total membership, total of women membership, ratio of women to men in management and ration of women savings to men's. A sample is part of the accessible target population that has been procedurally selected to represent it (Oso and Onen 2005).The sample consist of 384 households. This number was arrived at through the Morgan's table. The study used random sampling method.

3.9   Research Instrument

The study used questionnaires and interviews as instruments for data collection. Research on views, perceptions, feelings and attitudes is best done using questionnaires and interview schedules (Bell, 1995). The data was collected using questionnaires which are self made. The study used one questionnaires for women aged between 18-51 years and above. Questionnaires are used to collect information from a substantial number of people (Kothari,1990).They can be used to gather data over a wide area (Kombo & Tromp, 2006).For this study, the questionnaire to be filled by women has two sections with 19 questions . A questionnaire is a suitable instrument because the study is concerned with views, opinions, and facts which can best be collected using it. In the view of Nkpa (1997), a questionnaire elicits responses to certain facts, opinions, beliefs, attitudes and practices. The two questionnaires consist of option and open ended questions. The questionnaires aim was to fulfil objectives 1, 2, 3 and 4.

An interview schedule was also used. The schedule was designed for respondents and had 10 questions. Interviews gave what was not captured by questionnaires, giving historical information and controlled line of questioning. For the respondents who could neither read nor writes English, the researcher translated the questions for them and wrote down their answers.

3.10   Sampling Frame

In this study, a sampling frame was all members of the target population of sampled Co-operative societies. They included members, current and former members of the central management committee (Jessen R.J). Sampling frame gave the study actual set of units from which a sample was drawn and coincided with the population of interest. The sampling frame were the eight rural and urban Co-operative Societies in Njoro Sub-County and the sample chosen were based on turnover, share capital, total of men and women savings, women Savings and type of society.

3.11 Data collection methods/procedures

The procedure for data collection started when the researcher was given a letter of approval by Egerton University to go to the field .Using the letter of approval, a permit to conduct the study was acquired from the Ministry of Science and Technology .This was followed by arrangement of meetings with key informants who included officials of Co-operative societies on the logistics of data collection. Interview schedules and questionnaire sessions were set and target identified. The study used questionnaires, interviews, observations, existing records and other devices to systematically gather data from various sources before statistical analysis of the same. Key informants, structured or un unstructured one–one-one directed conversation with individuals or leaders in a setting was also used to collect data, Focus Group discussion through structured interviews with small groups, follow-ups questions and exploration of other matters that arose to better understand participants and phone questioners that asked predetermined questions was done.

Data was collected from respondents from sampled Co-operative Societies in Njoro Sub-County by use of questionnaires, in-depth interview technique and Focus Group Discussion (FGD). Both open and close ended questionnaires were given to the respondents who returned them after filling them and some were picked. This was followed by twenty-two scheduled interviews with the same respondents to expound on the same for clarity where a need rose. Data was obtained on the number of women in the Co-operative societies and those within the management ranks of the study area. The information was also sought from the Njoro Sub-County Co-operative office. By-laws and policy documents of sampled Co-operative societies were interrogated.

FGD and in-depth interviews with the government of Kenya extension officers and selected former officials of sampled Co-operative societies helped in obtaining information about replies to issues that required more knowledgeable and informed answers. Records from government of Kenya at Sub-County level gave the number of women in Co-operative societies and the number within the management ranks. Twenty in-depth interview sessions with extension officers and former members of the central management committees was undertaken to follow up some vital information pertinent to factors affecting participation of women in management of Co-operative societies in Njoro Sub-County. This helped in obtaining information as what has been done and should be done to empower women to participate in the management of Co-operative societies.

3.12   Unit of analysis

The study's unit of analysis gave the basis of "what" or "who" to be studied, resulting into conceptualisation after the formulation of research objectives prior to choosing study instrument (Trochim, 2006). Examination of units of analysis generated summary descriptions and explanation of differences among them.

In the study, the individuals nestled in the sampled Co-operative societies, policies and by-laws of the Co-operative societies, and the socio and economic factors affecting women's participation in the management of Co-operative societies in Njoro Sub-County were the unit of analysis as shown in Table 1 below. Individuals in the Co-operative societies were analysed in the context of their sexes, ages, societies and area to describe the general population. Co-operative societies were analysed by examining characteristics of the entities to compare them on how they treat women, their turnover, savings and level of shareholding by individuals. The by-laws and policies of the Co-operative societies were also analysed to see how they cater for women as a way of empowering them.

Table 1: Capital base, and women to men ratio in sampled Co-operative societies in Njoro Sub-County

Society Name	Total membership	Total Women membership	Ratio of Women to men in management	Ratio of Women against total Savings
Egerton University Sacco	3000	2200	1: 9	Kshs 780M: 989M
Egerton Workers Housing Society	2000	855	3: 6	-
Secod Sacco	3700	3000	3:9	Kshs 575M: 891M
PCEA Njoro Sacco	290	200	2:7	Kshs 0.1M:0.8M
Njoro farmers Co-operative society	3889	2379	2:7	-
Mau Narok Rural Sacco	2390	1971	1:8	Kshs 457,000:401M
Njoro Canning Sacco	230	168	0:9	Kshs 450,000:3.1M
Expression Sacco	1000	825	2:7	800,000:1.2M

Source: Njoro Sub-County Co-operative Annual report 2011

3.13   Data analysis

Data used in this study was both qualitative and quantitative. Organization, presentation and analysis took different forms depending on the nature of the data. Views aired by Bryman and Cramer (1999), are that analysis is to fulfil research objectives and provide answers to research questions. The results were analyzed using Statistical Package Social Scientist (SPSS) and M.S–Excel using percentages and frequency distributions. SPSS is a modern technology for data analysis, which is reliable and cheap. According to Onyango (2001) in Mugenda (2008), SPSS is known for its ability to process large amounts of data with its wide spectrum of statistical procedures purposely for social scientist. Data was subjected to rigorous quantitative analysis to determine factors that influence women's participation in political leadership.

Qualitative data analysis was descriptively presented explaining the variables investigated. Qualitative data consist of words, not numbers; therefore, qualitative modes of data analysis provide ways of discerning, examining, comparing and contrasting and interpreting meaningful patterns or themes. Thematic analysis was also used. Direct quotes were captured in the text to explain certain issues of interest. This type of analysis is highly inductive, that is, the themes emerge from the data and are not imposed upon it by the researcher. In this type of analysis, the data collection and analysis take place simultaneously. Even background reading can form part of the analysis process, especially if it can help to explain the emerging theme with the researcher moving backwards and forward between transcripts, notes and research literature.

The percentages of dully filled in and returned questionnaire and interviews were compared to the sample. Data was then thematically analyzed using frequencies and percentages. It was then matched with quantitative information. Direct quotes were captured in the text to explain issues of interest. Data was then presented in form of tables. This is for easy understanding (Kombo, 2006). Thereafter, the study tested the existence of a relationship between two existing variables and how the two dependent and independent variables relate, by way of interpretation using Chi square technique. It was essential to use chi square since it involved numerical and categorical numbers and it assisted the study discover the relationship between categorical variables. In order to get the required results the data was first cleaned to remove any errors and inconsistencies.

This ensured that all the questionnaires that were incorrectly filled or partially filled were removed from the data. The remaining data was then coded and filled into the SPSS software. The results obtained were presented in form of bar graphs and pie charts. The data obtained from focus group discussion and in-depth interviews were reviewed and documented. Tapes were transcribed (word for word) to capture the exact word and phrases voiced by the participants. Unique identifiers (coding) was created (Edmund, 2002) for each type of respondents.

3.14   Use of chi-square

Chi-square, X^2 a statistical computation was used to bring out the likeliness between two attributes of the existing and observed. It brought out the goodness fit from the independent data describing the magnitude of divergence of the theory and observed. Chi-square is a measure of hypothesis. A Chi-square test being inferential statistics in nature since and

concerned with the data obtained from the sample informed the study about the target population.

3.15   Degree of freedom

Degree of freedom (*df*) assisted the study to measure the certainty of the sample as to whether it was representative of the entire population. *Df* was also calculated to establish the significance of chi square and the validity of the null hypothesis or to show that no variation existed between the variable or that a single variable is no different than zero. The general rule then for any set is that *n* equals the number of values in the set, the degree of freedom equals *n*-1. This is the basic method to calculate degree of freedom, just *n*-1(Walker, H. W. 1940).

In the study, the *df* ranged from1 to 3, as indicated in tables 3,4,5,6 and 8. The number of degrees of freedom is a measure of how certain we are that our sample population is representative of the entire population - the more degrees of freedom, usually the more certain we can be that we have accurately sampled the entire population

3.16   Validity of the research instruments

The instruments were validated through discussion with the supervisors and faculty experts to ensure content validity with appropriate adjustment being done (Paton, 2002). The notion was to verify the extent to which an instrument can measure what ought to be measured. It is whether the instrument asked the right questions in terms of accuracy and meaningfulness to get study results as desired (Mugenda and Mugenda 1999). In designing an instrument that yielded valid data, the study ensured that they contained all possible items that could be used in measuring the concept.

3.17   Reliability of the research instruments

To ensure consistency, the developed instruments were pilot tested using random sampling of 20 women Co-operative society members in Njoro Sub-County, Nakuru County, since the area has the same characteristics. The test-retest method of assessing reliability of data involved administering the same instrument twice to the same subjects (Mugenda and Mugenda 1999).

