SOCIAL CULTURAL FACTORS AFFECTING MAASAI WOMEN'S PARTICIPATION IN DECISION MAKING IN TANZANIA: A CASE STUDY OF LONGIDO DISTRICT

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DECLARATION

This Research Project is my original work and has not been submitted for award of a degree in any other university.

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DEDICATION

To my family and PINGOs Forum Staff for their immeasurable support.

ACKNOWLEDGEMENT

TABLE OF CONTENT

LIST OF TABLES

LIST OF FIGURES

ACRONYMS

CEDAW   Convention on Elimination of all forms of Discrimination against Women

IPU   Inter- Parliamentary Union

MP   Member of Parliament

MRG   Minority Rights Group

SPSS   Statistical Package for Social Sciences

UN   United Nations

WB   World Bank

DEFINITION OF TERMS

Social identity is defined as a person's sense of who they are based on their group membership (Turner et al 1986). Henri Tajfel (1979) in his Social identity theory proposed that the groups (e.g. social class, family, tribe etc.) which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world

Social acceptance For the purpose of this study, social acceptance refers to the fact that most people, in order to fit in with the others, look and act like them. It stops (mostly) everyone from truly being themselves. On the other hand the variable will be looked from the angle of what the society requires for one to be accepted as diligent member of the community.

Social roles refers to the roles assigned to a certain group of people in a community i.e. men, women, youth etc. Most of these roles are socialized and passed over from generation to generation and often limit the particular group to what is expected of them (Butler 1990).

Culture;Edward Said (1994) identifies two meanings of culture. First, it refers to the many practices like the arts, communication, and representation which have relative autonomy from the economic, social, and political domains. These human expressions have an aesthetic dimension embedded in art and seek to cause pleasure and entertainment. Second, culture includes a community's reservoir of what defines them as a people which in most cases represents the best that has been known and thought.

Participation in decision making is the process through which all members of a community are involved in or have influence on decisions related to development activities that affect them. (African Development Foundation (ADF): Handout on participatory development)

ABSTRACT

Throughout history, participation in decision making through processes like voting, vying for leadership position and participation in decision making meetings; has been blinded by discrimination to certain groups of community members including women. This study assessed the social cultural factors affecting Maasai women's participation in decision making a case of Longido district. Purposive sampling was used to select the districts under the study. Decision to select Longido was based on the inhabitance of pastoral community. A total of 115 respondents were obtained through simple random selection. Data were collected through a questionnaire and analyzed using SPSS. Simple descriptive statistics and cross tabulation were used in the analysis. The results show that majority would you vote for a woman to be an MP/ Councilor/ Village Chairman in your community. A considerable proportion of men refused to be led by a woman. Furthermore, women were found not to effectively participate in politics through vying for leadership positions as many respondents voted for male contestant, main reasons being no female contestant. Situations in which women are involved in decision making were found mainly to be on issues pertaining women development and family matters. Findings show that women are allowed to vote in the community but often the decision for a woman to vote was found to be determined by men. The study further found that women are not regarded elders and female's ideas were not taken into account as male ideas in village meetings. The main barriers for women participation in leadership were found that men do not want women to compete in leadership and women ideas not accepted by most men. The study concluded that Maasai women' participation in decision making is limited by social cultural factors like social identity, social acceptance, social roles and limiting cultural practices. It is recommended that civic education strategy and appropriate programs should be designed and implemented to raise the level of knowledge and understanding of women rights and potentials in leadership and decision making. Continuous and effective sensitization of Maasai men and women on changing of their mindsets to accept the ability of women and their leadership potentials is paramount in influencing men's decision making to accepting women in leadership and decision making organs.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

In social sciences participation in decision making refers to different mechanisms for the public to express opinions and ideally exert influence. Participatory decision making can take place along any realm of human social activities including economics i.e. participatory economics, political i.e. participatory democracy, management i.e. participatory management to mention just a few. In governance and leadership context; participation in decision making is a concept which aims to ensure that citizens have a direct voice in public decision.

Throughout the history, participation in decision making through processes like voting and vying for leadership positions has been blinded by discrimination and limitation to some members of community specifically women. It is up to the 19th century when New Zealand became the first country to give women the right to vote, in 1893; and Finland was the first to adopt both fundamental democratic rights in 1906. There are still a few countries that deny women both the right to vote and the right to stand for elections (IPU, 2004).

Traditional and persistent social cultural barriers have been shown to hinder the active pursuit of women to obtain positions of leadership (i.e. Bartol et al., 2003; Hoyt, 2005; Powell et al., 2002). It is proposed here that with the globalization of business practices, opportunities, technologies, and cultures, women face new and different challenges that vary depending on the context of the environment in which they operate.

According to Hora (2004) most patriarchic societies, females are regarded as the inferior of the species. Because of this, women are denied access to both honored and utilitarian role open only to males. Such roles as administration and disposal of property, leader ship roles in societal affairs including religion and governance are exclusively belong to males. While it is known that such discriminatory practices exist in these countries, their prevalence and cultural value systems and norms that perpetuate them are not adequately understood.

According to WB (1998), although women constitutes two third of the world's working hours, produce half of the world's food and above all, bear and rear children, women continue to suffer from all forms of discrimination and from the absence of adequate protection against violence (WB,1998:137). Sustainable and all around developments of a

society cannot be brought about without the full and unreserved participation of both woman and man in the development process, and such a balanced development should also call for the elimination of all forms of discrimination, and the protection against all forms of violence against women

Since 1985 Tanzania has been implementing CEDAW (Convention on Elimination of all forms of Discrimination against Women) which is an international agreement where countries have agreed to end all forms of discrimination against women. The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life -- including the right to vote and to stand for election -- as well as education, health and employment. States parties agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms (UN-Women 2009).

In implementing CEDAW and the Beijing Platform of Action, Tanzania came up with a constitutional requirement that Women members must not make up less than 30% in the National Assembly. The special seats for women are distributed among the political parties in proportion to the number of seats awarded to them in parliament. (Constitution, Articles 66 (1:b) and 78 (1))The constitutional provision in backed up by the law which indicates that The National Assembly consists of 350 members. Of these, 102 are reserved for women, 239 members are elected in single member constituencies, 7 are appointed by the President, 5 represent Zanzibar (2 of whom are women) and 1 mandate belongs to the attorney general: 'Every Political Party which contests Parliamentary elections may propose and submit the Commission names of eligible women candidates for nomination of Members of Parliament for Women Special Seats' (Elections Regulations 2010, Article 86A (2)). So far the Tanzania parliament has a total of 126 Women which is 36% of the parliament. Among the 126 only one woman comes for the Maasai community which is a manifestation of how the number of Maasai women is limited in the parliament as a major organ for decision making.

In communities, women turn up in large numbers in every political election whereby they constitute more than half of the population in many countries including Tanzania, yet they are visibly absent in positions in the Government, parastatals organizations and private companies (Akaro *et al* 2010)

Maasai is an indigenous community whom practice pastoralism as a core livelihood system. This community is increasingly excluded and vulnerable as a result of lack of recognition in the government system as a viable livelihood, agriculture expansion, nature conservancy, population pressure and climate change (MRG ,2011).

In this already marginalized and unrecognized community; women are further excluded and vulnerable to harmful customs and unequal opportunity in decision making and the vulnerability is spearheaded by the community itself (Kipuri and Ridgwell, 2008). Maasai women are minors in their culture and have to be always represented by their father or husband in sensitive matters and in decision making on those issues. A Maasai woman is by birth a member of her father's family line, which means she cannot own land etc. This practice is against human rights because it denies women of their basic rights (Mbogo Expeditions). The research therefore aimed at looking at the internal social factors that are hindering women's participation in decision making regardless the ongoing efforts which have been put by the governments and development partners

1.2 Statement of the Problem

Regardless the massive interventions which have been focused on pastoral communities with the aim of empowering women to have an active role in community; too little positive change is manifested. Hardly can you find a woman in leadership position in Maasai community which is a patriarchal system. Article 21 of the Universal Declaration of Human Rights explicitly says everyone has the right to take part in elections and government. Crucially, participation also means that the voices of people who are often excluded should be heard and heeded, especially when we are marginalized or discriminated against because of our disability, race, religion, gender, descent, age or on other grounds.

For the case of Maasai women; they are limited to issues like attending community meetings or voting which at large affect the decisions which are made in the community. Women have continuously been holding back their participation even in situations where affirmative actions have been put across to include women in decision making which is highly linked to social cultural limitations. Hora(2014) highlights that in most patriarchal societies including the Maasai, female are regarded as the inferior specie. Because of this women are denied access to honored and utilitarian role open to only males.

According to the research done across East and Horn African region on the status of pastoralists; Naomi Kipuri and Ridgewell (2008) have stated that; despite the numerous key tasks women fulfill in pastoralist society, they face this discrimination two-fold. They are even less able than pastoralist men to participate in the decisions that affect their lives and livelihoods. Very few women have succeeded in campaigning for an open parliamentary seat (Kipuri & Ridgewell, 2008). It should be understood that the exclusion of women from decision-making bodies limits the possibilities for entrenching the principles of democracy in a society, hindering economic development and discouraging the attainment of gender equality.

Shvedova(2010) findings have shown that there are several obstacles that women face in pursue of participation in parliament which a major decision is making body. Politically men have dominated the political arena. Men formulate the roles of the political game and men define the standards for evaluation. The existence of this male dominated model results in women either rejecting politics all together or rejecting male style politics. This scenario in overall explains why even capacitated women reject vying for positions in elections.

Therefore this study aimed at looking at the social cultural limitations that Maasai women face in relation to decision making i.e. participating in vying for leadership, voting or active attendance in community decision making meetings and the findings will influence the right approaches to ensure women participation.

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of this study was to investigate social cultural factors that affect Maasai women's participation in decision making in Tanzania. A case study of Longido District.

1.3.2 Specific Objectives

1. To determine the effect of social identity on women's participation in decision making in Longido District.

2. To assess the effects of social acceptance on women's participation in decision making in Longido District.

3. To examine the effect of social roles on women's participation in decision making in Longido District.

4. To determine the effect of culture on women's participation in decision making in Longido District.

1.4 Research Question

1 How does protection of social identity affect women's participation in decision making in Longido District?

2 Does social acceptance affect women's participation in decision making in Longido District?

3 How do social roles do affects women's participation in decision making in Longido District?

4 Does culture affect women's participation in decision making in Longido District?

1.5 Significance of the study

In governance and leadership participation in decision making is key in ensuring that needs of all parties lead and governed are included in the plans and implementation. Some communities like the Maasai who are researched in this paper belong to a group which has been left out in decision making processes due to marginalization of their lifestyle. Women from the communities face further marginalization within their communities and also are tied to some cultural beliefs which have left them out in decision making arena within the community and outside the community.

This study adds to the body of literature about pastoralist community's structures of governance and leadership. To other scholars who are interested with researching pastoral community the research will provide them more information on the communities' social structures and how they have an impact on governance and leadership.

Also the research contributes significantly improve the strategic planning done by the government and development partners to enhance women's participation in decision making from these communities which are extreme patriarchal. Many projects have been taken to these communities and few have yielded substantial change; women still do not effectively

participate in decision making regardless the trainings and capacity building. This research will therefore unveil the hidden factors that have led to the setbacks that the government and development partners have been experiencing. The findings of the research provide them an insight when preparing for strategies for effectively capacitating the Maasai women to participate.

1.6 Scope of the study

The study focused on the Maasai women in five villages and three wards in Longido district. The study only focused on the social cultural factors that affect women's participation in village level decision making. The sample size was 115 community members in selected villages.

