

**EFFECTS OF GENDER STEREOTYPING ON WOMEN'S
SOCIAL DEVELOPMENT: A CASE OF URBANIZED TURKANA
WOMEN IN ELDORET TOWN-KENYA**

**Odette Nahayo
(Reg. No 16/00191)**

**A Thesis Submitted in Partial Fulfilment of the Requirements for the Award
of Degree of Master of Arts in Social Transformation, with a Specialization in
Sustainable Development**

**Tangaza University College
Catholic University of Eastern Africa**

Nairobi

September 2018

DECLARATION

I, the undersigned, declare that this thesis is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. All sources have been appropriately cited and duly acknowledged in full.

Signature of the Learner: _____

Name of the Learner: Odette Nahayo

Date: _____

We certify that this thesis is original piece of work, and fulfills all requirements.

Signature of Supervisor 1: _____

Name of Supervisor 1: Dr. Gisore Billiah

Date: _____

Signature of Supervisor 2: _____

Name of Supervisor 2: Dr. Ojore Aloys

Date: _____

DEDICATION STATEMENT

This Thesis is dedicated to all wo/men who have been stereotyped due to who they are, thus, hindered from social development and limited from life fulfillment and wellbeing. It is specifically dedicated to Turkana wo/men. I also bestow this work to my Congregation, the Medical Missionaries of Mary (MMM) for their zeal for souls and their holistic healing charism. Finally, the work is dedicated to all people who strive to maintain gender balance everywhere in the world.

ACKNOWLEDGEMENT

The completion of this thesis was made possible through the intervention of many players. First, I am grateful to the Almighty God for the gift of life and good health throughout the period of my studies. Second, I thank my entire family who have been a source of encouragement and support in my religious vocation and studies. Third, my deepest appreciation goes to the Congregation of the Medical Missionaries of Mary (MMM), especially the Congregational Leader and her Team, for providing me the scholarship, encouragement, prayers, transport and money used during data collection and processing. I also thank ISMM administration for the partial scholarship granted to me. The staff of ISMM and entire Tangaza University College are deeply appreciated for all their support during my study. Fourth, I am grateful to my Supervisors, Dr. Gisore Billiah and Dr. Ojore Aloys, for their able supervision and academic guidance during the writing of this thesis. Fifth, my sincere thanks also go to all the respondents from Eldoret town and to the people who assisted me in the translation as well as in the administration of the questionnaire. Sixth, I acknowledge the Director of Kenya National Bureau of Statistics (KNBS), who availed the statistics I needed for this research. Lastly, I cannot ignore the commitment and support of all my friends who always found time to cheer me up when the going was tuff. May God bless and protect you all.

TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION STATEMENT.....	iii
ACKNOWLEDGEMENT.....	iv
TABLE OF CONTENTS	v
LIST OF TABLES	x
LIST OF FIGURES.....	xii
ABBREVIATIONS.....	xiii
ABSTRACT.....	xiv
OPERATIONAL DEFINITION OF TERMS	xv
CHAPTER ONE: INTRODUCTION	1
1.1 Introduction.....	1
1.2 Insertion	2
1.3 Background to the Study	5
1.4 Statement of the Problem.....	15
1.5 Purpose of the Study.....	16
1.6 Objectives of the Study.....	17
1.7 Research Questions.....	17
1.8 Significance of the Study.....	18
1.9 Scope of the Study	19
1.10 Study Assumptions	19
1.11 Limitations and Delimitation.....	20
CHAPTER TWO: LITERATURE REVIEW	22
2.1 Introduction.....	22
2.2 Origin of Gender Stereotyping	22

2.3 Effects of Gender Stereotypes on Women’s Social Development	24
2.4 Cultural Factors that Influence Women’s Social Development	33
2.5 Women’s Influence on their own Social Development	36
2.6 The Role of Local Authority in addressing Gender Stereotyping and improving Women’s Social Status	39
2.7 Strategies of addressing Gender Stereotyping and improving Women’s Social Development.....	41
2.8 Theoretical Framework.....	43
2.8.1 Consciousness Raising Theory	43
2.8.2 Radical Feminist Theory	46
2.9 Conceptual Framework.....	48
2.10 Critic of Existing Literature Relevant to the study.....	50
CHAPTER THREE: RESEARCH METHOD.....	52
3.1 Introduction.....	52
3.2 Research Design	52
3.3 Location of the Study.....	53
3.4 Target Population.....	53
3.5 Sampling Technique and Sample Size	54
3.5.1 Sampling Techniques.....	54
3.5.2 Sample Size.....	54
3.6 Research Instruments.....	56
3.7 Pre-testing Study.....	57
3.7.1. Validity.....	57
3.7.2 Reliability.....	57
3.8 Data Collection Techniques.....	58

3.8.1 Questionnaire	58
3.8.2 Interview schedule	58
3.8.3 Focus group discussion	59
3.9 Data Analysis.....	59
3.10 Logistical and Ethical Considerations	60
CHAPTER FOUR: RESULTS AND DISCUSSION	62
4.1 Introduction.....	62
4.2 Presentation of results.....	62
4.2.1 Section one: Demographic Details.....	63
4.2.2 Section Two: Gender Stereotyping.....	65
4.2.3 Section Three: Cultural Factors influencing Women’s Social Development	67
4.2.4 Section four: The Role of Local Authority in Addressing Gender Stereotyping.....	73
4.2.5 Section Five: Women’s Contribution	78
4.2.6 Section six: Women’s Social Development.....	80
4.2.7 Section Seven: Awareness	83
4.3 Correlation of variables	92
4.3.1 Correlation between Independent and Dependent Variables	93
4.3.2 Correlation between Intervening and Dependent Variables	94
4.4 Discussion and Summary of Findings	96
4.4.1 Objective 1: To investigate and present the effects of gender stereotypes on urbanized Turkana women’s social development in Eldoret town.....	96
4.4.2 Objective 2: Identify cultural factors influencing urbanized Turkana women’s involvement in social development in Eldoret town.....	98
4.4.3 Objective 3: Illustrate how urbanized Turkana women can influence their own social development in Eldoret town	101

4.4.4 Objective 4: Examine the role played by Eldoret local authority in addressing the problem of gender stereotyping on urbanized Turkana women in Eldoret town.....	102
4.4.5 Objective 5: Suggest appropriate strategies that would address gender stereotyping and improve urbanized Turkana Women’s participation in social development in Eldoret town	104
CHAPTER FIVE: THEOLOGICAL REFLECTION	106
5.1 Introduction.....	106
5.2 Pastoral Cycle	106
5.3 Turkana Religion, Moral and Ethical Values	107
5.4 Reflection on Biblical Passage	108
5.5 Reflection on Faith Tradition.....	109
5.6 Theological Reflection on Cultures	111
5.7 Theological Analysis of the Research Findings	112
CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMANDATIONS	114
6.1 Introduction.....	114
6.2 Summary of the Findings.....	115
6.3 Action Plan	116
6.3.1 Mission Statement of the Group	116
6.3.2 Vision, Strategies for Action and Goals.....	116
6.4 Recommendations.....	117
6.5 General Conclusion	118
REFERENCES	120
APPENDICES	129
Appendix 1: Consent Form.....	129
Appendix 2: Questionnaire	130
Appendix 3: Focus Group Discussion Guide for Turkana Leaders.....	138

Appendix 4: Interview Questions for Turkana Men and Women	139
Appendix 5: Action Plan	140
Appendix 6: Tangaza Ethics Approval.....	142
Appendix 7: Research Authorization letter from NACOSTI	143
Appendix 8: Research Permit from NACOSTI	144

LIST OF TABLES

Table 1 Model Summary of Reliability.....	58
Table 2 Gender of Participants.....	63
Table 3 Age brackets of participants.....	63
Table 4 Perception.....	65
Table 5 Psychological factors on gender stereotyping.....	66
Table 6 Urbanized Turkana women are stereotyped due to patriarchal system.....	69
Table 7 Urbanized Turkana women are stereotyped due to traditional beliefs.....	70
Table 8 Urbanized Turkana women are unwilling to work in public places.....	70
Table 9 Urbanized Turkana women are stereotyped due to not being allowed to work outside ..	71
Table 10 Preferred family in the society.....	73
Table 11 Who should address gender stereotyping.....	75
Table 12 Socio-Political Factors.....	76
Table 13 Women's contribution.....	78
Table 14 Urbanized Turkana women address changes and challenges in their daily life.....	79
Table 15 All urbanized Turkana women are unafraid of challenges.....	80
Table 16 Women's Social Development.....	81
Table 17 All urbanized Turkana women are hard working.....	82
Table 18 Urbanized Turkana women prefer to work than to be fed.....	82
Table 19 All urbanized Turkana women are willing to accept social change.....	83
Table 20 Urbanized Turkana women are aware of their rights and responsibility both in family and in society.....	84
Table 21 Local leaders are aware of laws against gender stereotyping and implement them.....	85
Table 22 Collaboration between urbanized Turkana women and Eldoret local leaders.....	86
Table 23 Collaboration between urbanized Turkana women and Eldoret community.....	86
Table 24 Collaboration between urbanized Turkana women and Traditional urbanized Turkana leaders.....	87
Table 25 Collaboration between traditional urbanized Turkana leaders and Eldoret local leaders.....	88
Table 26 Whose role in addressing gender stereotyping.....	89
Table 27 Being stereotyped because one is a Turkana man or woman and how it feels.....	90

Table 28 Ways in which gender stereotyping affect women	90
Table 29 Correlation of Variables	93
Table 30 Model Summary	94
Table 31 ANOVAa.....	95
Table 32 Coefficients	95

LIST OF FIGURES

Figure 1 Conceptual Framework of the Study	49
Figure 2 Sampling Frame	56
Figure 3 Level of Education of Participants.....	64
Figure 4 Profession of Participants	64
Figure 5 Preferred Gender	66
Figure 6 Ability to make right decision.....	67
Figure 7 Turkana Women's socialization with others	76
Figure 8 Collaboration among Turkana Women.....	77
Figure 9 Pastoral Cycle Frame	106

ABBREVIATIONS

CEDAW: Committee on Elimination of All Forms of Discrimination against Women

OCS: Officer Commanding Station

FGD: Focus Group Discussion

GBV: Gender Based Violence

GDP: Gross Domestic Product

IDPs: Internally Displaced Persons

IGA: Income Generating Activities

ISMM: Institute of Social Ministry in Mission

KNBS: Kenya National Bureau of Statistics

MMM: Medical Missionaries of Mary

NACOSTI: National Commission for Science, Technology and Innovation

NCIC: National Cohesion and Integration Commission

SPSS: Statistical Package for the Social Sciences

SDGs: Sustainable Development Goals

UDHR: Universal Declaration of Human Rights

UN: United Nations

US: United States

ABSTRACT

This study investigates and presents effects of gender stereotyping on urbanized Turkana women's social development in Eldoret, Kenya. It identifies the cultural factors influencing their involvement in social development, while discussing how these women can impact their own social development. The study also examines the role of local leaders in addressing gender stereotyping, while suggesting strategies that would address it and improve urbanized Turkana women's participation in social development. The study used mixed method approach and applied Convergent Parallel Research Design. Two theories guided the study, namely Consciousness Raising and Radical Feminist theories. The sample size was 549 respondents involving 150 Turkana and 399 non-Turkana. Data was gathered by means of questionnaires, interviews and focus group discussions. Collected data was analyzed using SPSS for quantitative, and content analysis for qualitative data. Findings revealed that gender stereotyping has a negative moderate relationship with women's social development with "r" value of -0.337, while statistically influencing it since "p" = 0.000, which is less than 0.05, the ideal value. Results also demonstrate that there is a negative weak relationship between cultural factors and women's social development with "r" = -0.131, and statistically influence it since "p" = 0.015, less than 0.05. Similarly, findings indicate that there is a negative weak relationship between local leaders and women's social development with "r" = -0.201, and that they have a statistical influence on women's social development since "p" = 0.000 and it is less than the ideal value. Based on these results, the researcher proposes an action plan as a way forward. One of the proposed activities is the sensitization of Eldoret local leaders and the community on effects of gender stereotyping. The creation of support groups for women, which helps them to work together and raise their voices is another key factor. The researcher believes that the findings in this study will contribute to the fight against gender stereotyping everywhere in the world. The study also points out areas of further studies in the future for academics.

OPERATIONAL DEFINITION OF TERMS

Definitions of the following terms were given according to the researcher's view and presented in accordance with how they were used throughout the study and in the researcher's understanding:

Development: This refers to positive changes people's lives. It is a process of improving status, getting employed, creating jobs, collaborating with others and satisfying their basic needs.

Effect: This is an impact, a consequence or a change that is a result of an action or another cause.

Gender Stereotyping: This refers to a way of attributing a behavioral characteristic typically associated with men and women. It is having a false idea of something or someone.

Nilotic: This term describes the geographic region of Upper Nile Basin, relating to the Nile River or to the Nile region of Africa.

Nomadic: It is a member of a community of people who live in different locations, moving from one place to another, frequently without a fixed pattern of movement.

Patriarchy: This refers to a view of society of a particular kind in which a male is a head of the household and owns everything as well as everyone such as wives, children, animals and land.

Pejorative: This means a word or phrase that has negative connotations, or a disapproving expression towards a group of people or individuals.

Rural: This refers to area where there is no easy access to school, health facilities, where transport means is a problem.

Social development: Putting people at the centre of progress. It is a stage in which people access education, have freedom of expression, can afford health facilities and take initiatives in solving their problems for their well-being.

Stereotypes: Overgeneralization of characteristics, differences and attitudes of a certain group based on their gender, race, class, social affiliation, age, region, and tribe made about all members of a specific group.

Urbanization: It is a process by which more people leave the countryside to live in cities.

Urbanized Turkana women: Women of Turkana origin living in Eldoret town.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

Gender stereotyping is a practice of ascribing on individual female or male specific attributes or roles on the sole basis of her or his membership to the social group of men or women. In other words, gender stereotypes are preconceived ideas, whereby females and males are arbitrarily assigned characteristics and roles determined and limited by their gender (Werner, 2016). Furthermore, Werner (2016) highlights that gender stereotyping can limit the development of the natural talents and abilities of girls and boys, men and women as well as their educational, professional experiences and life opportunities. Stereotypes about women both result from and are the cause of deeply engrained attitudes, values, norms and prejudices against them

Gender stereotyping abounds in any society, and it is one way that people in diverse societies try to tolerate differences via generalizations that categorize individuals into groups (Keefe, Marshall & Robeson, 2003). However, Derman-Sparks (2001) states that some of these gender stereotypes are negative, while others are positive. In the researcher's understanding, whether positive or negative, all gender stereotypes contribute to a culture of prejudice, which is communicated in word and action to families, communities, and even to young children. The early gender bias experiences that children encounter can shape their attitudes and beliefs related to their social development of interpersonal and intrapersonal relationships. According to Connell and Pearse (2015), gender stereotyping also affects people's social and psychological wellbeing. It tends to become a normal and acceptable language, without realizing its impact on those targeted.

This study examined the effects of gender stereotyping on women's social development focusing on urbanized Turkana women living in Eldoret town. This chapter starts with the researcher's insertion among Turkana people in Eldoret town, followed by the background to the study, statement of the problem, purpose of the study, research objectives and questions, Significance of the study, scope and assumptions of the study and finally limitations and delimitation of the study. The researcher's insertion created her interest in carrying out this research.

1.2 Insertion

The Researcher belongs to the Congregation of the Medical Missionaries of Mary (MMM), which has a Clinic Centre in Eldoret town, where she worked for one year. The Staff of that clinic used to make fun among themselves when they had no patients to attend to, saying: "You are behaving and sitting like Turkana women". The researcher asked the staff why they made such statements. Their reply implied that all the Turkana people especially women are lazy. This stimulated the researcher's interest in Turkana women and set her thinking about possible effects of gender stereotypes on women.

Inzlicht (2015) opines that gender stereotypes are the beliefs or thoughts that are given to a specific group of individuals, men or women. These thoughts and beliefs may or may not reflect the reality. Nevertheless, they are not always seen as negative, rather, some of them entail positive sentiments and encouragements towards the people they refer to. For instance, statements such as "all Black people can dance or have a rhythm", "all Asian people are good in Mathematics" offer a better explanation. Although these two examples do not show any harm, they can as well hurt those stereotyped in case they do not meet such assigned expectations (MacIntyre, 2014). In relation to this study, the researcher was able to find out how gender

stereotyping has affected the urbanized Turkana women living in Eldoret town. The researcher's interest was to discover how those stereotypes affect them in terms of gender and as a minority ethnic group.

The researcher went to pay an informal visit to Turkana people in Boma Area, within Eldoret town where most of them have lived since 1918. She met men and women and during the conversation with them, she asked them how they felt about living in Eldoret as Turkana. They stated that their grandparents had left Turkana during colonization. As a result, in Turkana they are excluded from the rest of the people. They also felt excluded in Eldoret and this makes it difficult to be integrated in the society and especially in securing jobs. They added that they were not trusted and were called names such as thieves, strangers, foreigners and lazy. This made them feel inferior and lesser Kenyan. They felt rejected and dejected, and seemed to be worthy only when politicians reached out to them for votes during elections. They are often promised improved living standards but even the local authorities do not seem care about them.

Turkana women living in Eldoret town wonder if they will ever get someone who would advocate for them in order to be treated fairly like all other Kenyans. Their concern is that they are stereotyped both in the community and in their families. The researcher was invited to visit their houses and she noticed poorly thatched huts. They also said that their children were not allowed to play with those of their neighbors for fear that they would be influenced negatively. It hurts them to hear that their children are labeled bad mannered. They revealed that even the local government authorities are not always ready to assist them. Very often they have been told by the authorities to go back to Turkana where they came from. Turkana people living in Eldoret town are referred to as Internally Displaced Persons (IDPs), leaving them with the feelings of being unwanted (Sand, 2001). They explained that it is hard for them to be given jobs, whether casual

or permanent. They feel that no one wants to employ them because of what is said about them. On the one hand, Turkana people feel abandoned and denied of citizenship. On the other hand their conviction is that they belong to Eldoret town because that is where they have lived for many years.

The researcher comes from Rwanda where stereotypes led to killings between 1959 and 1960s and again in 1994. It is no wonder that stereotyping of Turkana people concerns her. According to Ndahiro (2014), the concept of dehumanization of victims and the creation of "alternate identities" and their effects are clear in the Rwandan genocide. When it comes to things like prostitution, people create alternate identities in order not to feel a direct connection with the act they are performing. The same occurs in genocides, where the person killing creates an alternate identity. For instance, Kangura the Rwandan Newspaper published pictures depicting Tutsis, one of the tribes, as cockroaches and snakes. It also referred to the myth that Tutsis were foreigners to the land because they migrated from Ethiopia. All this was used as the justification of the need to exclude and exterminate the Tutsi, a process of cleansing the society (Ndahiro, 2014).

Consequently, stereotyping and dehumanizing of Tutsis in Rwanda made it easier for the Hutus to murder them. Des Forges (1999) opines that the stage of dehumanization is a significant component because it gives an ideological justification of killing those considered outsiders. The thought in stereotyping process is that if the other groups are not human, then killing them is not a crime. Stereotypes influence how people think about others; they direct people's attention towards some things and away from others. They affect what is noticed and what is remembered later on. Prejudice and gender stereotyping have lingering adverse impacts, even after a person leaves a situation where they faced negative stereotyping (MacIntyre, 2014).

In my view, gender stereotyping does not only affect how people think about others, but it also affects how they act towards them. It may perpetuate inequality and place a significant burden on those affected. Gender stereotypes have long term consequences and can generate cyclical conflicts, just as it did in the case of Rwanda. One would think that if stereotyping had been alleviated earlier in Rwanda, the genocides would not have occurred. In the case of Turkana women living in Eldoret town, my assumption is that if gender stereotyping is addressed, their social status would improve. A crucial issue in the study of gender stereotyping and prejudice concerns the processes that underlie the transmission of these negative beliefs from one individual to another and their subsequent effects.

The researcher thought that it would be beneficial to investigate the problem and establish ways of addressing stereotypes, thus, avoiding purging or excluding one group by another. The difference between stereotyping in Rwanda and that of Turkana women lies in the fact that in Rwanda, stereotyping did not only stop at name-calling that dehumanized victims, but it also led to crimes against humanity. But it was notable during the research that Turkana women showed discontentment and bitterness when they talked of the conditions in which they live, the injustices they face and the exclusion they experience daily. Consequently, the researcher is convinced that this study is timely and that the findings will help policy makers address the problem effectively. In so doing, a potential explosive situation will have been diffused in time. An overview of the effects of gender stereotyping would help us appreciate the importance on my study.

1.3 Background to the Study

Gender stereotyping is seen as overgeneralization of characteristics, differences and attributes of a certain group based on their gender. It creates a widely accepted judgment or

bias about certain characteristics or traits that apply to each gender (Werner, 2016). Gender bias is one of more varieties of stereotyping and discrimination. It stigmatizes mostly individual women just because they are women. Additionally, MacIntyre (2014) states that one form of gender bias is that which reserves for men all the “best” traits, jobs, ambitions and roles. In thinking about the content of gender stereotypes, researchers often distinguish between the descriptive and the prescriptive components. Descriptive consists of beliefs about characteristics that each gender possesses (For example, all women are emotional). Prescriptive stereotypes are the beliefs about characteristics that each gender should possess (For example, all women should be submissive).

Globally, in almost every society, boys are told from their young age to go outside their homes and have adventures, while young girls are encouraged to stay home and do chores. Illustrative examples among many are Baltimore in United States of America, where people quickly internalize this myth that girls are vulnerable and boys are strong and independent (Oldfield, 2013). Further, Oldfield (2013) indicates that in most cultures, girls are warned of taking the initiative in any relationship and by the age of 10, already they have the distinct impression that their key asset is their physical appearance. While there is nothing wrong with protecting young girls or encouraging boys to be brave, these expectations become restrictive gender constraints that can have negative consequences, particularly on girls. What starts as “protection” becomes an expectation that girls should accede to the demands of others rather than making their own choices or taking risks.

For instance in the past, Chinese women assumed a relatively subordinate position to men. They were refused jobs simply for being women. Such gender discrimination was widespread and typical of stereotypical views on gender roles which often permeated the

workplace in China. Women did possess some power; within the family context, for example, they would often assume a role of leadership. However, this power did not generally extend beyond the home and family affairs. In the period between the end of the Qing dynasty in 1911 and the founding of the People's Republic of China in 1949, the role of women in China began to change dramatically (The Global Gender Gap Report, 2017).

Although women are no longer repressed by the immobilizing foot-binding tradition practiced for generations, they now experience different limitations and social pressures. From 2011 to 2015, the All-China Women's Federation Programme aimed at improving laws and policies, increasing women's influence in local government, and strengthening the capacity of government, women's groups and civil societies to monitor Chinese women's political participation and rights. It contributed towards the adoption of many progressive policies. The updated election guidelines stipulated 30 per cent representation of women in the village committees. Through advocacy and leadership trainings, women learned campaigning and management skills, and by working with both men and women in leadership positions, the programme led to a significant rise in the number of women active in politics and public life, exceeding the quotas (Macintyre, 2014).

In Bolivia, Cook and Cusack (2011) inform us that adolescence expands the world for boys and shrinks it for girls. Children grow up knowing that women are inferior to men, and that is why men hold the authority and women do not. Gender stereotyping outlines the factors that are cultural, social, political or economic, that bring this hindrance. Gender stereotypes of all kind lumps an individual into a group. When people are stereotyped, they feel as if some of their individuality has been taken away. That happens whether the stereotype used is positive or negative. It is frustrating to realize that people view others just as members of a group and not as

individuals. It is hoped that the out-come of this research shed some lights on the possible solution to address gender stereotyping by involving the active participation of women.

Continentially, Lombard (2013) opines that in Africa, countries such as Burkina Faso, Burundi, Democratic Republic of Congo, Egypt, Kenya, Malawi, Nigeria, Rwanda and South Africa, have strong patriarchal cultures that subordinate girls and women. Boys expand their social space and are given much more freedom and independence while girls are encouraged to remain in the house in order to make good wives in the future. This excludes them from private life and dismisses them from participating in public life. Nugent (2013) opines that the thing about gender stereotypes is that they create justification for gender discrimination in the owner's mind, taking root so firmly as to make women and girls unlikely to perceive the discrimination in the context. Filling minds with gender stereotypes from childhood gradually leads to an autopilot system that denies girls and women the same kind of treatment and access to the same opportunities or chances that boys and men are given in society and in life.

Nauert (2011) observes that gender stereotypes take root from the assumption that women belong at home and cannot have jobs in public places and that they are inadequate. Gender inequalities undermine effectiveness of development policies in fundamental ways. In Africa, women face gender related constraints and vulnerabilities compared to men because of the existence of structures. History has largely been the story of powerful men and gender stereotypes have been identified as one of the barriers to women in achieving leadership positions. Stereotypes against women are often based on preconceived notions of what women are assumed to be capable of. In view of the above, it is not surprising to find women in the workplace being assigned tasks based on stereotypical notions.

According to Matsumoto (2001), there are four basic common categories of gender stereotypes. The first is personality traits in which women are supposed to be shy, passive, submissive, clean and organized, while men are expected to be tough, aggressive, dominant and self-confident. The second is domestic behaviour which states that women are supposed to cook and do house work, that they are better at raising children. For this type, it is said that “Stay-at-home mothers” are better than working mothers. This type highlights that men are better at household repairs; they cannot cook, nor care for their children. Domestic behaviour dictates that men should tell women what to do, how and when to do it.

The third type is the occupational category, where women are supposed to have clean jobs such as teaching, nursing, secretariat and librarianship. This category confirms that women are not good at technical things and that they are supposed to make less money than men. They should not, for example, be politicians and competing with men. The fourth and last kind is the physical appearance whereby women are perceived to be short and slender, small and delicate, while men are tall and have broad shoulders. This type states that women are weaker, less competitive and adaptable to harsh environment than men (Matsumoto, 2001).