3.18   Ethical consideration

Ethical issues of confidentiality, honesty, integrity, consent were observed throughout the study period. It set rules for mutual respect, objectivity and sensitivity. This assisted the study to focus on the issues as it engaged audiences.

CHAPTER FOUR

FACTORS DETERMINING WOMEN'S PARTICIPATION IN THE MANAGEMENT OF CO-OPERATIVE SOCIETIES IN NJORO SUB-COUNTY

4.0   Introduction

The Chapter presents the analysis of the collected data that have been discussed under thematic areas in line with research questions in the study. The thematic areas include questionnaire return rate demographic information of the respondents, influence of demographic factors on women's participation in management, influence of economic factors on women's participation in management, influence of cultural factors on women's participation in political leadership and influence of gender based electoral violence on women's participation in management of Co-operative societies in Njoro Sub-County.

The primary data was obtained through questionnaires, in-depth interviews and Focus Groups Discussion (FGDs) with leaders and members of sampled Co-operative societies in Njoro Sub-County, Nakuru County that included Engerton University Sacco, Njoro Farmers Co-operative Society, Egerton University Workers Housing Co-operative society, PCEA Njoro Sacco, Winam Housing Co-operative Society, Mau-Narok Rural Sacco, Njoro Canning Sacco, Expressions Sacco and Secod Sacco. The aim was to find the level of the women representation in Co-operative society's management and the factors affecting their participation.

4.1   Questionnaire response return rate

Out of 353 questionnaires distributed to the respondents, only 330 were correctly filled and returned .This was a 93 per cent return rate. According to Mugenda and Mugenda (1999), response rate of 60 per cent is good, therefore the researcher concluded that the questionnaires were adequate for analysis.

4.2   Demographic information of the respondents.

This is the information related to the background of the respondents that include age, marital status and education.

4.3   Age of the respondents

Characteristics of the respondents disaggregated by their age.

4.4   Women in management positions

Women are often marginalized in leadership positions at all management levels and in different spheres including business, public service, charity organizations and co-operative societies. The phenomenon is not confined to the third world and the developing world but is prevalent even in developed world which shows that it is consistent across geographical entities. For instance, the European Union (EU, 2013) notes that women leaders account for only 16.6 per cent of board members in publicly listed companies within the European zone. The highest female representation in leadership within the Europe Zone in Finland at 29.1 percent (EU, 2013).

Food and Agriculture Organization of the United Nations in its State of Food and Agriculture Report 2010-11, suggested increasing women access to and use of productive resources. This is to deal with limitations and prejudices facing women. A small percentage of women are represented in senior and middle level policy formulation and implementation processes. This is despite the huge number of women in communities contributing to the gender sensitivity in policy process including roles and needs of women. These glaring gender disparities in major decision making institutions can be attributed to various factors including, lack of resources, supportive legislations and patriarchy. In East Africa, though Rwanda, has made impressive strides in elevating women to leadership positions compared to other countries in the region much need to be done to change the ratios of women in leadership compared to that of men(IPU 2007). The study results Table 4.1 below are consistent with the EU views on the women in leadership positions. A total of 32.7 per cent of the women respondents are in leadership positions in contrast to the 67.3 per cent of the respondents who are not. In the context of gender, there are more men in leadership positions compared to female members in similar positions. Men in leadership position constitute 70.6 per cent of the total leadership positions compared to only 29.4 per cent who are female members in similar positions. In ratio form of women to men in leadership positions in Co-operative societies in Njoro Sub-County, compared to those who are not, stood at 19:80, which sharply contrasts to those of men to women, this stood at 46:58.

The study was also concerned with finding out whether there was any relationship between gender and leadership position in Co-operative societies. The chi square tests of independence was undertaken to determine if gender and mode of assumption to leadership position were statistically significant.

Table 4.1: Cross tabulation of gender and management positions in Co-operative societies showing the percentage of male and women in leadership positions

Gender	% in leadership position	% not in leadership position
Male	46.2	53.8
Female	19.2	80.8

A chi square test was performed and there was statistically significant relationship between gender and leadership positions in the Co-operative societies in Njoro Sub-County since X^2(1, N=52) = 4.282, p=0.039. As p<0.05 which then meant that there is a statistically significant relationship between gender and leadership positions in the Co-operative societies in the Sub-County in table 4.2 below.

**Table 4.2: Chi square test of independence between gender and leadership positions in Co-operative societies**

Variable	Value	Degree of freedom	Point Probability
Gender	4.282a	1	-

4.5 Management positions held by women in comparison to those held by men in Co-operative societies

Women are not only marginalized in top leadership positions but at every level of leadership from the junior, grass root leadership level to the highest leadership. The United Nation(UN) (2007) makes the following observations: "Men are still overwhelmingly the decision-makers as senior executives and board members of corporations, public sector officials, judges and law-makers, media executives, negotiators in trade unions, and leaders of civil society organizations and may not have women's issues as their primary concern (UN, 2007,). Women's subordinate position can only be changed if their strategic needs are addressed".

The disparity in leadership positions between men and women is evident within the Co-operative societies as the study results indicate. Comparing the number of people in different management levels, there is a cumulative percentage of 17.3 per cent in junior management level, 9.6 per cent in middle level management level and 5.8 per cent in senior management level while the difference are not in any management (Fig.4.1) below. These percentages are acceptable as there would be more people in junior management level in comparison to those in senior management levels.

Figure 4.1:   Distribution of leadership positions by gender in Co-operative societies
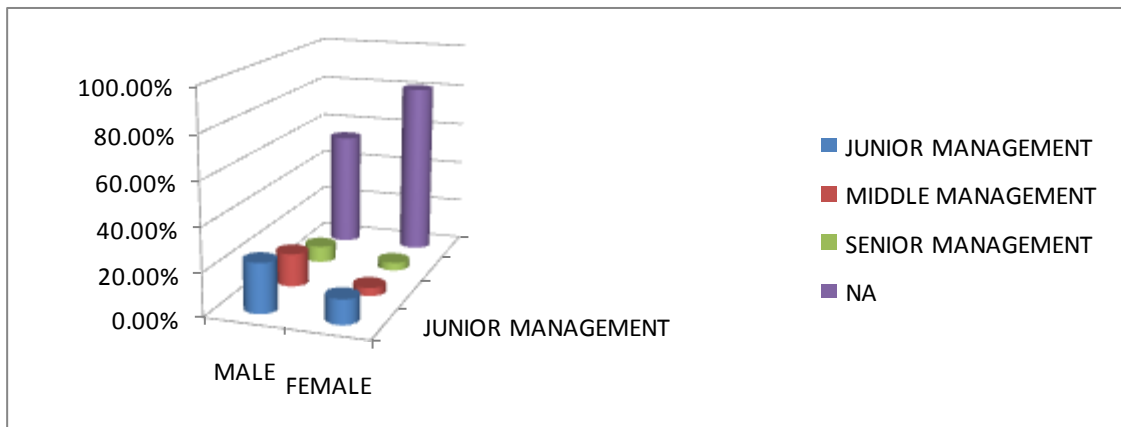
In the context of gender, there are 11.5 per cent of women in junior management and 3.8 and 3.9 per cent in middle and senior management levels respectively. The difference of 80.8 per cent of women is not in any leadership position. This does not compare favourably with 23.1 per cent of their male counterparts in junior management levels, and 15.4 per cent and 7.7 per cent in middle and senior management levels respectively. The difference of 53.8 per cent of men is in management position. These results indicate that there more men in management at all management levels in comparison to their female counterparts. In order to test if there is any significant statistical relationship between gender and the leadership management level, the chi square test of independence was performed. However, the chi square test of independence conditions were not met as 6 cells (75.0 per cent) had expected count of less than 5 and as such the fisher's exact test was thus conducted.

Table 4.3:   Chi square test of independence between gender and leadership position in Co-operative societies

Variable	Value	Degree of freedom	Point Probability
Gender	4.533	3	-
Fisher's exact test	4.403	3	-

The results were as follows as indicated in Table 4.3 above are: X^2 (3, N=52) =4.403, p=0.228. The conclusion of the fisher's exact test is that since p >0.05 there is no statistical significance in relationship between gender and the level of leadership position, that is, any difference in them is purely as a result of chance.

4.6 Factors determining women's ascendancy to management positions

There are several factors that affect women's ascendancy to leadership positions such as age, marital status, education level, patriarchal tendencies and mode of electing leaders.

4.6.1 Education

Women are not disadvantaged in terms of education levels as the results indicate that in comparison to men they are slightly better in terms of the highest education qualification held. There is a huge number of females with college level education in comparison to their male counterparts as shown in the Figure 4.2 below. This could be attributed to an increased affirmative actions and the renewed focus on the girl child which indicates that within township areas the same are bearing fruits. The Fisher's exact test results: χ^2(2, N=52) = 30.753, p<0.05 indicate that there is a statistical significance relationship between education levels and gender, that is, the observed differences are not due to chance.