1.7 Limitations of the study

This research is based in the community which practice male dominance. Female respondents were not readily available to respond in most cases unlike the male counterparts the researcher had to use village leaders to access women who were the targeted population. On the other hand, women were found busy with family responsibilities and hence it was difficult to have their time. In Mairowa village the survey was conducted during market hours and that was a challenge as respondents were busy engaging in trading activities so the researcher had to use a long time to administer the questionnaire. Male respondents especially youth were also not easily available as during the time of the survey, most of them were out in the wild looking after animals thus a minimum number of youth opinions were incorporated in the findings. Also the researcher faced a challenge of timing, due to the duty structure of the pastoralist communities; morning hours are unsuitable as it is the time to milk for women and men use morning hours to check on sick animals etc. The study required a lot time to plan, review literature, collect and analyse data so the researcher had to assemble and train a field work team as well as hiring a statistician who keyed in data in the tool of analysis in effective, efficient and timely manner.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter looks at theories that provide justification to the research questions as well as different data. It also summarizes the information from other researchers who have carried out research in the same or similar fields of study. On the side of the independent and dependent variables this section explored the variables and provide more information from other researches which have been carried our around the same variables

2.2 Theoretical framework

This section presents an overview of the literature of the theories backing the study. The social identity theory highlights on how people group themselves and adopt a sense of pride based on the group they belong to. Role congruity theory justifies how prejudice toward female leaders proposes that perceived incongruity between the female gender role and leadership roles

2.2.1 Social Identity Theory

Turner et al (1986) define social identity as a person's sense of who they are based on their group membership (Turner et al 1986). Henri Tajfel (1979) in his Social identity theory proposed that the groups (e.g. social class, family, tribe etc.) which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world.

In order to increase our self-image we enhance the status of the group to which we belong. For example, in Maasai community men belong to the group with authority. They can also increase their self-image by discriminating and holding prejudice views against the out group (the group we don't belong to). For example women, youth, other tribes etc.

Therefore we divided the world into "them" and "us" based through a process of social categorization (i.e. we put people into social groups).This is known as in-group (us) and out-group (them). Social identity theory states that the in-group will discriminate against the out-group to enhance their self-image. This is again evident in the Maasai setting, where Maasai women as explained by the social identity theory believe their believes, norms and practice

are the best unlike the believes of the people outside their setting. For this reason it becomes very hard to succeed in changing the attitudes, knowledge and behaviors of the Maasai women even when it comes to sensitizing them to become more active citizens they opt to maintain their social status where they are only subordinates

2.2.2 Role Congruity Theory

In answering the questions on the social roles that effect in explaining how social factors affect pastoralist women participation in leadership; the Role Congruity Theory explains that prejudice toward female leaders proposes that perceived incongruity between the female gender role and leadership roles leads to 2 forms of prejudice:

1. Perceiving women less favorably than men as potential occupants of leadership roles

2. Evaluating behavior that fulfills the prescriptions of a leader role less favorably when it is enacted by a woman.

Eagly and Karau (2002) continue to explain that one consequence is that attitudes are less positive toward female than male leaders and potential leaders. Other consequences are that it is more difficult for women to become leaders and to achieve success in leadership roles. This is true to the pastoralist communities where apart from having a rare chance of having a female leader in a community setting; in moments where a woman tries to assume a leadership position she will end up being named and pointed fingers as Eagly (1987), suggest women due to their socially accepted roles are more often perceived in lower status positions than those of their male counterparts. These accepted gender stereotypes allow for a greater prediction of sex differences between males and females in social behaviors

2.3 Conceptual Framework

Conceptual framework as a visual or written product, explaining either graphically or in narrative form, the main things to be studied—the key factors, concepts, or variables—and the presumed relationships among them (Miles & Huberman,1994).

The conceptual framework consists of dependent variable; participation in decision making with indicators of vying for leadership positions, voting and participation in meeting. The Independent variables are social identity, social acceptance, social roles and culture.
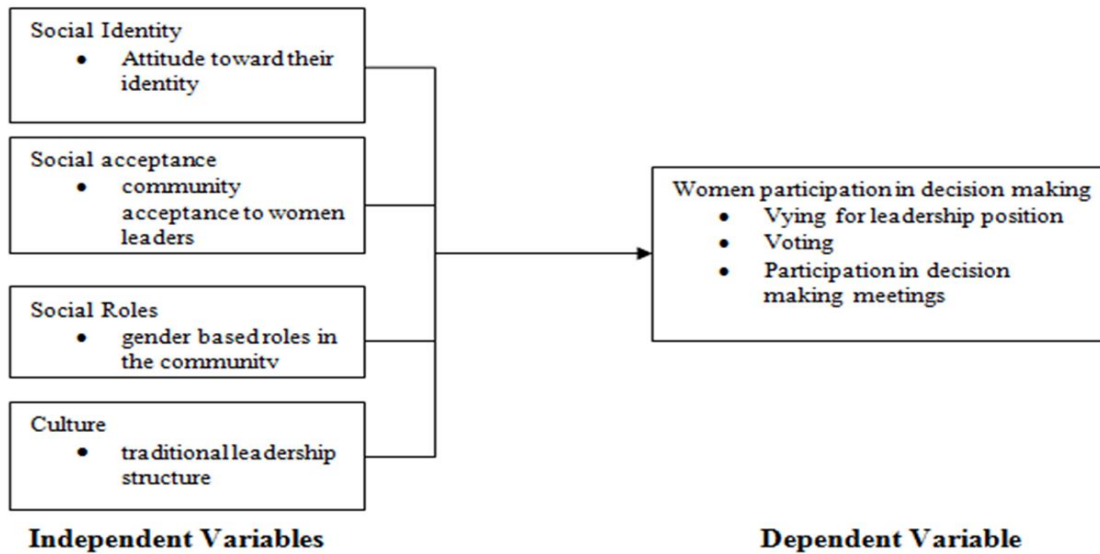
Figure 2.1 Conceptual Framework

2.3.1 Social identity

Social acceptance and identity in this research refers to the extent through which the Maasai women decide to uphold the limiting factors to participation in order to be identified and accepted by the community. According to Turner et al (1986) he defines social identity as a person's sense of who they are based on their group membership. It is through social identity that someone gets a sense of belonging.

In attempt to protect and promote social identity and acceptance, a group of people according to Hogg (1990) define who they are and decide to hold on their beliefs, theirs attributes and how they relate to one another. Often they put all the necessary effort to ensure that the beliefs they have can never be tempered by the outsiders which means that will undefined who they are. This explains he scenario of Maasai women who have refused to change their minds and actively participate in order to protect their identity and acceptance in the community.

2.3.2 Social Acceptance

For the purpose of this study, social acceptance refers to the fact that most people, in order to fit in with the others, look and act like them. It stops (mostly) everyone from truly being themselves. On the other hand the variable will be looked from the angle of what the society requires for one to be accepted as diligent member of the community.

2.3.3   Social Roles

In this research social roles refers to the roles assigned to a certain group of people in a community i.e. men, women, youth etc. Most of these roles are socialized and passed over from generation to generation and often limit the particular group to what is expected of them (Butler 1990). Often social roles are constructed involving a set of social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific grouping. Therefore in this research Maasai women's social roles looked out for indicators like traditional roles between men and women in the community and how they can affect the later.

2.3.4   Culture

As an independent variable in this study, culture refers to the ideas, customs, and social behavior of a particular people or society. This variable was measured by looking at existing Maasai ideas, customs, norms and behaviors and how they influence women's participation in decision making.

Edward Said (1994) identifies two meanings of culture. First, it refers to the many practices like the arts, communication, and representation which have relative autonomy from the economic, social, and political domains. These human expressions have an aesthetic dimension embedded in art and seek to cause pleasure and entertainment. Second, culture includes a community's reservoir of what defines them as a people which in most cases represents the best that has been known and thought.

Maasai culture is a culture oiled by patriarchy in which men have the monopoly of all and the women subordinate to them without any voice in the society. This shows how much the patriarchal systems are strong in this society. Maasai community as most pastoral societies; gender roles are marked in extremes, where men control the social economical spheres and women remain to be subordinated.

2.3.5   Women's participation in decision making

In this study; the dependent variable i.e. women participation in decision making was measured mainly by looking at the key indicators of decision making within the community which include vying for leadership positions, voting for leaders as well as participating in decision making meetings . Women's participations in decision making has been clouded with a number of challenging factors that affect women's' full participations. In this study the

independent variables was tasted to see if at all they affect the ability or disability of Maasai women participation in decision making.

Vying for leadership refers to contenting for leadership position often carried out through election where people content for a particular position (Free Dictionary); for the purpose of this study is any leadership position in village government or central government.

Voting in the scope of this study is a formal indication of a choice between two or more candidates or courses of action, expressed typically through a ballot or a show of hands(Oxford Dictionary).

2.4 Empirical Review

According to the study by Shvedova(2010)   findings have shown that there are several obstacles that women face in pursue of participation in parliament which a major decision is making body. Politically men have dominated the political arena. Men formulate the roles of the political game and men define the standards for evaluation. The existence of this male dominated model results in women either rejecting politics all together or rejecting male style politics. This scenario in overall explains why even capacitated women reject vying for positions in elections.

On this perspective, issues like attaining college education and experience also hinder women's active role in decision making. Culture, duo burden of domestic tasks and limited access to education have paused a major stumbling block to women's participation in decision making.

In a study done across Tanzania on quest of identifying factors that hinder women's participation in Social, political and economic activities in Tanzania By Akarro *et al*; findings shows that women with post-secondary training work more in paying formal and informal sectors than those with primary level. It goes further to issues like participating in politics i.e. voting and vying, economic activities like business, accessing loans and having bank accounts as well as better management of resources like land.

The research also highlighted that place of residence has an effect on participation in political, social and economic activities. Women in rural areas lack access to loans and cannot participate most of the income earning activities. Women in rural setting are limited to subsistence farming for family consumption and left overs are in the hand of men.

In the study of factors affecting women's participation in leadership and decision making; Hora(2014) highlights that in most patriarchal societies female are regarded as the inferior specie. Because of this women are denied access to honored and utilitarian role open to only males.

Leadership in societal affairs including religion and governance exclusively belongs to male section of the society. The study found out that major factors that hinder women's participation in public leadership include; lack or absence of adequate education status required from women, absence of commitment by the concerned top decision making bodies, backward social-cultural attitudes, lack of sufficient experience from women to hold the leading positions, overburden of domestic responsibilities as well as negative attitudes towards women which lead to women lacking confidence to participate.

2.5 Critique of Existing Literature relevant to the Study

Many scholars have researched around issues that affect women's participation in decision making. Shvedova (2002) has highlighted that lack of confidence is one of the hindrances that women face in participating in decision making. The study further suggest that fear sometimes prevent women from contesting.

In the same study, it is identified that politics is looked at as a dirt game thus poor participation of women. Mass media has also been blamed to discourage women active participation as it does not provide enough coverage on issues pertaining women.

Shvedova(2002) conclusion on the social cultural hindrances has overlooked the fact that some women even in a supporting environment still do not contest little psychological assessment has been done to identify how attitudes and beliefs also hinder participation of women thus validity of this research.

 In their study; Akarro, Mussa and Losindilo (2010) have identified factors like level of education, place of residence are labeled as factors that have led to poor participation of women in social, economic and political activities. The study touches realities of most of the Tanzania women, but again these factors are not constant. It means that when the same woman is exposed to a different environment chances are that she will participate.

This study as many others has ignored the fact that some cultures and traditions or their social cultural setting build a woman in a manner that will resist change due to internalized beliefs,

norms, customs and attitudes which paint a negative picture on the whole issue of women's participations in decision making.