In East and Central Africa, Nyanhoga and Amutabi (2014) explain that colonial powers conceived and created arbitrary ethnic groups and boundaries with linguistic similarities which were put together. They were branded tribes and their differences with other ethnicities were highlighted and valued in order to obliterate any semblance of cooperation among Africans. The conflictual nature of these concepts are applied in Kenya. Akoth (2004) adds that in Kenya, gender stereotypes have been passed on from one generation to the next and women have since been excluded, ignored and made invisible.

However, according to UNDHR (1989), our society needs to respect human dignity as one of human basic needs. Some countries are already making efforts to make this a reality. According to The Global Gender Gap Report (2017), Rwanda is head and shoulders above many other more developed countries. Economically, for example, Rwanda has one of the highest rates of female labour force participation in the world at 86 % while in the United States that figure stands at 56%. Still in Rwanda, not only are participation rates high, but the wage gap is narrower. Women earn 88 cents for every dollar men sign; in the US, it is 74 cents. When stereotypes become deeply woven in a society, the members accord them the status of a universal truth and it governs the instincts and behaviours of members of that society, creating far reaching realities for a potentially vast number of people. Customary laws can undermine the rights provided for women under constitutional law, though according to United Nations Report (1948), all citizens are equal before the law.

Nationally, the problem of gender discrimination in Kenya is deeply engraved in the culture and the practice of patriarchal system that encompasses numerous gender stereotypes. Although Article 81(b) of the Kenyan Constitution (2010) states that not more than two thirds of the members of elective public bodies shall be of the same gender, the reality is far different. Ndeda (2010) suggests that Kenya needs to put more efforts on women's right of equality and freedom from discrimination in order to apply that rule. The challenge is to ensure that improving the status of women in both social and economic terms is harmonized across country programs. It should be aligned with the development strategies of recipients, and closely monitored. For more effective poverty reduction, differential gender impacts should be considered in the entire package of development activities to enhance women's opportunities.

Nyanchoga and Amutabi (2014) confirm that some professions in Kenya are still classified as masculine or feminine oriented. On the one hand, mechanics, technicians, masons, public transportation drivers, and occupations involving science, technology and political leadership, among others, are considered as masculine. On the other hand, feminine occupations typically include nurses, childcare workers, hair stylists, secretaries, administrative assistants and office receptionists. This is despite the upsurge of women's social movements in the 1970s and 1980s in America that aimed at promoting gender equity and women's rights in all paradigms of life, including occupation. Many of these movements arose after the Third Conference on Women held by the United Nations in Nairobi in 1985. Despite these efforts, limitations and barriers still surround certain professions.

Based on the fact that this study focusses on urbanized Turkana women living in Eldoret town, it would be beneficial to describe who the Turkana are and how they went to Eldoret. They are called urbanized because the common definition of rural and urban relies on residence outside or inside metropolitan statistical areas. These Turkana left their ancestral land and went to Eldoret town. They are Nilotic people native to the Turkana District and refer to their land as Turkan (Awuondo, 1990). Sand (2001) states that the punitive raids of 1901, 1913, 1915, and 1917-18 by the British led to the exodus of Turkana men and women to other districts of Kenya such as Eldoret, especially in Boma, Arumrum, Kampi Nairobi, Mutirithia and Mbatia locations, among others situated in Eldoret Town. More than 60% of Turkana people live outside Turkana County. According to Awuondo (1990), this is likely to reduce the Turkana's capacity to survive in their homeland and/or introduce and hasten their embrace of other survival strategies.

Historically, Turkana men went to Eldoret in 1918, and brought with them their animals and their wives and both are qualified as properties (Lokuruka & Lokuruka 1918). Men care for

the animals while women take care of domestic activities. Turkana in general and women in particular face gender stereotyping from their neighbors and this has made them live in misery, with poor housing, clothing and no schooling for their children (Sand, 2001). Similarly, Barrow (1996) observes that Turkana women's status, roles and security are based on culture and tradition. According to Kenya National Bureau of Statistics (2009), the last census that was done in Kenya indicates that the population of Turkana in Eldoret town is 386, with 174 men and 212 women. Among these, only those whose age is 18 years and above were part of the study as respondents because they are old enough to understand the concept of stereotyping better than the young ones. According to Good (1998), Turkana's incursions into their neighbors' land were no more than a peaceful penetration of pastoralists looking for food and water for their animals. However, an aggressive spirit was a dominant factor. They are assumed aggressors and this made them to be feared and hated by the surrounding tribes.

Turkana people do not only live in difficult conditions, but also many of their children are not in school. Few researches about Turkana living in Eldoret town have been done and this leads the researcher to think that stereotyping by their neighbors led to their being ignored and subsequent exclusion. Cook and Cusack (2011) inform us that Turkana people were affected negatively as any other colonized people. According to Mattern (2014), the most significant negative effect on the social structure would be the treatment of the indigenous people. Most of them were treated inequitably. People were sold and bought like they were belongings, in other words, they were enslaved. People were often tortured, whipped, and harassed by their masters or even by other slaves that were given orders by their masters to do so. Turkana people went to Eldoret town carrying belongings of their "masters" and suffered from starvation and outbreaks of fatal diseases. This led them to be treated like slaves even after independence. In Turkana County,

women were often denied education and were forced to get married at an early age (Awuondo, 1990).

According to Nyanchoga and Amutabi (2014), Turkana people emerged as a distinct ethnic group sometime early in the middle decades of the nineteenth century. They resisted the British domination of their homeland throughout the early part of the twentieth century. Development in Turkana District was slow. During the 1970s, major efforts were made to integrate the Turkana with its neighbors, and by the early 1980s the entire district was considered highly insecure. Insecurity combined with two severe droughts in the early 1980s slowed down development efforts and increased the exodus to other towns such as Eldoret town. Despite the growth of settlements, the area remained remote, insecure, and relatively underdeveloped. Oral sources highlight that some of the Turkanas arrived in Eldoret while pursuing disobedient bulls. Like in any other African culture, Turkana women go through a lot of stereotyping both from their own families and their neighborhood and their social development is limited (Sand, 2001).

Barrow (1996) points out the difference between rural Turkana women and urbanized Turkana women. For him, women living in rural areas have lower levels of educational attainment and higher levels of poverty than urban women. They carried this status with them and did not improve their condition due to gender stereotyping. This study attempted to address the effects of gender stereotyping on women's social development, with the focus on urbanized Turkana women living in Eldoret town. The study intends to raise an awareness of the impact of calling other people names that have a negative connotation, hence another form of exclusion.

In terms of decision making at the household level, Turkana women make administrative decisions on day-to-day issues. But still, important decisions such as when to sell animals or giving them away can only be made by men. In order to abolish all forms of discrimination

against women, priority needs to be given to the elimination of gender stereotypes. While they affect both men and women, stereotypes can have particular negative effects on women. They often devalue them and assign them to subservient roles in society. Women are exposed to restrictive generalizations instead of their individual needs. Stereotypes create a misconception of how people are and how they live in other cultures, religions, or countries. These misconceptions could cause problems such as discrimination and conflicts. This demonstrates how people are often influenced based on unproved narratives of a country, or a person, and are not aware of many other realities that could change their perception of them (Rigoniel, 2015).

Despite the fact that those narratives are not always correct, they create stereotypes that often generate negative perceptions. There are negative effects that gender stereotyping causes in people, such as low self-esteem, hatred, conflicts, poor performance in various activities and even health problem. Nauert (2011) explains how people can be affected by stereotypes after being exposed to them. He bases his arguments on a study by the University of Toronto, which shows how people get hurt because of stereotypes, and how it could affect their performance of different tasks. People are more likely to be aggressive after they have faced prejudices in a given situation, and are more likely to exhibit a lack of low self-control, making wrong decisions and low self-esteem. Furthermore, the author highlights that people's lives are most influenced at the local level in their homes, at school, in their places of work and their neighborhoods. Among the prominent roles played by the local leaders include making decisions on different issues affecting the community that require integrated approach and acting as liaison between governmental and non-governmental agencies and the community for financial and technical assistance (Nauert, 2011). According to Oldfield (2013), there must be a policy which should

legitimately recognize the potentials of local leaders in community development and partner with them in the overall efforts to provide innovative solutions to the social problems in the rural and urban areas. There must be gender balance in leadership in order to support and empower the often marginalized groups (women, youths, and children). This also includes monitoring and evaluating projects for proper implementation, and raising funds. This is where citizens are most likely to come into contact with services and support mechanisms to improve their lives. There is enormous potential, therefore, for local authorities to influence the wellbeing of its population. In most cases, policies and programs are made, but their implementation and enactment are limited.

Having looked at how gender stereotyping hinder women's fulfilment, I was left convinced that it made perfect sense to carry out this study. Besides, the researcher's own insertion with urbanized Turkana women living in Eldoret town had also confirmed to her how gender stereotyping had affected them socially, psychologically and even economically. Stereotyping had led them poor shelter, poor clothing, poor nutrition, exclusion of their children from school and to feelings of being lesser Kenyans. The researcher's conviction is that if Kenyan local authorities ensure equality and freedom from discrimination for all Kenyan citizens as stated in Chapter Four of the new constitution (The Bill of Rights) then the standard of life of urbanized Turkana women and that of all the Kenyan will improve (Voyer & Voyer, 2014). We can now state the critical issue of this study.

1.4 Statement of the Problem

The Kenya Constitution (2010) stresses on inclusiveness of all citizens. However, the Urbanized Turkana women have struggled for many years to improve their position in society and within the family. They have faced gender stereotyping for a long time, both from their neighbors and from their own families. This has made them have low-self-esteem which has

hindered them from realizing their aptitudes and improving their social development. The paradox is that Turkana women are supposed to be protected by the provisions of the new constitution that calls for inclusion in social development activities.

Different studies have been conducted focusing on the Turkana people living in Eldoret town. For instance, Borrow (1996) conducted a study on *The Dry Lands in Africa: Local Participation in Tree Management*, Lokuruka and Lokuruka (1918) looked at the *Ramifications of the 1918 of the Turkana Patrol: Narratives by Ngturkana*, Nyanchoga and Amutabi (2014) carried out a study on *Contemporary issues in Kenya history and the challenges of Nationhood*, and Sand (2001) carried out a study on *Women Ruler, Women Rule*. Although these studies have mentioned gender stereotyping, they did not focus on the effects of gender stereotyping on women's social development on the urbanized Turkana women in Eldoret town. Consequently, all the previous studies did not lead to the improvement of the lives of Turkana women. This study is, therefore, based on the belief that as long as gender stereotyping of urbanized Turkana women in Eldoret town persists, Turkana wo/men will remain excluded from the mainstream of social, economic and political development in Kenya. This study set out to address a critical issue in a section of Kenya's population.

1.5 Purpose of the Study

This study was meant to uncover how gender stereotyping has affected urbanized Turkana women living in Eldoret town. This influence was analysed at a social level, in order to explore their experiences and perceptions in relation to the problem. In addition, the study's aim was to describe how being stereotyped has a long lasting impact on people in general and urbanized Turkana women in particular. It endeavored to suggest ways in which stereotyping can be addressed, while using the consciousness raising theory to bring urbanized Turkana people to

realize that they deserve to live in dignity. The researcher applied the radical feminist theory that promotes balance and equality between men and women. The main purpose of the study was, therefore, to find out and suggest how urbanized Turkana women can assert themselves to be included in the mainstream of social, economic and political development in Kenya and to live dignified lives as a people.

1.6 Objectives of the Study

The study is driven by both general and specific objectives. The general objective of this study was to determine the effects of Gender Stereotypes on Women's Social Development with a focus on the urbanized Turkana Women living in Eldoret town. The specific objectives of this study were to:

1. Investigate and present the effects of gender stereotypes on urbanized Turkana women's social development in Eldoret town.
2. Identify cultural factors influencing urbanized Turkana women's involvement in social development in Eldoret town.
3. Illustrate how urbanized Turkana women can influence their own social development in Eldoret town.
4. Examine the role played by Eldoret local authority in addressing the problem of gender stereotyping on urbanized Turkana women in Eldoret town.
5. Suggest appropriate strategies that would address gender stereotyping and improve urbanized Turkana Women's participation in social development in Eldoret town.

1.7 Research Questions

Based on the specific research objectives, the study has attempted to answer the following questions:

1. What are the effects of gender stereotyping on urbanized Turkana women's social development in Eldoret town?
2. What are the cultural factors influencing urbanized Turkana women's involvement in social development in Eldoret town?
3. How can urbanized Turkana women influence their own social development in Eldoret town?
4. What is the role of Eldoret local authorities in addressing gender stereotyping on urbanized Turkana women in Eldoret town?
5. Which strategies could help address gender stereotyping and improve urbanized Turkana women's social development in Eldoret town?

1.8 Significance of the Study

The study is meant to add onto the scarce literature on urbanized Turkana women living in Eldoret town and to contribute to the body of knowledge on the effects of gender stereotyping. The study also provides information that could be used by social workers in advocating for gender sensitivity and equality, thus creating a balanced and holistic approach in social development services. The study sought to reveal the underlying factors that influence gender stereotyping on urbanised Turkana women living in Eldoret Town. It intends to raise awareness of the Eldoret local leaders and authorities regarding the issue. With such information, it is expected that in future, officials will be able to address gender stereotyping and other barriers to social development.

This study has pointed to the need of more researches, creates alertness that gender stereotyping affects human dignity and participation in developmental activities at all levels. At the academic level, the study provides information to readers, and adds to the scanty data that is available research subject. Urbanized Turkana women in Eldoret town and other women will

continue to learn from the study about how to develop self-esteem and overcome negative and pejorative attributes. This might enable them to fully participate in sustainable development activities. If Kenyan Constitution 2010 stipulates that all citizens are equal before the law, then, this study could be a tool to promote inclusiveness. The researcher also learnt more about people's behaviour and attitudes throughout the whole process of this research, even if it was limited to a particular place and on a specific people.

1.9 Scope of the Study

This study was carried out from February to September 2018, and was based in Uasin Gishu County, and more specifically Eldoret town. It aimed at determining the effects of gender stereotyping on women's social development, and focused mainly on urbanized Turkana women living in Eldoret town. But the study also focused on the relations between Turkana wo/men and suggested how they might improve their relations leading better lives for both gender.

1.10 Study Assumptions

This research was guided by a number of assumptions: First, all the participants understood and were able to answer the questionnaire, the interview questions and the focus group discussion questions. Second, the inclusion criteria of the sample size was appropriate and therefore assumed that the respondents had all experienced in one way or another, same or similar issue of gender stereotyping on urbanized Turkana women in Eldoret town. Third, participants in the study had a sincere interest in taking part in the research process with no other motivation apart from just giving information related to the topic of the study. Fourth, this study process left Eldoret local leaders aware of gender stereotyping effects, and helped them to opt for and promote gender equality. Fifth, the sample size constituted a reasonable number of participants that provided objective information to the researcher.

Finally, if gender stereotyping of urbanized Turkana women in Eldoret town is eliminated, then urbanized Turkana wo/men will be included in the mainstream of social, economic and political development in Kenya. Consequently, they will live in dignity and enjoy equality with all other Kenyans.

1.11 Limitations and Delimitation

There was a number of limitations during the research process, which the researcher managed to address sufficiently. For instance, by their nature, Turkana women are conservative in terms of not wanting strangers to know about their private life. As a result, it seemed difficult for them to open up and share with the researcher. However, being a woman like them, the researcher was able to build a good relationship with them leading to trust and provision of genuine information. There was language barrier as some of the respondents were not fluent in English or Kiswahili. This was handled by getting a translator who spoke Turkana, English and Kiswahili languages. The problem of the distance during data collection was taken care of by the researcher's congregation which provided transport means for that matter. The researcher also made a clear plan and time table that was suitable to the respondents' availability.

The study was a cross-sectional study which captured a population in a single point in time and helped to remove assumptions about the effects of gender stereotyping. Participants in this study were drawn from urbanized Turkana women and men living in Eldoret town, and non-Turkanas, aged 18 years and above. Eldoret Town was considered appropriate for sampling because it has a large number of urbanized Turkana women and men. These are 386, with 174 men against 212 women. It was also selected because the issue of ethnic conflicts affected many of those under study during the post-election violence of 2007.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presents the related works that have been done worldwide on effects of gender stereotyping on women's social development. However, the researcher focused most on Turkana women living in Eldoret town. According to Sutton (2016), literature review is founded on the assumption that knowledge is collective. Therefore, it helped the researcher to conceptualize the study by acquiring a broad based knowledge with the purpose to present similar results. It linked the present study with others and provided a framework to compare the results. In this study, the literature review was arranged thematically.

The purpose of this type of literature was to investigate the link between the effects of gender stereotyping and urbanised Turkana women's social development. This was developed with the respect of the themes and objectives which the study intended to highlight. These include social effects, psychological effects and political effects. Another area that was highlighted in this part includes the theoretical and the conceptual frameworks. In order to ensure the logical flow in the review, it is necessary to give a brief overview of the sources of stereotypes.

2.2 Origin of Gender Stereotyping

The term "stereotype" as Inzlicht (2015) presents it, was first coined by Lippmann in 1922 as a way to describe a social group's perceived characteristics. Thus, a stereotype is an exaggerated belief associated with a category of people. Its function is to justify and rationalize people's conduct in relation to that category. When individuals think about stereotypes, they are inclined to believe that all stereotypes are negative in nature. However, according to Werner (2016), stereotypic beliefs or perceptions can be positive. For example, 'All Asians are good

students and good employees. But it can also be negative. For example, ‘All senior citizens are too old to be good employees’. Literature provides examples of the nature of stereotypes ascribed to groups. Nevertheless, since each individual is unique, it should not be assumed that the actual traits, characteristics or behaviors of the person being stereotyped will concur with those that are stereotyped (Lalani, 2009). In my opinion, these gender stereotypes assigned to groups are usually seen to be simplistic, inflexible and inaccurate. They can hurt the personal and social identities of individuals. Whenever people do not have a good understanding or a say about others or countries, they tend to make assumptions about them. Gender stereotypes are those assumptions that have become common knowledge and common language.

Werner (2016) states that gender stereotypes are rooted in truth, but in the researcher’s view, this might be a subjective statement. People who make this argument often want to justify their use of stereotypes. The problem with gender stereotypes is that they suggest that groups of people are inherently prone to certain behaviours. Those who spread gender stereotypes ignored social factors and make links between groups of people and certain skills, activities or behaviors where none inherently exist. In the light of that, Rydell, Van Loo and Boucher (2014), observe that whenever people make judgments about others without knowing them, they are stereotyping them. Gender stereotyping makes people generalize things and more often, they are false assumptions. My understanding is that whether positive or negative, gender stereotypes are offensive because they do not give a real picture of who a person is.

According to Nugent (2013) and Schneider (2004), negative stereotypes are traits and characteristics, negatively ascribed and attributed to a social group and to its individual members. People generally stereotype out of bias against a particular group of people, a culture or a religion. Gender stereotypes become a way of conveying their dislike. It stems from a

commonly held view of particular group of individuals. This view may arise from an incident or false assumption and then, may be used to paint the entire community with the same brush. Inzlicht (2015) argues that there are various types of stereotypes. Usually, race, nationality, gender and sexual orientation are the main factors of the stereotyping. Both negative and positive stereotypes exist, but even the latter do harm because all stereotypes limit and leave little or no room for individuality.

For instance, Rydell, et al. (2014) explains that a child might belong to a family known for being highly intelligent but this particular child, however, suffers from a learning disability. S/he struggles to keep up with his or her classmates in school. However, the teacher buys into the stereotype that this child is supposed to excel in class because of the background of the parents. Werner (2016) supports the idea that if it is ever necessary to change attitudes and behaviour that can lead to violence, it is better to prevent early gender stereotypes from taking roots. In most cases, authority figures such as teachers are more likely to turn a blind eyes to boys being violent towards girls. My experience in some schools in Eldoret town is that whenever a girl reports that a boy had hit or pushed her, teachers tend to normalize the behavior and fail to punish the offender. This means that if the violent actions of boys towards girls are taken for granted at such an early stage, girls may grow up accepting abuse. They might end up taking it as part of their everyday gendered interactions with men, instead of challenging such behavior as wrong. Such negligence may lead to serious repercussions on women.

2.3 Effects of Gender Stereotypes on Women's Social Development

Social development aspect touches various areas of understanding, it indicates the way men and women are differently involved in the social, cultural, psychological, political and economic manners (Ndeda, 2010). In this way, the researcher presents these themes accordingly.

Socially, Rydell, et al. (2014) and Kenya Information Guide (2015) state that women undergo social effects of stereotype threat that refers to situations in which they feel they might be judged negatively. They experience this when they complete any task that some people assume could be completed more effectively by men. This results in confirming that women are less trusted than men, whereby people make statements such as: “I trust a male Doctor more” or “I could call a female plumber, but she is not as good as a man”. Women make their contributions in many ways.

The Leadership Quarterly Report (2016) highlights that Urbanized Turkana women play the initial and crucial role of bringing forth children and nurturing them as they grow. They feed, clothe and educate both the male and female children. Although they live outside Turkana County, they initiate their children into the Turkana way of life. As children grow older, women concentrate on guiding and counselling girls into responsible adults who can function effectively in society. Women depend, in most cases, on one breadwinner who cannot adequately provide for the many family members. Families break up during this period with wives going back to their families to survive the drought. Also, enmity between wives worsens during this season. In their turn, Turkana men view themselves and are viewed by the general society as the head of their households.

The social effects of gender stereotyping have been shown in many contexts, such as compromising performance with female students, evoking anxiety and draining efforts. In addition, when gender stereotypes are evoked, women attempt to control their emotions. They try to restrain their anxiety and prefer to suppress or disregard the negative perceptions. Generally, people who felt excluded whether based on gender, age, race or religion, experienced significant impacts even after they moved from the situation (Connell& Pearce, 2015). The difficulties of

coping with that situation remain and people are more likely to be aggressive after being prejudiced in a given situation and to exhibit a lack of self-control. People have trouble in making good and rational decisions and they are more likely to over-indulge in bad behaviours. These enduring effects hurt women in a very factual way, leaving them at a disadvantaged position. Even when many steps are removed from a prejudicial situation, women continue to carry around this baggage that negatively impacts their lives (Rydell, et al., 2014).

Psychologically, stereotype threat is a complex psychological phenomenon that occurs only when several related factors coincide (Conaway, 2001). Gender Stereotypes which people have about others can influence how they treat them and in turn elicit particular behaviours from the others that are consistent with those stereotypes. In addition, gender stereotypes can exert a direct influence on the stereotype holder (Stoet & Geary, 2012). In particular, activation of a gender stereotype can cause people to act in a manner consistent with the stereotype, regardless of whether they are members of the stereotyped group or not (Parisse, 2009). According to Ahkabari and Faraji (2011), as in most parts of Kenya, women's roles among the Turkana living in Eldoret town continue to be centred on the domestic activities. It is the general responsibility of Turkana women in Eldoret town to provide food and comfort for the household.

Gender stereotyping does not only affect socially and psychologically, it also has a political impact. Globally, gender differences in politics have been most intensively studied subjects in the area of leadership (Rydell, et al., 2014). Women in government in the modern era are under-represented in most countries worldwide. Even though some progress has been made in most countries in such a way that women are increasingly being politically elected to be heads of some offices, the stereotypical tendency is still persistent. According to UN Women Report (2016), the global participation rate of women in national-level parliaments is 23.3%.

The comparison shows that only 19 percent of seats in the United States House are held by women.²¹ women serve in the United States Senate and 83 serve in the House of Representatives, comprising 19.4 % of Congress in 2016-2017. While this share is nearly nine times higher than it was in 1965, it remains well below the 51.4 % of women in the overall United States of America. An additional five women serve as non-voting delegates in the House, representing America. Although more women are assuming leadership than before, the notion of women being leaders still foreign to many individuals both men and women. Leadership, particularly in politics, is seen as men's role (UN Women Report, 2016).

In Africa, leaders have customarily been males and a female leader is frequently regarded as a deviation from the normal. This leads to the fact that women leaders are often offered the presumed accolade of being described as “like men” (Rydell, et al., 2014). Furthermore, Rydell, et al. (2014) note that nothing is as important in political aspect as an adequate recognition of full participation of both men and women. Unfortunately, politics are still seen as man's world globally. Women continue to be marginalized from major decision making institutions and processes across the world.

However, a number of countries are exploring measures that may increase women's participation in government at all levels, from the local to the national and even global levels. For instance, Rwanda leads the world with share of women in National Legislature. They hold 64 percent of seats in the lower house of Rwanda's National Legislature, the largest share of any country (Hurt, 2011). Apart from Rwanda, the role of South African women in politics has increased since the end of apartheid through policy changes and organizations set up to enable women's rights. Data from United Nations has shown that the country is faring decently in enabling women to take an active role in government. Women have made strides in all sectors of

society such as economy, engineering, science, technology, academia, media, and many more (UN Women Report, 2016). It is a fact that South African women have come incredibly far.

Before the arrival of democracy in South Africa in 1994, there was a mere 2.7 % representation of women in parliament; since then, though, things have changed. Currently women ministers comprise 41 % of the cabinet, women deputy ministers make up 47 % of the total number of deputy ministers and there is a 41 % representation of women in the National Assembly. In Africa, according to Pitamber (2011), South Africa and Rwanda lead in having the biggest number of more than 30 % of ministers in the cabinet.

According to United Nation Women Report (2015), women's participation is fundamental to democracy and essential to the achievement of sustainable development. It is revealed that in Africa and even elsewhere, there are a number of barriers to widening women's participation in decision-making processes and leadership positions. It is still difficult to find women with the required skills and self-confidence to participate in committees. Women's voice and leadership in decision-making are closely associated with economic empowerment. Their ability to take on leadership positions, organize with others and have a voice in decision-making is critical to ensure that the diverse needs and preferences of women are made central to efforts to further women's economic empowerment, including economic decision-making.