Figure 4.2: Cross tabulation between gender and highest education qualification in Co-operative societies
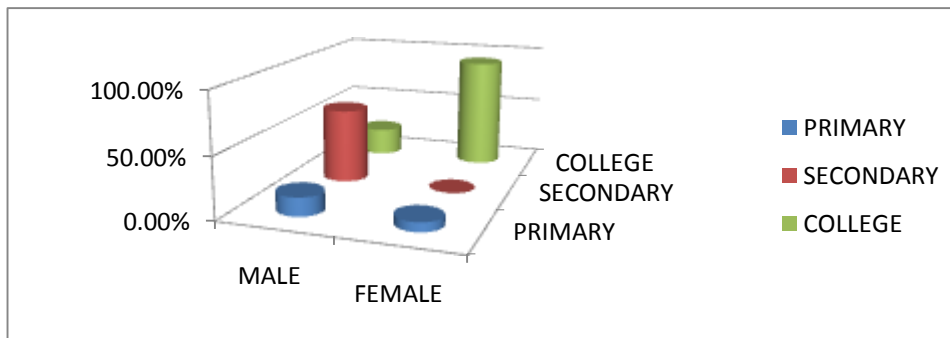
The paradox that women are better educated than men especially at tertiary level and yet they hold fewer leadership positions is consistent with findings in other geographical entities and occupations. For example, the European Union (EU, 2013) notes that, "women account for 46 percent of people in employment across the EU and on average they have a higher level of education than their male colleagues: 34 per cent of working women have some form of tertiary level of education compared to 28 per cent of men. Yet at the top levels of business women remain under-represented" (UN, 2007).

The results in figures 4.2 above and 4.3 below would seem to suggest that women stand a better chance to be in leadership positions if education is a major leadership

qualification trait as a majority of women in comparison to men have higher educational qualifications. However, a cross tabulation of the education levels versus leadership positions suggests otherwise. There are more people in leadership positions with basic education levels (KCPE & KCSE) compared to those with college level of education. A third per cent of the leaders had KCPE level education while 50 per cent had secondary level education which compares negatively with 23.3 per cent of leaders with college level education. These are levels were males are the majority in comparison to the females.

Figure 4.3: Cross tabulation of education level and leadership positions in Co-operative societies
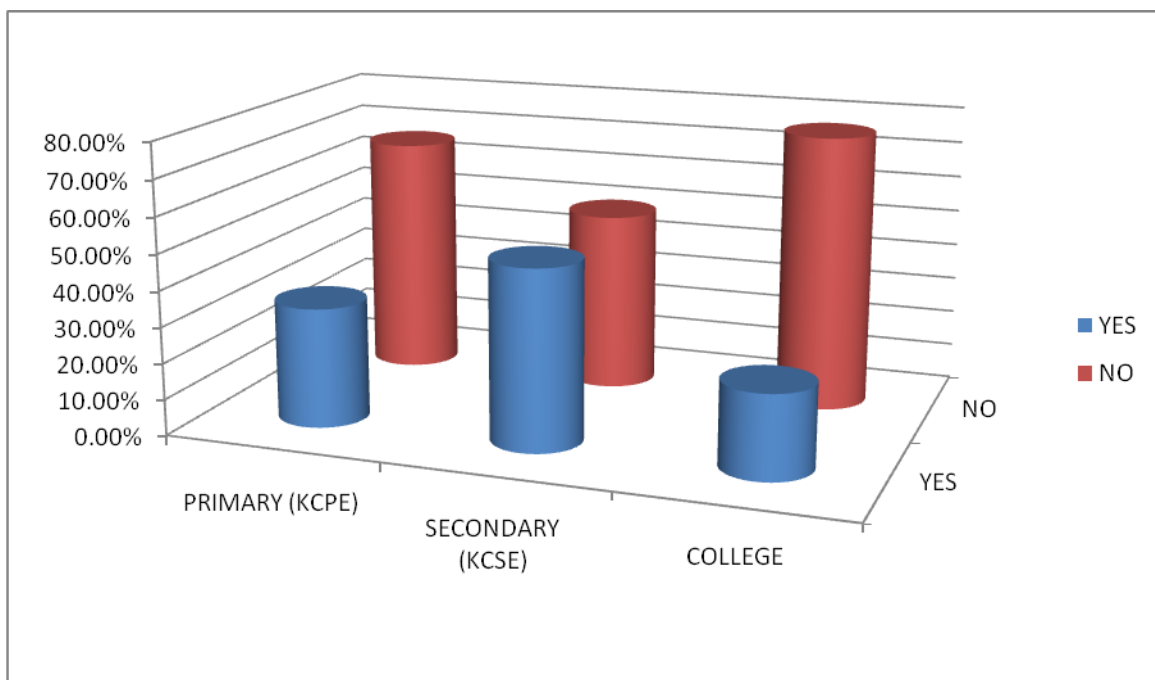
However, a Fisher's exact test x^2(2, N=52) = 3.383, p>0.05) suggests that these results could be purely due to chance as there is no statistical significant relationship between educational level and leadership position(table 4.4) below.

Table 4.4: Chi square test of independence between education and management positions in Co-operative societies

Variable	Value	Degree of freedom	Point Probability
Education	3.373	2	-
Fisher's exact test	3.383	2	-

4.6.2 Mode of vying for office

The mode of vying for office bears a critical importance in the women's chances of ascending to leadership positions. All the respondents indicated that the mode of vying for office was through formal or democratic elections. This may affect a significant number of women ascending to leadership positions as some of them may not have the financial muscle to mount serious campaigns and sometimes campaigns become rowdy, brutal and sadistic (Kamau,2010). All these factors lead to miserable performance of women in comparison to men in formal elections.

The formal elections have challenges that may prevent women from either contesting or from performing dismally when they context elective posts. Kamau, (2010) notes that "lack of resources works against aspirations of many women to run for political office. For women to participate effectively in the political process, substantial amounts of resources are required. These include finances, time, infrastructure and people. Of the resources required, finances are the most difficult to access". Kamau (2010) also documents that the threat of electoral violence contributes to lesser women in elective positions.

The elective environment is perceived as threatening and discouraging to women. It is also perceived to go against the values and attributes that women have been brought up to embrace. In this context, Lawless and Fox (2012) make the following observations: Entering the electoral arena involves the courageous step of putting oneself before the public, often only to face intense examination, loss of privacy, possible rejection, and disruption from regular routines and pursuits. This decision, even for experienced politicians, requires traits such as confidence, competitiveness, and risk-taking - characteristics that men have traditionally been encouraged to embrace and women to eschew.

4.6.3 Marital status

Marital status plays a significant role in leadership positions in African societies. Asked how critical they thought marital status was key in the role of appointment of leaders, 69.2 per cent of the respondents thought the status played a significant role compared to only 30.8 per cent who did not think the same played a role as captured in the Figure 4.4 below:

Figure 4.4: How critical is marital status in appointment of leaders in Co-opzerative societies?
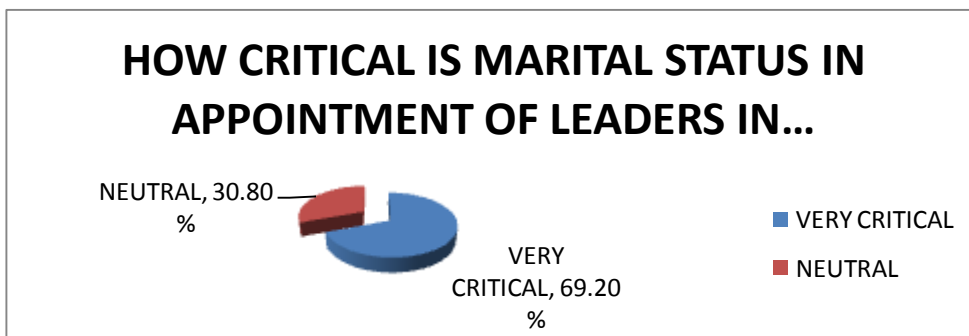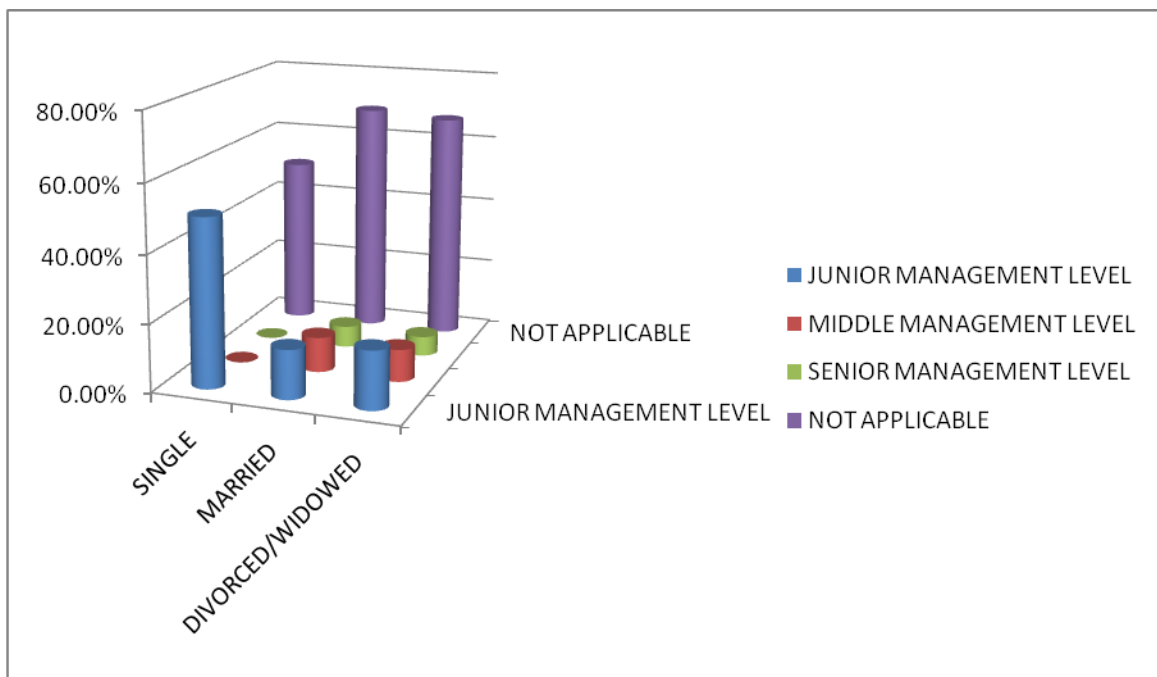

Figure 4.5: Cross tabulation of marital status and management role in Co-operative societies

The issue of marital status does not disadvantage women in any sense in ascending to leadership positions as all the women in Co-operative societies are married in comparison to 7.7 per cent of men who are single or divorced.