2.6 Research Gaps

Women participation in decision making has been widely researched by various scholars. Most of the scholars have extensively covered the issue of women participation in leadership. Shvedova(2002) has in detail explained barriers which limit women's participation in parliament which includes lack of support, low self-esteem and systems which politics are labeled as men's' world therefore women shy away from them. The study has not identified the factors that lead to women to have low self-esteem which is often the discouragement from the societies that come from. Therefore this research will close the gap by giving an insight on the internal factors that affect women's participation.

Hora (2014) has also stated that illiteracy, lack of control of resources are some of the barriers that women face in attempt to participate in decision making. Therefore this study further assessed the reasons to as why women continue to be illiterate and lack control as the factors are often linked with the communities social cultural set up.

The above literatures have explained some of the systematic limitations that women face but this particular research aim at uncovering factors within the society which still hinder women's full participation in decision making regardless existing efforts at global and national level.

2.7 Summary

The chapter has listed a number of theories which helped to answer research questions. The Social identity theory explained reasons behind rigidity of the Maasai Women and Role Congruity theory explained on the attitude some communities have over women leaders. The independent variables were tasted qualitatively across all cadres of Maasai women in the research area.

The research thus mainly fills the gap of the internal social cultural factors which limit women's participation in decision making which have been left out by most of the researchers

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter is on the overall research design, population, sampling frame, sample size, data collection methods and procedures that will be observed in the finding answers to the research questions.

3.2 Research design

Research design provides the glue that holds the research project together. A design is used to structure the research, to show how all of the major parts of the research project work together to address the central research questions (Trochim *et al,*2015).

This study used a case study research design which provides an in-depth study in a specific individual or phenomena in its existing context. It gives an insight of the phenomenon of the population what the reality is. It described in detail what actually exists within a community, such as current practices, situations, etc. Since the research study is concerned with investigating social cultural factors that affect Maasai women's participation in decision making in Tanzania, the researcher assumed that using case study approach the objectives of the research will be achieved.

3.3 Population

According to Welman and Kruger (2002) the population in research is defined as individuals, groups, organizations, human products and events, and the conditions to which that population is exposed. In this research the targeted population was the Maasai women in Longido District. But the respondents of this study were both men and women

3.4 Sampling Frame

Sampling frame is the source material or device from which a sample is drawn. It is a list of all those within a population who can be sampled, and may include individuals, households or villages. The research drew a sample of 5 villages out of 36 Villages in Longido district (Mairowa Village Office Documents, 2014). The list of village names from which respondents were selected was obtained from respective village office.

3.5 Sample and Sampling Technique

Purposive sampling was used to select the districts under the study. Decision to select Longido was based on the inhabitance of pastoral community that has the marginalizing women in leadership and decision making. Simple random sampling was used to select five villages due to the heterogeneity in lifestyle and homogeneity in cultural aspects of 5 villages namely Matare, Ngoswak, Losait Kimwati and Mairowa.

Table 3.1 Sample Size

Variable		N	%
Name of Village	Mairowa	45	39.1%
	Matare	25	21.7%
	Ngoswak	20	17.4%
	Losaiti	18	15.7%
	Kimwati	7	6.1%
Total		115	100.0%

The researcher targeted 100 respondents; a total of 115 respondents answered administered questionnaire for this study. This sample selection was influenced with the amount of human, financial and time resources. `

3.6 Data Collection Instruments

A data collection instrument refers to the tools a researcher will use to obtain data to answer the research questions. For this research a questionnaire and interview guide was used to acquire data from the respondents

3.6.1   Primary Data

Primary data were collected from individuals and households. This data was collected using an questionnaire containing both closed and open-ended question. Data collected include women participation in leadership decision making, social acceptance and social identity, factors limiting women from effective contribution of views and ideas in village meetings and community perception on women leadership abilities.

Likert scale which was designed to measure attitudes and behaviors of the community on women participation by examining how strongly subjects agreed or disagreed with statements on a five point scale from (i) strongly disagree (ii) disagree (iii) neither agree nor disagree or uncertain (iv) agree and (v) strongly agree.

3.6.2   Secondary Data

Secondary data refers to data that has already been collected by someone else and which have passed through statistical process, for example books, articles, journals and internet (Kothari 2004). Secondary data was obtained through documents and sources like research reports, books, journal, reports, website and other relevant and valid data source which provide information to support the research.

3.7 Data Collection Procedure

Data collection procedure refers to the process used to collect necessary data for the research. Primary data was collected through the questionnaire which was being asked by the researcher and research assistants. Individuals from each village were identified and data collected using structured interview guides. Secondary data was collected using researchers notebook and summarized using computer.

3.8 Pilot Test study

The Pilot test study also tested the validity of the data collection tools i.e. if at all the tool is testing what it is supposed to test; and reliability of the tools i.e. the degree to which the research tool is producing stable and consistent result

3.8.1   Validity

To ensure the questionnaire validity, the researcher had to use an expert to check on the questionnaire after which it was revised in a way that it enabled the questionnaire to focus on the objectives and the research questions which were to be answered by the questionnaire

3.8.2   Reliability

Pretesting of the questionnaire was done on respondents of Mairowa Village, Longido district that was omitted from the final survey sample. Several reviews of the questionnaire also improved reliability of the questionnaire. Intensive discussion was conducted with the data collection team to ensure that information collected is reliable. Due to the nature of the

sample community, a Swahili version of the questionnaire was produced to reduce chances of inconsistency in interpretation during administration of interviews.

3.9 Data Analysis and Presentation

In order to realize successful accomplishment of the study, data collected from different primary sources were recorded, edited, organized, analyzed, interpreted and presented in relation to research questions. Data collected from the filled questionnaires were quantitatively analyzed using SPSS 20.0 version data analysis software whereby descriptive statistics such as frequency and percentage were used to obtain the general picture of respondent's profile and general view of their understanding of women participation in leadership and decision making organs.

 The Likert scale was used to obtain qualitative data which depicts attitudes and behaviors. The researcher also took time to clearly elaborate the questions in Likert Scale to ensure that respondent gave best of their view and attitude towards the research questions administered. The qualitative data was also included in the descriptive tables and figures used for analysis.

Simple descriptive statistics and cross tabulation were also used in the analysis. Descriptive statistical methods such as percentage, frequency and tabulation to test the reliability and validity of data describing the social cultural factors effecting women's participation in decision making was employed. Results were presented in   tables, figures, graphs and charts.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents the findings from the study. It contains findings that are presented logically with respect to the objectives of the study. Results are presented in graphs, charts and tables. Discussion is made accordingly supported by literature on explaining where the findings agrees with existing literature and where the findings differs with possible cause of the deviation from existing literature.

4.2 Respondent's Profile

4.2.1   Gender

The results show that more than half (56.5%) of the respondents interviewed were females and (43.5%) were males. This implies that views and options represents the ideas of both sexes from the study area and thus can be generalized to represents the population under study (see Table 4.1).

4.2.2   Age

Information on age categories shows that a considerable proportions of respondents are between 31 - 40 years (41.8%), 35.7% are 40 years and above while only 22.4% are below 30 years. This indicates that respondents are matured and have a good life experience in understanding of matters patterning women as well as cultural and other factors affecting their involvement and participation in leadership and decision making structures (Table 4.1).

4.2.3   Household size

The findings of the study indicates that 41.5% of the respondents interviewed had household sizes of 5 – 9 members, 30.2% had a size of 1-4 members while 28.3% had a household size of 10 members and above (see Table 4.1). This implies that women in the study area have an added responsibility to take care of large families which ultimately impact on their participation in leadership and decision making organs.

4.2.4 Marital Status

The findings from the study shows that 89.9% of the respondents interviewed were married, 6.4% single and only 3.7% widow/widower. This further indicates that respondents are well familiar with families and social interactions that have an influence of women participation in leadership (see Table 4.1).

Table 4.1 Respondent's Profile

Variable		N	%
Name of Village	Mairowa	45	39.1
	Matare	25	21.7
	Ngoswak	20	17.4
	Losaiti	18	15.7
	Kimwati	7	6.1
Total		**115**	**100.0**
Sex of respondent	Female	65	56.5
	Male	50	43.5
Total		**115**	**100.0**
Age of respondent	31 - 40 years	41	41.8
	41 and above	35	35.7
	Below 30 years	22	22.4
Total		**98**	**100.0**
Current No. of Household Members	5 – 9	44	41.5
	1 – 4	32	30.2
	10 – above	30	28.3
Total		**106**	**100.0**
Marital Status	Married	98	89.9
	Single	7	6.4
	Widow/widower	4	3.7
Total		**109**	**100.0**

4.2.5 Occupation

The main economic activities in the study area were found to be livestock keeping (30.9%) and farming (30.0%). Other were formal employment (25.0%) and 1.8% were petty traders. It

was also noted that 11.8% were housewives, implying that women in the study area are involved in taking care of family responsibilities (Figure 4.1)
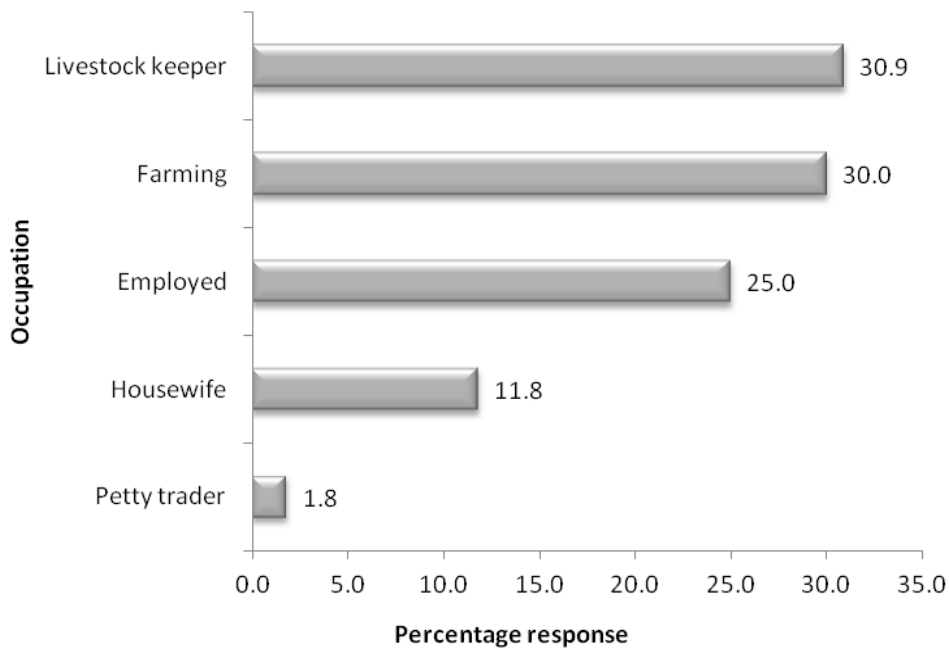
Figure 4.1 Occupation of respondents

4.2.6   Educational status

The results from the study show that 49.5% of the respondents had attained primary Education, 22.9% form four and 13.8% not gone to school. It was further noted that 55.6% of the females had attained primary education as opposed to 41.3% of males. On the other hand, more males (26.1%) complete form four secondary education and opposed to their counterpart females (20.6%) signifying higher dropout of females from secondary educations. It was further noted that more females (7.9%) had attained university educations compared to only 2.2% of male respondents (Table 4.2). These findings indicate that education level is still low for the majority and skewed to primary education. This has an impact on building confidence and self-esteem among women in taking up leadership positions.