Economically, Ahkabari and Faraji (2011) opine that gender gaps in labour force participation are significant. Lombard (2013) adds that between 1995 and 2015, the global female labour force participation rate decreased from 52.4 to 49.6 %. The corresponding figures for men were 79.9 % and 76.1 %, respectively. Across the world, the chances of joining the labour market for all women are almost 27 % lower than men's. The gender wage gap is estimated to be 23 %, meaning that women earn 77 % of what men earn. At current trends it will

take more than 70 years to close gender wage gaps. In Europe for instance, since 1970, women made substantial inroads into management jobs, but most of them are in lower and middle management jobs and only few are in top management.

Haveman and Beresford (2012) highlight that Human Capital theory uses three individual level variables to explain this vertical gender gap. First, women acquire fewer of the necessary educational identifications than men. Second, it is revealed that women prefer different kinds of jobs than men. Third, women accumulate less of the required work experience than men. The marginalization of women continued into the independent Africa despite the fact that they were active participants in the society. Women in Africa in general and in Kenya in particular, have remained stereotyped since the onset of colonial rule. The progress towards decision making in the independent Kenya and other African Nations has been slow (Haveman & Beresford, 2012).

Some authors such as Lombard (2013), Jutting, Morrisson, Dayton-Johnson and Dreschsler (2008) assume that women's oppression and inequality are a result of capitalism, patriarchy, and racism. Socialist feminists agreed with Karl Marx (1880) that the working class was exploited as a consequence of capitalism. They sought to extend this exploitation not just to class but also to gender. Other theorists like Stein (2015) and Rigoniel (2015) sought to explain stereotypes, oppression and inequality across a variety of variables, including class, gender, race, ethnicity, and age. They offered an important insight that not all women experience oppression in the same way. The same forces that work to oppress women and girls also oppress people of colour and other marginalized groups.

Jutting, et al. (2008) observe that worldwide, the proportion of senior business roles held by women stands at 24 %, up slightly from 22 % in 2015. However, this minor uplift has coincided with an increase in the percentage of firms with no women in senior management, at

33 % in 2016 compared to 32 % the previous year. The Group of Seven (G7), is an informal bloc of industrialized democracies namely Canada, France, Germany, Italy, Japan, the United Kingdom, and the United States, meets annually to discuss economic issues. Unfortunately, the G7 is among the worst performing regions in terms of gender, with just 22 % of senior roles occupied by women and 39 % of companies with no women in senior roles. Two of the worst performing individual countries are Japan, with just 7 % senior roles held by women, and Germany, with 15 %. One way in which structural oppression of women, specifically the economic level that manifests in society is in the gender wage gap (Jutting, et al., 2008).

The UN Women Report (2016) discusses that women represent more than 70 % of the world's poverty due to unequal access to economic opportunities in both developed and developing countries. Women and girls in developing countries are often the last to receive health care. They suffer from lack of nutrition, often eating last and least. They suffer more from the effects of second-hand smoke and indoor air pollution due to burning traditional biomass fuels for cooking and heating. Poor sanitation and unsafe drinking water lead to millions of children, particularly girls, being kept off school. Due to discrimination in food intake and medical care, women's life expectancies in many countries are often lower than men's despite the fact that statistically women should live longer (UN Women Report).

In Southeast Asia, for example, McGrew and Nana (2007) highlight that women provide up to 90 % of the labour for rice cultivation, while in Africa, women are two-thirds of the workforce in the agricultural sector. In manufacturing, female workers are heavily concentrated in low-wage, labor-intensive sectors such as clothing, processed food products and household goods. They are deprived of their basic working rights. The deprivation is extended to different opportunities in such a way that women often do not have the same access to and control over

capital and resources as men. They do not share equal rights of inheritance, ownership, freedom, and power over decision-making including their own reproductive health. Haveman and Beresford (2012) discourse that in Kenya, women's economic status is influenced by traditions, customs and social norms that often hold the key to understanding the roots of gender inequalities and gender stereotyping.

In most African Countries, traditional attitudes show how women remain subordinated to men and less worthy. Having stereotypical roles perpetrates widespread violence and coercion towards women. These include domestic violence and abuse, forced marriage and female genital mutilation in some parts of Kenya (Haveman & Beresford, 2012). The result is to maintain women in subordinate roles and contribute to low levels of leadership and participation in work force and lower levels of education and work opportunities (UN Women Report, 2015). The Constitution of Kenya also states that every person is equal before the law and has the right to equal protection and benefit of the law (Constitution of Kenya 2010 Chapter 4; Article 25). This means that both wo/men have the right to equal treatment including the right to equal opportunity in politics, economic, cultural and social spheres. In the researcher's view, although these laws in favour of equality exist, and despite that education has empowered and emancipated some women from the various retrogressive cultural practices, there is still more to be done.

A Study by Mulwa (2010) indicates that despite women's contributions to contemporary economy, the major decision making power lies with men. The latter seem to fully control the economic resources by deciding which animals should be slaughtered, sold or even given for dowry. Thus, among Turkana, economic activities are gender segregated, with women doing

activities closely related to their roles as home managers. Similarly, Sand (2001) discusses that being a Turkana woman receives a double stereotyping by the society in Eldoret town. The kind of activity engaged in is influenced by social factors like gender and economic status of the family and individuals that provide the income to buy provisions. In the case of urbanised Turkana women living in Eldoret Town, basic education plays a big role as the starting point of gender stereotyping, and this is connected to cultural aspects. .

Inzlicht (2015) emphasizes that compounded gender stereotypes can have a disproportionate negative impact on people and mostly women. Due to this, Gender stereotyping is unacceptable because it results in a violation of human rights and fundamental freedoms. International human rights law places a legal obligation on States to eliminate discrimination against women and men in all areas of their lives. This obligation requires States to take measures to address gender stereotypes as well as to refrain from it. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) provides in its article Five (5), that State Parties should take appropriate measures to modify the social and cultural patterns of conduct. This concerns men and women, with a view to achieving the elimination of prejudices and customs. These include all other practices which are based on the idea of the inferiority or the superiority of either of the sexes. Other human rights treaties also require State Parties and Authorities to address harmful and practices of stereotyping (UN Women Report, 2015).

Among Turkana people, it is revealed that household economic status played a significant role in school access and learning environment. Poverty among the majority of parents and insecurity played a major role in hindering access to basic education for girls in the group. The rest of Kenyan citizens consider them as foreigners, lazy and thieves (Wanjala, 2013). This also

includes socio-cultural factors such as nomadism, urbanization, cattle rustling, parental negligence, colonization and ignorance of their roles in education provision. This shows how the climax of the origins of gender stereotyping are rooted and founded in culture.

2.4 Cultural Factors that Influence Women's Social Development

The evidence of gender discrimination is rooted in history and culture. Haveman and Beresford (2012) discuss that worldwide, history has largely been that of “powerful man” or “great man”. Women have since been excluded, or ignored or made invisible. Akoth (2004) adds that in Turkana and even elsewhere in Kenya and in Africa at large, stereotypes have been passed on from one generation to the next and the effects have spread since. O'Connor (2010) confirms that with Turkana people, women's status, roles and security are based on culture and tradition. He stresses that stereotypes imprison people for the fact that every person should either act as a male, or female, disregarding completely those who identify as neither or both.

According to Nyanhoga and Amutabi (2014), class, culture and tradition irrespective of being developed or underdeveloped societies are inevitable. Accordingly, gender is the social construction of sexes considering race, politics, social, economic, culture and traditional background. Cultures and traditions vary from place to place and from time to time. In most of African countries, such as South Africa, Nigeria and Zimbabwe, patriarchy remains deeply entrenched. Women continue to be discriminated against in the workplace as it can be seen in the latest statistics from the South African Revenue Service. These show that women earn on average 28 % less than men. Patriarchy was the foundation of the social order based on the concept that there is a “natural place” for women in accord with their assumed physical and mental characteristics (Haveman & Beresford, 2012).

In the same trend of thought, Kerv, Springer and Symington (2004) argue that individual women may succeed in this culture, but when the structure is changed, they will reinforce the masculine culture rather than alter it. Cultural plans, specifically gender roles and norms, explain most individual level differences between men and women. When cultural factors are ignored, any observed effects of these factors can be dismissed as false. The level of gender discrimination in Kenya is deeply engraved in the culture and the practices of patriarchy and hence, it encompasses numerous gender stereotypes (Kerv, et al., 2004). Changes in attitudes and mindsets are long-term processes that require immediate action. It also demands interventions that raise aspirations among women and girls, and encourage wider acceptance of gender equity in society.

Some writers such as Ouma (2011) and Wanjala (2015) argue that complex cultural societies are built up by institutions that keep men at a dominant position. Anthropologists largely agree that women have hardly occupied positions of higher status or political power than men in any society, at any time of history. Others like Breakwell, Hammon, Fife-Schaw and Smith (2007) say that men are physically dominant in their actions and activities and set rules that are to their own advantage. They argue that men are more aggressive than women. This puts them at a dominant position thereby creating inequality between both sexes. In the case of Turkana women living in Eldoret town, there are many cultural aspects that have impacted on them as they believe that men are the chief decision-makers and heads of families. The focus of power is being centered on the “tree of men” where the elders meet to discuss matters on a daily basis. Men are considered to own productive and strategic resources such as land and livestock. Women have de facto rights over the smaller animals and livestock products.

Ouma (2011) again reports that one cultural norm negatively impacting gender equality among Turkana families is the strong preference for male children. This imbalance of treatment results in a gender stereotyping and discrimination which may have a significant effect. Another issue is about stereotypes around the sorts of professions that women can or cannot engage in. These gender stereotypes clearly hamper women's opportunities and limit them from achieving their potential and participation on an equal footing with men. According to Wanjala (2013), there are also negative perceptions about women's abilities to lead, whether in public sector, in business or in politics. Efforts to address gender imbalances in all societies, including among Turkana people in Eldoret town, often run into hurdles created by entrenched gender stereotypes. These are rooted in culture, religion and societal norms and are therefore hard to change.

In order to change these norms, there is a need to be aware and attuned, sensitive to culture and the individual, and recognize the limiting effect these norms may have. Usually, change will come from within and be gradual, while also requiring creativity and willingness. The remedy is to sprout from cultural tradition of citizenry, collaboration of local communities in order to influence change and promote women's value. They must act in concert with respect to cultural norms and traditional values. This will help to shift the attitude and mind set of the population in favour of gender equality. Whether right or wrong, gender stereotypes are part of shared cultural knowledge. Changes in perceptions are difficult to achieve because the traditional norms of leadership are firmly rooted (MacIntyre, 2014).

Gender stereotyping on women fluctuate the span of cultural boundaries. This section develops and outlines how stereotypes operate as categorization tools to differentiate between men and women and how they may have close relationship with social and cultural factors (Wanjala, 2013). These aspects of gender inequality need to be addressed, and this is not a

responsibility of policy makers alone, though certainly they must themselves be willing to change their views and perceptions. Rather, synergy and collaboration are needed across society to mobilize the support needed for success. This will take time, because change is always a process, but judging from experience from other countries, it is possible to achieve, with persistence and determination and credible mobilization. Changing cultural norms and gender stereotypes is a collective responsibility and will need the participation of all stakeholders (Rydell, et al., 2014). If in some cases, self-perception can significantly impact on women's life at all levels, they can also easily contribute to their own well-being.

2.5 Women's Influence on their own Social Development

This section describes the manner in which women can be the source of who they are in society. While gender roles and stereotyping may seem harmless in today's society, they are still present and cause major effects on both present and future generations. They set limits on personality and mental health awareness. It is a highly deliberating stigma and leads to detriments of women's psychology of their wealth and dignity to themselves and others (Akoth, 2004).

Globally, gender stereotypes and inequalities still exist despite the substantial national and international measures that have been taken towards it. Everyone can identify stereotypes associated with women. For example, knowing that women are perceived as indecisive, a successful woman in authority may still act indecisively, not because she actually is incapable of making a decision, but because of the fear that others will perceive her that way. This slows

down her decision-making process (MacIntyre, 2014). Loss of self-esteem and confidence follows.

Haveman and Beresford (2012) observe that self-esteem is one of the gender stereotypes effects and has enormous influence on women. Self-esteem comprises self-worth and self-image, which affect women's adjustment in various spheres of life. It can be low or high self-esteem. Although the two types have effects on self and on others, the focus will be put on the low self-esteem because it links better with the problem under study. There are some signs of low self-esteem such as: negative view of life, perfectionist attitude, mistrusting others and self, blaming behaviour, fear of taking risks, feelings of being unloved and unlovable, dependency, letting others make decisions, aggressiveness and fear of being ridiculed. According to Werner (2016), feelings of low self-esteem often build up over a lifetime, and letting go of ingrained feelings and behaviours is not an easy task. Using affirmations to stop negative self-talk is a simple, positive way to help increase self-esteem.

In the understanding of the researcher, affirmations are encouraging messages that women can give themselves every day until they become part of their feelings and beliefs. For example, "I made a stupid mistake, or I am not good at this job," should be replaced with; "Yes, I made a mistake but I have learned from it, and now I can do a better job". A general means for protecting the self-image from perceived gender stereotyping threats and the consequences of failure is to allow people to affirm their self-worth. This can be done by encouraging women to think about their characteristics, skills, values, potentials and roles that they value or view as important. Encouraging women to think of themselves in ways that reduce under-estimation of their identity can also minimize stereotype threat effects. In many countries, still strong patriarchal cultures subordinate girls and women in private life and exclude them from

participating in public life. Customary law can undermine the rights provided for women under constitutional law yet, according to UN Report (1948), all citizens are equal before the law. This can be achieved by encouraging women to think of themselves in terms of their valued and unique characteristics and being unaffected by any stereotype threat manipulation.

In most parts of Africa, women's domestic responsibilities and control over food supply grants them a degree of informal power and they feel satisfied. Some of those who have been exposed to the outside world, for example those living in the urban centres, such as Eldoret town, clearly have a critical awareness of their subordinate position (Matsumoto, 2001). They are able to describe their husbands as follows: "*They just sit under tree, the whole day doing nothing, claiming superiority. We do most of the work needed to maintain homes. When we are hungry we go out in search of what to do so that we can buy food for the whole family*" (Matsumoto, 2001). Those women see themselves as intelligent, skilled and able to engage in business and other training activities if they get a startup. Unfortunately, they are either not given a chance to explore opportunities because of lack of education and resources, or they themselves refuse the given opportunities due to low self-esteem (Awuondo, 1990).

In Eldoret town for instance, during the researcher's insertion, some Turkana women expressed the desire to develop and were willing to be trained in skills that will allow them to become change agents. Nevertheless, some still think that it is challenging to embrace a male-only activity, as they face stereotypes such as being unable to think and manage men's work (Macintyre, 2014). Women dominate home related cultural activities like collecting firewood, fetching water, weaving items and working as housemaids. In some cases, domestic violence is experienced by urbanized Turkana women and when they present their complaints to local authority, they are told that it is normal to happen that way. In the researcher's view, there is a

need to redefine the role of local leaders in addressing gender stereotypes that leads to injustice and inequalities.

2.6 The Role of Local Authority in addressing Gender Stereotyping and improving

Women's Social Status

Abdullah (2014) highlights that Government Authorities around the world are adopting policies designed to increase women's participation in social development. These policies are strengthened by the principle that women's participation has a positive impact. Generally, local leaders within a community who care deeply about improving the conditions of the community members and have the ability to influence the people living there will have the greatest impact. Potential leaders include mayors, chief villages, school leaders, religious leaders, business leaders and other well-known community figures. These leaders are ideally positioned to improve community well-being because they can effectively and efficiently use their influence and connections as means of motivating direct actions (Voyer & Voyer, 2014).

In my view, local leaders have the deepest understanding of their respective localities. Therefore, they have a tremendous opportunity to bridge the gap between their community members and other development agents. They are able to address gender stereotyping and can facilitate state officials to devise the most appropriate resources. Involving local leaders in any societal challenge result in a positive solution. Kenyan Constitution 2010, in turn, presents many opportunities for reforms, only that Turkana people and all citizens at large need to learn more about it. Most especially, provisions on devolution, people's roles and responsibilities and how to effectively engage with the county government. The process of changing peoples' mindsets to embrace the spirit of accountability and constitutionalism takes time and effort. If the local

organizations and communities are not well supported, lack of accountability could continue and this hinders gender equality (Kenya National Civic Education Program, 2010).

If local authorities give priority to reduce stereotype threats, to "reframe" or use different language in policies while describing people's tasks on gender basis, life of urbanized Turkana men and women will flourish. Stereotype threats arise in circumstances where task descriptions highlight social identities stereotypically associated with poor performance. Modifying task descriptions so that such stereotypes are not invoked or are disarmed, will bring social transformation and high self-esteem to all those being stereotyped, especially women (Rydell et al., 2014).

In the case of Turkana people living in Eldoret town, the literature review available reveals that women play a significant role in livestock management, but this role is rarely recognized. The researcher assumes that if local authorities include this in their internal institutional rules and regulations, a sustained change can be predicted. Enhancing affirmative action policies and measures ensuring women's inclusion will be assured. This would help them enjoy the same opportunities that impact on social, political and economic development. The main objective of affirmative action will be the removal of all forms of discrimination, and hence give room to full participation of all (Abdullah, 2014).

Atkinson (2015) confirms that it is morally justified for the governments to intervene in the elaborating policies of organizations. The admission policies of educational institutions, will alleviate injustices and discrimination. What matters is not to integrate women into the development process, rather, to recognize them as contributors to the social, political and economic development. Listing gender stereotyping sources or knowing its existence and its effects would not be of any value if it does not lead to find a way of addressing them. Therefore,

elaborate concrete strategic actions that address gender stereotyping and increase their productivity and standard of living are important.

2.7 Strategies of addressing Gender Stereotyping and improving Women's Social Development

Gender stereotyping is an obstacle to achieving gender equality and often results in and/or reinforces discrimination against women (Voyer & Voyer, 2014). Compounded gender stereotypes have a disproportionate negative impact on women, and conflict with the law. Minority groups and women status are mostly victims of such. Ouma (2011) argues that change is a process and the community needs to be continuously educated and their awareness raised in a gradual manner. In Eldoret town, urbanized Turkana women do not have access to information regarding government development plans, budget allocation and utilization of funds for development of their area. According to them, they feel excluded and isolated in such a way that they are not able to participate in the implementation and monitoring of funds allocated for community development. The researcher's impression is that they are not even aware of their rights to participate and to hold the fund managers to account. The first action would be to let them get informed through sensitization and mobilization.

According to UN Women Report (2016), sustainable development that comprises social, economic, political and environmental development is unachievable without the full realization of human rights and dignity. Hence this includes also women's social, political and economic empowerment underpinned by the full and active participation. Sustainable Development Goals (SDGs) have played an important role in galvanizing attention to certain critical issues related to women's rights. On 25 September 2015 the UN General Assembly adopted the resolution entitled "Transforming our world: the 2030 Agenda for Sustainable Development" (UN Women

Report, 2016). The 2030 Agenda came into force on the first of January 2016 and entails 17 Sustainable Development Goals (SDGs) and 169 targets which are to be achieved by 2030. The SDGs are based on the preceding Millennium Development Goals (MDGs) with a crucial difference: while the MDGs were in force in developing countries alone, the SDGs call for action in all countries. Gender balance is relevant across all 17 SDGs, and there are a number of targets across the framework which relate directly to women's economic empowerment (UN Women Report, 2016).

Additionally, education is a proven driver of gender equality and sustainable development, yet girls still have fewer opportunities than boys to gain access to complete and benefit from quality education. Sustainable Development Goal (SDG) 4, which aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”, reflects the global recognition of the need to address gender inequality in education. Realizing these commitments will require tackling the many obstacles facing girls including discriminatory social norms, negative school environments, and concerns around safety and access (UN Women Report, 2015).

However, in my view, despite the existence of developmental programs such as the SDGs, women continue to be subjected to high levels of violence, stereotyping, unequal access to social and economic resources and opportunities. This leads women to be under-represented in decision making spheres. There is a need to address these gaps, sustain and build on the gains that have been made. It is urgent to empower women, and transform the structural factors that underpin gender inequality and stereotyping. The researcher hopes that the findings of this study will assist many people to see the need to address gender stereotyping and hence promote the life standards of women in general and urbanized Turkana women in particular.

It would be helpful for the urbanized Turkana wo/men alike, to be trained in order to take part in development. This newly acquired knowledge will inspire women's group to request training on small business entrepreneurship through the Women's Representative at the County level. They will engage in small business and will earn the income necessary for their well-being. Life will flourish and they will feel at home with themselves while their self-esteem elevated. There is also a need for Turkana women Advocacy in order to enhance the power of knowledge that will free this community from poverty (Ouma, 2011). This study was based on two different theories of social transformation in order to ensure its validity.

2.8 Theoretical Framework

According to Ravitch and Riggan (2017), a theoretical framework is the structure that holds, strengthens and supports a research. It introduces and describes the theory that explains why the research problem under study exists. Swanson (2013) adds that a theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of a research. Therefore, the theories underpinning this study are Consciousness raising theory and Radical Feminist theory. The two theories supported this study and together lead to achieving the objectives as elaborated in this research.

2.8.1 Consciousness Raising Theory

Consciousness raising theory, also called Awareness raising was initiated by Paulo Freire (1970). He developed the theory in his book *Pedagogy of the Oppressed and Critical consciousness* in his work with the Third World people. His intension was to help people awake and overcome oppressive conditions. Freire was committed to giving a voice to the poor and marginalized, and his ideas on education were intended to make people socially, economically

and politically aware. Freire distinguishes three stages or levels of consciousness namely, intransitive, semi transitive, and critical consciousness (Ahkabari & Faraji, 2011).

Ahkabari and Faraji (2011) say that in the lowest level or intransitive, the individuals accept their lives as they are, and this stage is called Naïve consciousness which refers to a kind of fatalism in the face of every human, and this attitude can easily be manipulated by authority figures. At this stage, people do not make any attempt to change their life conditions and injustices done to them. The next level or stage of consciousness is Semi-transitive consciousness which is above the previous level. It is also known as magical conscious which is less fatalistic, but erroneous because it seeks magical solutions to problems. People with this kind of consciousness are aware of their problems and can learn to change one thing at a moment. However, they cannot make any connection with outside world and they consider their problems as something normal or accidental. Actions that are taken based on this kind of consciousness are often shortsighted.

The third level is critical consciousness or critical transitivity which is the highest level of consciousness. People with this kind of consciousness view their problems as structural problems. They can make connections between their problems and the social context in which these problems are embedded. At this level, people can interpret the problems and analyze reality. This theory is described as the process of education for freedom and responsibility. It focuses on the passage from naïve to magical and then to critical consciousness. Raising people's consciousness is a developmental process that makes people aware of social, cultural, economic and political systems that oppress them. This theory assumes that oppression is a reality world-wide and it is in the best interest of people to fight against it. One of the key components of the theory is that it frees both oppressors and the oppressed (Carroll & Minkler, 2000).

Carroll and Minkler (2000) report that critical consciousness is central for Freire because the focus is on the development of critical consciousness. Freire (1970) discusses that individuals' consciousness helps end the culture of silence in which many poor people suffer. Critical consciousness is a habit of thinking that builds up out of people's own understanding of their problem. It is a method helping people in neo-patrimonial societies like Africa to discover their dignity and creativity and learn how to share ideas in dialogue and gain confidence in the face of the powerful. The researcher believes that application of the critical consciousness theory to this study will enable the Urbanized Turkana women living in Eldoret town to become protagonists of their own change. Turkana women must chose to acknowledge their capabilities and work towards their own social development.

Consciousness raising theory highlights that most people accept their situation as inevitable and as belonging to life itself. Based on consciousness raising theory, the researcher hopes that urbanized Turkana women would move from fatalistic and magical conscious to critical consciousness. The theory reveals to the urbanized Turkana women in Eldoret town the need to define their problems, and realize that they have potentials to solve them leading to social development and transformation. The study hopes to follow the principles of seven stages of this theory as suggested by Freire (1970). These are: bringing the people together, learning to participate and dialogue, see and analyze the causes of their problems, realize the link between their problems and culture, deciding a plan of action to solve the problems identified, electing leaders to carry out the action plan and training the group. With this, the researcher hopes that urbanized Turkana women living in Eldoret town will realize sustainable development.

However, in the researcher's understanding, consciousness raising theory could not cover all what is needed in the study. For instance, the theory did not cater for those who can still resist

changes, and those who experience inferiority complex. Neither did the theory consider that change starts at individual level before it spreads to a group of individuals. The theory also omitted demographic aspects such as gender, age, thus, in the light of this, for the fact that this study focusses on women. Consequently, the researcher opted to also engage Radical Feminist theory.

2.8.2 Radical Feminist Theory

Feminism is a major branch of critical theory within sociology that is distinctive, and a chronological narrative of the movements and ideologies aimed at equal rights for men and women. Christine de Pizzan (1364-1430) in the book *City of Ladies and Epitre au Dieu d'Amour* (Epistle of the God of Love) was the first to denounce misogyny, which is a belief in the superiority of men over women. This theory followed three waves and each had a purposive objective though all promoted equality of both sexes. Feminist theory shines light on social problems, trends, and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory (Stein, 2015).

According to Connell and Pearse (2015), there are three different types of feminism. These are: Liberal, Socialist, and Radical. First, Liberal Feminism focuses on the idea that society holds the false belief that women are less intellectually and physically able than men, and female subordination is rooted in a set of customary and legal restraints that blocks women's access to the public-world. Second, Socialist Feminism which believes that women's oppression is rooted in both cultural and economic reasons. Socialist feminists believe that women are subjects to men's ruling in society because of their economic dependence on them. Third, Radical Feminism which considers that the root cause of women's oppression is in the patriarchal

gender relations that society is accustomed to, not legal reasons as liberal feminists do, or class conflict, as socialist feminists do.

This study relied on radical feminist theory simply because it suits well the topic of this study. This theory focusses on opposing discrimination and exclusion on the basis of sex and gender, structural and economic inequality, power, oppression, gender roles and stereotypes, among others. It is not about promoting the superiority of women over men, rather, the theory argues that change is needed to make sure that everyone's needs are met. It attempts to explain the social inequalities between genders from the female perspective and this is the objective of this study. Radical feminist theory is also a philosophy challenging the patriarchal roots of inequality between men and women, or, more specifically, social dominance of women by men (Rigoniel, 2015).