Figure 4.6: Cross tabulation of gender and marital status in Co-operative societies
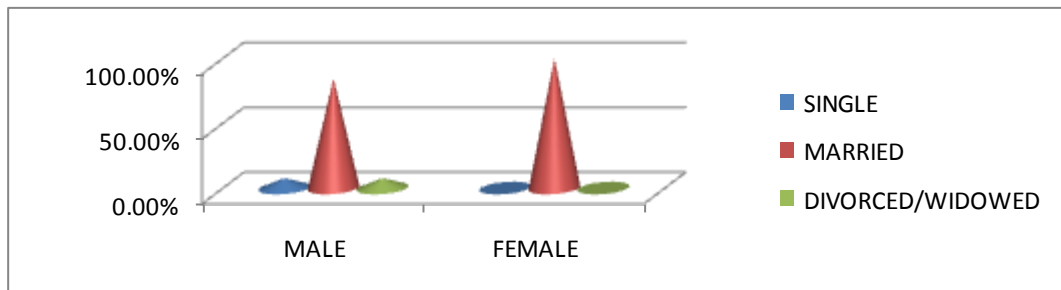
However, Fisher's exact test x^2 (2, N=52) = 3.583, p>0.05) indicates that there is no statistical significant relationship between marital status and gender (Table 4.5) below.

Table 4.5: Chi square test of independence between gender and marital status in Co-operative societies

Variable	Value	Degree of freedom	Point Probability
Marital status	4.333	2	-
Fisher's exact test	3.583	2	-

4.6.4 Age factor in being elected in leadership of Co-operative societies

Old age is often associated with wisdom, maturity and fitness to lead. As such the more advanced in age are likely to get into leadership positions in comparison to their younger counterparts. There is a major shift in the age patterns of male memberships to Co-operative societies as compared to women memberships. The biggest group among the men is the 41-50 year- age group with a 69.2 per cent of the total male membership. This age corresponds to the age group in which a majority of the men are undertaking heavy financial responsibilities such as educating their children and constructing their houses and so there would be a higher need to join Co-operative societies. On the other hand, the highest group of female membership is the

20-30 year-age group when the females are likely to be financially insecure as a majority could be single and just starting out in life (table 4.6) below.

Table 4.6: Cross tabulation of gender and age group in Co-operative societies

GENDER	AGE GROUP %				
	20-30 Years	31-40 Years	41-50 Years	Over 50 Years	Total
Male	7.7	7.7	69.2	15.4	100
Female	46.2	7.7	38.5	7.7	100

The Fisher's exact test indicates that there is a statistically significant relationship between the age group in membership to Co-operative societies and gender. The test results are as follows: χ^2(3, N=52) = 10.321, p=0.010. Since p<0.05, it can be concluded that there is a statistically significant relationship between age in membership of Co-operative societies and gender. This relationship is not due to chance but due to some determined factors (Table 4.7) below.

Table 4.7: Chi-Square test of independence between gender and age group in Co-operative societies

Variable	Value	Degree of freedom	Point Probability
Age group	10.095	3	-
Fisher's exact test	10.321	3	-

Age as a determinant of ascending to leadership positions in Co-operative societies does favour men as they have the numerical strength in the age group (41-50) with the highest number of leaders as Table 4.7 above suggests. This age group is critical as 58.8 per cent of all the leadership positions fall into this age group compared to only 17.6 per cent of the leadership positions in the 20-30 year-age group where the females have their numerical strengths (Fig. 4.7) below.

Figure 4.7: Cross tabulation of gender and leadership position in Co-operative societies
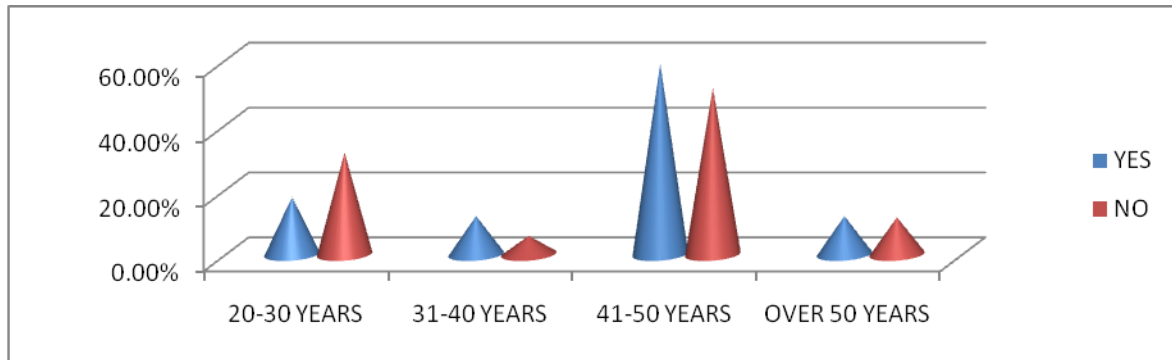
4.6.5 Gender issues in Co-operative societies

The study was interested in finding out how women were treated in the Co-operative societies and their impact on governance in those economic entities. Among the issues that the study was interested in finding out was whether the organizations had women friendly policies and availability of affirmative action in Co-operative societies in favour of women amongst other aspects. Policies that take cognizance of women's unique characteristics and advocate for enhanced women practical and strategic needs that would enhance women's participation like affirmative action as well as gender mainstreaming. By-laws of the sampled societies that were analysed had no provision for affirmative action or gender mainstreaming. All, this would be geared towards stimulating, streamlining and enhancing gender issues in Co-operative societies for equality and equity.

4.6.6 Co-operative societies organizational policies treatment of women

Co-operative societies did not have provisions within their by-laws that cater for women's interest specifically for example, loans that are targeted at women only. This is despite the fact that women have unique characteristics and have dual roles that work against their effort to compete with men effectively in certain fields in particular in seeking leadership positions. When the respondents were asked to what level they thought the operational policies of the organization were women friendly (aiding in helping the women benefit from the Co-operatives), up to 30.8 per cent of the respondents thought the policies did disadvantage the women. It is critical to note that none of the respondents thought that the policies were friendly to women as captured in Figure 4.10 below:-

Figure 4.8: **The level of women friendliness of operational policies in Co-operative societies**

TO WHAT LEVEL DO YOU THINK THE OPERATIONAL POLICIES ARE WOMEN FRIENDLY?

UNFRIENDLY, 30.8 0%

NEUTRAL, 69.20%

■ NEUTRAL
■ UNFRIENDLY
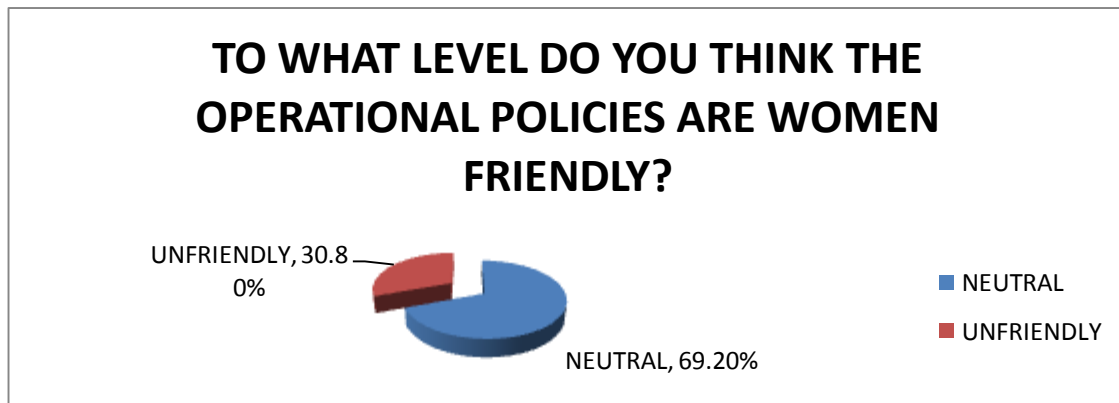
### 4.6.7 Affirmative action policies and practices in favour of women

The study results indicate that there are no affirmative policies, provisions in society or practices in the Co-operative society's by-laws in Njoro Sub-County that would empower women to ascend to leadership positions and to advance them socio-economically. All the respondents indicated that there are no specific products for women any special sessions or deliberate moves to sensitize women on the need to ascend to leadership position. The respondents in the same vein indicated that there are no specific committees of team-building activities for women just as there are no special seats reserved for women as they have to compete on equal footing with men regardless of their unique characteristics. All the respondents indicated that the Co-operative societies they belong to do not practice affirmative action in the recruitment of women hence a scenario that has left them in positions of playing second fiddle to their male counterparts.