Table 4.2: Education qualification of respondents

Variable		Male		Female		Overall Total	
		n	%	n	%	N	%
Education qualification	Primary Education	19	41.3	35	55.6	54	49.5
	Form Four	12	26.1	13	20.6	25	22.9
	Not gone to school	7	15.2	8	12.7	15	13.8
	Form Six and Above	6	13.0			6	5.5
	University	1	2.2	5	7.9	6	5.5
	Technical college	1	2.2	2	3.2	3	2.8
Total		**46**	**100.0**	**63**	**100.0**	**109**	**100.0**

4.3 Effect of social identity on women's participation in decision making

4.3.1 Voting for women

It was revealed from the study that 79.1% of the respondents interviewed can vote for a woman to be an MP/ Councilor/ Village Chairman in their community. On the other hand, there was a remarkable difference between men and women on the matter. It was noted that only 52.0% of the male respondents interviewed agreed that they could vote for woman in leadership position and 48.0% of men said they can't (Table 4.3). The results further indicate that women (100%) can vote for their fellow women to hold leadership positions in their community. This indicates that the community, and mostly male dominancy, does not accept women as community leaders despite the efforts of women to support their fellow women to hold leadership positions.

Table 4.3 Voting for women in leadership positions

Variable		Male		Female		Overall total	
		n	%	n	%	N	%
Can vote for a woman to be an MP/ Councilor/	Yes	26	52.0	65	100.0	91	79.1
Village Chairman in the community	No	24	48.0			24	20.9
Total		**50**	**100.0**	**65**	**100.0**	**115**	**100.0**

The mains reason put forward by respondents in voting for women in leadership positions were found to be women being capable of leading just like men (41.8%), putting women in decision making so that they can fight for women rights (31.6%) and 26.5% of all the respondents interviewed said women have equal rights to be chosen (Figure 2). This indicates that the community is aware of the potential of women in decision making and hence needs more effort to affect their decision to choose women in leadership positions.
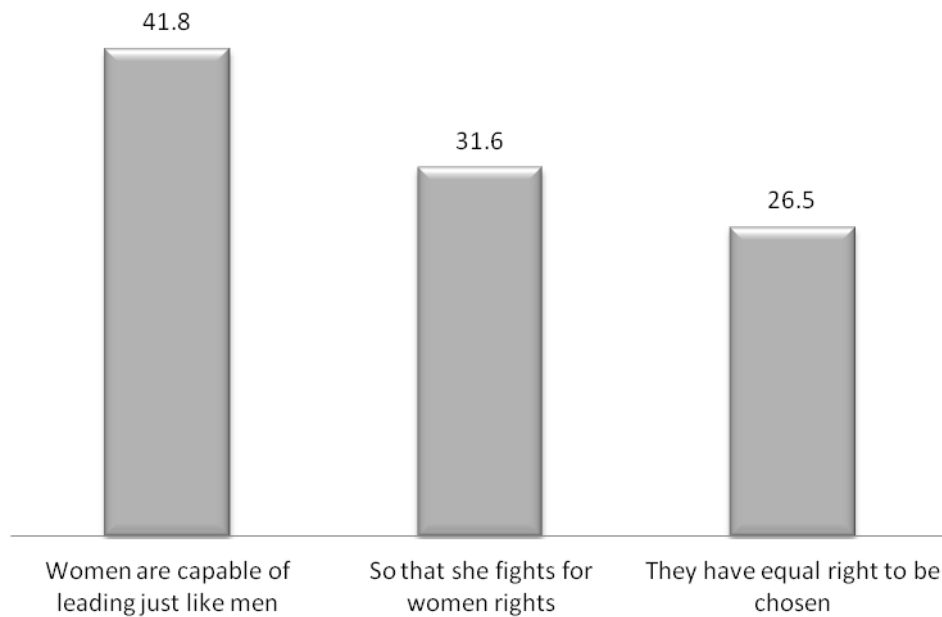
Figure 4.2 Reasons for voting women in leadership

On contrary, the main reasons given by men for not choosing women in leadership were found to be psychological and the male dominancy notion that men can't be led by a woman (41.7%), and they believe that women are weak (29.2%). Other male respondents reported that women are incapable of leading (20.8%); women disrespecting men when chosen and those women are liars 4.2% respectively (Figure 4.3). This is similar to the findings by Hora (2004) who reported that most patriarchic societies, females are regarded as the inferior of the species. Because of this, women are denied access to both honored and utilitarian role open only to males. This implies that male supremacy and dominancy has a great influence on accepting women for leadership in the community. Women in the study area are considered incapable of leading, and the cultural ties still hinders women social acceptance in leadership positions.
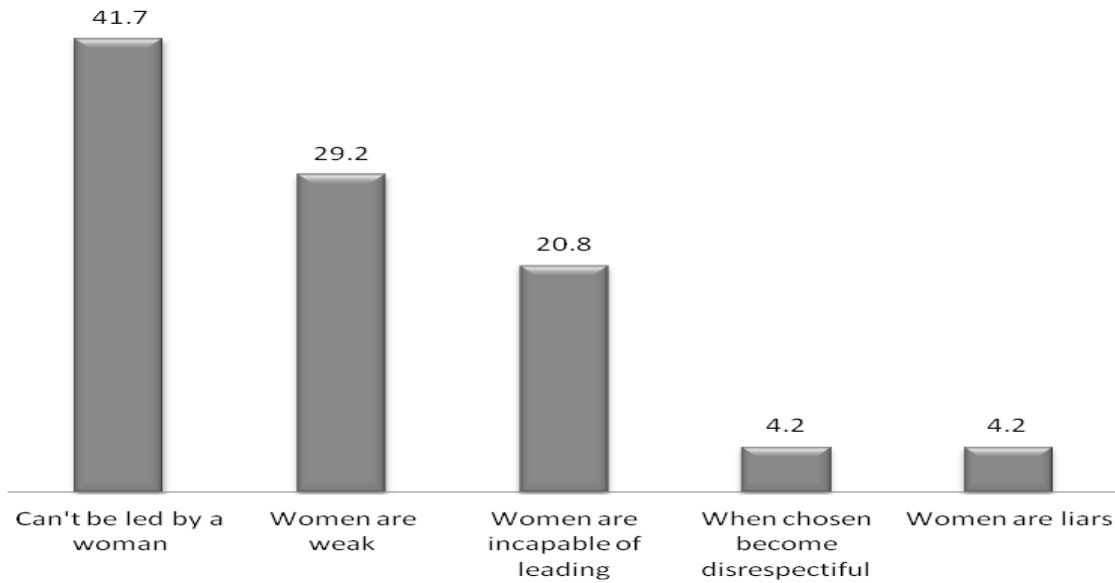
Figure 4.3: Reasons for not choosing women in leadership positions

4.3.2 Participation in previous local government elections

The results show that 74.6% of the respondents interviewed voted during the last local government election which took place in late 2014, and just around a quarter (25.4%) did not vote. The findings also show a remarkable difference between men and women in voting participation. It was noted that 86.0% of men voted as opposed to 65.6% of women who voted and 34.4% of women did not vote (Table 4.4). This also indicates that women are not participating effectively in politics and are not well recognized by the community to participate in politics.

Table 4.4 Gender Participation in previous local government elections

		Sex of respondent					
		Male		Female		Overall total	
Variable		n	%	n	%	N	%
Vote during the last local	Yes	43	86.0	42	65.6	85	74.6
government election	No	7	14.0	22	34.4	29	25.4
Total		**50**	**100.0**	**64**	**100.0**	**114**	**100.0**

The main reasons for not voting were found to be not having the voters' ID (25.9%), 18.5% were looking after animals and the other 18.5% not allowed by elders to vote. There was also a significant different between men and women in reasons for not voting as 31.8% of women

did not have voters' ID as opposed to none of the male respondents. On the other hand, 22.7% of women were not allowed to go for voting by the elders while a small proportion (7.4%) of women does not know how to vote (Table 4.5). These findings indicate that the civil education on voting is not well done to sensitize women involvement in politics. Likewise, there are still cultural ties that give men the right to decide to women to get involved in politics.

Table 4.5 Reasons for not Participation in previous local government elections

| | | Sex of respondent | | | | | |
| | | Male | | Female | | Overall total | |
Variable		n	%	n	%	n	%
Reasons for not voting	Did not have the voters' ID			7	31.8	7	25.9
	Was looking after animals	3	60.0	2	9.1	5	18.5
	Am not allowed by elders			5	22.7	5	18.5
	Did not meet voting age	2	40.0	2	9.1	4	14.8
	Did not like the contestant			4	18.2	4	14.8
	I don't know how to vote			2	9.1	2	7.4
Total		**5**	**100.0**	**22**	**100.0**	**27**	**100.0**

4.3.3   Contestant voted for

The results show that majority (80%) of the respondents voted for male contester in the last local government elections. On the other hand, women voted more for fellow women contestant (29.3%) as opposed to 10.3% of men (Table 4.6). This indicates that women are not coming out to contest and much involved in leadership and decision making organs in the study area.

Table 4.6 Contestant voted

| | | Sex of respondent | | | | | |
| | | Male | | Female | | Overall total | |
Variable		n	%	N	%	n	%
Person voted for	Male contester	35	89.7	29	70.7	64	80.0
	Female contester	4	10.3	12	29.3	16	20.0
Total		**39**	**100.0**	**41**	**100.0**	**80**	**100.0**

4.3.4　Reasons for the choice of contester

The main reasons for the choice of male contestant were reported that there was no female contestant (52.8%), while other said women are incapable of leading and that leadership is a male responsibility (12.5%) respectively. A few who voted for women had a belief that women leaders would support fellow women (9.7%) and 8.3% said that female leaders have good leadership qualities (Figure 4.4). This implies that women do not come out contesting for leadership position as opposed to men. This further indicates the stereotypes still existing in the community regarding women abilities that assumes women incapable of leading and that the leadership role is accrued to men in the study area.
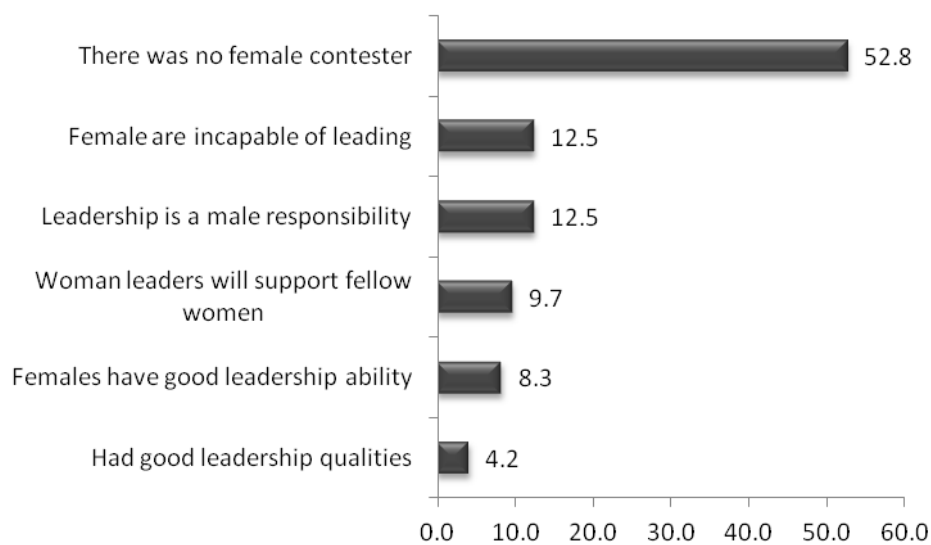
Figure 4.4 Reasons for the choice of contester

4.4 Effect of social acceptance on women's participation in decision making

4.4.1　The role of education on women social acceptance

An association between education level and the ability to choose a female contestant was observed from the findings. Table 4.7 shows that the more an individual is educated the more likely he/she can choose a female contestant. Of all the respondents interviewed, it was noted that 53.3% of those not gone to school can vote for a woman, while 87.0% of primary leavers

said so, and 88% of form four leavers. Likewise, 100% of technical and university graduate would vote for a woman. Likewise, the study by Akarro and others shows similar findings those women with post-secondary training work more in paying formal and informal sectors than those with primary level. It goes further to issues like participating in politics i.e. voting and vying, economic activities like business, accessing loans and having bank accounts as well as better management of resources like land.