Radical feminist theory which is preferred by feminist theologians, is relevant to this study because it focusses on those who are labelled as “other”. It aims at eradicating oppressive social structures and cultural practices and beliefs that impede women from realizing their full potentials as human beings. This theory believes that these structures and practices are constructed by patriarchal societies in order to keep women under domination. It views patriarchy as dividing rights, privileges and power primarily by sex and as a result oppressing women and privileging men. The theory contests existing political, economic and social organizations in general because it is inherently tied to patriarchy. Thus, radical feminists tend to be skeptical of socio-political actions within the current system, and instead tend to focus on culture change that undermines patriarchy and associated hierarchical structures (Connell & Pearse, 2015).

Although the researcher applied the theory to the study, it has also some limitations which are based on the idea that the main cause of women's oppression originates from social roles and institutional structures being constructed from male supremacy and patriarchy (Teasley, 2001). More specifically, activists of this theory wanted to get rid of traditional gender roles. The researcher's critic of this theory is that it blames all men for the patriarchal system, and tends to generalize all men as oppressors (Ravitch & Riggan, 2017). Since this research proposes to address gender stereotyping, radical feminist theory was an obvious appropriate choice to support the study. These two theories not only strengthened and supported the study, they also helped to conceptualize the problem in question. In conceptualizing this, the conceptual framework showed the correlation between variables.

2.9 Conceptual Framework

A Conceptual framework is an analytical tool used to organize ideas and support a research. It shows how variables are interrelated and helps to identify indicators, while determining instruments of data collection (Parpart, Connelly & Bornteam, 2000). The conceptual framework of this study was based on the fact that Dependent variables relied upon Independent variables and other intervening variables that had also influence on it. In this case, dependent variable as conceptualized is “women’s social development” while “Gender Stereotyping” is the independent variable.

Independent Variables

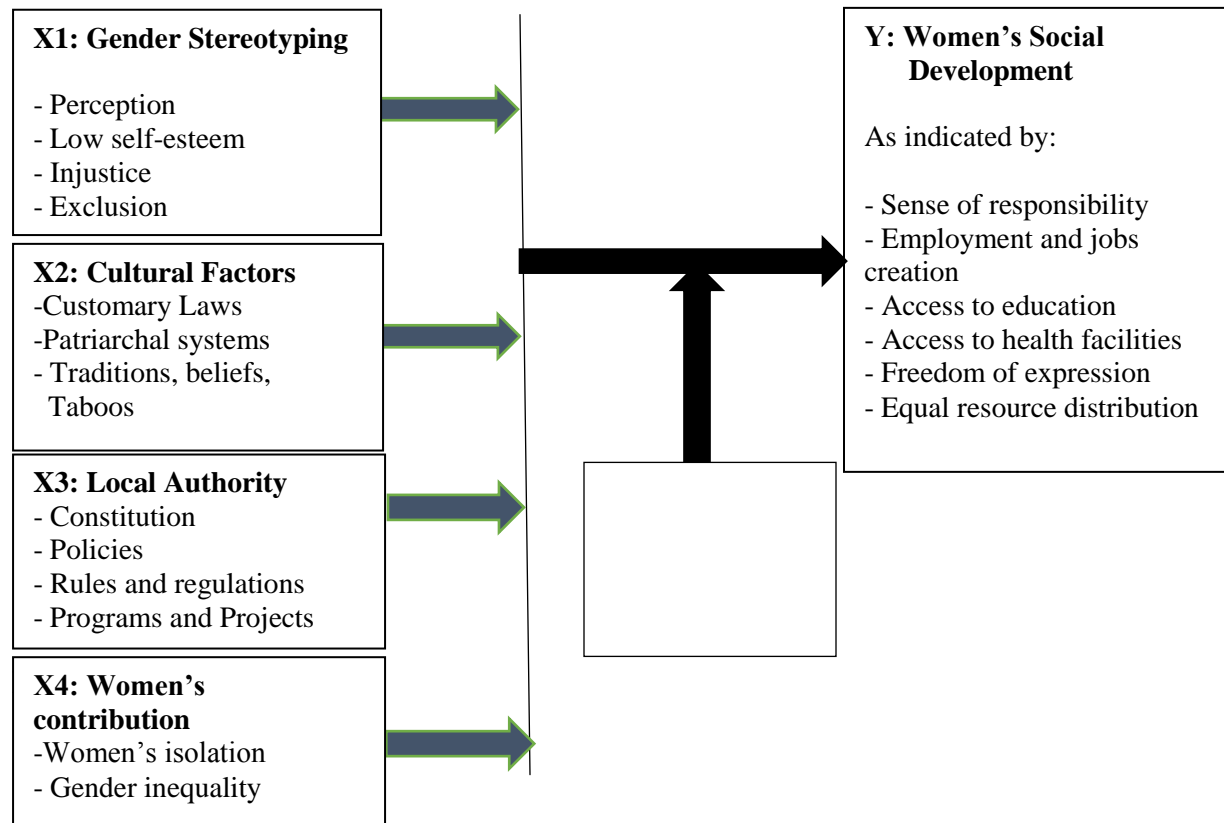


Figure 1 Conceptual Framework of the Study

Figure 1 illustrates how gender stereotyping, perceptions, both self and others, low self-esteem, injustice and exclusion impact on social development. The question in study has also a link with cultural factors, comprising customary laws, patriarchy systems, traditions, beliefs and taboos. The study illustrates that Eldoret local authorities have a role to play because they contribute in elaborating the Constitution, Policies, Programs and Projects that can influence gender stereotyping. Policies and laws against all kind of injustices are made by the Government.

Hence, it is in its mandate to facilitate its implementation and enactment via the local authorities. The diagram also displays that Urbanized Turkana women might be responsible to overcome inequalities and isolation. They need to accept to be empowered in order to participate towards social development and gender balance. This is where the Freirian theory of

consciousness raising and the radical feminism theory are to be applied. They need to be stimulated to realize their potentials and also to get informed of laws that promote and protect their rights. There are other factors that interfere with women's social development. These are also called intervening variables. Based on the consciousness raising theory, the whole community needs awareness in their attitudes towards one another, and power structure should be looked in a just and inclusive manner. As a result, if these intervening variables are looked at, urbanized Turkana women's social development will be achieved and they will build their self-esteem and self-reliance. Absence of literature on the Turkana prompted the researcher to make a contribution.

2.10 Critic of Existing Literature Relevant to the study

After doing the literature review, it is clear to the researcher that some gaps still needed to be filled in. The most obvious gap is that there was not much writings on urbanized Turkana living in Eldoret town. This increased the researcher's interest to contribute current literature in this field of gender stereotyping and its effects on the Turkana. Previously, McGrew and Nana (2007) who studied gender stereotyping had simply asked people to record their feelings about minority groups and had used their answers as an index of their attitudes. Psychologists now understand that these conscious replies are only half of the reality. How progressive a person seems to be on the surface bears little or no relation to how prejudiced he or she is on an unconscious level. This leads to effects that might cause as many biases and prejudices on women in general and in particular, on urbanized Turkana women living in Eldoret town as much as the study is concerned.

Currently, gender stereotyping has become a normal language used to describe or to prescribe those individuals called out-group. As a result, researchers such as: McGrew and Nana

(2007), Werner (2016) have concluded that more studies need to be carried out in that area. Although a number of scientists argue that gender stereotypes are usually accurate and can be relied upon without reservation, most disagree vehemently. For instance, Voyer and Voyer (2014) argue that even if there is a seed of truth in gender stereotyping, people still apply a generalization about a group to an individual, which is subjective. Some believe that the use of gender stereotypes is simply unjust because it leaves behind a complete story and a full information about individuals. Connell and Pearse (2015) opines that in a democratic society, people should be judged as individuals and not only as members of a group. It is because of this that the researcher strongly felt the need to focus on the effects of gender stereotyping on women's social development with the attention accorded on Urbanized Turkana women in Eldoret town, who seem to be victims of gender stereotyping. In the next Chapter, we present the research methods and methodologies used in this study.

CHAPTER THREE: RESEARCH METHOD

3.1 Introduction

This chapter explains the methodology that the researcher used in the study by highlighting the research design, location, target population, sampling techniques, sampling frame, sample size research instruments, pre-testing and data collection techniques. The section discusses the methods used for data analysis and it presents logistical and ethical considerations that were followed in the research process.

3.2 Research Design

This research was based on a mixed methods approach, which is a procedure to inquiry involving both qualitative and quantitative data. According to Creswell (2013), Mugenda and Mugenda (2003) and Teasley (2001), the mixed methods integrate the two forms of data collection. The core assumption of this form of inquiry is that the combination of the two methods provide a more complete understanding of a research problem than either approach (Yin, 2012). On the one hand, qualitative research, was concerned with complete and detailed descriptions of events, whose goal was to understand the complexity of a case in the most complete and holistic way possible. On the other hand, quantitative research helped create statistical models to explain events, and it enabled me to analyze data statistically and objectively. It also allowed the researcher to apply a Convergent Parallel Research Design. In so doing, the investigator collects both quantitative and qualitative data at the same time and at the same level, and thereafter, integrates the information in the interpretation of the overall results (Yuchun, 2014).

3.3 Location of the Study

This research was carried out in Eldoret town, Uasin Gishu County, which is located in the Rift Valley Province of Kenya, approximately 300 km Northwest of Nairobi. Eldoret is currently one of the fastest growing towns in Kenya. According to the 2009 population census, Eldoret has a swelling population of over 289,380 (KNBS, 2009). However, the World Population Review (2017) highlights that the number is reduced to 218,446. Eldoret town is also the second largest town in Midwestern and the fifth largest town in Kenya. The difference in climatic conditions, cultural practices, and literacy levels between Turkana and Uasin Gishu Counties made Turkana people to move from their County to Eldoret Town. Turkana and Uasin-Gishu Counties have different social-cultural lifestyles (Eldoret Municipal Council, 2011).

Turkana people are traditionally pastoralists while Kalenjins, who are the majority in Uasin-Gishu County, are mixed farmers. The two Counties are located in different geographical regions. Turkana County is economically low endowed while Uasin-Gishu County is economically a high-endowed region. Some of Turkana people living in Eldoret went to Eldoret town during Colonization while others went there looking for ways to feed their animals (Kenya National Adult Literacy Survey, 2007). The reason of carrying out the study in Eldoret is that which stimulated the researcher's interest when she was in the place, and interacted with Turkana people living there.

3.4 Target Population

The total population of persons in Eldoret town, according to World Population Review (2017) was 218,446 including Turkana and non-Turkana. The researcher considered this number in order to get the sample size because it was the latest available. The total population of Turkana in Eldoret were 386, including 236 children and 150 adults, among which 174 were males and

212 females (KNBS, 2009). However, only big cities were reviewed in general and not each part of the cities. For instance, the population of Eldoret is reviewed, but not the number of Turkana living there. Although the focus was put on Turkana women, respondents also included Turkana men and other people who are not Turkana because this gave the researcher a complete information.

3.5 Sampling Technique and Sample Size

In Kombo and Tromp (2006), unless the population under investigation is very small, the researcher needs to study a subdivision of it, which needs to be general enough in order to be applicable to the whole. This is known as a sample, and the selection of components of the sample that will give a representative view of the whole is known as sampling technique. It is from this sample that the researcher collects data.

3.5.1 Sampling Techniques

The researcher used Purposive Sampling method to select all the 150 urbanized Turkana men and women adults. For the rest of the population, the researcher used Cluster Sampling which is a way of selecting participants from a list that is too large (Patton, 2001). The clusters included non-Turkana people living in Eldoret town, where those urbanized Turkana go for different services.

3.5.2 Sample Size

This section includes the number of urbanized Turkana plus the non- Turkana both men and women. In order to sample this category of people, the researcher used the simplified formula of Yamane (1967) to get the population sample size for this group of non-Turkana people. This was calculated as follows:

$$N = 218,446 - 386 = 218,060.$$

$$n = \frac{N}{\quad}$$

$$1+N(e^2)$$

N-Target Population

n- Sample Size

e- Desired margin of error $(0.05)^2$

Therefore, applying the above formula, the following result emerges:

$$\begin{aligned} n &= \frac{218,060}{1+218,060(0.05^2)} \\ &= \frac{218,060}{546.15} \end{aligned}$$

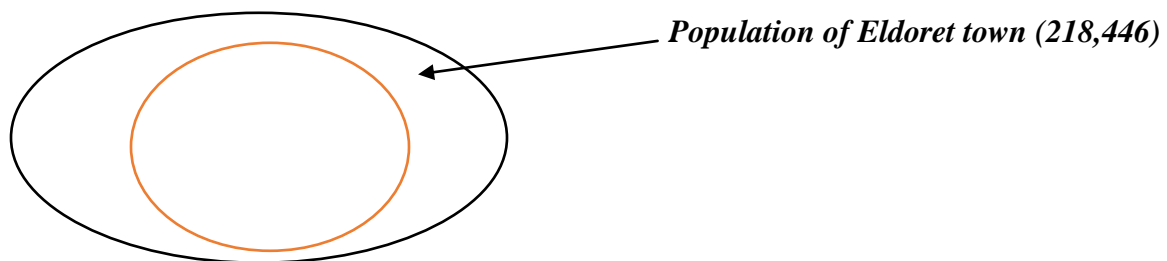
$$n = 399 \text{ (Non-Turkana people)}$$

Consequently, the total number of respondents in this study were as follows:

150 (urbanised Turkana people) + 399 (Non-Turkana people) = 549 Respondents.

3.5.3 Sampling Frame

In order to draw up a sample as highlighted by Kothari and Garg (2014), the researcher needs first to identify the total number of people in the research population. Figure 2 shows the sample frame my study relied on:



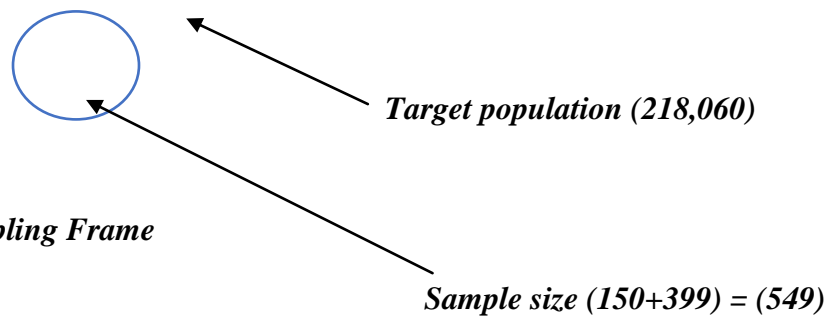


Figure 2 Sampling Frame

3.6 Research Instruments

The researcher used different research tools in the data collection process. These included questionnaire, Interview questions guide and Focus group discussions guide. Questionnaire is a research instrument consisting of a series of items or other types of prompts for the purpose of gathering information from respondents (Kombo & Tromp, 2006) and (Kothari & Garg, 2014). These were administered to all the respondents (Urbanized Turkana and others) who could read and write. This was because the items set on the questionnaire were written.

Interview questions guide was another prominent tool used in data collection. People are usually more willing to talk than to write (Cohen, Manion & Morrison, 2000). The interview guide was a tool designed for Urbanized Turkana and other respondents who had information but could neither read nor write.

Focus group discussion was held with 30 urbanized Turkana leaders divided into three (3) groups of ten (10). This tool is usually applied to secure insights into issues which cannot be covered a survey or other data collection tools (Krishnaswami & Ranganatham, 2007).

Additionally, appropriate data for the study were also collected through primary and secondary data. According to Krishnaswami and Ranganatham (2007), Primary data on the one hand, refers to data that was collected for the specific research problem at hand while Secondary data on the other hand, refers to data that has been collected before and is available to the

researcher. All these data collection tools enabled the researcher to realize validity and reliability of research findings, which were further ensured via information collected through pre-testing study carried out initially.

3.7 Pre-testing Study

The researcher conducted a piloting exercise in the same location namely Eldoret town. The researcher administered ten (10) questionnaires to five (5) Turkana and to five (5) non-Turkana. The idea was to eliminate inadequacies and ambiguities from the research instrument. Besides, pre-testing helps to confirm the questionnaire's accuracy and efficiency (Schade, 2015). The respondent who participated in the piloting activity were not among respondents during the actual data collection. This protects research from bias and strengthens validity of findings.

3.7.1. Validity

Validity is a measure and correctness of instruments of the study (Schade, 2015). This was done by carrying out a pilot study as stated already. Validity in research refers to the extent to which an instrument measures what it is supposed to. The validity of the instruments used was measured through the combination of both findings and the supervisors' guidance, comments and suggestions. Afterwards, the researcher synchronized all. This helped to determine whether the findings truly represent the problem under study.

3.7.2 Reliability

This refers to the consistency and the clarity of the instruments or the degree to which an instrument measures the same way each time it is used under the same condition with the same subjects (Schade, 2015). In this study, the researcher applied Cronbach's alpha ranges from 0.0 to 1.0. This explains that if the Cronbach's alpha value is between 0.5 and 1.0, and higher than 0.7, the research tools are reliable. In this study, the result was as follows:

Table 1 Model Summary of Reliability

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.898 ^a	.807	.653	.166

a. Predictors: (Constant), Women Contribution, Gender Stereotyping, Cultural Factors, Local Authority

This Table 1 indicates that the instruments of the study were reliable because Cronbach’s Alpha was 0.9 which is higher than 0.7.

3.8 Data Collection Techniques

Three types of data collection techniques were used in this study, including administering Questionnaire, conducting Interviews and focus group discussions.

3.8.1 Questionnaire

This tool was administered to the literate respondents. It contained both open and closed ended questions. It was divided into six sections. Section 1 looked at the respondents’ bio data. Section 2 addressed the effects of gender stereotyping. Section 3 looked at cultural factors influencing the Turkana women’s involvement in social development. Section 4 considered the role of local authority in addressing gender stereotyping, Section 5 investigated women’s contribution in addressing gender stereotyping, and Section 6 addressed how urbanized Turkana women could influence their own social development. Lastly, Section 7 focused on strategies that could address issues of gender stereotyping.

3.8.2 Interview schedule

This tool was for the respondents who could not read nor write, but had the information about gender stereotyping. It contained Semi-structured interviews that provided the information to the study. Under this format, the researcher had prepared interview questions, but also allowed the conversation to flow naturally, meaning that questions did not have to be asked in any

specific order. Additionally, there was an opportunity for the researcher to go “off-script” and ask additional questions to the participants to gain greater details in their responses. These questions were asked based on the five study research questions. More information came from focus groups.

3.8.3 Focus group discussion

This tool was used by the urbanized Turkana leaders in order to understand the issues at a deeper level. Just like the other mentioned tools, the focus group discussion guide contained questions related to the research questions of this study. Consequently, question about effects of gender stereotyping, cultural factors influencing urbanized Turkana women’s social development, the part played by these women in their own social development, the role of local leaders in addressing gender stereotyping and a question related to strategies of addressing gender stereotyping were raised. Thereafter, the data collected were subjected to rigorous analysis.

3.9 Data Analysis

The researcher analyzed quantitative data using Statistical Package for the Social Sciences (IBM SPSS. 21). The researcher also undertook a descriptive analysis of the information gathered from respondents. Descriptive statistics (Frequencies, inferential statistics, percentages, and means) were used to summarize the quantitative data, and were presented in form of figures and tables.

The process of analyzing the qualitative data was done based on Conventional Content Analysis, where coding categories derived directly from the text data was done. According to Sahaya (2017), Content analysis is one of qualitative data analysis types, where data are organized and read through in order to obtain a general idea of the information. This was followed by coding

and reading carefully while making abbreviations of the general information. After coding, the researcher generated the description of setting or people as well as categories of themes for analysis. Thereafter, the researcher determined how themes and description were to be presented. Eventually, this was done in form of tables and narratives. In research, data is interpreted and given a meaning in order to determine the adequacy of the information, its usefulness and consistency (Creswell, 2014). Throughout the analysis process, the researcher was strictly ethical.

3.10 Logistical and Ethical Considerations

After a brief introduction of the purpose of the research to the participants, a written informed consent was sought from the respondents. They were further informed that participation in the study was strictly on a voluntary basis and that they were free to withdraw from the study anytime they wanted to. The researcher guaranteed the respondents' confidentiality regarding any information they would give during the research process. Furthermore, they were informed that individual names were not required on the questionnaire, except when the respondent wished to do so. In order to ensure such privacy, completed questionnaires were kept in a lockable place accessible to the researcher only. All electronic data was protected by using a password to prevent access to sensitive information on individual perceptions and feelings on various issues.

Before the researcher started the process of data collection, she sought clearance from Tangaza University College Ethics and Research Committee. All clearance from Tangaza was presented to the National Commission for Science, Technology and Innovation (NACOSTI), to secure a Research Permit that was sought from NACOSTI (see appendices 6, 7 and 8). All relevant government offices in Eldoret and various local administrators were notified regarding the conduct of the research in the area. NACOSTI permit was distributed accordingly. In so

doing, the researcher made sure that the whole process was safe for all participants. In order to avoid plagiarism and fraud, the researcher acknowledged authors' materials by referencing them properly and honestly. Additionally, a copy of anti-plagiarism (similarity index) was secured from the Tangaza IT department (see a copy inserted in the thesis for perusal).

The issue of gender stereotyping raised slight tension and emotions especially during the focus group discussions, but the researcher had the responsibility of moderating discussions wisely and neutrally. Questions were posed wisely to avoid any psychological pain or discomfort to respondents. Since Turkana women fell under vulnerable or a special population, the researcher avoided giving them false hopes of sudden change in the situation as a result of this study. The researcher's intention was to respect the voluntary participation, while being objective, honest, integral, careful and open. For example, when respondents objected the recording of any of the discussions or interviews, the researcher respected them. However, they did not mind her taking short notes. Finally, the researcher promised the participants that there will be dissemination of the findings *To Whom It May Concern*, after the completion of the study. This will enable them to confirm that the research outcome reflects closely their views on the study subject.

Finally, the researcher avoided making use of any manipulation or coercion in order to obtain responses from participants. After the data collection, all respondents were thanked formally, and clarification of questions raised during the process were made. Participants who wished to pull out of the process filled in a formal withdrawal form attached to the personal consent form named appendix 2.

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1 Introduction

This chapter displays the research results and its analysis in relation to the topic. The researcher picked a sample size of 549 participants among which Turkana men and women were 150, while 399 were none Turkanas. Findings were obtained through administering 450 questionnaires, among which only 347 questionnaires were filled and returned. A part from using a questionnaire during research data collection, a Focus Group Discussion (FGD) was done with urbanized Turkana leaders, 24 men and 6 women, while 69 participants were interviewed. These were urbanized Turkana, among which 20 were male and 49 were female, who have information but cannot neither read nor write, and those who portrays influence in the community. One of these was an Officer Commanding Station (OCS) in the Police Station of Kapsoya area.

All the questions were drawn from the five research objectives of the study. The findings enabled the researcher to answer the research objectives and the analysis of data was done using SPSS for quantitative data while qualitative data was described and read through in order to obtain an overall idea of the information. It was then coded and categorized into different themes for analysis. This followed the model content analysis as presented in Sahaya (2017). In so doing the relationships between independent, dependent and intervening variables was explained.

4.2 Presentation of results

In this Study, quantitative results are presented in form of tables and figures, while qualitative data are displayed in both narratives and tables. Data gathering started with the researcher seeking to know demographic details of respondents.

4.2.1 Section one: Demographic Details

The researcher first sought to know the gender of respondents in order to identify who were the people that participated in the study. This helped realize that all genders were represented in the research process. Answers are presented in table 2.

Table 2 Gender of Participants

		Frequency	Percent
Valid	Male	136	39.2
	Female	205	59.1
	Transgender	6	1.7
	Total	347	100.0

Table 2 indicates that the highest number of respondents who represented 205 (59.1%) participants were female, 136 (39.2%) were male and 6 (1.7 %) were transgender. The researcher found also essential to know the age brackets of Participants to ensure that as people grow old, they have more experience about gender stereotyping. Results are presented in table 3.

Table 3 Age brackets of participants

		Frequency	Percent
Valid	18 years	16	4.6
	19-29	119	34.3
	30-39	94	27.1
	40-49	71	20.5
	50-59	38	11.0
	60 and above	9	2.6
	Total	347	100.0

Table 3 illustrates that 119 (34.3 %) respondents were between 19-29 years, 94 (27.1 %) were between 30-39 years and 71(20.5%) were between 40-49 years. Whereas, 38 (11.0 %) were between 50-59 years, while 16 (4.6 %) were 18 years old and finally, 9 (2.6 %) were 60 years and above. More so, the researcher was interested in knowing participants' level of education in

order to evaluate the level of understanding of the questionnaire and the results are presented in figure 3.