4.6.8 Patriarchal influence on women's participation in Co-operative societies management

There are still very strong patriarchal tendencies in societies in Kenya that extend to work life and leadership positions in economic entities including Co-operative societies according to answers given by the respondents. All the respondents indicated in the affirmative and noted that men are the greatest proponents of the patriarchal tendencies in Co-operative societies. All of them also indicated that the patriarchal tendencies are discriminative, oppressive and autocratic in nature that can best be dealt through legislations and formal policies. The

patriarchal tendencies refer to beliefs, cultural practices and attitudes that propel men to leadership positions at the expense of women, although they may have similar professional and educational qualifications. A good example of patriarchal tendencies is the assumption that men make better leaders than women (Kamau, 2010). The patriarchal tendencies have a great influence on women's chance of ascending into leadership positions. A total of 74 per cent of the respondents cumulatively indicated that they thought the influence to be "Very Critical" and "Critical "in the influence of the same (Fig. 4.9) below.

Figure 4.9: **Patriarchal tendencies influence on women leadership in Co-operative societies**
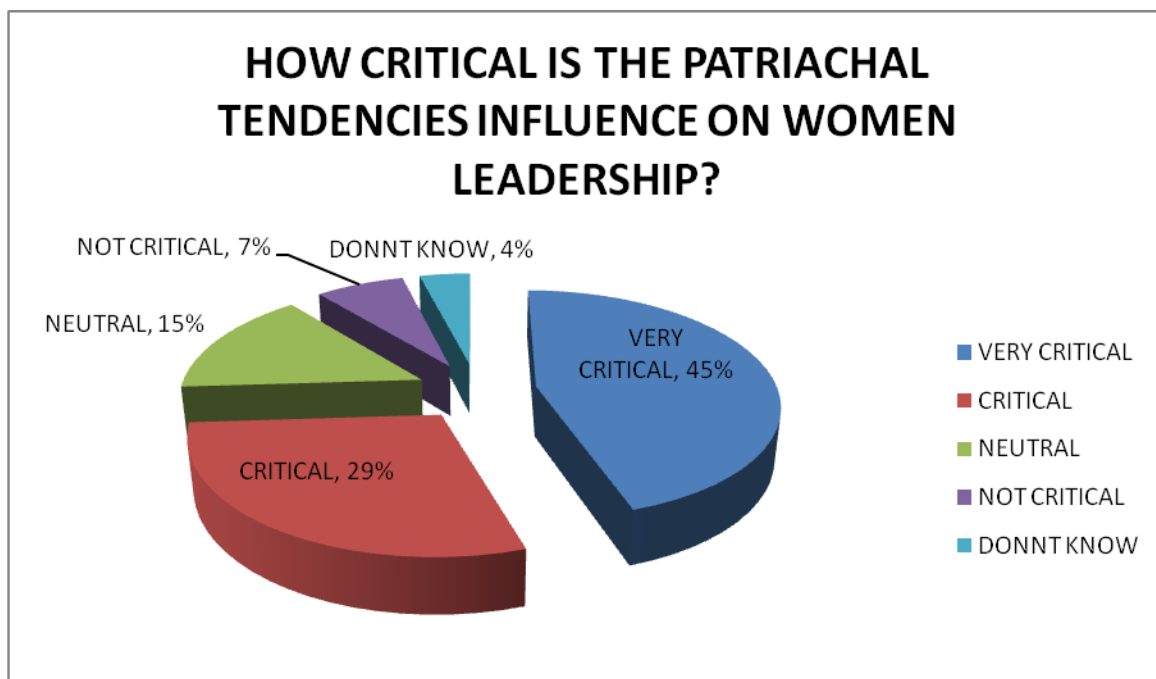
4.7   Outcome of In-depth Interview, Focus group discussion and Key–informant discussions

During In-depth interview, which was one-on-one interview with participants individually, it emerged that women have been marginalised due to patriarchy buttressed by entrenched social and cultural factors. Thirty-seven extension officers who were key informants and twenty-seven serving co-operative society members and officials and sixteen former officials of Co-operative societies were interviewed.

It emerged that though women till and weed the land, plant crops, and look after the dairy animals they own nothing. All family land and other property is legally owned by the

men who dictates how the proceeds are shared or distributed and they are they are passive actors in the context of adding value. Even family members from the man's side or family set-up has a bigger say than the women who is formally and legally married to the man. It was revealed during the interview that The *status quo* is not about to go away despite national and international legislations, since it is considered part and parcel of the culture therefore held in high esteem. Even the local administrators or leaders majority who are men appear or seem to encourage the scenario. It is said that though they talk against it in public, in privacy they are fully in support of it.

The views were both shared by current members, officials and former officials of Co-operative societies during the in-depth interview. They said women's dual role of reproduction and production militated against their attempt to seek leadership positions in Co-operative societies. They hoped appropriate laws and policies would be enacted to ensure that women enjoy equal privileges and there is a situation that they negotiated with men without undermining family values for sustainable growth and development both at family, community, national and global levels. The same views were revealed during the Focus Group Discussions (FGD) with twenty-one groups.

The key informants or extension service officers from the Ministry of Industrialisation and Enterprise Development shared the same views. They suggested gender mainstreaming and enforcement of affirmative action as a panacea for the benefit of both men and women. They said that women have been subjected to second class status in family set ups due to patriarchy that something that has contributed to eschewed growth and development. This has also contributed to women failure to take up leadership positions in Co-operative societies due to lack of resources which are controlled by men. Women cannot stand violence that proceeds democratic elections that decides who manages Co-operative societies which are sources of economic and social empowerment. The same views were all echoed during interview with eight key informants who also included stakeholders from apex bodies among them Kenya Union of Savings and Credit Co-operative society (KUSCCO), National Co-operative Housing Union (NACHU) and national umbrella body of Co-operative in Kenya-Co-operative alliance of Kenya (CAK).

The dual role of reproduction and production do not give women adequate time to mount successful campaigns. There are also the issues of resources to mount campaigns. Women also suffer from extreme self conscious, in which case they are interested in preserving their privacy that permit to be scrutinised by the electorate and public at large. The hoped that the current Kenya constitution which promotes gender parity, women equality and equity will

be enforced without reservation to assist women ascend to leadership position in Co-operative societies

An extension service officer said that there are so many women yet few in leadership positions explaining that it is caused by history of gender roles, particularly in relation to leadership, and "though the shift is happening now". Long standing stereotypes about men being strong and assertive and women being communal, soft and understanding are key to understanding why women who are successful achievers are typically not in key leadership roles". But asked a question, "Why do you think of leadership as masculine in the first place? And how does seeing leadership in this way create a blind spot for leadership done differently but with the same – or even better – results? The responded said that to change the scenario women need to demonstrate just enough masculinity – assertiveness and individualism – and to balance this with the right degree of femininity – softness and community orientation. They receive little credit. "A woman who is strong and assertive, a command and control type, is seen as difficult and bitchy, but a woman who is warm and helpful is seen as weak and incompetent," "On the other hand when men are warm, empathic, and thoughtful they are perceived very favourably but behaving this way is seen as a bonus not a requirement. Men have more leeway and options for how to lead. Women have fewer degrees of freedom and are held to different and higher standards. As a result they have to be more conscious of everything they do, another factor that makes their challenge more difficult.

Gender Stereotyping can only change through transformational leadership that develops relationships and focusing on the greater good. Transformational leaders are also more successful and achieve better results because leaders have to create an environment that encourages self-motivated people who learn and adapt quickly. "Transformational leadership is fast becoming the standard for great leadership. As this happens women–who demonstrate greater propensity for this type of leadership – are being noticed as well. In summary as men and women take advantage of increased opportunities to participate in roles once reserved for the "other" sex, gender stereotypes, including those about leadership, will continue to fade.

Though females' early socialization and other obstacles may impede them from becoming leaders, those who do ascend do not behave significantly differently from men in the same kinds of positions. Some studies have been able to discern differences in leadership style and managerial behaviour, but most have not. Males tended to be more task-oriented while females tended to be more relationship-oriented a respondent said during interview with extension service officers adding that experienced women managers show no differences in leadership abilities from experienced male managers. Women too, respondents said, are likely

to more closely resemble their male counterparts in drive, skills, temperament, and competitiveness, than the average woman. Women tend to employ a more democratic, participative style while men tend to take a more autocratic, directive approach, a respondent said.

Extension service officers said during the in-depth interview that values of self-help, mutual responsibility, equality and equity are held in common by all co-operators. They said that Co-operatives do not have policies of equity and equal opportunities for both women and men. They retorted that true equality does not exist in co-operatives. For example, although women contribute significantly to the agricultural sector and hence, the percentage of women members in leadership of agricultural Co-operatives, compared to men, is notably lower. "Women's participation is practically non-existent in Co-operatives at decision-making levels", one said, suggesting that in order to correct these imbalances and ensure the sustainability of Co-operatives, it is necessary that gender issues are addressed.