These findings indicate that education has a great role in changing the mindset of the community towards accepting women in different leadership position.

Table 4.7 Education qualification and ability to choose female leader

| | | Education qualification | | | | | | | | | | |
| | | Not gone to school | | Primary Education | | Form Four | | Form Six and Above | | Technical college | | University | |
Variable		n	%	n	%	n	%	n	%	n	%	n	%
Can vote for a woman to be an MP/ Councilor/ Village Chairman	Yes	8	53.3	47	87.0	22	88.0	2	33.3	3	100.0	6	100.0
	No	7	46.7	7	13.0	3	12.0	4	66.7				
Total		**15**	**100.0**	**54**	**100.0**	**25**	**100.0**	**6**	**100.0**	**3**	**100.0**	**6**	**100.0**

4.4.2 Availability of women leaders

The study reveals 78.1% of the respondents agreed that women are involved in leadership in their community (Table 4.8). However, it was further realized that women are involved in lower levels of leadership and decision making such as village committees (38%), councilors (29%) and 21% women special seats (Figure 4.5)

Table 4.8 Availability of women leaders

Variable		N	%
Are they any female leaders in your community?	Yes	89	78.1
	No	25	21.9
Total		**114**	**100.0**
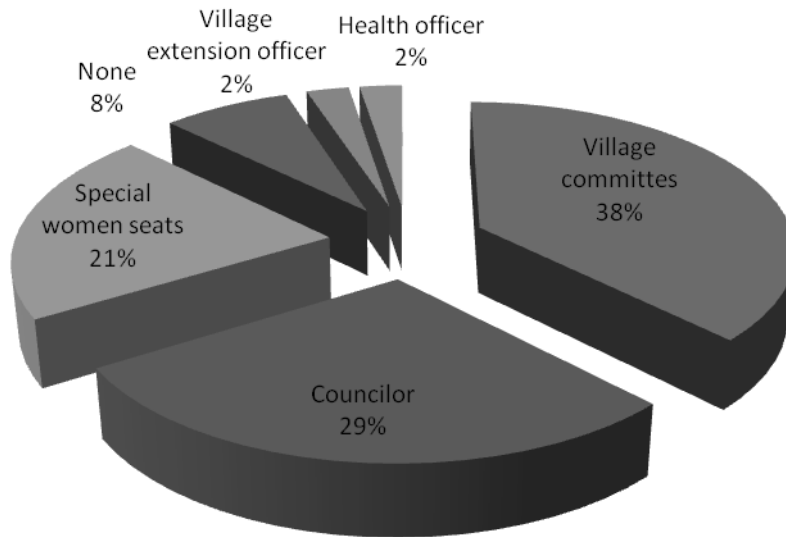
Figure 4.5 Women leadership positions

4.4.3   Education qualification and Women self-esteem

It was realized that self-confidence for women to stand for leadership positions increased with the increase in education level. Table 4.9 shows that 50.0% of women interviewed who had not gone to school said they see themselves as capable individual in contesting for leadership position compared to 63.3% of those attained primary education, 80.0% of those attained Form Four secondary education and 100.0% of university graduate who see themselves as capable individuals in contesting for leadership position. Likewise 50.0% of those not gone to school are confident to stand in public vying for elections compared to 100.0% of university graduate. In their study; Akarro, Mussa and Losindilo (2010) have identified factors like level of education, place of residence are labeled as factors that have led to poor participation of women in social, economic and political activities. This further implies that education plays a crucial role in raising women self-esteem and confident to actively participate in leadership and decision making organs.

Table 4.9 Association between education and women self-esteem

		Education qualification									
		Not gone to school		Primary Education		Form Four		University		Overall total	
Variable		n	%	n	%	N	%	N	%	n	%
Do you see yourself as capable individual in contesting for leadership position?	Yes	4	50.0	19	63.3	8	80.0	5	100.0	36	67.9
	No	4	50.0	11	36.7	2	20.0			17	32.1
Total		8	100.0	30	100.0	10	100.0	5	100.0	53	100.0
Are you confident to stand in public vying for elections?	Yes	4	50.0	21	70.0	10	100.0	5	100.0	40	75.5
	No	4	50.0	9	30.0					13	24.5
Total		**8**	**100.0**	**30**	**100.0**	**10**	**100.0**	**5**	**100.0**	**53**	**100.0**

4.4.4 Women participation in community meetings

The results from Table 4.10 show that 97.4% of all respondents agreed that it is important for women be given chance to express their views during community meetings. There was no significant difference in the opinion between men and women.

On the other hand, the main reasons for women to be given chance to express their views was reported that women have potentials to help community (39.7%), that they could air their problems (27.6%) and that they would fight for fellow women rights (16.4%). This shows that the community is aware of the importance of women views and ideas during community meetings.

Table 4.10 Importance of women views in community meetings

| | | Sex of respondent | | | | | |
| | | Male | | Female | | Overall total | |
Variable		N	%	n	%	n	%
It is important for women to express their views in community meetings	Yes	47	94.0	64	100.0	111	97.4
	No	3	6.0			3	2.6
Total		50	100.0	64	100.0	114	100.0
Importing of getting views from women	Women have potentials to help community	24	46.2	22	34.4	46	39.7
	So they can air their problems	15	28.8	17	26.6	32	27.6
	Women leaders will fight for fellow women rights	7	13.5	12	18.8	19	16.4
	Have rights to give ideas	6	11.5	6	9.4	12	10.3
	Men cannot work alone without women			4	6.3	4	3.4
	Can inspire other women			3	4.7	3	2.6
Total		**46**	**100.0**	**62**	**100.0**	**108**	**100.0**

4.4.5 Convenient meeting settings for women

The study further revealed that just above half (56.0%) of women interviewed are comfortable expressing their views in a meeting with both men and women as compared to 44% of women who prefer to express their views in a meeting setting with women only. Furthermore a negative association was observed between women education qualification and the choice of the convenient meeting setup. Table 4.11 shows that 75.0% of women not gone to school are comfortable to express their views in a meeting with both men and women as opposed none of the university graduates. Likewise, only 25% of those not gone to school are comfortable expressing their views in a meeting with women only as opposed to 100% of university graduates. Shvedova (2002) has highlighted that lack of confidence is one of the hindrances that women face in participating in decision making. The study further suggest that fear sometimes prevent women from contesting. This can be explained by the social interactions that those not gone to school and lowly educated women have with men of their culture as opposed to those who are out in the village setting for higher education.

Table 4.11 Convenient meeting settings for women

| | | Education qualification | | | | | | | | | |
| | | Not gone to school | | Primary Education | | Form Four | | University | | Overall total | |
Variable		n	%	n	%	n	%	n	%	n	%
Setting of a meeting would be more comfortable for women to express views	Meeting with both men and women	6	75.0	16	53.3	6	60.0			28	56.0
	Meeting with women only	2	25.0	14	46.7	4	40.0	2	100.0	22	44.0
Total		**8**	**100.0**	**30**	**100.0**	**10**	**100.0**	**2**	**100.0**	**50**	**100.0**

4.4.6 Women participation in community meetings

It was noted from the study that 81.8% of all women interviewed actively participate in contributing ideas during the meetings. On contrary, only 46.2% said that female's ideas are taken into account as male ideas in village meetings (Table 4.12). This further indicates that despite women efforts to participate actively in community meetings are considerably high; they are not given much support and accepted as capable individuals to contribute ideas as their counterpart men.

Table 4.12 Women participation in community meetings

| | | Education qualification | | | | | | | | | |
| | | Not gone to school | | Primary Education | | Form Four | | University | | Overall total | |
Variable		n	%	n	%	n	%	n	%	n	%
Do you actively participate in contributing ideas during the meetings?	Yes	6	100.0	19	76.0	6	75.0	5	100.0	36	81.8
	No			6	24.0	2	25.0			8	18.2
Total		**6**	**100.0**	**25**	**100.0**	**8**	**100.0**	**5**	**100.0**	**44**	**100.0**
Are female's ideas taken into account as male ideas in village meetings?	No	4	50.0	14	48.3	5	50.0	5	100.0	28	53.8
	Yes	4	50.0	15	51.7	5	50.0			24	46.2
Total		**8**	**100.0**	**29**	**100.0**	**10**	**100.0**	**5**	**100.0**	**52**	**100.0**

4.4.7 Community Attitude on women acceptance

Community perception on the acceptance of women in leadership was measures by a 5-scale Likert scale (Table 4.13). The results show that 29.8% of all respondents interviewed agreed that women have the same rights as men in the community. On the other hand 25.4% disagree and 21.1% strongly disagreed that women have the same rights as men in the community, implying that community perception is skewed in the direction that women do not have the same rights as men in the community. It was found out that 49.1% of all respondents interviewed agreed that women should be given equal opportunities as men to take up leadership positions in the community with just above a quarter (26%) of men disagreeing with the statement.

Likewise, half (50%) of all respondents interviewed agreed that women who are leaders are capable of making decisions that are as good as those that are made by men who are leaders with no significant difference on the opinion between men (48.0%) and women (51.6%) agreeing on the matter. The results also show that 32.5% disagreed and 31.6% strongly disagreed that decision making is the responsibility of men only. These findings indicate that women potentials for leadership are acknowledged by the community despite the fact that the community does not accept equal rights between men and women in leadership positions.

Table 4.13 Community Attitude on women acceptance

		Sex of respondent					
		Male		Female		Overall total	
Variable		N	%	n	%	n	%
Women have the same rights as men in my community	Strongly disagree	8	16.0	16	25.0	24	21.1
	Disagree	14	28.0	15	23.4	29	25.4
	Neutral	10	20.0	11	17.2	21	18.4
	Agree	14	28.0	20	31.3	34	29.8
	Strongly agree	4	8.0	2	3.1	6	5.3
Total		**50**	**100.0**	**64**	**100.0**	**114**	**100.0**
Women should be given equal opportunities as men to take up leadership positions in my community	Strongly disagree	6	12.0	5	7.8	11	9.6
	Disagree	13	26.0	12	18.8	25	21.9
	Neutral	3	6.0	1	1.6	4	3.5
	Agree	25	50.0	31	48.4	56	49.1
	Strongly agree	3	6.0	15	23.4	18	15.8
Total		**50**	**100.0**	**64**	**100.0**	**114**	**100.0**
Women who are leaders are capable of making decisions that are as good as those that are made by men who are leaders	Disagree	1	2.0	6	9.4	7	6.1
	Neutral	17	34.0	13	20.3	30	26.3
	Agree	24	48.0	33	51.6	57	50.0
	Strongly agree	8	16.0	12	18.8	20	17.5
Total		**50**	**100.0**	**64**	**100.0**	**114**	**100.0**
Decision making is the responsibility of men only	Strongly disagree	15	30.0	21	32.8	36	31.6
	Disagree	16	32.0	21	32.8	37	32.5
	Neutral	9	18.0	4	6.3	13	11.4
	Agree	10	20.0	12	18.8	22	19.3
	Strongly agree			6	9.4	6	5.3
Total		**50**	**100.0**	**64**	**100.0**	**114**	**100.0**

32

4.4.8 Women leadership opportunities

The results from the study show that 70.9% of all women interviewed agreed that there are opportunities for women in the community to take up leadership positions and around a quarter (25.5%) said there are no opportunities. On the other hand majority of women (89.1%) said given the opportunity, they would like to hold a position in decision making (Table 4.14). These findings shows that the community provide leadership chances but for other reasons they are not availed to women to be filled.