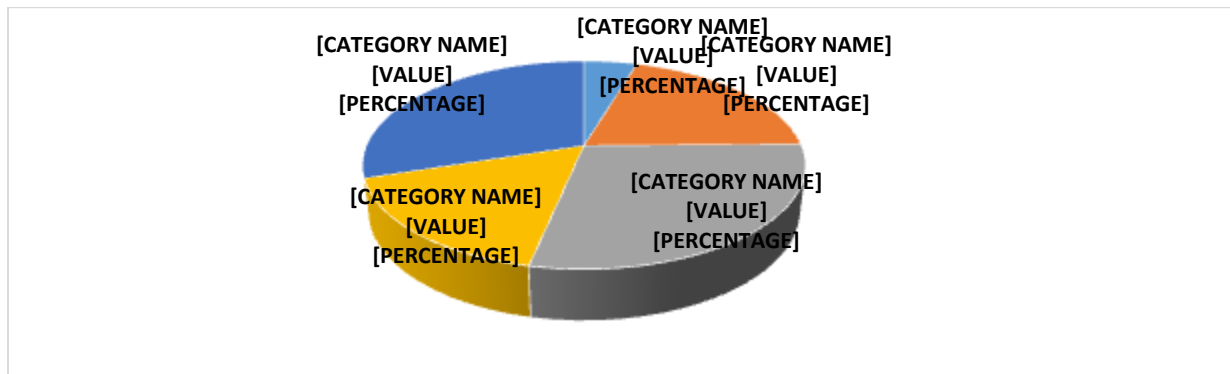


Figure 3 Level of Education of Participants

Figure 3 indicates that 104 (30 %) had University education, 99 (28 %) had secondary level, 70 (20 %) had Primary, 58 (17 %) had Post-secondary level and 16 (5 %) were illiterate. The majority of respondents being those who studied up to university level, is simply because the questionnaire was administered to those who could understand items contained in it and were able to answer, though these were mostly none Turkanas. The researcher as well sought to know participants' profession, and figure 4 displays the results as follows:

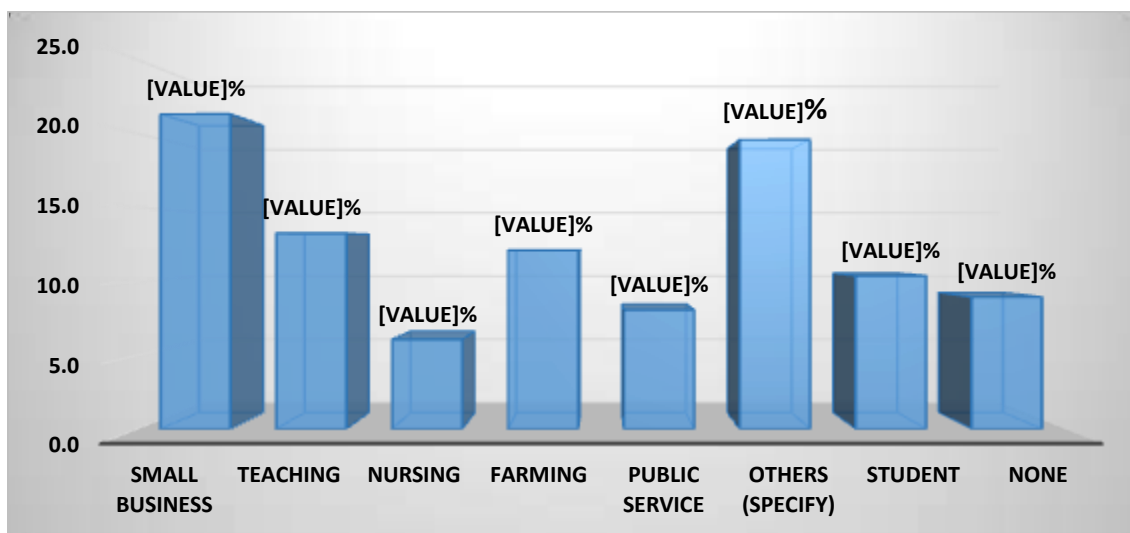


Figure 4 Profession of Participants

Figure 4 shows that the highest number was 21.3 % of respondents doing small business, closely followed by 19.6 % doing other activities, trailed by 13.3 % teachers, then 12.1 % who are farmers. Whereas those who are still in school are 10.4 %, then 8.9 % doing nothing followed by 8.1 % who are in public service and finally 6.1 % are nurses.

4.2.2 Section Two: Gender Stereotyping

The researcher sought to know non-Turkana people’s perception on urbanized Turkana women and their own responsibility in their social development. She also asked questions on psychological factors on gender stereotyping, the preferred gender as well as ability to make right decisions. Answers are presented in table 4.

Table 4 Perception

Statements	SD	D	N	A	SA	Mean
Urbanized Turkana women have low self-esteem	4 (1.2%)				343 (98.8%)	4.82
Urbanized Turkana women lack freedom of expression		3 (0.9%)		344 (99.1%)		3.89
Urbanized Turkana women have poor health			342 (98.5%)			2.89
Urbanized Turkana women live in isolation				342 (98.5%)		4.10

Table 4 indicates that answers were in the range of the Likert scale from 1 as minimum – Strongly Disagree, to 5 as maximum – Strongly Agree. Based on this, 343 (98.8 %) non - Turkana respondents strongly agreed that urbanized Turkana women have low self-esteem. Regarding lack of expression, still 344 (99.1 %) non- Turkana agreed to the statement, while 342 (98.5 %) also agreed that those women live in isolation and. In relation to the poor health of urbanized Turkana women, 342 (98.5 %) respondents were neutral.

It was also interesting to know the preferred gender, as this would help the researcher to identify how much people are satisfied with who they are in terms of gender. Figure 5 displays the results as follows:

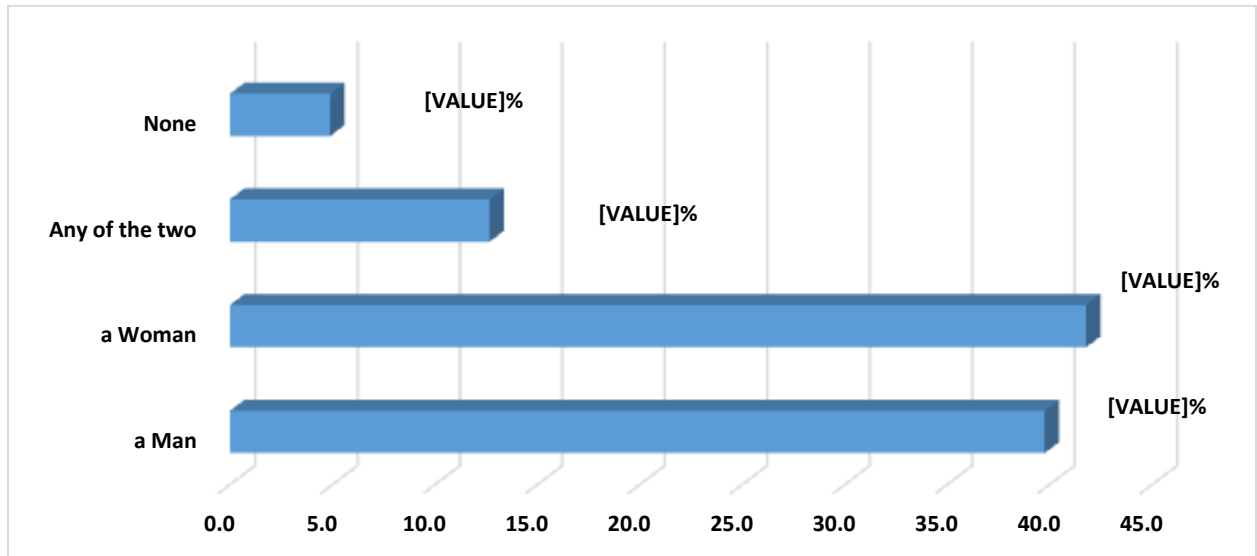


Figure 5 Preferred Gender

Figure 5 illustrates that 41.8 % prefer to be women, 39.8 % prefer to be men, and 12.7% could be any of the two while 4.9 % prefer none of the two genders. The researcher’s comment is that none of male respondents wish to be a woman, while some women wish to be men if they were reborn. In relation to psychological factors on gender stereotyping, the respondents gave their answers as presented in table 5.

Table 5 Psychological factors on gender stereotyping

	SD	D	N	A	SA	Mean
Urbanized Turkana women are depressed					340 (97.9 %)	5.1
Urbanized Turkana women have negative thinking		341 (98.2 %)				2.0
Urbanized Turkana women perform tasks poorly				342 (98.5 %)		4.0
Urbanized Turkana women are aggressive				342 (98 %)		3.9

Table 5 indicates that answers were in range Likert scale from 1 as minimum – Strongly Disagree, to 5 as maximum – Strongly Agree. In this regard, 342 (98.5 %) respondents agreed that urbanized Turkana women perform tasks poorly and that they are aggressive. 341 (98.2 %) disagreed about them having negative thinking, while 340 (97.9 %) participants strongly agreed that urbanized Turkana women are depressed. There was a need to know the ability of urbanized Turkana women in making right decision. Figure 6 presents the results.

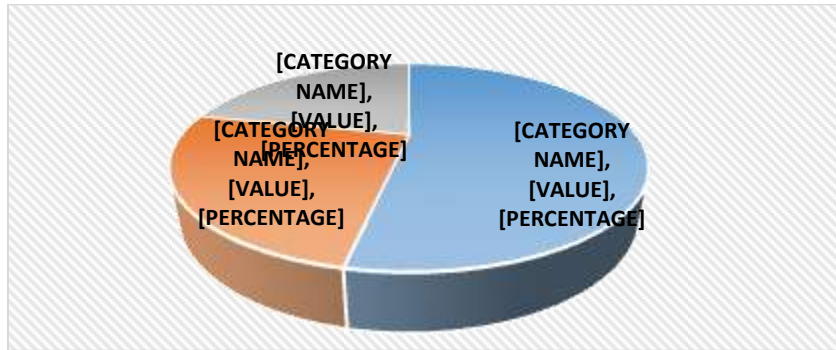


Figure 6 Ability to make right decision

Figure 6 shows that the highest number of 184 (53 %) Non-Turkana respondents said that urbanised Turkana women are unable to make right decision, followed by 87 (25 %) who said that they are unable, while 75 (22 %) did not know whether urbanised Turkana women are or are not able to make right decisions. Qualitative data supported this whereby 115 (33.1 %) expressed that the inability of urbanized Turkana women in making right decision is due to inferiority complex and cultural barriers.

4.2.3 Section Three: Cultural Factors influencing Women’s Social Development

The study was then lead to find out cultural issues that on impact urbanized Turkana women’s social development. Respondents were asked if urbanized Turkana women are stereotyped due patriarchal system, and the results are displayed in table 6 as it follows:

Table 6 Urbanized Turkana women are stereotyped due to patriarchal system

		Frequency	Percent
Valid	No	76	21.9
	Yes	159	45.8
	I don't know	103	29.7
	Total	338	97.4
Missing	System	9	2.6
Total		347	100.0

Table 6 specifies that out of 338 (97.4 %) participants who answered the question that urbanised Turkana women were stereotyped due to patriarchal systems, majority of them were 159 (45.8 %) who agreed, followed by 103 (29.7 %) who did not know about it, while 76 (21.9 %) disagreed to it, and 9 (2.6%) did not respond. In support of this, during qualitative data, 116 (33.4 %) respondents expressed that patriarchal system encourages male superiority and domination. Facio (2013) concurs to this opinion that in patriarchy, gender roles and stereotypes may be different in each social class, age and culture but still, it makes these roles and stereotypes natural, accepted and universal.

Still about cultural factors influencing women's social development, the researcher sought to investigate if urbanized Turkana women are stereotyped due to traditional beliefs. This question was answered to both Turkana and non-Turkana. Participants' responses are displayed in table 7.

Table 7 Urbanized Turkana women are stereotyped due to traditional beliefs

		Frequency	Percent
Valid	No	77	22.2
	Yes	188	54.2
	I don't know	73	21.0
	Total	338	97.4
Missing	System	9	2.6
Total		347	100.0

Table 7 shows that the majority of respondents, both Turkana and non-Turkana, 188 (54.2 %) affirmed that urbanized Turkana women were stereotyped due to traditional beliefs. 77 (22.2 %) said “no”, 73 (21.0 %) did not know, while 9 (2.6 %) did not respond. The research used also qualitative method and responses showed that respondents affirmed the statement, adding that cultural barriers and practices are the sources of traditional beliefs that encourage gender stereotyping. This could also be justified in Giulio (2014), who highlights that in most African countries and elsewhere, traditional believes normalize gender inequality. The researcher was also interested to explore about willingness or unwillingness of urbanized Turkana women in working in public places. As a result, responses from participants are presented in table 8 as follows:

Table 8 Urbanized Turkana women are unwilling to work in public places

		Frequency	Percent
Valid	No	206	59.4
	Yes	69	19.9
	I don't know	68	19.6
	Total	343	98.8
Missing	System	4	1.2
Total		347	100.0

Asked whether urbanized Turkana women are unwilling to work in public places, the majority of respondents, table 8 indicates that 206 (59.4 %) said “no”, 69 (19.9 %) said “yes”, 68 (19.6 %) did not know while 4 (1.2 %) were missing. The same question was asked using qualitative questionnaire, and 93 (26.4 %) respondents said that these women are willing but they are not qualified and that they live in fear due to being stereotyped. In my view, the unwillingness to work in public places is not a cause of gender stereotyping. However, it can be a consequence or effects of it. Respondents were asked whether urbanized Turkana women are stereotyped due to not being allowed to work outside their homes. Table 9 illustrates the responses.

Table 9 Urbanized Turkana women are stereotyped due to not being allowed to work outside

		Frequency	Percent
Valid	No	206	59.4
	Yes	68	19.6
	I don't know	69	19.9
	Total	343	98.8
Missing	System	4	1.2
Total		347	100.0

Table 9 interprets that the majority of 206 (59.4 %) respondents answered “no” to the question, 68 (18.9 %), said “yes”, 68 (19.6 %) did not know, while 4 (1.2 %) gave no answer to the question. Supporting this, qualitative data highlight that 123 (35.4 %) respondents said that these women are free to work outside their homes, only that they are not trusted to be given jobs. This shows that not being allowed to work outside their homes is not a cause of urbanized Turkana stereotyping, rather, it might be its consequence.

The researcher found interesting to ask participants which family is preferred in society, and their responses are presented in table 10.

Table 10 Preferred family in the society

	SD	D	N	A	SA	Mean
One where the husband works to provide for the family while the wife takes care of family and children					307 (88.4%)	4.90
One where the wife works to provide for the family while the husband takes care of the family and children	303 (87.3 %)					1.01
One where both husband and wife work for money and both take care of the family and children				333 (95.9 %)		3.85
I does not make any difference		289 (83.2 %)				2.46
Whoever gets job first		293 (84.4 %)				1.30

Table 10 illustrates that answers were in range of the Likert scale from 1 as minimum – Strongly Disagree, to 5 as maximum – Strongly Agree. In this way, 333 (95.9 %) agreed with a family where both husband and wife work for money and both take care of family and children, 307 (88.4 %) strongly agreed with a family where the husband works and the wife takes care of children, 303 strongly disagreed with the wife working to provide for the family, 293 (84.4 %) participants disagreed with the statement of whoever gets a job first, while 289 (83.2 %) also disagreed with the statement that “it does not making any difference”. From this, we are able to conclude that the preferred family is that which the husband works for money while the wife takes care of children.

4.2.4 Section four: The Role of Local Authority in Addressing Gender Stereotyping

Participants were also asked to explain the role of local leaders in addressing gender stereotyping, and table 11 exhibits the results.

Table 11 Who should address gender stereotyping

	SD	D	N	A	SA	Mean
Local Leaders should address gender stereotyping on urbanized Turkana women in Eldoret town					314 (90.4%)	5.20
Turkana women in Eldoret town should address gender stereotyping on them				309 (89.0 %)		4.01
Community should address gender stereotyping on Turkana women in Eldoret town				312 (89.9 %)		3.98
Local Leaders and Turkana women should address gender stereotyping on Turkana women in Eldoret town				301 (86.7 %)		4.04
Turkana women and Community should address gender stereotyping on Turkana women in Eldoret town				302 (87.0 %)		4.23
Local leaders, Turkana women and community should address gender stereotyping on Turkana women in Eldoret town				330 (95.1 %)		3.98

Asked the question about who has the role of addressing gender stereotyping, table 11 shows that 330 (95.1 %) participants agreed that both local leaders, Turkana women and community have the role of addressing gender stereotyping, 314 (90.4 %) respondents strongly agreed that it is exclusively the role of local leaders, while 312 (89.9 %), 309 (89.0 %), 302 (87 %), 301 (86.7 %) respondents respectively agreed that each, individually or in pair, has the role to address gender stereotyping. Respondents were also requested to state social political factors which have a link with gender stereotyping, and table 12 presents the results.

Table 12 Socio-Political Factors

	SD	D	N	A	SA	Mean
Urbanized Turkana women experience socio-political exclusion				333 (95.9 %)		3.99
Urbanized Turkana women live in conflict with their neighbors				333 (95.9 %)		4.10
Urbanized Turkana women experience injustices				333 (95.9 %)		3.79
Urbanized Turkana women are not represented in Leadership					333 (95.9 %)	5.20

Table 12 indicates that answers were in range of the Likert scale from 1 as minimum - Strongly Disagree, to 5 as maximum – Strongly Agree. It also illustrates that 333 (95.9 %) respondents strongly agreed that urbanized Turkana women are not represented in Leadership, 333 (95.9 %) agreed that urbanized Turkana women experience social political exclusion, injustices and that they live in conflicts with their neighbors. It was important to understand to what extend urbanized Turkana women socialize with other people in Eldoret town. Figure 7 presents the findings as follows.

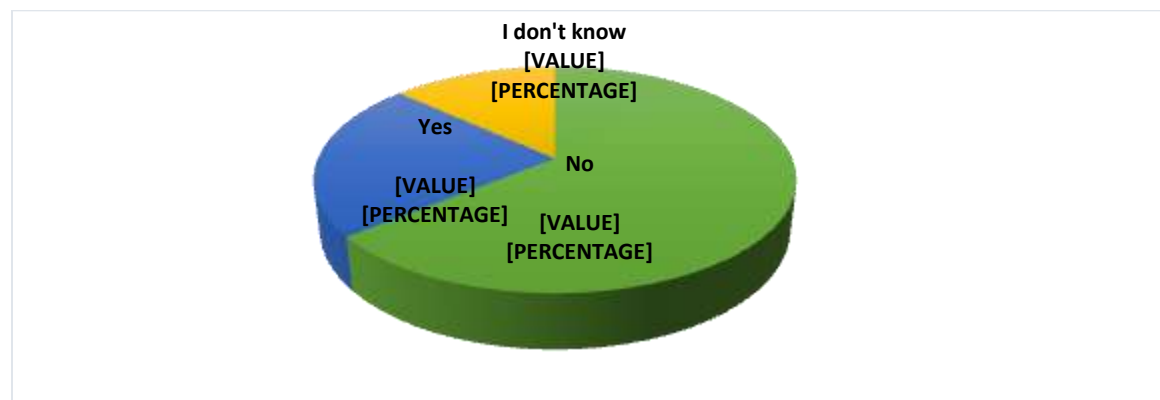


Figure 7 Turkana Women's socialization with others

Figure 7 shows that the majority of respondents, 218 (64 %) said “no” to the question about urbanized Turkana women being stereotyped because they do not socialize with others, 77 (23 %) said “yes” while 45 (13 %) did not know about the issue. This shows that being stereotyped does not take roots from not socializing with others. Nonetheless, being stereotyped can lead to not to socialize with others. Qualitative answers backed on this showing revealing that 147 (42.6 %) of respondents said that these women are depressed, excluded and aggressive, and therefore there is no collaboration with other people.

The investigator also found necessary to know how urbanized Turkana women collaborate among themselves, and figure 8 displays respondents’ answers.

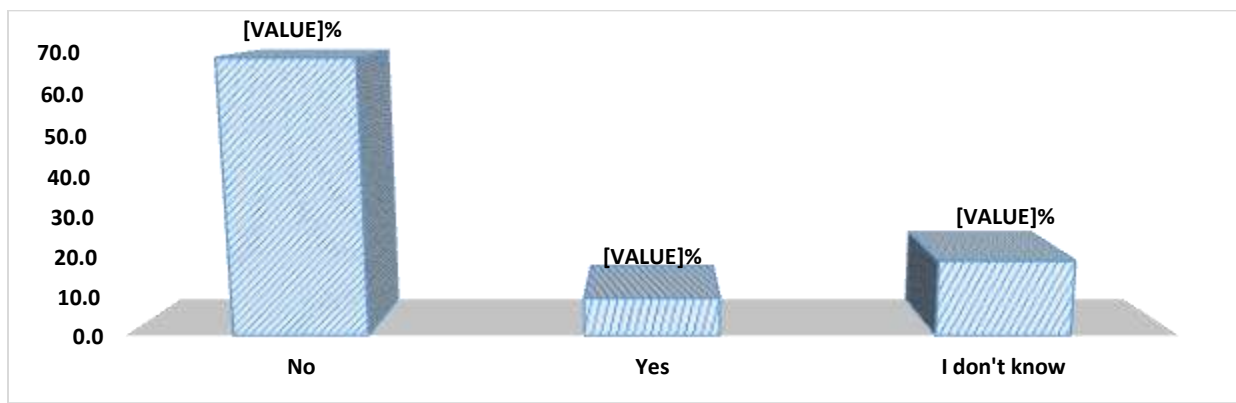


Figure 8 Collaboration among Turkana Women

Figure 8 shows results on the question about whether urbanized Turkana women relate among themselves, majority of respondents, 68.6 %, said “no”, 19.0 % did not know, while 9.5 % affirmed that urbanized Turkana women are stereotyped due to not being able to collaborate among themselves. Contrarily to qualitative data 339 (97.6 %) respondents supported that these women collaborate among themselves and support each other in their daily struggle, for the fact that they share same story and reality. In the researcher’s interpretation, this number is so high and the explanation valid that it is easy to agree about the existence of collaboration.

4.2.5 Section Five: Women's Contribution

The research sought to find out what could be the women's contribution in their social development. A set of questions were asked to participants, in order to find out who among men or women are preferred to have a leading position. Table 13 presents the results to this question.

Table 13 Women's contribution

	SD	D	N	A	SA	Mean
If you were taking a new job and had a choice of your supervisor (Boss), would you prefer to work with a man					287 (82.7%)	5.11
If you were taking a new job and had a choice of your supervisor (Boss), would you prefer to work with a woman				274 (78.9 %)		4.01
If you were taking a new job and had a choice of your supervisor (Boss), would you prefer to work with any of the two			283 (81.5 %)			3.2
If you were taking a new job and had a choice of your supervisor (Boss), would you prefer to work with the one who is able				299 (86.1 %)		3.90
If you were taking a new job and had a choice of your supervisor (Boss), would you prefer to work with none of the two		262 (75.5 %)				2.20
If there is election for a president of my institution, I would prefer to elect a man				276 (79.5 %)		4.30
If there is election for a president of my institution, I would prefer to elect a woman	257 (74.0 %)					1.02
If there is election for a president, I would prefer to elect any of the two		265 (76.3 %)				2.30
If there is election for a president of my institution, I would prefer to elect a man and a women for gender balance		276 (79.5 %)				1.90
If there is election for a president, I would prefer the one who has ability to lead		302 (87.3 %)				1.80
If there is election for a president, I would prefer to elect none of the two		257 (74.0 %)				2.04

Regarding position and responsibility at work place, table 13 reveals that 299 (86.1 %) participants agreed to have a supervisor who is able to lead, 287 (82.7 %) strongly agreed that a man should be the supervisor, 283 (81.5 %) and 274 (78.9 %) respondents respectively were neutral that a woman or any of the two should be the boss. Lastly, 262 (75.5 %) disagreed with not having any supervisor. In relation to who could be the president during election, 276 (79.5 %) participants agreed for a man to be a president, 265 (76.3 %) disagreed about electing a woman as president, 257 (74.0 %) strongly disagreed for electing any of the two genders, 276 (79.5 %) and 302 (87.3 %) respectively disagreed with electing a man and a woman for gender balance, or electing the one who has ability to lead, while 257 (74.0 %) disagreed with not electing any of the two. In this, the highest percentage preferred a man to be a supervisor.

In this study, it was stimulating to know how urbanized Turkana women address challenges in their daily life. Table 14 indicates the findings.

Table 14 Urbanized Turkana women address changes and challenges in their daily life

		Frequency	Percent
Valid	No	126	36.3
	Yes	128	36.9
	I don't know	83	23.9
	Total	337	97.1
Missing	System	10	2.9
Total		347	100.0

Table 14 demonstrates that the majority of participants, 128 (36.9 %), said “yes” to the question, closely followed by 126 (36.3 %) who said “no”, while 83 (23.9 %) did not know. 10 (2.9 %) did not answer the question. Here “no” and “yes” are close to each other, meaning that the issue of Turkana women addressing changes and challenges still needs attention. In support of this qualitative data shows that majority of respondents, 147 (42.3 %) affirmed that these women are not allowed to take initiatives and that they have low self-esteem which hinder them

from feeling responsible. Therefore, they cannot address changes and challenges in their daily life.

A related question was asked in order to find out what whether urbanized Turkana women do not address challenges due to fear. Table 15 displays responses as follows:

Table 15 All urbanized Turkana women are unafraid of challenges

		Frequency	Percent
Valid	No	186	53.6
	Yes	88	25.4
	I don't know	69	19.9
	Total	343	98.8
Missing	System	4	1.2
Total		347	100.0

Table 15 illustrates that out of 347 respondents, 186 (53.6 %) disagreed that Turkana women are unafraid of challenges, 88 (25.4 %) agreed with the statement, 69 (19.9 %) did not know, while 4 (1.2 %) did not answer the question. Furthermore, during interviews, 55 (79.7 %) said that those women depend on husbands, churches and neighbors when there is a need to address family challenges. However, the results of qualitative data show how 208 (59.9 %) said that these women are used to hardship and therefore they are not afraid of challenges. In my opinion, comparing both data, although some respondents said that these women address challenges in their daily life, still, those who rejected it represent a big number and this highlights that there still a need for urbanized Turkana women to raise their self-confidence.

4.2.6 Section six: Women’s Social Development

The research considered basic to find out what could be urbanized Turkana women’s own contribution in social development. Table 16 presents participants’ responses.

Table 16 Women's Social Development

	SD	D	N	A	SA	Mean
Urbanized Turkana women are employed and create jobs		333 (95.9 %)				2.01
Urbanized Turkana women are responsible, children access education		335 (96.5 %)				2.04
All the urbanized Turkana women access health facilities		334 (96.2 %)				2.02
All the urbanized Turkana women have freedom of expression	334 (96.2 %)					1.03
All the urbanized Turkana women have equal access to Resources	331 (95.3 %)					1.01
Urbanized Turkana women are willing to learn new skills				336 (96.8 %)		4.01
Urbanized Turkana women are able to work		332 (95.6%)				2.03
Urbanized Turkana women are not afraid to take risks			331 (95.3 %)			3.01

Table 16 indicates that answers were in range of the Likert scale from 1 as minimum – Strongly Disagree, to 5 as maximum – Strongly Agree. Based on that, 333 (96.5 %), 335 (96.5 %) and 334 (96.2 %) participants respectively disagreed with urbanized Turkana women being employed and creating jobs and being responsible and their children accessing education. Similarly, 331 (95.3 %) and 334 (96.2 %) respectively strongly disagreed with urbanized Turkana women having freedom of expression and equal access to resources. 336 (96.8 %) respondents agreed that those women are willing to learn new skills, 332 (95.6 %) participants disagreed with urbanized Turkana women being able to work while 331 (95.3 %) were neutral about urbanized Turkana women being unafraid to take risks.