The extension service officers said that among gender issues in Co-operatives include low level participation in Co-operative development by women, quality of women's participation in Co-operatives, constraints to women participation in Co-operatives such as social, cultural, economic due to heavy workload, access to and control over resources such as credit, education, training, production inputs and marketing outlets. They said there must be deliberate efforts to put in place Co-operative training and education programmes that address women needs. Women need to form their own women Co-operative to support income generating. They said Co-operative policies are gender-blind. This can only be addressed through strong Co-operative support and commitment to gender issues. How are they addressed? There must be gender sensitization programmes carried out. Gender integration they said is important since it will encourage active, equitable participation of both men and women. Active participation in the co-operative context they said means that members are involved in all the functions of a Co-operative including planning, decision-making, and implementation and financial and management control.

Though Co-operatives are based on the values of self-help, mutual responsibility, equality and equity, honesty, openness and social responsibility in all their activities it is not practiced hence denying the sector the credibility of Co-operatives as a democratic people-based movement. They said that gender integration in Co-operatives has the multiplier effect of enhancing women's productive capabilities and developing their capacities. Co-operatives will become a stronger economic and more influential force if more women are actively involved at decision making levels since men and women often tackle and solve problems

differently. In the case of agricultural co-operatives, the involvement of more women in economic activities would result in a more integrated production of food crop and cash crops. This would enhance food security and have a positive. Involving more women in Co-operatives management will broaden the scope of Co-operatives and improve their social standing. In order to integrate more women into Co-operatives, the first thing is to include gender on their agendas followed by formulation of gender-sensitive policies, strategies and plans drawn up in a joint effort between women and men.

Extension officers said that through awareness creation, gender sensitization, education and lobbying Co-operatives can help remove the obstacles to women's equal participation. They also noted that training and education programmes sensitive to women needs, can strengthen women's capacities and capabilities, resulting in their increased self-confidence and enable them to take up leadership positions and decision-making in Co-operative societies.

They said Co-operative societies should consult and involve women when decisions are being taken, particularly those regarding women or which are in women's interests. They said that Co-operatives need to review their policies and plans periodically to ensure that they are gender-sensitive and also establish "gender committees" or units tasked to identify gender-related problems. This they said will ensure that appropriate gender awareness training programmes are carried out. The gender committees will also be responsible for gender analysis in programme planning among others. Machineries for the advancement of women have not been established in co-operative societies, said extension service officers. Similar problems have arisen at the international level. While no methodologies exist for effectively incorporating women's concerns in policies and programs.

CHAPTER FIVE
CONCLUSIONS AND RECOMMENDATIONS

5.0   Introduction

This chapter presents a summary of the major findings based on the main research of the study:- the chapter also draws conclusions arising from the summary of the results and contribution of knowledge, recommendations and suggestions for further study. The purpose of this study was to establish factors determining participation of women in management of Co-operative societies in Njoro Sub-County.

5.1   Summary of discussion, findings and conclusion

The gap between achieving gender parity between women and men is one of the most infuriating problems afflicting gender relations and, growth and development. After all, it is clear that there is nothing built-in about male or female that can be the cause of the gap. Gender inequality damages of millions of women across the globe. It can also be damaging to men despite the many tangible benefits it gives men through resources, power, authority and control.

The study has drawn together the rapidly growing body of evidence that identifies and explains what gender inequality and inequity mean in terms of differential exposures and vulnerabilities for women versus men. It has also documented the growing numbers of actions by non-governmental and governmental actors and agencies to challenge these injustices and to transform beliefs and practices within and outside in order to generate sustained changes that can empower women. In particular, it calls for support for women's organisations that are critical to ensuring that women have voice and agency. It also calls women to be at the forefront of identifying problems and experimenting with innovative solutions, that prioritise demands for accountability from all actors, both public and private, and whose access to resources has been declining in recent years. There are no genetic or other immutable traits that could conceivably be the cause of the gap others biological set up. Thus the problem is manifestly one that can and should be solved. The study explains why the difficulty has not been solved conclusively. It is relatively easy to debunk outright falsehoods. Much harder to overcome are those beliefs that have some element of truth in them but that are promoted with a single-minded determination that can undermine attempts to systematically solve the problem. This study ranks the order the problem can be dealt with one at a time at different levels.

Women are the majority in the Co-operative societies and they contribute heavily in the context of shareholding, table 1, in Co-operative societies but they are least represented in the management of Co-operative societies in Njoro Sub-County. Only a total of 29.4 per cent of women are in leadership positions compared to 70.6 per cent of men who are in leadership positions as indicated in table 2.

The outcome indicated that a total of 37.7 per cent of women interviewed in leadership positions in contrast to 67.3 per cent of them who are not, enlightening that there are more men in leadership positions than women as indicated in table 3. The ratio of women who are in leadership positions compared to those who are not stood at 19:80 in percentage which contrasts to the men which stood at 46:58. There are more men in leadership regardless of their fewer numbers and low level of shareholding in Co-operative societies.

5.1.1 Demographic factors

It was also revealed; that through the study the demographic superiority of women counts for nothing since it does not give them an edge over men when it comes to election of individuals vying to be leadership in Co-operative societies. As shown in table 2, there are only 46.2 per cent of male in leadership of Co-operative societies and 53.8 per cent are not. And that there only 19.2 per cent of women in leadership positions and 80.8 per cent are not amplification that demographic superiority of women does not favour them or counts for nothing it terms of advantage. There was also cumulative percentage of 17.3 present of women junior positions, 9.6 per cent in middle level management and 5.8 per cent in senior management as indicated in figure 3.

5.1.2 Age factor

In the context of age as a factor in ascendancy to management position in Co-operative societies is highly regarded or considered or influential. This is so because over 69.2 per cent of men in Co-operative societies are between the age of 41-51 years, a period when one has financial responsibilities as paying fees for education and ensuring social and economic well being of their families. In contrast it was established that women membership in Co-operative societies were between the ages of 20-30 years when female are prone to be financially insecure given their single marital status. This is captured in table 7. Therefore age favours men in as far ascendancy to management positions in Co-operative societies given their numerical strength in the age group of 41-50 years. It was established that there are no gender sensitive legal provisions in Co-operative society's by-laws. The various by-laws of sampled

Co-operative societies have no women friendly legal provisions and policies. In fact there are no products developed for women only, despite the fact that women have unique characteristics and duel role of reproduction and production. This is captured graphically in figure 10.

It was established through this study that marital status was seen as a desirable trait for women seeking leadership positions in Co-operative societies. Further women are constrained to get to leadership by the fact that Co-operative societies in Njoro District despite the Kenya government specifying affirmative action. The Kenya constitution 2010 requires that leadership position be occupied by 2/3 either gender. The Focus Group discussants and In-depth interviewees said that those affirmative action policies should be action be in place and gender sensitization being mounted to ensure that a good number of women ascended to leadership positions. Marital status as captured in figures 6 and 7 is a critical phenomenon and factor in ascendancy to leadership. If one is married, she has a better chance to be elected to management positions in Co-operative society than single women. In which case, social status plays a fundamental role.

5.1.3 Education factor

Even though women are more educated than men in Co-operative societies in Njoro Sub-County, it counts for nothing when it comes to assuming management positions as indicated in figure 4, with most of them having gone through tertiary education. The women are still few in management position in Co-operative societies in Njoro Sub-County, despite of their education superiority. It is therefore obvious that if education level was a factor in ascendancy to leadership positions then women would be occupying most of management positions in Co-operative societies in Njoro Sub-County. The scenario is graphically captured in figures 4 and 5. In fact there are more people with basic education levels of Kenya certificate of primary education and Kenya certificate of secondary education compared to those with college education.

By and large, the women have higher education qualifications (tertiary level education) compared to men as the study established. However, despite these credentials they have not managed to move to higher management levels as a majority of leaders in Co-operative societies have basic education levels (KCPE and KCSE). The primary mode of assumption of office in Co-operative societies which is through democratic elections which were found to disadvantage women due to violent nature of campaigns that are mounted prior to election.

The other aspect was financial constraint of mounting campaigns and fear of loss of privacy as found out during Focus Group Discussion with the Key informant.

5.1.4 Economic and social factors

The study found out that without addressing gender equality, investments in rural/agricultural development efforts will not lead to lasting, deep and widespread impacts. This should anchored by recognition of the importance of gender in development and the already growing prominence of gender strategies for development institution and their programs, the emergence of compelling approaches for gender mainstreaming. Closing the gender gap in access to important resources, including technologies and knowledge, can improve agricultural productivity and food security.

5.1.5 Cultural factors

This study noted that understanding gender relations and the importance of working with men on gender, acknowledging shared and conflicting interests are critical element of sustainable growth and development.The study found that the policy objective of the Co-operative movement in Kenya is to spur sustainable economic growth by focusing on achievement of desired outcomes through strengthening of the movement. The policy also endeavours to improve Co-operative extension service delivery, corporate governance, access to markets and marketing efficiency as found out during discussion with key informants who are extension officers.

A small ratio of women are represented in senior and middle level policy formulation and implementation processes. This is despite the substantial number of women in communities contributing to the gender sensitivity in policy process including roles and needs of women. These glaring gender disparities in major decision making institutions is attributed to various factors among them, negative stereotypes and socio-cultural attitudes reinforced with patriarchal family systems that work against women and inability to recognize women potential. Women's subordinate position can only be changed if their strategic needs are addressed.

During the discussion it was established that women cherished their privacy though they are willing to take up management positions in Co-operative societies. It was also established during the study that campaign take a lot of time hence does not give women much opportunity to mount elaborate since she has to care of her family and her productive role. She has to undertake reproductive and productive roles at the same time.