Table 4.14 Women leadership opportunities

Variable		n	%
Are there opportunities for women in your community to take up leadership positions?	Yes	39	70.9
	No	14	25.5
	Don't know	2	3.6
Total		55	100.0
Given the opportunity, would you like to hold a position in decision making?	Yes	49	89.1
	No	6	10.9
Total		55	100.0

The main reasons for taking up leadership opportunities given by women were advocating for women and girl child rights (50.8%), self-confidence in leadership abilities (39.0) and having good education and punishing those involve in gender violence (5.1%) respectively (Figure 6). This implies that women are aware of their rights which male dominancy leadership hardly provide in the study area.
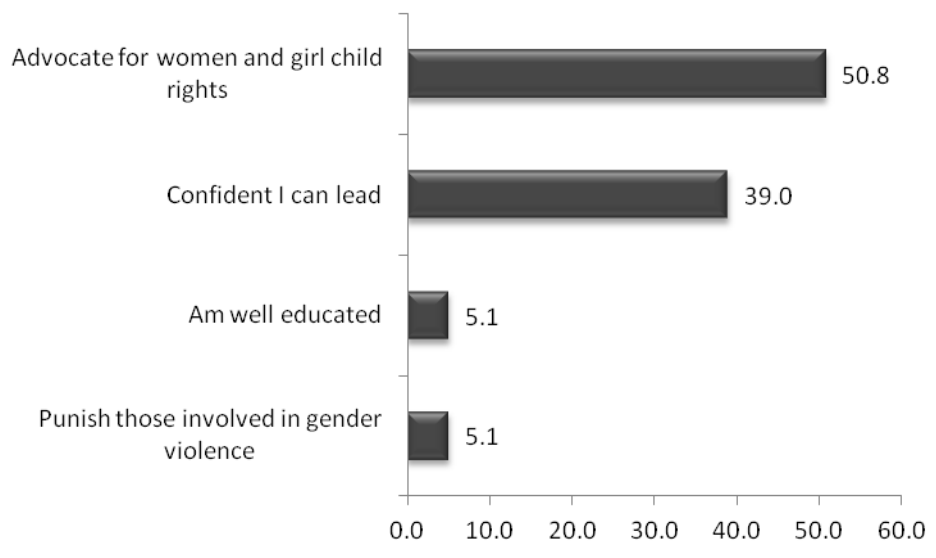
Figure 4.6 Reasons for taking advantage of leadership opportunities

On the other hand, reasons put forward by women for not taking advantage of leadership opportunities in the community were that women's ideas are not respected (42.9%), women being highly down pressed (28.6%) and women perceiving themselves to have no contribution and fear to stand before men (14.3%) respectively (Figure 4.7). This further indicates that women ideas are perceived as inferior to men and hence not given much consideration and useful contribution in the community.
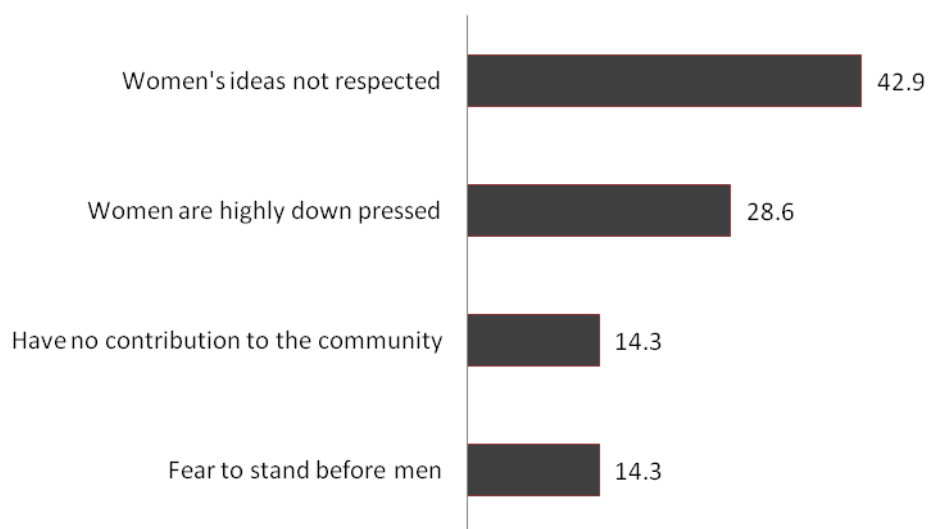
Figure 4.7 Reasons for not taking advantage of leadership opportunities

4.5 Effect of social roles on women's participation in decision making

4.5.1 Barriers for women participation in decision making

The main barriers for women participation in decision making was reported to be family responsibilities (37.3%), low education status (30.2%) and language barriers (13.7%). Others were reported to be low financial capability (9.9%) and 4.2% customs and traditions prevailing in the study area (Figure 8). This was also reported by (Kipuri and Ridgwell, 2008) that in this already marginalized and unrecognized community (Maasai); women are further excluded and vulnerable to harmful customs and unequal opportunity in decision making and the vulnerability is spearheaded by the community itself. This implies that social roles accrued to women in taking care of the family constitute the major setback in women involvement in leadership.
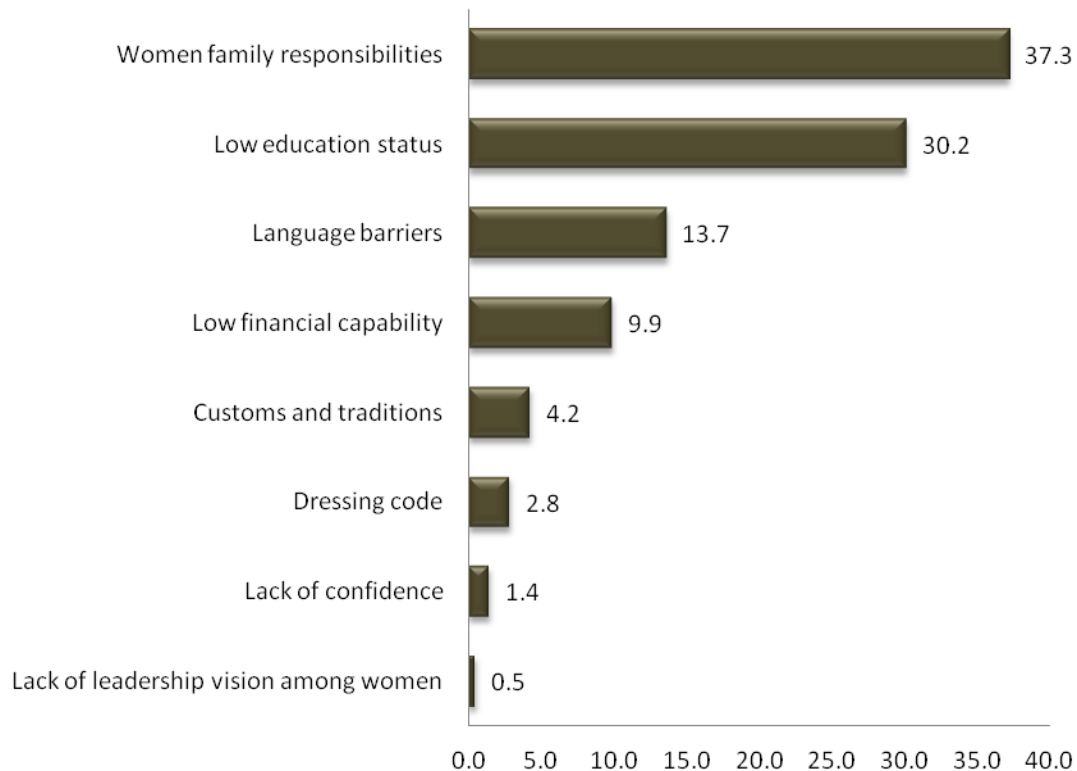
Figure 4.8 Barriers for women's participation in decision making

4.5.2 Women political affiliation

The results from the study show that 79.2% of all women interviewed belong to some political party while 20.8% did not. It was further observed that education level also plays a great role in influencing women participation in politic. Table 4.15 shows that only 50.0% of

women not gone to school have political affiliation as compared to 100% of university graduates, likewise, 88.7% of all women interviewed had ever voted of which 75.0% of those that had not gone school had voted as compared to 100% of university graduates

Table 4.15 Women political affiliation

		Education qualification								Overall total	
		Not gone to school		Primary Education		Form Four		University			
Variable		N	%	N	%	n	%	n	%	N	%
Belong to any political party	Yes	4	50.0	23	76.7	10	100.0	5	100.0	42	79.2
	No	4	50.0	7	23.3					11	20.8
Total		8	100.0	30	100.0	10	100.0	5	100.0	53	100.0
Have you ever voted	Yes	6	75.0	28	93.3	8	80.0	5	100.0	47	88.7
	No	2	25.0	2	6.7	2	20.0			6	11.3
Total		**8**	**100.0**	**30**	**100.0**	**10**	**100.0**	**5**	**100.0**	**53**	**100.0**

4.5.3   Reason for no political affiliations

The main reasons given by women for not belonging to any political party was not being educated (33.3%), seeing no benefits accrued from joining any political party (22.2%) and the other 22.2% said they don't like politics (Figure 4.9). Hora (2014) has also stated that illiteracy, lack of control of resources are some of the barriers that women face in attempt to participate in decision making. These findings further indicate wrong perception of women on politics. Politics being seeing as the activity of the educated denies most women their rights to participate in leadership and governance. Likewise, women not seeing the benefits of getting involved in politics signify lack of civic education among women in relation to their role and involvement in politics.
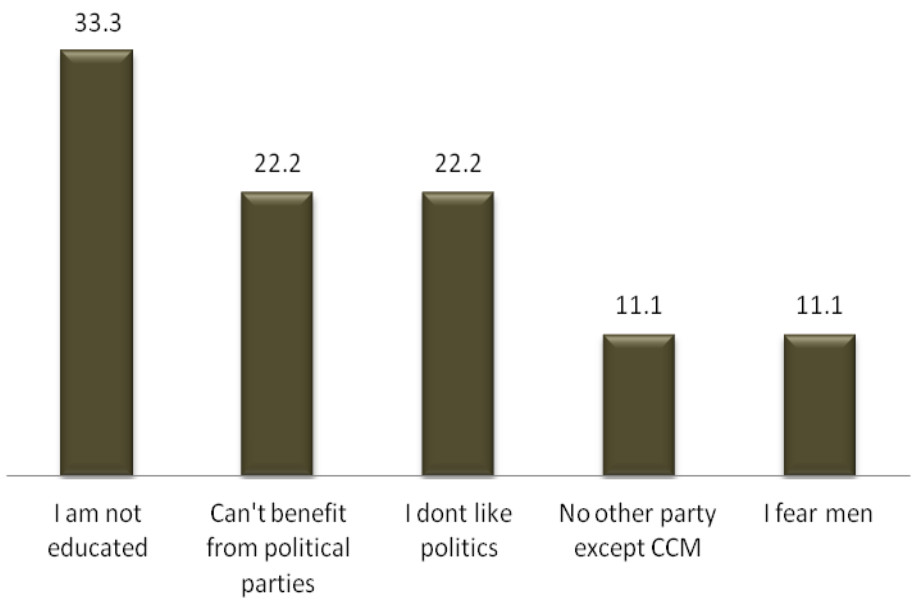
Figure 4.9 Reason for women no interest in politics