The researcher sought to find out whether urbanized Turkana women were recognized by Eldoret community to be hardworking. Table 17 shows participants' responses.

Table 17 All urbanized Turkana women are hard working

		Frequency	Percent
Valid	No	170	49.0
	Yes	113	32.6
	I don't know	61	17.6
	Total	344	99.1
Missing	System	3	.9
Total		347	100.0

Table 17 exposes that the majority 170 (49.0 %) said “no”, 113 (32.6 %) said “yes”, 61 (17.6 %) did not know and 3 (0.9 %) respondents did not answer this question. In support of this, from qualitative data, the majority, 180 (51.8 %) said that those women are rather lazy and weak. This confirms what was expressed by urbanized Turkanas during the researcher's insertion, when they expressed that these were names given to them by their neighbors. The question emerged as to ask whether urbanized Turkana women prefer to work or to be fed. Table 18 depicts the responses as follows:

Table 18 Urbanized Turkana women prefer to work than to be fed

		Frequency	Percent
Valid	No	130	37.5
	Yes	140	40.3
	I don't know	72	20.7
	Total	342	98.6
Missing	System	5	1.4
Total		347	100.0

Table 18 reveals that out of 347 (100 %) respondents, majority were 140 (40.3 %) and said “yes”, to the question, 130 (37.5 %) said “no”, 72 (20.7 %) did not know about it, while 5 (1.4%)

omitted the question. In support of this, qualitative data revealed that the majority of respondents, 180 (51.8 %) said that those women prefer to be fed than to work because they are not empowered and have less work opportunities. Additionally, it was opined that urbanized Turkana women depended totally on their husband, and therefore, they are not used to work.

The researcher found it important to ask whether urbanized Turkana women are willing to accept social change, and table 19 shows the results as follows:

Table 19 All urbanized Turkana women are willing to accept social change

		Frequency	Percent
Valid	No	146	42.1
	Yes	125	36.0
	I don't know	73	21.0
	Total	344	99.1
Missing	System	3	.9
Total		347	100.0

On the question about urbanized Turkana women’s willingness to accept social change, Table 19 shows that 146 (42.1 %, said “no”, 125 (36.0 %) said “yes” and 73 (21.0 %) did not know about it, while 3 (0.9 %) did not answer the question. These answers were in the same line with those gotten from qualitative findings, whereby the majority, 196 (56.4 %) said that those women cannot accept social change because they are conservatists and culture leaves them unaware of the importance of social change.

4.2.7 Section Seven: Awareness

This section looked at the awareness of all intervening stakeholders in relation to gender stereotyping and its effects on women’s social development. It starts with asking respondents whether urbanized Turkana women are aware of their rights and responsibility both in family and in society. Table 20 presents the results as follows:

Table 20 Urbanized Turkana women are aware of their rights and responsibility both in family and in society

		Frequency	Percent
Valid	No	140	40.3
	Yes	152	43.8
	I don't know	51	14.7
	Total	343	98.8
Missing	System	4	1.2
Total		347	100.0

Asked urbanized Turkana women whether they are aware of their rights and responsibility both in family and society, Table 20 confirms that majority of respondents, 152 (43.8 %) said “yes”, 140 (40.3 %) answered “no” to the same question, 51 (14.7 %) did not know about it, while 4 (1.2 %) skipped the question. In support of these results, qualitative data displayed that 195 (56.1) respondents said that those women are aware, only that they need training and advocacy.

It was significant in this study to find out whether urbanized Turkana women are willing to participate in community meetings as their right. The findings depict that 35 (50.7 %) said that the willingness is most of time interfered with lack of communication because these women are not informed about those meetings. 24 (34.7 %) replied that the will is there, but the meetings coincide with their casual jobs. 10, (14.4 %) responded that urbanized Turkana women are willing but they experience discrimination because they are not involved. In the researcher’s view, once one is stereotyped, many faculties in terms of awareness and responsibility are lost. Giuliano (2014) concurs with this saying that the fact of being stereotyped interferes with women’s role in society, to the extent of forgetting that their rights as human beings should be promoted and protected.

The researcher considered vital to investigate whether Eldoret local leaders were aware of laws against gender stereotyping and if they implement them. Table 21 provides the outcome.

Table 21 Local leaders are aware of laws against gender stereotyping and implement them

		Frequency	Percent
Valid	No	148	42.7
	Yes	122	35.2
	I don't know	71	20.5
	Total	341	98.3
Missing	System	6	1.7
Total		347	100.0

Table 21 explains that out of 347 (100%) respondents, the majority of participants 148 (42.7 %) said “no” to the statement that local leaders are aware of laws against gender stereotyping and implement them, 122 (35.2 %) said “yes” to the statement, 71 (20.5 %) did not know about it, while 6 (1.7 %) were missing. In support of these results, qualitative data showed that 166 (47 %) affirmed that local leaders are unaware of laws against gender stereotyping and that they do not implement them. In support of these results, during focus group discussion, the study further probed into the role of local leaders in addressing gender stereotyping. A significant majority 12 (40 %) said that local leaders should know how to solve conflicts, 11 (36.6 %) suggested community sensitization; whereas 7 (23.3 %) respondents opined that local leaders need to be aware of laws against the issue and thereafter put them into enactment. In the researcher’s view, gender stereotyping issue, is a concern to the society and therefore, it needs to be addressed through the synergy of all stakeholders and local leaders should take a lead.

The interviews done have also supported the results showing how 49 (71.0 %) said that instead of addressing stereotyping, they increase it by excluding urbanized Turkana in general and women in particular, especially when they go to their offices looking for identity cards and birth certificates for their children.

It was useful in this study, to know whether urbanized Turkana women in Eldoret town collaborate with Eldoret local leaders. Table 22 exhibits the results as follows:

Table 22 Collaboration between urbanized Turkana women and Eldoret local leaders

		Frequency	Percent
Valid	No	109	31.4
	Yes	108	31.1
	I don't know	124	35.7
	Total	341	98.3
Missing	System	6	1.7
Total		347	100.0

Table 22 shows that 124 (35.7 %) respondents is the highest number which said that they do not know if urbanized Turkana women and Eldoret local collaborate, 109 (31.4 %) said that there is no collaboration, closely followed by 108 (31.1%) who said that there is collaboration, while 6 (1.7 %) did not answer the question. This information was supported by the qualitative data, where the results indicate that the majority of respondents, 141 (40.6 %) said that there is no relationship and therefore there cannot be any collaboration. In my view, this shows that there is a gap that needs to be filled as much as the study in concerned.

A part from leaders, it was useful to find out from respondents whether urbanized Turkana women relate and collaborate with Eldoret community. Table 23 illustrates their responses.

Table 23 Collaboration between urbanized Turkana women and Eldoret community

		Frequency	Percent
Valid	No	113 (Turkana)	32.6
	Yes	130 (Non-Turkana)	37.5
	I don't know	98	28.2
	Total	341	98.3
Missing	System	6	1.7

Concerning the question about whether there is collaboration between urbanized Turkana women and Eldoret community, table 23 exposes that out of 347 (100 %) participants, 130 (57.5 %) affirmed that there is collaboration, 113 (32.6 %) said that there is none, 98 (28.2 %) did not know about it, while 6 (1.7 %) gave no answer to the question. The researcher asked the same question using qualitative method, and the findings showed that the majority of respondents, 136 (39.1 %) said that instead of collaboration, there are differences and conflicts among the two parties.

The study further investigated whether urbanized Turkana women related to Traditional urbanized Turkana leaders who have lived in Eldoret town for long time. Table 24 depicts the outcome.

Table 24 Collaboration between urbanized Turkana women and Traditional urbanized Turkana leaders

		Frequency	Percent
Valid	No	109	31.4
	Yes	124	35.7
	I don't know	107	30.8
	Total	340	98.0
Missing	System	7	2.0
Total		347	100.0

Table 24 indicates that out of 347 participants, only 340 (98.0 %) answered the question whether there is collaboration between urbanized Turkana women and traditional urbanized Turkana leaders. 124 (35.7 %) agreed that there was collaboration between the two parties, 109 (31.4 %) said that there was none, 107 (30.8 %) did not know about it, while 7(2 %) skipped the question. Contrarily, qualitative findings indicate that the majority of respondents, 140 (40.3 %)

said that because of cultural bond and security issue, there is collaboration between the two. In the researcher’s opinion, this makes sense since they share similar stories.

The researcher considered crucial also to investigate whether traditional urbanized Turkana leaders and Eldoret local leaders collaborate. Table 25 displays the respondents’ answers.

Table 25 Collaboration between traditional urbanized Turkana leaders and Eldoret local leaders

		Frequency	Percent
Valid	No	111	32.0
	Yes	121	34.9
	I don't know	104	30.0
	Total	336	96.8
Missing	System	11	3.2
Total		347	100.0

Table 25 indicates that out of 347 (100 %) participants, 121 (34 %) agreed that there is collaboration between traditional urbanized Turkana leaders and Eldoret local leaders, 111 (32.0 %) said that there is no collaboration, 104 (30.0%) did not know about that, while 11 (3.2 %) did not answer the question. Analyzing qualitative data on the same question, the outcome showed that the majority of respondents, 189 (54.4 %) said that there is no collaboration between the two due superiority complex of Eldoret local leaders. This was emphasized during focus group discussions and interviews, where respondents said that Turkana leaders are under looked by the Eldoret local leaders.

In this study, it was critical to know who should address gender stereotyping. Table 26 illustrates the outcome.

Table 26 Whose role in addressing gender stereotyping

	SD	D	N	A	SA	Mean
Urbanised Turkana women are aware of their problems and know how to overcome them		332 (95.6%)				2.0
Local Authorities have the role to address gender stereotyping on women's social development					329 (94.8%)	5.2
Urbanized Turkana women in Eldoret have the role to address gender stereotyping affecting their social development				330 (95.1%)		4.1
Eldoret Community has the role to address gender stereotyping on women's social development				330 (95.1%)		3.8
Both Local Leaders, Eldoret Community and urbanized Turkana women have the role to address gender stereotyping on women's social development					336 (96.8%)	4.9
None of the three has the role to play in addressing gender stereotyping on women's social development		312 (89.9%)				1.4

Table 26 presents the results in such a way that the variables are in the range Likert Scale, from Minimum (1- Strongly Disagree) to Maximum (5- Strongly Agree). It indicates that 332 (95.6 %) disagreed to the statement about urbanized Turkana women being aware of their problems and knowing how to overcome them. 330 (95.1 %) respondents respectively agreed that Eldoret community and urbanized Turkana women have each the role to address gender stereotyping, 336 (89.9 %) strongly agreed that both local leaders, Eldoret community and urbanized Turkana women have that role, 312 (89.9 %) respondents disagreed on the statement

about none of the mentioned parties have the role of addressing gender stereotyping, while 229 (94.8 %) respondents strongly agreed that local leaders exclusively have that role.

During FGD, Urbanized Turkana Respondents were asked whether they had been stereotyped because of who they were and how they felt about it. This was in order to investigate the level of understanding on the importance of dealing with the issue under study. Table 27 depicts the findings.

Table 27 Being stereotyped because one is a Turkana man or woman and how it feels

Themes	Frequency	Percentage
Bad and powerless	12	40 %
Depressed and isolate	10	33.3 %
Humiliated and excluded,	5	16.6 %
Dehumanized	3	10 %
Total	30	100 %

Table 27 shows that 30 participants (100 %) agreed that they have been stereotyped, out of this, 12 (40 %) said that they felt bad and powerless, 10 (33.3 %) replied that they felt depressed and isolated, 5 (16.6 %) said that they felt humiliated and excluded, while 3 (10 %) answered that they felt dehumanized. The researcher picked out that whether man or women, no one likes to be stereotyped due to what it leaves in people’s lives. Interpreting urbanized Turkana’s, views and due to my topic, it was necessary to focus on women and find out ways in which stereotyping affects women. Table 28 displays the results.

Table 28 Ways in which gender stereotyping affect women

Themes	Frequency	Percentage
Voiceless and low self-esteem.	18	60 %
Poor performance	10	33.3 %
Hopelessness and bitter	2	6.6 %
Total	30	100 %

Table 28 reveals that out of 30 (100 %) Urbanized Turkana respondents, 18 (60 %) replied that women become voiceless and get low self-esteem, 10 (33.3 %) said that women experience poor performance in whatever they do, while 2 (6.6 %) believed that women become hopeless and bitter.

The researcher also sought to find out if stereotyping of parents had effects on their children's education. All the 30 (100 %) in the three Focus Group agreed that children's education was affected. Among them, 12 (40 %) said that children's inner joy disappears and they become bad mannered, while 12 (33.3 %) answered that children tend to imitate in stereotyping others as well. Lastly, 8 (26.6 %) added that children drop out from school due to frustration and shame.

It was then intriguing for the researcher to find out any relationship between culture and gender stereotyping. In response, 16 (53.3 %) said that culture supported men's domination, dictating that they are heads of families and therefore they manifest the superiority. 14 (46.6 %) replied that the same culture encouraged women to be submissive, thus making them feel inferior to men.

A question was raised as how urbanized Turkana women can influence their own social development. Views of different members in the three groups were varied. 13 (43.3 %) suggested support groups and working with other associations, while 9 (30 %) proposed economic empowerment, where they can learn how to do income generating activities. Lastly, 8 (26.6 %) suggested that Turkana women could be in leadership so that their advocacy can be heard. Participants in the focus groups were further prompted to suggest ways to address gender stereotyping on urbanized Turkana women , 15 (50 %) respondents suggested gender equality

promotion, 10 (33.3 %) proposed empowerment, while 5 (16.6 %) said that Prayer could solve the problem.

Asked the question in relation to Urbanized Turkana women's rights consideration compared to men in Eldoret Town, 32 (46.3 %) urbanized Turkana respondents disagreed with the equality of rights among the two genders, saying that there is injustice, women are excluded, under looked, locked in, voiceless, submissive and that they have less opportunity. 21 (30.4 %) replied that men and women are treated the same following Laws against gender inequality, while 16 (23.1 %) opined that culture has granted superiority to men and left women voiceless and having inferiority complex. In the researcher's understanding, these results show vividly that there is inequality among men and women. In support of this, during interviews, the researcher got interested in asking them own view of what can be done to address gender stereotyping on urbanized Turkana women in Eldoret town. The majority, 23 (33.3 %) suggested grouping women in associations, sensitizing the community, training local leaders and promoting inclusiveness of all at all levels.

4.3 Correlation of variables

Based on the variables as presented in the Conceptual Framework of the present study, this section illustrates the correlation between the Independent and dependent variables using Pearson correlation whereby, if the correlation coefficient (r) = 0.5, the two variables have relationship. And if Sig (p) = 0.05, there is significance. In order to determine whether two variables have a relationship, the ideal value (r) is positive or negative equals 1. If the “ r ” value is 0.5 and above, the relationship is strong either positive or negative. And if it is less than 0.5, the relationship is considered weak or moderate either positive or negative.

4.3.1 Correlation between Independent and Dependent Variables

The researcher sought of finding out if there was any relationship between independent variable, namely women's social development and dependent variables namely gender stereotyping, cultural factors, role of local authority and women's contribution. The results are displayed in table 29 as follows:

Table 29 Correlation of Variables

		Gender Stereo- typing	Cultural Factors	Local Authorities	Women's contribution	Women's Social Development
Gender Stereotyping	Pearson Correlation	1	.268**	.338**	.030	-.337**
	Sig. (2- tailed)		.000	.000	.578	.000
	N	347	346	345	345	345
Cultural Factors	Pearson Correlation	.268**	1	.173**	.025	-.131*
	Sig. (2- tailed)	.000		.001	.641	.015
	N	346	346	345	344	344
Local Authorities	Pearson Correlation	.338**	.173**	1	.057	-.201**
	Sig. (2- tailed)	.000	.001		.295	.000
	N	345	345	345	344	344
Women's contribution	Pearson Correlation	.030	.025	.057	1	.026
	Sig. (2- tailed)	.578	.641	.295		.624
	N	345	344	344	345	345
Women's Social Development	Pearson Correlation	-.337**	-.131*	-.201**	.026	1
	Sig. (2- tailed)	.000	.015	.000	.624	
	N	345	344	344	345	345

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

*. Correlation is significant at the 0.05 level (2-tailed).

First, Gender stereotyping Vs Women's Social Development: In this study, $r = -.337$ and $p = .000$. In the light of this, "r" shows that there is a negative moderate relationship and "p" shows that there is a statistical influence between two the variables. Therefore, Table 29 illustrates that there is a negative moderate relationship between gender stereotyping and women's social development with "r" value of -0.337 , while gender stereotyping statistically influences women's social development since " p " = 0.000 , which is less than 0.05 .

Second, Cultural factors Vs Women's Social Development: Correlating cultural factors and women's social development, " r " = $-.131$ and " p " = $.015$. From the point of view of the study, "r" shows a negative weak relationship between the two variables, "p" means that there is a statistical influence. Hence, Table 29 displays a negative weak relationship between cultural factors and women's social development with " r " = -0.131 , whereas cultural factors statistically influence women's social development since " p " = 0.015 , less than 0.05 .

Third, Local Leaders Vs Women's Social Development: Relating Local leaders and women's social development, " r " = $-.201$ and " p " = 0.000 . The meaning of "r" in the present study is that the two variables have a negative weak relationship, and "p" means that local leaders statistically influence women's social development. As a result, Table 29 indicates that there is a negative weak relationship between Local leaders and women's social development with " r " = -0.201 , and that local leaders have a statistical influence on women's social development for the fact that " p " = 0.000 and it is less than the ideal value.

Lastly, Women's Contribution Vs Women's Social Development: Looking at the correlation between women's contribution and women's social development, " r " = $.026$ and " p " = 0.624 . The explanation of this is that "r" implies the existence of a positive weak relationship between the two variables, and "p" means that there is no statistical influence between the two variables. From this, Table 29 specifies that there is a positive weak relationship between women's contribution and women's social development with " r " = 0.026 , and that women's contribution does not statistically influence women's social development since " p " is equal to 0.624 , which is higher than 0.05 the ideal value.

4.3.2 Correlation between Intervening and Dependent Variables

Table 30 Model Summary

Model	R Square	Adjusted R Square	Std. Error of the Estimate
1	.497 ^a	.247	.581

a. Predictors: (Constant), Awareness

Table 30 indicates a positive moderate relationship, “r” = 0.497 and that R Square = 0.247. Meaning that this study explains 24.7% while 75.3% were not covered by the researcher, and therefore more studies need to be carried out in this area.

Table 31 ANOVAa

Model	Sum of Squares	df	Mean Square	F	Sig.	
1	Regression	38.007	1	38.007	112.457	.000 ^b
	Residual	115.925	343	.338		
	Total	153.933	344			

a. Dependent Variable: Women's Social Development

b. Predictors: (Constant), Awareness

Table 31 shows that there is a statistical significance between awareness and women social development since “p – value” = 0.000 which is less than the ideal “p- value” of 0.05 of the present study.

Table 32 Coefficients

Model		Unstandardized Coefficients		Standardized	t	Sig.
		B	Std. Error	Coefficients		
1	(Constant)	.656	.157		4.174	.000
	Awareness	.752	.071	.497	10.605	.000

a. Dependent Variable: Women's Social Development

Tail (t) = 4

Sig, = 0.00

Table 32 explains that our model is significant since “t” value = 4 which is higher than 2 the ideal number and awareness statistically influences women’s social development since p value = 0.000.

4.4 Discussion and Summary of Findings

This section is anchored on the objectives of the present study, in which the researcher moves beyond the descriptive presentation, including statistics, tables and figures and also the inferential analysis, to single out the core findings and subject them to further scrutiny from a critical perspective. This is done in order to attach meaning to the core findings and to relate them to the literature review.

4.4.1 Objective 1: To investigate and present the effects of gender stereotypes on urbanized Turkana women's social development in Eldoret town.

In this part, the researcher set out to examine what could be the effects of gender stereotyping on urbanized Turkana women's social development living in Eldoret. In order to do this, the questionnaire had items related to this objective and the first item was Perception. As Werner (2016) defines it, perception is away something or someone is regarded, understood and interpreted.

The researcher wanted to know how the urbanized Turkana women were perceived in Eldoret community. The results are as shown in table 4. Respondents affirmed that urbanized Turkana women had low self-esteem, had no freedom of expression, and that they were isolated. Similarly, during focus group discussions and face -to - face interviews, majority of respondents frequently mentioned inferiority complex of urbanized Turkana women, their low self-esteem and isolation that have negatively affected their social development. This concurs with what is found in Haveman and Beresford (2012), that low self - esteem, isolation and lack of freedom are identified as some of the gender stereotyping effects that have a huge influence on women's social development. This answers appropriately objective one that the researcher had set out,

with the intention to investigate and present the effects of gender stereotypes on urbanized Turkana women's social development in Eldoret town.

Preferred gender was a second item. Although the highest number of people 41.8 % preferred to be a woman if they were to be reborn, against 39.8 % who wished to be a man, the reality is that the number of men respondents (136) was less than the number of women (205). Interestingly, as the researcher went through the participants' responses, no man wanted to be reborn a woman, yet some women preferred to be men if they were to be reborn. This shows how that self-acceptance is another gender stereotyping effect.

The third item was Psychological factors. Stoet and Geary (2012) opine that gender stereotypes can exert a direct influence on the stereotype holder and can affect the person psychologically. Likewise, Connell and Pearse (2015) highlight that gender stereotypes affect people's social and psychological wellbeing. The findings have proved it in Table 5, where both quantitative and qualitative results confirmed that due to being stereotyped, urbanized Turkana women are aggressive and depressed. This is also supported by the researcher's observation during interviews and FGD. Respondents expressed anger when they were talking about how unjustly they were treated, especially when they need birth certificates for their children.

The fourth item was Personal decision. Mulwa (2010) specifies that the major decision making power among Turkana people lies with men. The latter seem to fully control over all. From the results, figure 6 confirmed that women can never make right decisions, and in qualitative results, 115 (33.1 %) respondents expressed that the inability of urbanized Turkana women in making right decision is due to inferiority complex, lack of education, cultural barriers and male domination. In the researcher's opinion, all these causes combined together could be the source. This concurs with Inzlicht (2015) who stipulates that compounded gender stereotypes

effects can have a disproportionate negative impact on people and mostly women. It is also in line with the view of Rydell, et al. (2014), who state that stereotyped people have difficulty in making good and rational decisions, and that they are more likely to embrace bad behaviours, adding that even when many steps are removed from a prejudicial situation, they continue to carry around this burden that negatively impacts their lives.

4.4.2 Objective 2: Identify cultural factors influencing urbanized Turkana women's involvement in social development in Eldoret town

A number of items such as patriarchy, traditional beliefs, willingness to work, confinement and family matters were discussed in this section. Patriarchal system has held women down for centuries. Authors such as Barrow (1996) observe that Turkana women's status, roles and security are grounded on culture and traditional beliefs. Lombard (2013), Jutting, Morrisson, Dayton-Johnson and Dreschsler (2008) add that women's oppression and inequality are a result of patriarchy. In his turn, Ouma (2011) and Wanjala (2015) claim that complex cultural societies are built up by institutions that retain men at a dominant position. Concurring with this, Haveman and Beresford (2012) say that patriarchy is the basis of the social order founded on the notion that there is a "natural place" for women in harmony with their expected physical and mental characteristics.

The findings went in the line with this, indicating that (45.8 %) respondents in Table 6 agreed that patriarchal system is one of the catalyzers of gender stereotyping. In support of this, the interviews done and discussion conducted show how respondents confirmed that in a culture where patriarchy reigns, women are dominated. Patriarchal system oppresses women, because men are supposed to be heads of families and should control everything in the house. For instance, during interviews, one man expressed: "God has made it that way, from the beginning

of creation, he did not create women first. Rather, he started with men. If men were not there, women would not have existed. Therefore, they depend totally on us”. In the same line, still during interviews, other respondents highlighted that the meaning of patriarchal system is male domination and women submission. This justifies the reason of the researcher to apply the Radical Feminist theory to the study, because, according to Connell and Pearse (2015), the theory combats patriarchal roots of social dominance of women by men.

Traditional beliefs can be another major inhibiting factor. According to UN Women Report (2015), in most African Countries, traditional beliefs and attitudes display how women remain subordinated to men and less worthy. In support of this, Ouma (2011) opines that one cultural custom negatively impacting gender equality among Turkana families is the preference for a male child, and this is passed on to future generation. According to him still, gender is a cultural phenomenon, where specific patterns of behaviour are associated with individual differences about male and female. Therefore, gender stereotypes present a simplified conception or image concerning the typical social roles of the two genders, both domestically and socially. When respondents were asked whether traditional beliefs are the source of gender stereotyping, findings from both quantitative and qualitative data resulted into confirming that women are stereotyped due to what traditions dictate through culture. During FGD, one man said: “whatever culture tells us to do we have to respect it because she is part of our life. Culture helps us each to know what *we should and should not do*”. In the light of this, the researcher’s conviction is that urbanized Turkana women are stereotyped due traditional beliefs.