5.1.6 Affirmation action policies

Democratic elections which is the mode of ascending to management positions in Co-operative societies works against women given they are not endowed financially and they are violent in nature. They are also involving and cumbersome leading women to miserable performance in most cases.

The Co-operative societies do not have affirmative action policies, that play a major role in promoting gender equality and equity for women as desired by the current constitution, international legal instruments among them CEDAW, Maputo protocol and Beijing Plat form. The study established that there are strong patriarchal tendencies that play a huge role in deciding who ascends to management positions in Co-operative societies in Njoro Sub-County as captured in figure 11. Patriarchal ways anchored by men, influence who ascends to leadership position in Co-operative societies. Patriarchy, it was established is discriminative, oppressive and autocratic against women and need to be shattered.

Women are marginalized in leadership position in Co-operative societies given that only an average of 29.4 per cent are in leadership positions compared to 70.6 per cent men in similar positions. The Women are marginalized at all levels of management levels given that only 11.5 per cent of women leaders are in junior level management, 3.8 per cent in middle level management and a similar 3.8 per cent in senior level management. This compares negatively with 23.1 per cent, 15.4 per cent and 7.7 per cent respectively of men in similar positions.

5.2   Recommendations

In order to correct the situation that has militated against women to ascend to leadership positions in Co-operative societies, the study recommends sustained deliberate effort to address determinants associated with the level of mainstreaming as a way of incorporating gender into all aspects of achieving gender equality and equity. The role of women in leadership is therefore a key determinant of their prospects for empowerment at all levels. The media can also provide avenue for women's participation in leadership by addressing gender equality and equity, and other issues of special concern to women at all levels. Though thought as a vexing problem, addressing gender gaps at various levels would assist in empowering women for sustainable comprehensive growth and development.

The study recommends taking action to make organisations at all levels function more effectively to mainstream gender equality and equity, and empower women by creating supportive structures, incentives, and accountability mechanisms

Gender mainstreaming in government and non-government organizations has to be owned institutionally, funded adequately, and implemented effectively. It needs to be supported by an action-oriented gender unit with strong positioning and authority, and civil society linkages to ensure effectiveness and accountability. Effective interventions for women's empowerment need to build on and reinforce authentic participation ensuring autonomy in decision making, sense of community and local bonding. If these interventions are integrated with economic, education, and/or political sectors, they can result in greater psychological empowerment, autonomy and authority and can substantially affect a range of outcomes for women empowerment.

5.2.1 Household/family levels

In order to empower women to participate in leadership, the study recommends that women must be supported at household/family by addressing their practical gender needs levels support women, and formulation policies that would enable them own family property. It must be considered that women have special characteristics in contrast to men. Policies that deter patriarchy and violence against women should be formulated to enable women participate in leadership without perverted hindrance.

At this level there must be support for women organisations which are critical to ensuring that women have voice, synergy and agency. Women are often at the forefront of identifying problems and experimenting with innovative solutions to prioritise demands for accountability from all actors whose access to resources has been declining. Women organisations have a critical leadership role in mobilising political goodwill and energising coalitions and alliances, no person or organisation can be exempt from action to challenge the barriers of gender inequity.

5.2.2 Community level

The study recommends formulating and putting in place affirmative policies and programs to promote women taking up leadership positions. This will ensure women take up management positions in Co-operative societies and create gender parity which is absent. This must be anchored by the government through various agencies including policy formulation. Affirmative action policies, the study recommends, will also ensure that mode of assumption to office for women candidates vying for leadership positions in those institutions is not a barrier to women in since they will be friendly unlike the current situation.

The study recommends enhanced gender mainstreaming endeavours through deliberate effort and advocacy by the government and stakeholders for more women to take up leadership

in Co-operative societies in order to break the vicious circle of patriarchy which has worked against women hence perpetuation of male dominance in those economic enterprises. There must specific political goodwill by policy makers and the government to introduce and implement quota system must and sustained it for women to ascend to leadership in Co-operative societies.

At this level the study recommends reducing the risks of being women and men by tackling gendered exposures and vulnerabilities. This can be done through meeting women's and men's differential needs. Where biological sex differences interact with social determinants to define different needs for women and men in health, policy efforts must address these different needs. Not only must neglected sex-specific health conditions be addressed, but sex-specific needs in health conditions that affect both women and men must be considered, so that treatment can be accessed by both women and men without bias.

The study recommends tackling of social biases that generate differentials in risks and outcomes. More comprehensive policies are required that balance working lives with family commitments. For instances women should work less hours than women while earning equal pay and enjoying same privileges and facilities non irrespective. Domestic work, including care for other family members, needs to be acknowledged as work and work-related health risks need to be addressed regardless the location of the workplace. Family leave policies must mandate that men share these responsibilities with women. Social insurance systems must ensure that even those who may not have had formally recognized and remunerated occupations are also protected when not working or ill. Address the structural reasons for high-risk behaviour. Strategies that aim at changing health damaging life-styles of men (or women) at the level of the individual are important but they can be much more effective if combined with measures to change the social environment in which these life-styles and behaviours are embedded. These measures should tackle the negative social and economic circumstances (e.g. unemployment, sudden income lost) in which the damaging life-styles are embedded. Empowering people and communities to take a central role in these actions. For strategies to succeed they must provide positive alternatives that support individuals to take action against the current status quo, which may be either gender blind or gender biased.

In order to achieve gender parity, there must explicit support of legislations as established during Focus Group Discussion and In-depth interviews with extension officers from the Ministry of Industrialisation and Enterprise development. The same views were all echoed during interview with key informants who also included stakeholders from apex bodies among them Kenya Union of Savings and Credit Co-operative society (KUSCCO),

National Co-operative Housing Union (NACHU) and national umbrella body of Co-operative in Kenya-Co-operative alliance of Kenya (CAK).

5.2.3 National level

Co-operative societies should address equality issues and make a firm commitment in their by-laws to correct imbalances that exist. There must be deliberate move to recognize and create space for women in Co-operative society leadership other than entirely relying on legislation and policies that might not be forth coming soon. Women have numbers and have a role to play in development given their vital and unique characteristics. There is also a need to address the essential structural dimensions of gender inequality at this level to transform and deepen the normative framework for women's human rights and achieve them through effective implementation of laws and policies along key dimensions. Ensure that resources for and attention to access, affordability and availability of health services are not damaged during periods of economic reforms, and that women's entitlements, rights and health, and gender equality are protected and promoted, because of the close connections between women's rights to health and their economic situation; Supporting women through resources, infrastructure and effective policies/programmes the women and girls can function as the 'shock absorbers' for families, economies and societies through their responsibilities in 'caring' for people, and invest in programmes to transform both male and female attitudes to caring work so that men begin to take an equal responsibility in such work. Women capabilities should be expanded particularly through education, so that their ability to challenge gender inequality individually and collectively is strengthened. Deliberately, increasing women's participation in decision-making processes from household to national and international levels so as to increase their voice and agency.

At the policy level there must be deliberate effort o challenge gender stereotypes and adopt multilevel strategies to change the norms and practices that directly harm women's health. This should be done through creation, implementation and enforce formal international and regional agreements, codes and laws to change norms that violate women's rights to health. Work with boys and men through innovative programmes for the transformation of harmful masculinist norms, high risk behaviours, and violent practices.

5.3 Suggestions for further studies

The study revealed some related observable facets which needed further studies:-

❖ The role of affirmative action in Co-operative societies in promoting women leadership

❖ How aspects of patriarchal components entrenched in the African values can be used to the advantage of both women and men in equal measure in assuming leadership positions

❖ Manifestation of Patriarchy and its impact on socio-economic development

❖ The role of gender mainstreaming in empowering women to take up leadership positions in Co-operative societies

❖ How demolition of political-economic systems of capitalism as well as patriarchy can change women's fortune in taking up leadership positions

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APPENDICES

APPENDIX A

CONSENT STATEMENT TO THE RESPONDENTS

Survey questionnaire for Co-operative society members and officials in Njoro Sub-County. The Researcher is a Masters of Arts (Gender, Women and Development studies) student at Egerton University. The questionnaire is intended to solicit views from respondents on the factors that determine women's participation in management of Co-operative society's in Njoro Sub-County Nakuru County. The information you provide in the questionnaire will be used for research purposes only and all the responses will be treated with utmost confidentiality. In case of any questions, concerns or clarifications that you would like addressed, please contact me, Mr. Xavier Lugaga, on number 0722568852.

If you agree to participate in this study, please sign below

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

Confidentiality:

The responses you provide will be strictly confidential. No reference will be made to any individual(s) in the report of the study.

FACTORS DETERMINING WOMEN'S PARTICIPATION IN THE MANAGEMENT OF CO-OPERATIVE SOCIETIES IN NJORO SUB-COUNTY, NAKURU COUNTY

QUESTIONNAIRE

Instructions: Please complete the following questionnaire appropriately.

Confidentiality: The responses you provide will be strictly confidential. No reference will be made to any individual(s) in the report of the study. Please tick or answer appropriately for each of the Question provided.