It was also revealed that of all the women interviewed during the study, 79.6% reported the importance of voting as to be given change of choose the leader one likes, 14.8% said its to be able to choose good leaders and 5.6% said voting in their rights. This shows that women are aware of the importance of voting in the study area though social barriers hinder them from effective participation in the process (Figure 4.10).
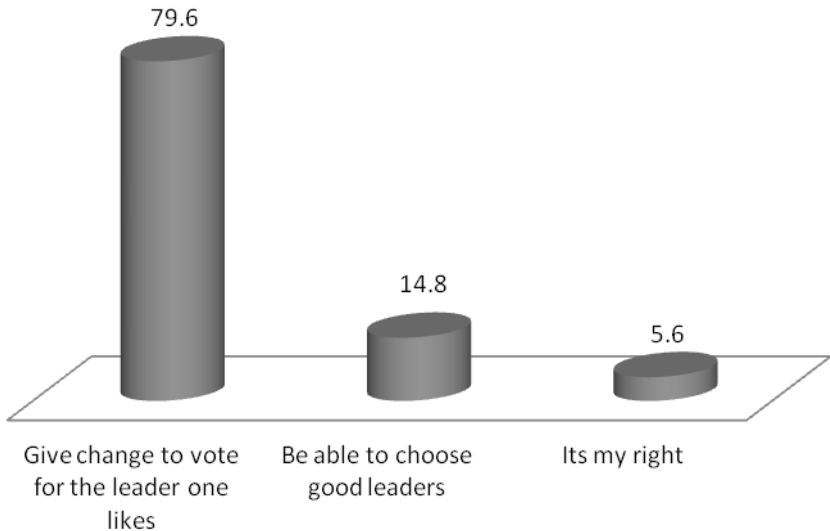
Figure 4.10 Women views on the Importance of voting

4.6 Effect of culture on women's participation in decision making

4.6.1   Decision making responsibilities

It was revealed that elderly men were mainly responsible in making decisions affecting the community (80.3%) and only 17.5% of the respondents interviewed said the women are involved in decision making. This indicates critical male dominance in decision making and women have little contribution in making decisions affecting their lives as well. The main means of acquiring leaders was by mean of elections (55.3%) and (39.8%) traditional appointment with respect to certain age groups (Table 4.16). This further implies that women are bound by cultural ties to participate in leadership and decision making in the study area.

Table 4.16 Decision making responsibilities

		Sex of respondent					
		Male		Female		Overall total	
Variable		n	%	n	%	n	%
Responsible in making decision	Elderly men	49	77.8	61	82.4	110	80.3
	Elderly women	14	22.2	10	13.5	24	17.5
	General village meeting			3	4.1	3	2.2
Total		**49**	**100.0**	**64**	**100.0**	**113**	**100.0**
How leaders are chosen in the community	Elected	27	57.4	30	53.6	57	55.3
	Traditional Appointed	18	38.3	23	41.1	41	39.8
	Inherit	2	4.3	3	5.4	5	4.9
Total		**47**	**100.0**	**56**	**100.0**	**103**	**100.0**

Figure 4.11 further reveals that women are mainly involved in decision making on issues partaining women development (32%), attending village meeting (26%) and in matters concerning family issues (21%).
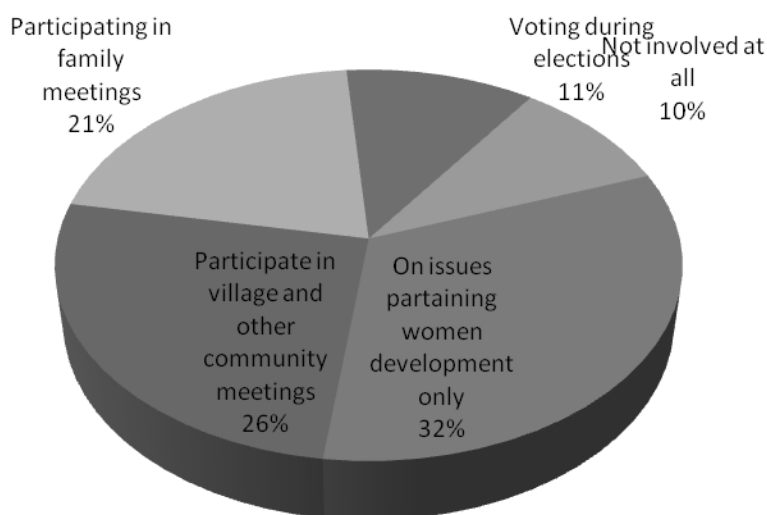
Figure 4.11 Situations of Women involvement in decision making

4.6.2 Women Decision making in voting

The results from the study show that women are allowed to vote (92.6%). Despite this right to vote, it was noted from the findings that the decision to vote or not was made by women themselves (53.4%) with a considerable high proportion (46.6%) being decided by men (Table 4.17). This implies that women in the study area are not free to vote and the choice is influenced by men hence denying then their basic right.

Table 4.17 Decision makers in women voting

		Sex of respondent					
		Male		Female		Overall total	
Variable		n	%	n	%	N	%
Women allowed to vote in your community	Yes	46	97.9	54	88.5	100	92.6
	No	1	2.1	7	11.5	8	7.4
Total		**47**	**100.0**	**61**	**100.0**	**108**	**100.0**
Who decides when women should or should not vote	Woman own decision	13	56.5	26	52.0	39	53.4
	Men	10	43.5	24	48.0	34	46.6
Total		**23**	**100.0**	**50**	**100.0**	**73**	**100.0**

On the other hand, it was realized that women are always encouraged to vote during elections in the community (55.1%) with 66.7% men saying so as opposed to only 45.8% women. It was also reported that women in the community are always free to choose who they want to vote (44.2%), the choice which is highly influence by men decision as reported earlier (Table 4.18).

Table 4.18 Women support in voting

		Sex of respondent					
		Male		Female		Overall total	
Variable		n	%	n	%	n	%
Women are encouraged to vote during elections in my community?	Never	1	2.1			1	0.9
	Rarely	3	6.3	5	8.5	8	7.5
	Sometimes	4	8.3	3	5.1	7	6.5
	Often	8	16.7	24	40.7	32	29.9
	Always	32	66.7	27	45.8	59	55.1
Total		**48**	**100.0**	**59**	**100.0**	**107**	**100.0**
Women in community are free to choose who they want to vote for	Never	5	10.2	12	18.8	17	15.0
	Rarely	1	2.0	2	3.1	3	2.7
	Sometimes	6	12.2	2	3.1	8	7.1
	Often	14	28.6	21	32.8	35	31.0
	Always	23	46.9	27	42.2	50	44.2
Total		**49**	**100.0**	**64**	**100.0**	**113**	**100.0**

4.6.3 Perception on cultural aspects affecting women participation in leadership

Community perception on cultural aspects affecting women participation in leadership was measured using a 5-scale Likert scale. The results in table 4.19 show that 56.9% of all respondents interviewed said female leaders are never considered as traditional leaders (elders) in the community, despite the fact that women are often elected in leadership positions (31.9%) while 41% said female leaders are in leadership positions through special seats. This further implies that leadership position for women does not make them decision makers. Eagly and Karau (2002) continue to explain that one consequence is that attitudes are less positive toward female than male leaders and potential leaders. The decisions still come from men who are considered elders in the study area. The results also show that female

leaders are often taken seriously and respected by members of the community (45%) implying that the community respects their leaders (Table 19).

Table 4.19 Perception on cultural aspects

Variable		Male		Female		Overall total	
		n	%	n	%	N	%
Female leaders in my community are traditional leaders	Never	25	52.1	37	60.7	62	56.9
	Rarely	7	14.6	16	26.2	23	21.1
	Sometimes	4	8.3			4	3.7
	Often	12	25.0	8	13.1	20	18.3
Total		**48**	**100.0**	**61**	**100.0**	**109**	**100.0**
Female leaders in my community are elected leaders	Never	11	22.4	12	18.8	23	20.4
	Rarely	3	6.1	8	12.5	11	9.7
	Sometimes	9	18.4	24	37.5	33	29.2
	Often	20	40.8	16	25.0	36	31.9
	Always	6	12.2	4	6.3	10	8.8
Total		**49**	**100.0**	**64**	**100.0**	**113**	**100.0**
Female leaders in my community are in leadership positions through special seats	Never	5	11.1	5	8.1	10	9.3
	Rarely	4	8.9	6	9.7	10	9.3
	Sometimes	9	20.0	22	35.5	31	29.0
	Often	18	40.0	26	41.9	44	41.1
	Always	9	20.0	3	4.8	12	11.2
Total		**45**	**100.0**	**62**	**100.0**	**107**	**100.0**
Female leaders are taken seriously and respected by members of the community	Never	5	10.6			5	4.5
	Rarely	4	8.5	9	14.1	13	11.7
	Sometimes	18	38.3	10	15.6	28	25.2
	Often	13	27.7	37	57.8	50	45.0
	Always	7	14.9	8	12.5	15	13.5
Total		**47**	**100.0**	**64**	**100.0**	**111**	**100.0**

4.6.4 Main challenges hindering women participation in leadership and decision making

The results from the study show that 33.3% of all women interviewed reported that the main challenges women face in participating in leadership and decision making in the community are that men do not want women to compete in leadership position, 21.8% said women ideas are not accepted by most men and 19.5% was due to family responsibilities. Other challenges pointed out include women not being respected (17.2%), low education status (5.7%) and 2.3% said it is due lack of confidence (Figure 4.12). This is contrary to Hogg (1990) who explains the scenario of Maasai women who have refused to change their minds and actively participate in order to protect their identity and acceptance in the community. The Maasai women in the study area have changed their mindset and would take leadership positions to mainly to advocate for women rights in their community. These findings imply that challenges facing women participation in leadership and decision making are much more extrinsic than intrinsic to women. The cultural setup and men dominancy syndrome is the main problem for women participation in the study area.
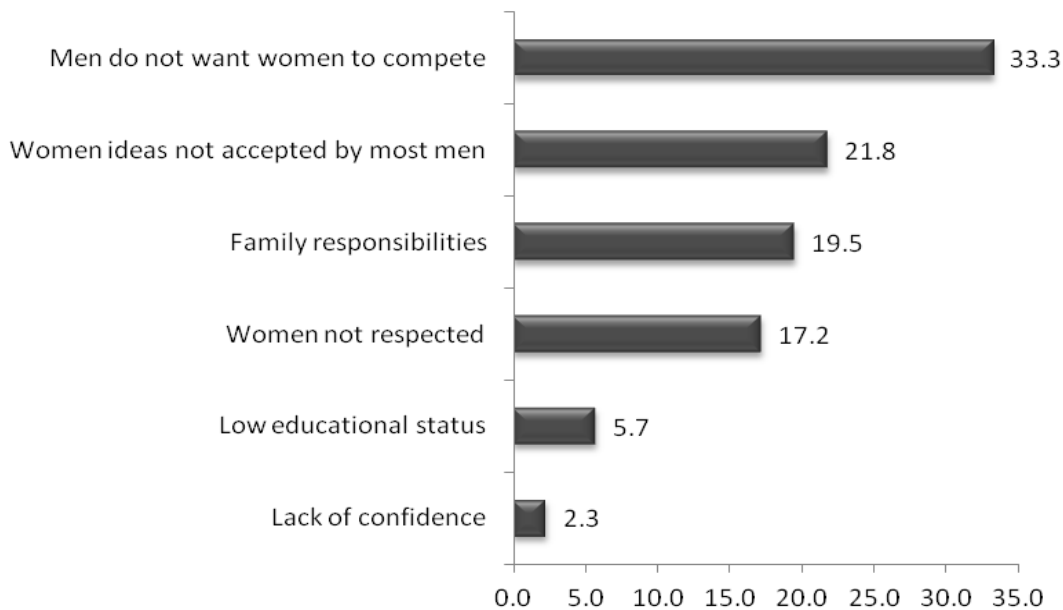
Figure 4.12 Challenges hindering women participation in leadership and decision making

CHAPTER FIVE

SUMMARY,CONCLUSIONS AND RECCOMENDATIONS

5.1 Introduction

This chapter presents the summary of the key findings from the study. It also provides conclusions based on the findings and recommendations based on the findings and objectives of the study.