The willingness by Turkana women to work in public places emerged as a one more factor. Some writers such as Haveman and Beresford (2012) indicate that women fear failure,

reason of which they do not like to work in public places. Relating this to the findings, in asking the question whether urbanized Turkana women are willing to work in public places, 59.4 % disagreed as shown in table 9, while during interviews and focus group discussion respondents completed the response saying that low self-esteem is the cause of that unwillingness. Some women are confined at home. Consequently, they cannot venture to work like men do. Confinement is a basic category of gender stereotype presented by Matsumoto (2001). It is a domestic behaviour stating that women are supposed to stay at home and do house work. It is held that women who stay at home are preferred to those who work. Adding to this, Oldfield (2013) highlights that almost in every society including Kenya, boys are encouraged from their young age to go outside their homes and take risks, contrarily to girls who are told to stay home and do chores. Werner (2016) observes that gender stereotypes take root from the assumption that women belong at home and cannot have jobs in public places and that they are inadequate. This is what leads to what they become in future. In the findings of the present study, 59.4 % of people agreed that those women are not allowed to work outside their homes, and during interviews together with focus group discussion, answers backed up with a justification that cultural barriers interfere.

The issue of preferred family in the society can be another inhibiting factor. According to Rigoniel (2015), in most African cultures, men have always been considered as heads of family, and when they die, the families are no longer considered the way they used to, and it is said that men are pillars. The later have control over everything including women and children. In the same view, Kenya Information guide (2015) gives some examples that illustrate such preference of male over female. In the same line with this, cultural plans, specifically gender roles and norms explain most individual level differences between men and women.

The findings of this study in table 10 shows that respondents on the one hand, strongly agreed for a man to work for money and the wife to care for children. On the other hand, they strongly disagreed for a woman to provide for a family while the husband cares for children. However, they agreed for both to work for money and both to care for children. In the researcher's opinion, this is the confirmation of how the society portrays gender roles and this has been established by both men and women as culturally accepted. Respondents' views in this section have helped to respond to the objective two, which envisioned to identify cultural factors influencing urbanized Turkana women's involvement in social development in Eldoret town.

4.4.3 Objective 3: Illustrate how urbanized Turkana women can influence their own social development in Eldoret town

Under this objective, we considered preferred Supervisor / President and Addressing changes and challenges. Based on this, Mulwa (2010) indicates that despite women's contributions to contemporary economy, the major decision making power lies with men. Wanjala (2013) agrees with this, saying that stereotyping has made women feel powerless whether in public or private places. However, Voyer and Voyer (2014) suggest that people need to change the language they use to capture the essence of female and male leaders in society.

Curiously, as the researcher went through participants answers, women showed a strong preference for male managers and supervisors. Relating this to the findings of the present study still, 82.1 % respondents preferred a man to be the supervisor, while 86.1% rejected having a woman as a leader. As UN Women Report (2016) opines, leadership, particularly in politics, is seen as men's role. In the light of this, Werner (2016) says that feeling low self-esteem not only obstructs women to be well thought-out able by the society, it also leads them to hinder and distrust themselves. The researcher's opinion is that a general means for protecting the self-

image from perceived gender stereotyping threats and the consequences of failure is to encourage people to affirm their self-worthiness.

On the one hand, Macintyre (2014) claims that some women believe that it is impossible to embrace a “male-only activity”, after being told that they are incapable to face challenges because these are totally men’s responsibility. On the other hand, however, Matsumoto (2001) highlights that some other women see themselves intelligent, skilled and able to engage in and manage challenges in their daily life. These women are used to hardship, and their husband are squatters, meaning that they are left alone most of the time.

In the researcher’ interpretation, though the findings of the current study have shown that urbanized Turkana women are judged by other people incapable to address changes and challenges in their daily life, it remains valid to apply Freirian theory of consciousness raising which invites people to analyze their problems in order to solve them. This theory, especially its third level known as critical consciousness, empowers people to broaden their vision for the future (Stein, 2015). The objective which sought to illustrate how urbanized Turkana women can influence their own social development in Eldoret town, was satisfied by the findings of this study. Therefore, according to Abdullah (2014), it remains important to involve local leaders in increasing women’s participation in social development, thus, reducing gender stereotyping.

4.4.4 Objective 4: Examine the role played by Eldoret local authority in addressing the problem of gender stereotyping on urbanized Turkana women in Eldoret town

Kenya National Civic Education Program (2010) points out that local authority have an incredible role to bridge the huge gap between them and their community members. In the same line, Rydell, et al. (2014) adds that if local leaders give priority to diminish stereotype threats and reframe the language used in their policies, life would flourish among all genders. In support of

this, the findings of this study, show how all the participants answered the question around this role, and indicate that at a very high level of answers, local leaders were attributed the role of addressing gender stereotyping, although still the synergy of both Eldoret Local Authority, Community and urbanized Turkana women in the role of addressing gender stereotyping on women was highlighted by a number of participants.

According to Voyer and Voyer (2014), there are different types of leadership, and in the case of this study, we opt for transformational leadership. This type initiates and sustains a process of partnership in and through which leaders, followers and the entire community experience increasing levels of development between the vision and values that match with their character, capacities and conduct. The researcher's opinion goes with this, local leaders are supposed to take a lead in addressing gender stereotyping which should coincide with their role and responsibility. Local leadership can therefore be understood as a process of transforming the organizational behavior, the culture and the individuals and simultaneously transforming the leader himself. Leaders of this kind exhibit high passion and confidence in their beliefs, giving importance to ethics and values. Objective four was also answered by the study, highlighting that local leaders are catalysts in the process of change in which, followers and the community become more and more like who they aspire to be. Leaders invite followers and the entire community to journey with them to a better future. They need to define appropriate strategies that would help in addressing gender stereotyping and thus, promote women's participation for a sustainable development.

4.4.5 Objective 5: Suggest appropriate strategies that would address gender stereotyping and improve urbanized Turkana Women's participation in social development in Eldoret town

This is the objective policy which helped the researcher together with the participants, to identify a way forward in relation to the problem under study. According to UN Women Report (2016), a sustainable development that comprises social, economic, political and environmental development can never be attainable if human rights and dignity are not put into consideration. Taking account of this, there must be collaboration among intervening parties and women must be empowered. This will help them be aware of their needs and know how to satisfy them. Therefore, the findings of this study expose that synergism is lacking among some categories of people, leading urbanised Turkana women to remain in their unimproved social status. Breaking down the findings, results showed that the significant percentage of 52.1 % said that urbanized Turkana women are unaware of their rights. This could be due to the fact that, accordingly, local leaders are not either aware of laws against gender stereotyping according to answers of 47 % respondents.

In terms of collaboration, findings showed that there is no collaboration between urbanized Turkana women and Eldoret local leaders, and that even the community has no collaboration with those women. However, because of cultural bond and security issues, urbanized Turkana women and traditional urbanized Turkana collaborate. Majority of respondents, 59.4 % said that due to superiority complex and power relation, Eldoret local leaders and traditional urbanized Turkana leaders do not collaborate. During face- to- face interviews, the climax of suggestions on what best can be done to address gender stereotyping on women's social development, anonymously participants suggested creation of support groups

among those women. They also suggested sensitization for both leaders, community and urbanized Turkanas, while emphasizing on the importance of women's inclusiveness and involvement.

In this regard, the sensitization that is suggested will help move from naïve and fatalistic consciousness to critical consciousness as explained in Freirian theory. This will be done through awakening the awareness of their talents and capacity they possess. The creation of groups will be based on the seven stages of Freirian theory, which are: Bringing people together; Learning to participate and dialogue; See and Analyze the root causes of their problems; Perceiving how the problem is imbedded in the cultural values; Deciding an action plan in order to solve their identified problems and finally Electing group leaders or Officers to carry out the Plan of Action and provide training in this area (Freire, 1970). Similarly, the involvement will be guided by radical feminist theory, which contests discrimination and exclusion on the basis of gender.

Conclusively, this chapter has analyzed, interpreted, discussed and summarized the findings of the present study. This has portrayed various challenges faced by urbanized Turkana women living in Eldoret town. It has been revealed by the findings that both gender stereotyping, cultural factors, local leaders highly influence people's social development, especially women. Therefore, there is a great need to address gender stereotyping in order to control its effects on urbanised Turkana women's social development. Hence, in order to achieve this grassroots contribution in solving the issue at hand, the research facilitated a theological reflection with the representative of the target group as shown in the next chapter.

CHAPTER FIVE: THEOLOGICAL REFLECTION

5.1 Introduction

This Chapter presents a theological review in relation to the analysis of the findings and in harmony with the Christian faith and the moral norms of the society. Within it, the researcher also relates the findings with the social teachings of the church, in search for a sustainable transformation regarding gender stereotyping. In my view, this would propel the society to take decisive steps towards resolving discrimination, frustration and exclusion facing Turkana wo/men in Eldoret. The reflection has been done following the pastoral cycle methodology. According to Benedict XVI (2013), theological reflection is one of the pastoral cycle elements through which people are able to reflect upon life matters in the aspect of one's faith.

5.2 Pastoral Cycle

Our theological reflection in the present study, follows four elements including experience, analysis, theological reflection and pastoral action as presented in figure 9.

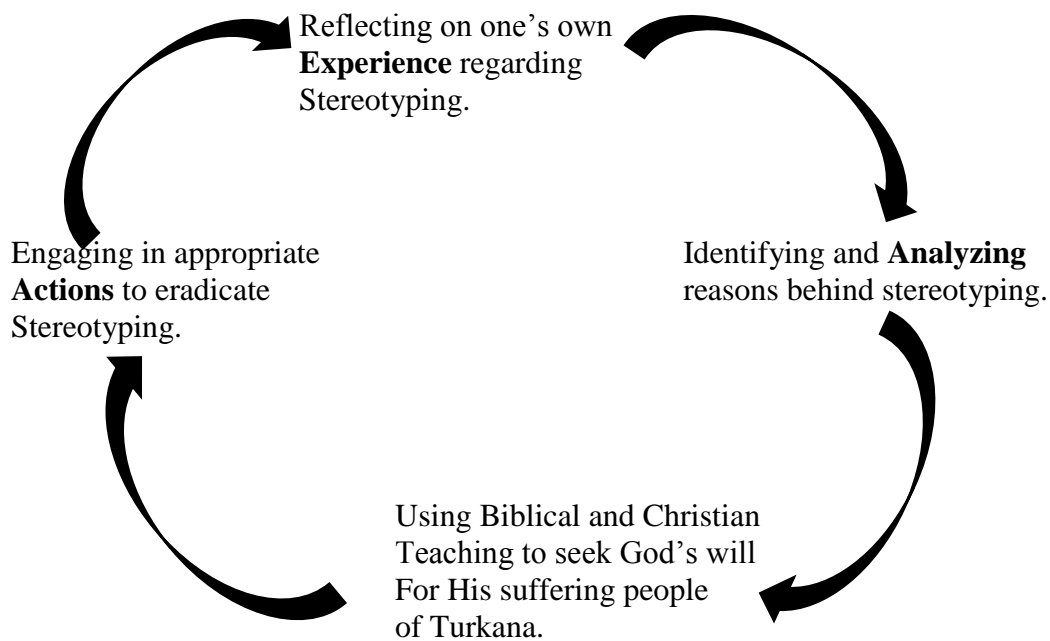


Figure 9 Pastoral Cycle Frame

Cimperman (2015) explains that theological reflection is one of the 4 components of the pastoral cycle as shown in figure 9. It is also known as faith reflection, a space in which our genuine religious values are brought to the analysis and experience of the current situation, in order to help direct the action that can be taken in relation with the issue under study. In faith reflection, people involve issues with their religious imagination, creativity and availability to possibilities. This process is that point at which people discern the path they sense that God is inviting them to follow. Theological reflection puts people's experience into a genuine conversation with their religious heritage. This conversation opens the way to discover the meaning of what God is doing in individuals as well as in corporate lives.

Parise (2009) describes theological reflection as a method of connecting people's experience in the light of faith and wisdom that leads them to make right decisions or discern solution of daily life situations. It also helps people to see beyond and strive for better choices of life. The purpose of theological reflection in this study was to see whether there was interaction between individuals' faith and others' life experiences. In this regard, the researcher organized three sessions with three different groups of 10 members each. Three days were spent on theological reflection with each of the three groups. All participants were urbanized Turkana men and women including their leaders. The aim of these small groups was to give each an opportunity to share their opinions.

5.3 Turkana Religion, Moral and Ethical Values

The majority of Turkana still adhere to their traditional African religion. Generally, as with all other pastoralists in Kenya, livestock especially cattle are at the core of Turkana culture. The people live a nomadic life style, always moving from one place to another depending on the availability of pasture and water for their animals. They believe in a God whom they call "Akuj"

or “Kuj”, who lives in the sky and near the top mountains. Turkanas believe that Akuj is the both life giver and taker. They can pray directly to him or through the spirits of their ancestors. They normally call upon God in times of crisis or during calamities such as drought or diseases. Animal sacrifices are offered in order to soothe Akuj in times of disaster beyond human control. For instance, if God is happy, he will give rain, but if he is angry with the people he will withhold it. Turkanas are convinced that sacrifice are human attempts to bridge the broken relations with Akuj it (Kenya Information Guide, 2015).

Ouma (2011) confirms that Turkanas believe that their God can be called during significant ritual life-stages such as birth, death and marriage. When they feel forgotten by Akuj, they remind him of their existence with songs, dance and sacrifices. God is in charge of everything. Consequently, urbanized Turkana in Eldoret do not blame Eldoret community and local leaders for their life conditions, but believe that their situation of exclusion has been willed by Akuj. For example, during interviews in FGD, Turkana women shared that being under the control of their men is part of God’s plan for them. It seems to me that Turkana religion makes them accept stereotyping, oppression and exclusion as part of God’s will. In order to respond to this position, the researcher moved reflection from traditional theological perspective to the Biblical one.

5. 4 Reflection on Biblical Passage

The researcher picked Isaiah 49: 8-15 to assist the focus groups in further reflection. The text reads:

This is what the Lord says: “In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances, to say to the

captives, 'be free', and to those in darkness, 'come out!' They will feed beside the roads and find pasture on every barren hill. They will neither hunger nor thirst, nor will the desert heat or the sun beat down on them. He who has compassion on them will guide them and lead them beside springs of water. For the Lord comforts his people and will have compassion on the afflicted. But Zion said, "The Lord has forsaken me, the Lord has forgotten me." Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!

Researcher's choice of the scripture, was to enable urbanized Turkana men and women to realize that God loves his people as they are. The biblical passage was read both in English and Swahili, and then translated into Turkana language. After the first meeting, participant went away to reflect on the text in preparation for the next reflection.

5.5 Reflection on Faith Tradition

The process that the researcher used was participatory. Participants were requested to put themselves within the biblical passage, and to try to own it. It enabled them to share their stories deeply and freely. After listening to their sharing in relation to gender stereotyping, they expressed the feeling that God had forgotten them. However, the researcher invited them to reflect a bit more on the shared stories and prioritize them. The common words that came up were: being excluded and abandoned, feeling of low self-esteem, inferiority complex, male domination and injustices. At that point, participants were asked to share if the stereotypes they suffered came from within or without. One woman said: "It is hard for Turkana women, because we are doubly stereotyped. When we go for birth certificates of our children, we are told to go back to Turkana County. When we come home to share what we went through, our husbands say

that women are incapable, and born to fail. It is discouraging for us to be with no support from all corners”.

When the researcher asked men what they had to say about the issue, they designated one among them who was elderly, and he smiled first then said: “Modernity should not go beyond our culture. We should all know that men and women are not the same right from the beginning of creation and therefore, no need to go against God. A woman came from a man, not the other way round. And so, women are our property, we praise them when they do well, and punish them when they do wrong. That is the reality, and the world should understand this”.

In response to this tense response, the researcher introduced another biblical reading to facilitate further reflection. The passage chosen was Romans 12: 3-5. It reads:

“For by the grace given me, I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has given you. Just as each of us has one body with many members, and not all members have the same function, so in Christ, we who are many are one body, and each member belongs to one another”.

The group admitted that God’s message was clear, telling them that all people are created equal and each person is a child of God, receiving the full inheritance of heaven. Women particularly stressed that it was necessary to look towards the Bible in order to learn how to love and serve everyone no matter what their origins, their age, their gender or ethnicity. All agreed that God loves all in the same way and he urges people to consider and respect each other as members of one body.

5.6 Theological Reflection on Cultures

The reinterpretation of cultural and religious traditions is already going on in many societies as people cope with the effects of gender stereotyping. Understanding diversity is a journey that begins at a personal level. Before exploring cultural dynamics and group differences, it is important to examine one's unique worldview. This includes assumptions and perceptions in order to recognize own individual differences (Melone, 2014). According to Parise (2013) there is a need to take into account the diversity within one's family and community. Even within one family, members are very diverse. Each child is unique and differ from one another and even from their own parents. Exploring these kinds of differences is an initial step of the ongoing effort to develop cultural awareness.

In my view, diversity exists within any cultural group, and these cultural expressions vary based on lived experiences related to such factors as geography, age, culture, ethnic group, religion, and socio-economic status. Participants expressed the need to avoid making generalizations based on unexamined assumptions and perceptions that can create and sustain stereotypes. Overgeneralizations can result from limited or superficial assessments of observed behaviors and practices.

During the gathering, each participant had an opportunity to reflect and share what was going on in their minds and in the light of the Scriptures that were read. Most of them shared deeply in the group to the level of raising emotions, but at the same time, this gave insights to a strong desire to improve their situations. After the sharing, participants suggested three other passages from the Bible for further reading and reflection. First, was the book of Genesis which says; "So, God created humankind in his image, in the image of God, he created them. Male and

female, he created them” (Genesis 1: 27). Second, the writings of St Paul reported the view about inclusiveness and unity. Paul wrote:

“Jewish and non-Jewish, religious and irreligious, insider and outsider’ civilized and uncouth, slave and free, mean nothing. From now on, everyone is defined by Christ, everyone is included in Christ” (Colossians 3: 11).

Third, the book of Jeremiah put a final sign of hope in participants’ lives. It reads; “For I know the plans I have for you, says the Lord, plans of peace not of evil, to give you future and hope” (Jeremiah 29: 11). Although stereotyping had made urbanized Turkana women living in Eldoret feel less citizens, after faith sharing, participants were able to realize that they were entitled to make choices to improve their lives. Some of them expressed: “We are also Kenyans, this is our country, our society and our community. If we could get empowered and our capacity be built, our self-esteem will be raised. We need advocacy, we need to work together as a group so that our voices can be heard. The politicians should know that we exist, not only when they come to seek votes”.

5.7 Theological Analysis of the Research Findings

Based on the findings of this study, it came to light that gender stereotyping statistically influences women’s social development. This shows that what we say, or names that we give can negatively or positively influence people’s life. Some women respondents shared that sometimes they really feel incapable of performing tasks because it has been said that they are weak. One woman expressed: “There is a kind of fear that hinders us from being who God wants us to be”. The researcher emphasized that God created everyone with a purpose, and that this should not change because of what is said to them and about them. Participants expressed the need and capacity to recognize the presence of God’s love even in the midst of life challenges.

Similarly, the findings highlighted that cultural factors statistically influence women's social development. This explains why Vatican II Document "Mission Ad Gentes" stresses that mission activity must be directed to cultures and religious cultures. Dialogue with non-Christian cultures is a priority for a church which, by nature excludes no one. God Himself, through the mystery of incarnation, entered into dialogue with humanity in Christ. During His ministry on earth, Christ entered into dialogue with different people of different cultural and religious standing.

Moreover, according to the teachings of the Catholic Church, one of the important tasks of every person is to enter into a genuine dialogue, built on a profound respect of the other person (Magesa, 2013). The Church further proclaims that human life is sacred and that the dignity of every human person is the foundation of the moral vision of society. This belief is the foundation of all the principles of the social teachings. Magesa (2013) adds that human dignity is a qualitative value in the individual person and in groups, resulting from the right and adequate relationship with self, society, creation and with God.

The findings of this study indicates that local leaders have influence on women's social development. When Pope Francis paid a visit to Brazil, in 2013, he encouraged his listeners to fight individualism, linking it to the culture of selfishness. Pope Francis stresses that a good shepherd must have the smell of the sheep he tenders. Their role is to promote and care inclusively for all their followers. However, this role needs synergy of all as Pope John II (1991). Every human being has a right to live and work. Therefore, urbanized Turkana men and women also have rights. However, they must start by embracing changes that make men and women equal.

In this chapter, we analyzed the problem under study based on theological reflection. It related culture, moral and ethical values of urbanized Turkana in general and women in particular with the social teachings of the church. The chapter challenged participants and the researcher to recognize God's presence and love in the most challenging situations of life. The chapter has also revealed that it is possible for a people to reflect together and come up with transformative perspectives. In the next chapter, we present the summary, conclusion and propose the way forward for urbanized Turkana men and women.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

Social transformation is a change in both social reality and in people's collective conscience. In general, the concept of social transformation in the social sciences refers to the change of society's system (Parise, 2013). This incorporates the change of existing parameters of social structures. This chapter presents a summary of the study, conclusion and recommendations in accordance with the research findings. The general findings showed that gender stereotyping has socially affected urbanized Turkana people living in Eldoret. This study has shown that the most affected have been women. However, both Turkana and non-Turkana involved in the study manifested the willingness to embrace social change, if only they get organized and are empowered.

6.2 Summary of the Findings

The findings of this research have shown a connection between the variables shown within the conceptual framework shown in Chapter Three (3.9). We have confirmed that gender stereotyping, including perception, low self-esteem, injustices and exclusion, influences the urbanized Turkana women's social development. The study also has revealed that women's social development has been affected by cultural factors such as: comprising customary laws, patriarchal systems, taboos and traditional beliefs.

Similarly, it has been proven that Eldoret local authorities influence women's social development. The study pointed out in the study discussion that local leaders need to promote social justices. They can do this by initiating development programs and projects to improve livelihoods of the people. Our findings also showed that even though women's contribution has a relationship with women's social development, it has minor influence over it. This means that women need to play a role in their improvement, aware that the biggest part of their social development is influenced by external factors.

Correspondingly, the study revealed that there were other intervening variables, including attitude of community members and power structure, which influence the urbanized Turkana women's social development. The implication is that if the community changes its attitude and structures, then women's social development would improve. Most of times, women who have the sense of responsibility, employment, access to education and health facilities, have greater freedom of expression currently lacking. This study therefore suggests that these missing essential values for development are put in place in Eldoret to ensure dignified lives for the Turkana wo/men.

6.3 Action Plan

In this section, we suggest the plan of action aimed at improving the social status of urbanized Turkana men and women living in Eldoret town. The information presented in this part is based on the theological reflection of the study, together with the research findings established from the collected data. In my view, there are three areas of action to be integrated in the various institutions surrounding Eldoret town. First, women's support group creation; second, raising awareness of local leaders and community at large; and third, integration of gender stereotyping in schools' curriculum.

According to Mattern (2014), action plan process is the moment of planning, concrete actions, taking the necessary steps and evaluating results in order to plan anew. This is also the fourth step in the pastoral cycle. The latter has various elements such as: mission statement, goals, strategies, objectives, activities and indicators. Similarly, Wijssen, Henriot and Mejia (2005) add that the purpose of the action plan process is to help individuals, groups or community to respond to and take action towards addressing a social issue affecting the community or a group. In this regard, the urbanized Turkana living in Eldoret town were guided to take action based on the root causes of gender stereotyping and its effects.

6.3.1 Mission Statement of the Group

In response to God's healing mission, we strive to be the most committed, efficient and effective group of holistic care to the urbanized Turkana living in Eldoret town, in empowering them to take an active role in their own social development.

6.3.2 Vision, Strategies for Action and Goals

The vision of the urbanized Turkana wo/men in Eldoret was to strive for healthy, sustainable and just society, where women are involved in developmental activities and human

dignity is respected. The strategy of the group was based on Theological reflection with the participants suggesting the following: Support group formation, Election and training of group leaders, Sensitization, Income generating Activities (IGA), Local leaders training and health services accessibility. Finally, the group put forward goals for themselves. All research participant committed themselves to fulfilling Christ's healing mission: "...that the world may have life and have it in its fullness". Based on the mission, vision, strategies and goals, the researcher found it necessary to elaborate four objectives to guide the plan. From these objectives, activities were expounded in order to achieve the purpose of the study as presented in tables **1, 2, 3** and **4** in the appendices. These activities were rooted and founded in the responses and ideas of the respondents during the research process.

The project will also continue to draw a pool of networks and join with other forces of advocacy to lobby for positive change, providing new opportunities in relation to women's social development. The proposed project is a community based one, which seeks to bring about holistic healing and sustainable development to urbanized Turkana wo/men living in Eldoret town. It will also provide both spiritual direction and medical treatment as it attempts to address various related issues that breed and propagate gender stereotyping. It is proper that we now look at the way forward.

6.4 Recommendations

This study was carried out on urbanized Turkana Women living in Eldoret Town. This study puts forth five recommendations. First, similar studies should be replicated to other women living in other counties of Kenya, with the aim of assessing and addressing the effects of gender stereotyping on women's social development. Second, the study focused mainly on gender

stereotyping as a factor affecting women's socio-development. However, other effects that have impact on women's development should be investigated further by other interested researchers.

Third, the study proposes that Eldoret local leaders and the whole community should be invited to put more efforts on involving urbanized Turkana men and women in all developmental activities including area meetings. Fourth, the action plan elaborated should be regularly monitored and evaluated, in order to generate new strategies that will improve the social welfare of urbanized Turkana men and women. Fifth, schools are encouraged to introduce lessons inhibiting gender stereotyping in order to help young people develop a spirit of inclusiveness. Six, this work is important that it can inform policy and be used by Kenya's National Cohesion and Integration Commission (NCIC), whose intention is to address and reduce inter-ethnic conflicts.

6.5 General Conclusion

This study focused on the issue of gender stereotyping. The main aim was to determine the effects of gender stereotypes on women's social development, with a special focus on urbanized Turkana women living in Eldoret town. It was directed by four specific research objectives. These were: To investigate and present the effects of gender stereotypes on urbanized Turkana women's social development; To identify cultural factors influencing urbanized Turkana women's involvement in social development; To illustrate how urbanized Turkana women can influence their own social development; To examine the role played by Eldoret local authority in addressing gender stereotyping on urbanized Turkana women and finally, and To suggest appropriate strategies that would address gender stereotyping and improve urbanized Turkana Women's participation in social development in Eldoret town.