Part A:

Basic information

Name of the respondent (Optional)…………………………..…………………………

1. What is your Gender?   Male ☐   Female ☐

2. What is your age group?

  20-30 yrs   ☐
  31-40 yrs   ☐
  41 -50 yrs   ☐
  Over 50 years ☐

3. What is your highest education level?

  Primary (KCPE)   ☐
  Secondary (KCSE)   ☐
  College   ☐
  Bachelor's level   ☐
  Postgraduate   ☐

4. What is your marital status?

  Single   ☐
  Married   ☐
  Divorced/Widowed   ☐

5.   Do you hold professional qualifications e.g. Certified Public Accountants (CPAs)?

Yes   ☐

No   ☐

Part B:

Factors affecting women participation in Co-operative society's management

1.   Are you in a leadership position in the Co-operative society?

Yes   ☐

No   ☐

Not Applicable ☐

2.   How best would you describe your leadership role?

Junior Management level   ☐

Middle Management level   ☐

Senior Management level   ☐

Not Applicable   ☐

3.   How would you describe the level of women members in your Co-operative society management?

<30% of management team   ☐

31%-50% of management team   ☐

51%-80% of management team   ☐

>80% of management team   ☐

4.   How are leaders appointed in your Co-operative society?

Through acclamation   ☐

Nomination by members/officials ☐

Formal elections/democratic   ☐

5.   Is patriarchy inclination, *(a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line: is a social system in which males are the primary authority figures central to social organization, occupying roles of political leadership, moral authority, and control of*

property, and where fathers hold authority over women and children) still present in your Co-operative society?.

    No ☐

    Yes ☐

    Do not know ☐

6.   To what extent do you think patriarchy influences who become a leader in your co-operative society?

    Very much ☐

    To some extent ☐

    Do not know ☐

7.   Who is the main proponent of the patriarchal systems?

    Men ☐

    Women ☐

    Extension officers ☐

8.   Do you think patriarchy is an autocratic rule or oppressive in nature?

    Yes ☐

    No ☐

    Some How ☐

    Do not know ☐

9.   Are training sessions or sensitization seminars held on patriarchy in your Co-operative society?

    Yes ☐

    No ☐

10.   In your own view how effectively can patriarchy be overcome?

    Through legislations and formulations of policies ☐

    Through gender mainstreaming ☐

    Through affirmative action ☐

    Do not know ☐

11. To what extent do you think that the current assumption of office mode in Co-operative society as provided by the Co-operative so cities have an impact on women assuming leadership positions in those enterprises?

Very critical ☐

Critical ☐

Neutral ☐

Not Critical ☐

Don't know ☐

12. Using a scale of 1-5, how critical are the following factors in appointment of leaders in your Co-operative society?

Key: 1.Very critical   2.Critical   3. Neutral   4. Not Critical   5. Do not know

	1	2	3	4	5
Marital status	☐	☐	☐	☐	☐
Leadership in other societies/places of work	☐	☐	☐	☐	☐
Prior leadership role in the society	☐	☐	☐	☐	☐
Age	☐	☐	☐	☐	☐
Education level e.g. KCSE, Degree level etc	☐	☐	☐	☐	☐
Professional qualification e.g. CPA(s)	☐	☐	☐	☐	☐
Personal attributes e.g. honesty	☐	☐	☐	☐	☐

13. Does your society consider the level of education when appointing leaders?

Yes ☐

No ☐

14. If yes, what level of education is considered as the minimum education qualification?

KCSE Level ☐

College level ☐

Degree level ☐

Non Applicable ☐

15. To what level do you think the operational policies in your organization are women friendly?

Very friendly ☐

Friendly ☐

Neutral ☐

Unfriendly ☐

16. Are there gender specific products in your society?

Yes ☐

No ☐

17. If, yes towards which gender are the products (projects/ventures/loan products) biased towards?

Men ☐

Women ☐

Not Applicable ☐

18. Are there special sessions to sensitize/empower women on the need to ascend to leadership positions?

Yes ☐

No ☐

19. Gender specific committees /team building events/sessions?

Yes ☐

No ☐

Part C

The role of women in the management of Co-operative societies on governance

Are there special management seats for women?

Yes ☐   No ☐

Is there an affirmative action in the recruitment of women members?

Yes ☐   No ☐

Is there an affirmative action in your Sacco in loan disbursement to women?

Yes ☐   No ☐

IN-DEPTH INTERVIEW, (FGD) AND KEY INFORMANT

(EXTENSTION SERVICE)

QUESTIONNAIRES

1.   Why is gender integration important?

2.   What can be done to integrate more women into Co-operatives?

3.   Should Co-operatives establish "gender committees" or units whose tasks to identify gender-related problems and to ensure that gender awareness training programmes are carried out as well to be responsible for gender analysis in programme planning

4.   Co-operative training and education programmes. Do these programmes address women's needs?

5.   Are efforts being made to involve women, e.g. are meetings conveniently timed and are child care facilities available?

6.   Financial and social benefits. Is it advantageous for women to form Co-operatives? Do Co-operatives support income- generating activities for women?

7.   The possible existence of gender bias. Do gender-blind policies, practices and services exist within the Co-operative?

8.   Lack of strong Co-operative support and commitment to gender issues. How are they addressed? Are gender sensitization programmes carried out?

9.   From own experience has patriarchy either assisted or worked against women desire to join management ranks of Co-operative societies?

10.   So many women, so few in leadership roles – why?

11.   Do you see a situation where gender Stereotyping will change?

12.   Who is more likely to address gender issues and safeguard the interest of women?

13.   Who is more likely to address gender issues and safeguard the interests of women? Is it a woman or man?

14.   Do male and female leaders behave differently?

FOCUS GROUP DISCUSSION

The group discussion was carried out in three divisions of Njoro, Mau Narok and Lare. This was because of their high number of Co-operative societies and members. The groups were composed of five people and were asked questions pertaining to management of Co-operative societies and what can be done to improve gender imbalance within those ranks.

FACTORS DETERMINING WOMEN'S PARTICIPATION IN LEADERSHIP OF CO-OPERATIVE SOCIETIES

QUESTIONNAIRES

SECTION A:

Demographic factors and their influence on women's participation on leadership

1.   Can the following factors influence your decision to vie for a leadership position?

     i).   Your marital Status   Yes [ ] No [ ]   N/A [ ]

     Explain your answer _____

     ii).   Your level of education Yes [ ]   No [ ]   N/A [ ]

     Explain your answer_____

SECTION B:

Economic factors and their influence on participation of women in leadership

2.   Would you consider vying for leadership position?

     No [ ]   Yes [ ]

     If No give your reasons_____

3.   Is the availability of resources such as money, vehicles a major determinant of the participation of women in leadership in Co-operative societies?

     Yes [ ]   No [ ]

4.   Do women have adequate resources such as money, vehicles to sustain a campaign for a leadership position?   Yes [ ]   No [ ]

     Give reasons for your answer? _____

5.   Are there possible sources of fund for a woman who is interested in vying for leadership in Co-operative societies?

     Yes [ ]   No [ ]   I don't know [ ]

     If yes specify_____

6.   If you had adequate resources would you consider vying for a civic or parliamentary seat?   Yes [ ]   No [ ]

Explain your answer _____

SECTION C:

Cultural factors and their influence on women's participation in political leadership

7.   As a woman what is your priority?

Child rearing [ ]   Career in Co-operative management [ ]   other careers [ ]

8.   In addition to the duties and responsibilities that you have as a woman, can you have the necessary time to vie for a leadership positions?   No [ ]   Yes [ ]

Give reasons for your answer?_____

9.   Does culture encourage women to participate for leadership positions?

No [ ]   Yes [ ]

If No, explain _____

APPENDIX F
AUTHORITY BY BOARD OF POST GRADUATE STUDIES
TO UNDERTAKE STUDY RESEARCH

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

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

OFFICE OF THE DIRECTOR GRADUATE SCHOOL

Ref:............... GM11/3140/11

Date:........................ 28th August, 2013

Mr. Xavier O. Lugaga
Institute of Women, Gender & Devpt. Studies
Egerton University
P. O. Box 536
EGERTON

Dear Mr. Lugaga

RE: CORRECTED PROPOSAL

This is to acknowledge receipt of two copies of your corrected proposal, entitled
"Factors Affecting Women Participation in the Management of Co-operative Societies in Njoro District, Nakuru County."

You are now at liberty to commence your fieldwork.

Please note, you are expected to publish at least one paper in an international peer-reviewed journal before final examination (oral defense) of your Masters thesis.

Thank you.

Yours sincerely,

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

c.c.   Supervisors
Director, IWGDS
Admissions

MAO/vk

REPUBLIC OF KENYA
MINISTRY OF INDUSTRIALIZATION AND ENTERPRISE DEVELOPMENT
OF CO-OPERATIVE DEPARTMENT

TELEPHONE: 0722568852
EMAIL: njorodistco@yahoo.com
Website: cooperative.go.ke

When replying please quote
ADM9/251

Njoro Sub-County
Co-Operative
Officer
P.O. Box 500 Njoro
Nakuru County

DATE: 05/02/2013

TO WHOM IT MAY CONCERN

RE: AUTHORITY FOR XAVIER OKADO LUGAGA TO UNDERTAKE STUDY RESEARCH IN NJORO SUB-COUNTY CO-OPERATIVE, NAKURU COUNTY FOR HIS MASTERS DEGREE COURSE AT EGERTON UNIVERSITY

Following request from the student named above I hereby give authority for Xavier to undertake research in Co-operative societies in SUB-COUNTY, so long as he adherence ethics and uses the data strictly for his the study and not for any other thing.

Please accord the necessary support.

Eric Mwandawiro
SUB-COUNTY CO-OPERATIVE OFFICER
NJORO

cc: Chairmen of Co-operative societies