5.2 Summary

5.2.1   Effect of social identity on women's participation in decision making

The study revealed that the community is highly influence by mostly male dominancy syndrome and does not accept women as community leaders despite the efforts of women to support their fellow women to hold leadership positions. This male supremacy and dominancy has a greatly influenced on accepting women for leadership in the community. Women in the study area are considered incapable of leading, and the cultural ties still hinders women social acceptance in leadership positions.

The study also shows that women are not participating effectively in politics and are not well recognized by the community to participate in politics. These findings indicate that the civil education on voting is not well done to sensitize women involvement in politics. Likewise, there are still cultural ties that give men the right to decide for women to get involved in politics.

The study further shows that women do not come out contesting for leadership position as opposed to men as 79% revealed that they did not vote for women in the last local government elections because there was no woman contester . This further indicates the stereotypes still existing in the community regarding women abilities that assumes women incapable of leading and that the leadership role is accrued to men in the study area.

5.2.2   Effect of social acceptance on women's participation in decision making

The results show that despite women efforts to participate actively in community meetings are; they are not given much support and accepted as capable individuals to contribute ideas as their counterpart men. These findings indicate that education has a great role in changing

the mindset of the community towards accepting women in different leadership position. Likewise, education was found to plays a crucial role in raising women self-esteem and confident to actively participate in leadership and decision making organs.

These findings indicate that women potentials for leadership are acknowledged by the community despite the fact that the community does not accept equal rights between men and women in leadership positions as 48% of respondents made it clear that they cannot be led by women. This further indicates that women ideas are perceived as inferior to men and hence not given much consideration as useful contribution in the community.

These findings further show wrong perception of women on politics. Politics are perceived as the activity of the educated hence denying most women their rights to participate in leadership and governance. Likewise, women not seeing the benefits of getting involved in politics signify lack of civic education among women in relation to their role and involvement in politics.

5.2.3   Effect of social roles on women's participation in decision making

The study shows that social roles accrued to women in taking care of the family are a setback in women involvement in leadership as 37% of female correspondent revealed. This study also shows that women are aware of the importance of voting in the study area though they are not allowed by elders to effectively participating in politics. This is contrary to the CEDAW (Convention on Elimination of all forms of Discrimination against Women) mission that agrees to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms (UN-Women 2009). This indicates critical male dominance in decision making and women have little contribution in making decisions affecting their lives as well.

5.2.4   Effect of culture on women's participation in decision making

This study shows that women are bound by cultural ties to participate in leadership and decision making in the study area. Women are mainly involved in decision making on issues partaining women development further reveals that women are mainly involved in decision making on issues of their concern only and not overall concern of the community.

The study also found out that that leadership position for women does not make them decision makers as women are not considered elders. The decisions still come from men who

are considered elders in the study area. These findings from this study reveal that challenges facing women participation in leadership and decision making are much more extrinsic than intrinsic to women. The cultural setup and men dominancy syndrome is the main problem for women participation in the study area as 80.3% of the correspondents made it clear that traditionally, leadership positions is a role of elder men.

5.3 Conclusions

The study revealed that male supremacy and dominancy has a greatly influenced on accepting women for leadership in the community. Women in the study area are considered incapable of leading, the in doctrine has gone too deep in the community to the extent that women do not consider that community decision making organs is an area that they can participate. It was also realized that women ideas are perceived as inferior to men and hence not given much consideration as useful contribution in the community. Likewise, women were found not seeing the benefits of getting involved in politics.

Cultural ties still hinders women social acceptance in leadership positions. The study also shows that women are not participating effectively in politics and are not well accepted by the community to participate in politics. Stereotyping was found existing in the community regarding women abilities that assumes women incapable of leading and that the leadership role is accrued to men only. A reasonable number of men and women do not accept the fact of being led by women

These findings reveal that challenges facing women participation in leadership and decision making are much more extrinsic than intrinsic to women. The cultural setup and men dominancy syndrome is the main problem for women participation in the study area.

5.4 Recommendations

For the Maasai women, there is a need to promote mentorship and confidence building to women and girls in developing their courage to participate in social, economic and political spheres. Women champions in the respective communities can be used as agents for change and mentors to other women with less confidence and exposure. Women have to change their attitudes that they are less than men when it comes to participating decision making levels especially in vying for leadership positions. There is also a need to encourage behavior

change among men with regard to accepting women in leadership positions thus encouraging women towards realizing their leadership capability regardless their gender.

A civic education strategy and appropriate programs should be designed and implemented to raise the level of knowledge and understanding of women rights and potentials in leadership and decision making on matter affecting community development. In civic education more emphasis should be on human rights, resource distribution, social roles, and democracy to mention just a few. Increased awareness of their rights will fuel up their involvement in to decision making processes.

The ministry responsible for gender and development as well as civil societies working on democracy and civil rights should review and enforce the strategies and programs such that more efforts are concentrated in addressing men and women equal right in participation in leadership and provide more capacity building to women on their role and rights in politics in Maasai community and other similar communities. Continuous and effective sensitization of men on changing of their mindsets to accept the ability of women and their leadership potentials is paramount in influencing men perception and behavior towards women in leadership and decision making organs.

Formal education should be given priority to women and girl child so as to influence their confidence and self-esteem to come out and actively contest in politics and other decision making organs. Essential information about women and their capabilities have to be effectively communicated to the men and the community at large.

5.4.1 Areas for further research

Based on the findings of this study; the researcher also recommends that further studies need to be conducted in 2 specific areas

1. An investigative should be done to determine why most men acknowledge women's leadership capabilities but could not vote for them; specifically knowledge, attitude, believes and practices research could appropriately provide more insight of the community attitude.

2. Other good areas for research would be looking at other factors like access to economic justice to Maasai women and the impact they have on Maasai womens' participation.

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APPENDICES

Appendix 1: Letter of Introduction

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MS TCDC
MS – Training Centre for
Development Co-operation

To Whom it may concern,

3rd December 2014

RE: FIELD VISIT FOR MSc IN GOVERNANCE AND LEADERSHIP STUDENT

This is to introduce Carolyn Kandusi who is a Masters student currently undertaking Research to your company/organization for data collection purposes.

Kindly avail her with the necessary information she requires.

Thank you in advance.

Yours Sincerely,

for

Per Lykke Søndergaard
Academic and Training Quality Coordinator

Ms Actonaid Denmark works for just and empowernment of the world's poorest. Ms is associated to Actonaid International. Together, we fight poverty in more than 40 countries

SOCIAL CULTURAL FACTORS AFFECTING MAASAI WOMEN'S PARTICIPATION IN DECISION MAKING IN TANZANIA: A CASE STUDY OF LONGIDO DISTRICT

1.0 Demography Data of Respondents

    1.1 **Name of Village** ....…………………

    1.2 **Name of Ward**…………………………………..

(*Tick on the right box to you*)

Sex		Age		Current No. of Household Members	
Male	Female	Below 30 years		1 - 4	
		31 – 40 years		5 - 9	
		41 and above		10 – above	
Marital Status		**Occupation**		**Education qualification**	
Single		Employed		Not gone to school	
Married		Petty trader		Primary Education	
Divorced		Housewife		Form Four	
Temporary Separated		Farming		Form Six and Above	
		Livestock keeper		Technical college	
Widow/widower				University	

2.0 Effect of social identity on women's participation in decision making

    2.1 Would you vote for a woman to be an MP/ Councilor/ Village Chairman in your community?

  1. YES   2. NO

    2.2 State your reasons for your answer from question 2.1 above

……………………………………………………………………………………………

………………………………………………………………………………..

    2.3 Did you vote during the last local government election? If no give reasons

1. YES   2. NO

2.4 If you voted, who did you vote for?

1. Male contester   2 Female contester

2.5 Give reasons for the answer above

1) There was no female contester
2) Leadership is a male responsibility
3) Females have good leadership ability
4) Female are incapable of leading

3.0 Effect of social acceptance on women's participation in decision making

3.1 Are they any female leaders in your community? (circle the applicable)

1. YES   2. NO

3.2 What   sort   of   leadership   positions   do   women   hold   in   your
community?.....................……………………………………………………

3.3 Do you think it is important for women to be given a chance to express their
views during community meetings?

1. YES   2. NO

3.4 Explain   your   answer   from   question   3.3   above
……………………………………………………………….…………………
………………………………………………………………………………………

3.5 Attitude on community acceptance of women (place a tick under the appropriate
box)

Question	Respondent's views				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3.5.1 Women have the same rights as men in my community					

3.5.2 Women should be given equal opportunities as men to take up leadership positions in my community					
3.5.3 Women who are leaders are capable of making decisions that are as good as those that are made by men who are leaders					
3.5.4 Decision making is the responsibility of men only					

4.0 Effect of social roles on women's participation in decision making

4.1 In our opinions, which of the following limit women to actively participate in leadership?

1. Women family responsibilities
2. Language barriers
3. Dressing code
4. Low education status
5. Low financial capability
6. Others (explain)

4.2 Does the community accept women in leadership positions?

1. YES   2. NO

5.0 Effect of culture on women's participation in decision making

5.1 Who has the responsibility of making decisions in your community? (circle applicable)

1. Elderly men   2. Elderly women   3. Young men 4. Young women

5.2 How are leaders chosen in your community?

1.Elected   2. Appointed   3. Inherit

5.3 In what situations do women participate in decision making?...................................…………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………

5.4 Are women allowed to vote in your community?

      1. YES   2. NO

5.5 If Yes from question above, in what situations are women not allowed to vote?

…………………………………………………………………………………………

…………………………………………………………………………………………

5.6 Who decides when women should or should not vote?

…………………………………………………………………………………

5.7 Community perception on cultural aspects on female participation (place a tick under the appropriate box)

5.7.1 Female leaders in my community are traditional leaders	Never	Rarely	Sometimes	Often	Always
5.7.2 Female leaders in my community are elected leaders					
5.7.3 Female leaders in my community are in leadership positions through special seats					
5.7.4 Female leaders are taken seriously and respected by members of the community					
5.7.5 Women are encouraged to vote during elections in my community?					
5.7.6 Women in community are free to choose who they want to vote for					
5.7.7 Sometimes women are not allowed to vote					

6.0 Questions for Maasai women only

6.1 Do you see yourself as capable individual in contesting for leadership position?

     1. YES   2. NO

6.2 Are you confident to stand in public vying for elections?

1. YES   2. NO

6.3 Do you belong to any political party?

    1. YES   2. NO

6.4 If   no   give

    reasons…………………………………………………………………………

    …………………………………………………………………………………

    …………………………………………………………………………………

6.5 Are there opportunities for women in your community to take up leadership positions?

    1. YES   2. NO

6.6 Given the opportunity, would you like to hold a position in decision making?

    1. YES   2. NO

6.7 Give   reason   for   your

    answer……………………………………………………………………………

    ………………………………………………………………………...…………

    …………………………………………………………………………………

    ………..

6.8 Have you ever voted?

    1. YES   2. NO

6.9 If   NO   state   the   reasons

    why…………………………………………………………...…………………

    …………………………………………………………………….

6.10 What   is   the   importance   of

    voting?..

    ....

6.11 What type of meetings do you attend at community level?

    a) Village council meetings

    b) Traditional meetings

    c) NGO meetings

6.12 Any   other

    (Specify)…………………………………………………………………

What setting of a meeting would be more comfortable for you to express your views

a) Meeting with both men and women

b) Meeting with women only

6.13 State reasons for your answer

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

6.14 Do you actively participate in contributing ideas during the meetings?

1. YES   2. NO

6.15 Are female's ideas taken into account as male ideas in village meetings?

1. YES   2. NO

6.16 In your view, what are the main challenges women face in participating leadership   and   decision   making   in   your   community.

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