The data analysis revealed that there is correlation between the different variables of the study, thus the real picture of the research problem. The lessons learnt are that the findings have answered the research questions of the study. Gender stereotyping had been perceived as a temporal problem, however, the data exposed how harmful stereotyping can be on human growth and social development. Respondents affirmed the necessity of addressing gender stereotyping and its effects, by suggesting a ray of activities discussed in chapters four and five. They called for the challenge of some cultural factors such as traditional beliefs and patriarchal systems that create gender imbalance. Government policies, tribalism, injustice, and attitude of community were intervening variables affecting women's social development. Thus, future studies are recommended in order to identify what could be other factors which inhibit women's social development, a part from gender stereotyping.

REFERENCES

- Abdullah, S. N., Ismail, K., Izah, K. N., & Nachum, L. (2014). *Does having women on boards Create value? The impact of societal perceptions and corporate governance in emerging markets*. Strategic Management Journal. Retrieved from <http://www.effects of gender equality on humanitarian outcomessingle.pgsweb.pdf>.
- Ahkabari, M., & Faraji, E. (2011). *Basic Principles of critical pedagogy*. Singapore: IACSIT Press. Retrieved from <http://www.ipedr.com/vol17/14-CHHSS%202011-H00057.pdf>.
- Awuondo, O. C. (1990). *Life in the balance: Ecological sociology of Turkana nomads*. Hampshire: African Centre for Technology Studies Press.
- Akoth, O. M. (2004). *Gender stereotypes*. Retrieved from <http://www.effects of Gender equality on humanitarian outcomessingle.pgsweb.pdf>.
- Atkinson, B. (2015). *Inequality: what can be done? Business & Economies*. Havard: University Press.
- Barrow, G. C. (1996). *The Dry Lands in Africa: Local Participation in Tree Managment*.
- Benedict XVI. (2012). *Transforming power of faith*. Nairobi: Paulines Publications Africa.
- Breakwell, G., Hammon, S., Fife-Schaw, C., & Smith, J. A. (Eds.). (2007). *Research methods in psychology* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Carroll, J., & Minkler, M. (2000), *Freire`s message for social workers: looking back, looking ahead*. *Journal of Community Practice*, 8 (1), 21 - 36. Retrieved from <https://www.historyofsocialwork.org/eng/details.php?cps=23>.

- Chrétien, J.P. (2007). *RTLM Propaganda: The Democratic Alibi*. In Thompson, A. (Ed.). *The Media and the Rwanda Genocide*. New York: Pluto Press.
- Cimperman, M. (2015). *Social analysis for the 21st Century: How faith becomes action*. Nairobi: Pauline Publications.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research Methods in Education*. (5th eds). Retrieved from <https://www.sheffield.ac.uk/lets/strategy/resources/evaluate/general/methods-collection/questionnaire>.
- Conaway, C. (2001). *A psychological effect of Stereotypes*. retrieved from <https://www.bostonfed.org/-/media/Documents/nerr/section3c.pdf>.
- Cook, R. J., & Cusack, S. (2011.) *Stereotyping*. Retrieved from <http://www.upenn.edu/Pennpress/book/14658.html>.
- Connell, R., & Pearse, R. (2015). *Short Introduction. Gender in World perspective. 3rd eds*. U.K: Polity Press.
- Creswell, J. W. (2013). *Research design: Qualitative, Quantitative and Mixed methods approaches*. London: Sage Publications.
- Creswell, J. W. (2014). *Generic steps for analyzing qualitative data*. Retrieved from <https://www.scribd.com/doc/22546983/>.
- Derman-Sparks, L. (2001). *Anti-bias curriculum: Tools for empowering young children*. Washington DC: National Association for the Education of Young Children.
- Des Forges, A. (1999). *Leave none to tell the Story*. New York: Human Rights Watch.

- D. Voyer & S. D. Voyer. (2014). Gender differences in scholastic achievement: A meta-analysis. *Psychological Bulletin*, 140. doi: 10.1037/a0036620.
- Eldoret Municipal Council. (2011). *Child abuse*. Eldoret: Office of the town Clerk. Retrieved from <https://Web.Eldoret/municipal.countext.pht.office-of-town-cleck/wer>.
- Facio, A. (2013). *What is Patriarchy? Women's Human Rights Institute*. Retrieved from <http://www.Learnwhr.org/wp-content/uploads/D-Facio-What-is-Patriarchy.pdf>.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Retrieved from <https://www.bloomsbury.com>.
- Giuliano, p. (2014). *The Role of women in Society: from preindustrial to modern times*. Retrieved from <http://www.anderson.ucla.edu/faculty/paola.../CESifo%20Economic%20Studies>.
- Haveman, H. A., & Beresford, L. S. (2012). If you're so smart, why aren't you the boss? Explaining the persistent vertical gender gap in management. *The Annals of the American Academy of Political and Social science*, 639(1), 114-130.
- Hurt, A. (2011). *Rwanda leads world with share of women in national legislature*. Kigali: Inter-Parliamentary Union.
- Inzlicht, M. (2015). *Stereotype threat hurt more than you think*. Retrieved from michaelinzlicht.com/.../lingering-effects-stereotype-threat-hurts-more-than-you-thin.
- Jutting, Morrisson, J. C. Dayton-Johnson, J., & Dreschsler, D. (2008), "Measuring Gender (In) Equality: Gender, Institutions and Development Data Base," *Journal of Human Development*, 9:1.

- Keefe, N., Marshall, N.L., & Robeson, W.W. (2003). Gender equity in early childhood education. In C. Copple (Ed.). *A world of difference* (pp. 109-113). Washington DC: National Association for the Education of Young Children.
- Kenya Information Guide (2015). *Turkana History*. Retrieved from <http://www.kenya-information-guide.com/about-kenya-information-guide.html>.
- Kenya National Adult Literacy Survey. (2007). *The development and state of art of adult learning and education*. Nairobi: Kenya Country Team.
- Kenya National Civic Education Program. National Council of Law Reporting (2010). *The Constitution of Kenya*. Nairobi: Uraia Trust.
- Kenya National Bureau of Statistics (2009). *Census 2009*. Niorobi.
- Kerv, J., Sprenger, A., & Symington, A. (2004). *The future of Women's Rights. Global Visions and Strategies*. New York: Zed Books.
- Kombo, D. K., & Tromp, D. L. A. (2006). *Proposal and Thesis Writing*. Nairobi: Paulines publications Africa.
- Kothari, C. R., & Garg, G. (2014). *Research methodology. Methods and technics* (3rd Ed). New Dheri: New Age International Publishers.
- Krejcie, R.V., & Morgan, D.W. (1970). *Determining Sample size for Research Activities*. Texas: University Press.
- Krishnaswami, O.R., & Ranganatham, M. (2007). *Methodology of Research in Social Sciences*. New Delhi: Himalaya publishing House.

- Lalani, S. (2009). *Life on the Street: The Chokora of Eldoret*. MA Poverty and Development. Institute of Development Studies. University of Sussex. Brighton, United Kingdom.
- Lokuruka, N. M., & Lokuruka P.A. (1918). Ramifications of the 1918 Turkana Patrol: Narratives by Ngturkana. Retrieved from <http://ethnohistory.dukejournals.org/content/53/1/121.abstract>.
- Lombard, N. (2013). *Violence against women*. Retrieved from <http://www.newstatesman.com/.../Violence-against-women-starts-school>.
- MacIntyre, K. (2014). *Attitudes, Perceptions and Potentials uptake of men circumcision among adult men in Turkana County*. Nairobi.
- Magesa, L. (2013). *What is the Sacred? : African Spirituality*. New York: Orbis Books Maryknoll.
- Mattern, J. (2014). *Goals and Planning*. Cambridge: Polity Press.
- Matsumoto, D. (2001). *The Handbook of Culture & Psychology*. Oxford: University Press.
- Melone M.T. (2014). *The Elephant in the Church: Awoman's tract for our times*. Dublin: The Columba Press
- McGrew, A., & Nana, K. (2007). *Globalization, Development & Human Security*. Cambridge: Polity Press.
- Mulwa, F. W. (2010). *Demystifying Participatory Community Development*. Nairobi: Paulines Communications.
- Nauert, R. (2011) Long-Term effects of stereotypes. Retrieved from <https://psychcentral.com/news/2010/08/.../long-term-effects-of-stereotyping>.

- Ndahiro, K. (2014). Dehumanization: How Tutsi were reduced to cockroaches, snakes to be killed. Retrieved from www.newtimes.co.rw/section/read/73836/.
- Ndeda, M. A. J. (2010). Towards Gendered governance Approach in Africa: Prospects and Challenges.
- Nugent, P.M.S. (2013). Negative stereotypes. Retrieved from <https://psychologydictionary.org/Negative-stereotype/>.
- Nyanchoga, S. A., & Amutabi, M. N. (2014). *Contemporary issues in Kenya history and the challenges of Nationhood*(eds). Nairobi: Kolbe Press.
- O' Connor, K. (2010). *Gender and Women's Leadership: A Reference Handbook*. Sage, American University.
- Oldfield, F. E. (2013). *Transgressing Boundaries. Gender, Identity, Culture and the other in Post colonial Women's narratives in East Africa*. Amsterdam: New York.
- O. Mugenda & A. Mugenda (2003). *Research Methods. Quantitative & Qualitative Approaches*. Nairobi: Acts Press.
- Ouma, C. O. (2011). *Assessment of the post drought recovery strategies among pastoralists in Turkana Central District* (Doctoral dissertation, School of Environmental Studies, Kenyatta University).
- Parisse, A. (2009). *The Pastoral Cycle: A Pedagogy of Social Transformation in Social Ministry*. in Pierli, M. T. Ratti, & Others. Nairobi: Paulines Publications Africa.
- Parise, A. (2013). *Social Ministry*. Nairobi: Pauline Publications.

- Parpart, L. J. , Connelly, P. M., & Bornteam. E. V. (2000). *Theoretical Perspectives on Gender and Development*. Canada: International Development Research Centre.
- Patton, M. Q. (2001). *Qualitative evaluation and research methods* (3rd Ed.). Newbury Park, CA: Sage Publications.
- Pitamber, P. (2011). *South Africa's women in politics*. Retrieved from <https://www.brand-southafrica.com/governance/developmentnews/south-africa-s-women-in-politics>.
- Pope John II (1991). *Centissimus Annus*. London: Incorporated Catholic Truth Society.
- Pontifical Council for Justice and Peace (2004). *Compendium of Social Doctrine of the Church*. Paulines Publications Africa.
- Ravitch, S.M., & Riggan, M. (2017). *How conceptual frameworks guide research*. (2nd eds.). Los Angeles, CA: Sage Publications.
- Rigoniel, P. A. (2015). *Conceptual framework: a step by step guide on how to make one*. Retrieved from <https://simplyeducate.me/2015/01/05/conceptual-framework-guide/>.
- Rydell, R. J., Van Loo, K. J., & Boucher, K. L. (2014). Stereotype threat and executive functions: Which functions mediate different threat-related outcomes? *Personality and Social Psychology Bulletin*, 40, 377-390. doi: 10.1177/0146167213513475. Retrieved from <https://www.sicotests.com/psyarticle.asp?id=391>.
- Sahaya, G. S. (2017). *Empirical Research*. Nairobi: Paulines Publications Africa.
- Sand, E. (2001). *Women ruler. Women rule*. San Jose: New York.
- Schade, A. (2015). *Pilot Testing: Getting it right before the first time*. <https://www.nngroup.com/articles/pilot-testing>.

- Stoet, G., & Geary, D. C. (2012). *Can stereotype threat explain the gender gap in mathematics performance and achievement?* *Review of General Psychology*, 16, 93–102. doi: 10.1037/a0026617.
- Stein, C.D. (2015). *Feminism Theory*. Retrieved from <https://www.progressivewomenleader.shp.com>.
- Sutton, A. (2016). *Systematic Approaches to a Successful Literature Review*. Los Angeles: Sage Publications.
- Swanson, R.A. (2013). *Theory building in Applied disciplines*. San Francisco, CA: Berrett-Koehler Publishers.
- Teasley, D. (2001). *Radical Feminism Theory*. Retrieved from <http://study.com/academy/lesson/Radical-feminism-definition-theory-criticism.html>.
- The Leadership Quarterly. Volume 27, Issue 3, Pp. 349-536 (June 2016). Special Issue. UN Women, (2011). *Women's politic participation is fundamental to Democracy and Essential to the achievement of Sustainable Development*.
- UNDHR, (1989). *The concept of Human Dignity*. Retrieved from <http://www.tandfonline.com/doi/abs/10.1179/1743291X13Y.0000000064?src=recsys&journalCode=yppc20>.
- UN Women Report, (2015). *The effect of gender enequality programing on humaniterian outcomes*. New York: Intitute of Development Studies.
- UN Women Report, (2016). *Women and Sustainable Development Goals*. New York: UN Women.
- Vatican II Council. (2015). *Decree on the Mission Activity of the Church. Ad Gentes*. Nairobi: Paulines Publications Africa.

Wanjala, W. J. (2013). *Factors influencing access to basic education; a case of Lokori division Turkana County* (Doctoral dissertation).

Werner, A. (2016). *Organisational Behaviour*, (4th Ed.). Pretoria: Van Schaik Publishers.

Wijnsen, F., Henriot, P., & Mejjia, R. (2005). *The Pastoral Cycle Revised: A critical quest for truth and transformation* (EDS). Nairobi: Paulines Publications Africa.

World population review (2017). *Population of cities in Kenya*. Retrieved from <https://worldpopulationreview.com/countries>

Yin, R. K. (2012). *Research Design and Methods*. (5th Eds.). Retrieved from <https://books.google.com> > Social Science >.

Yamane, T. (1967). *Statistics: An Introductory Analysis*, 2nd Edition. New York: Harper and Row.

Yuchun, Z. (2014). *The Adoption of Mixed Methods in China: An exploratory instrument design*. Nebraska: University of Nebraska-Lincoln.

Name.....

Signature.....

Date.....

Appendix 2: Questionnaire

Dear participant, my name is Sr. Odette Nahayo, a Masters’ student at Tangaza University College. I am conducting a research titled: *Effects of Gender Stereotyping on Women’s Social Development, focusing on Turkana Women living in Eldoret Town-Kenya*. This questionnaire is part of the above mentioned academic research for Master of Arts in Social Transformation, with the specialization in Sustainable Development. The information you provide will be anonymous, confidential and shall not be divulged to anybody. It will be used for academic purpose only. Please fill in this questionnaire about your experiences on gender stereotyping.

Thank you for your participation and collaboration.

SECTION ONE: RESPONDENT INFORMATION

1. Kindly indicate (✓) your gender

Male Female Transgender

2. Kindly indicate (✓) you age bracket.

18 years 40- 49 Years
19-29 Years 50- 59 Years
30-39 Years 60 and above

3. Please indicate (✓) your highest level of education

None Primary Secondary Post-Secondary

University

4. Please indicate (✓) your current profession

Small business Teaching Nursing

Farming Public Service None
 Others (Specify) Student

SECTION TWO: GENDER STEREOTYPING

Please indicate (✓) your level of agreement with the information provided hereunder with respect to the effects of Gender stereotyping. Use SD = Strongly Disagree, D = Disagree, N = Neutral,

A = Agree, and SA = Strongly Agree.

1. Perception

	SD	D	N	A	SA
1. Urbanized Turkana women have low self-esteem					
2. Urbanized Turkana women lack freedom of expression					
3. Urbanized Turkana women have Poor health					
4. Urbanized Turkana women live in Isolation					

2. Urbanized Turkana women are responsible for their own social development

If you were to be reborn, you would prefer to be:

A Man A Woman Any of the two None

3. The following are the psychological factors on gender stereotyping

	SD	D	N	A	SA
1. Urbanized Turkana women are depressed					
2. Urbanized Turkana women have negative thinking					
3. Urbanized Turkana women perform their tasks poorly					
4. Urbanized Turkana women are aggressive					

5. Are urbanized Turkana women able to make right decisions?

Yes No I don't know

If yes, explain and if no, explain _____

SECTION THREE: CULTURAL FACTORS INFLUENCING WOMEN’S SOCIAL DEVELOPMENT

4 Urbanized Turkana women are stereotyped due to Patriarchal system

Yes No I don’t know

If YES, Explain and If NO, Explain

5 Urbanized Turkana women are stereotyped due to Traditional beliefs

Yes No I don’t know

If YES, Explain and If NO, Explain

6 Urbanized Turkana women are unwilling to work in public places

Yes No I don’t know

If YES, Explain and If NO, Explain

7 Urbanized Turkana women are not allowed to work outside their homes

Yes No I don’t know

If YES, Explain and If NO, Explain

8 Kindly indicate your opinion on the following statements regarding which kind of family you prefer in society

Statement	SD	D	N	A	SA
1. One where the husband works to provide for the family while the wife takes care of the family and children					
2. One where the wife works to provide for the family while the husband takes care of the family and children					
3. One where both husband and wife work for money and both take care of the family and children					
4. No preference					

5. Whoever gets job first					
---------------------------	--	--	--	--	--

SECTION FOUR: THE ROLE OF LOCAL AUTHORITY IN ADDRESSING STEREOTYPES

1. Who should address gender stereotyping on Turkana women in Eldoret town?

Statement	SD	D	N	A	SA
1. Local leaders					
2. Turkana women					
3. The community					
4. local leaders and Turkana women					
5. Turkana women and the Community					
6. local leaders, Turkana women and the Community					

2. The following are the socio-political factors on gender stereotyping

	SD	D	N	A	SA
1. Urbanized Turkana women experience exclusion					
2. Urbanized Turkana women live in conflict with their neighbors					
3. Urbanized Turkana women experience injustices					
4. Urbanized Turkana women are not represented in leadership					

5. Urbanized Turkana women are stereotyped because they do not socialize with others

Yes No I don't know

If Yes, please explain _____

6. Urbanized Turkana women do not collaborate among themselves

Yes No I don't know

If Yes, please explain _____

SECTION FIVE: WOMEN’S CONTRIBUTION

1. What is your opinion regarding position and responsibility at work place.

Statement: If you were taking a new job and had a choice of your supervisor (boss), would you prefer to work for a woman or a man?	SD	D	N	A	SA
1. I will prefer a man					
2. I will prefer a woman					
3. Any of the two					
4. I will prefer who is able					
5. None of the two					

Statement: If there is election for a president of your institution, would you elect a man or a woman?	SD	D	N	A	SA
1. I will prefer a man					
2. I will prefer a woman					
3. Any of the two					
4. A man and a woman for gender balance					
5. The one who has the ability to lead					
6. None of the two					

3. Do urbanized Turkana women address changes and challenges in their daily life?

Yes No I don't know

If Yes, give example _____

SECTION SIX: WOMEN’S SOCIAL DEVELOPMENT

1. Please indicate your opinion on the following sentences

Statement	SD	D	N	A	SA
1. Urbanized Turkana women are employed and create jobs					
2. Urbanized Turkana women are responsible, children access education					
3. All the urbanized Turkana women access health facilities					
4. All the urbanized Turkana women have freedom of expression					
5. All the urbanized Turkana women have equal access to resources					
6. Urbanized Turkana women are willing to learn new skills					
7. Urbanized Turkana women are able to work					
8. Urbanized Turkana women are not afraid to take risks					

2. Please indicate give your opinion on following sentences

1. All the urbanized Turkana women are hard working

Yes No I don't know

If Yes, please explain_____

2. All the urbanized Turkana women are not afraid of challenges

Yes No I don't know

If Yes, please explain_____

3. All the urbanized Turkana women are willing to accept social Change

Yes No I don't know

If Yes, please explain_____

4. Urbanized Turkana women prefer to work than to be fed

Yes No I don't know

If Yes, please explain_____

SECTION SEVEN: AWARENESS

1. Urbanized Turkana women are aware of their rights and responsibility both in family and in society

Yes No I don't know

If yes, give example _____

2. Local leaders are aware of laws against gender stereotyping and implement them

Yes No I don't know

If yes, explain _____

3. Is there collaboration between Urbanized Turkana women and Eldoret local leaders?

Yes No I don't know

If Yes, explain and If No, explain _____

4. Is there collaboration between urbanized Turkana women and Eldoret Community?

Yes No I don't know

If Yes, please give example _____

5. Is there collaboration between urbanized Turkana women and Traditional urbanized Turkana leaders?

Yes No I don't know

If Yes, please explain _____

6. Is there collaboration between traditional urbanized Turkana leaders and Eldoret local authority?

Yes No I don't know

If Yes, please explain _____

Please indicate your opinion in these sentences regarding whose role in addressing gender stereotyping

	SD	D	N	A	SA
7. Urbanized Turkana women are aware of their problems and know how to overcome them					
8. Local authorities have the role to address gender stereotyping on women's social development					
9. Urbanized Turkana women in Eldoret have the role to address gender stereotyping affecting their social development					
10. Eldoret community has a role of addressing gender stereotyping on urbanized Turkana women's social development					
11. Both local leaders, Eldoret community and urbanized Turkana women have a role to play in addressing gender stereotyping on women's social development.					
12. None of them has a role to play in addressing gender stereotyping on women's social development					

Appendix 3: Focus Group Discussion Guide for Turkana Leaders

Dear participant, my name is Sr. Odette Nahayo, a Masters' student at Tangaza University College. I am conducting a research titled: *Effects of Gender Stereotyping on Women's Social Development, focusing on Turkana Women living in Eldoret Town-Kenya*. This question guide is part of the above mentioned academic research for Master of Arts in Social Transformation, with the specialization in Sustainable Development. The information you provide will be anonymous, confidential and shall not be divulged to anybody. It will be used for academic purpose only. You are invited to share your experiences on gender stereotyping during our discussion.

1. Have you ever felt stereotyped because you are a Turkana man or a woman?

Yes No I don't know

If YES, describe what you felt. _____

2. In which way does Gender Stereotyping affect women? _____

3. Is gender stereotyping affecting the education of your children?? If Yes, How? _____

4. How is Culture related to gender Stereotyping? _____

5. How can urbanized Turkana women influence their own social development _____

6. In your opinion, what could be the role of local leaders in addressing gender stereotyping? _____

7. What do you suggest could be the best ways of addressing gender stereotyping on urbanized Turkana women's social development? _____

Appendix 4: Interview Questions for Turkana Men and Women

Dear participant, my name is Sr. Odette Nahayo, a Masters' student at Tangaza University College. I am conducting a research titled: *Effects of Gender Stereotyping on Women's Social Development, focusing on Turkana Women living in Eldoret Town-Kenya*. This Interview question is part of the above mentioned academic research for Master of Arts in Social Transformation, with the specialization in Sustainable Development. The information you provide will be anonymous, confidential and shall not be divulged to anybody. It will be used for academic purpose only. You are warmly welcome to participate in our discussion.

1. Are women's rights considered in the same way as those of men in Eldoret town?

2. How do urbanized Turkana women address challenges in their families?

3. Are urbanized Turkana women willing to participate in community meetings in Eldoret town?

Yes No I don't know

If No, give reasons_____

4. Do local leaders have a role to play in addressing gender stereotyping on urbanized women?

Yes No I don't know

If Yes, explain_____

5. In your view, what can be done to address gender stereotyping on urbanized Turkana women?_____

Thank you for your collaboration and participation in this study

Appendix 5: Action Plan

Table I Objectives 1: To initiate a sustainable financial environment among urbanized Turkana women in Eldoret town

Objectives	Activities	Responsibly	Target population	Time Frame	Resources	Results / Indicators	Evaluation
Objective 1: To create a sustainable financial environment among urbanized Turkana women in Eldoret town	1. To initiate support groups 2. Elect leaders of the group 3. Train the group leaders 4. Identify income activities 5. Write a proposal to Donors	Elected group, MMM Sisters in Eldoret town Women Rep.	Urbanized Turkana Women in Eldoret	January 2019	Finance Personnel Stationary	The group is established, Proposal written, and sent to Donors, Elected Leaders are trained in savings and accounts,	Every three Months

Table II Objectives 2: To create awareness among the Eldoret local leaders, urbanized Turkana women and the Community

Objectives	Activities	Responsibly	Target population	Time Frame	Resources	Results / Indicators	Evaluation
Objective 2: To create Awareness among Eldoret Local Leaders, Urbanized Turkana women and Community	1. To mobilize and sensitize the Local Leaders on Communication, gender equality, leadership, laws and Human Rights 2. Help women know their Rights and dignity 3. Bring the community to the awareness of peace and justice	Government, MMM Sisters, and other identified NGOs Police Officer Commending Station (OCS) Parish	Local Leaders Community Urbanized Turkana	Mar-19	Finance Facilitators Stationary	Local Leaders are Aware of laws and implement them Eldoret Community is inclusive Urbanized Turkana are involved and access equally opportunities	After six Months After a year After a year


Table III Objective 3: To Initiate health services among urbanized Turkana women in Eldoret town

Objectives	Activities	Responsibly	Target population	Time Frame	Resources	Results / Indicators	Evaluation
Objective 3: Initiate health services accessibility	1. Start a Mobile clinic	Parish, MMM Sisters And Staff	Urbanized Turkana	April 2019	Personnel Drugs Car	The urbanized Turkana men, women and children access medical services	Every three
	2. Elaborate a monthly timetable	Medical Departments	women in Eldoret town			The timetable is established,	Months
	3. Sensitize on Hygiene and Nutrition	Social Departments Nutritionist Environmentalist		April 2019		Hygiene is improved among urbanized Turkana Children are no longer malnourished	

Table IV Objective 4: Monitoring and Evaluation

Objectives	Activities	Responsibly	Target population	Time Frame	Resources	Results / Indicators	Evaluation
Objective 4: Monitoring and evaluation	1. To audit		Local Leaders	Mar-19	Personnel		
	2. To monitor	MMM Sisters, Staff and Auditors	Community	Dec. 2019	Stationary	Stewardship and accountability	After a year
	3. Renew the Action Plan	MMM Sisters, Urbanized Turkana women and Staff	Urbanized Turkana women in Eldoret town	Dec. 2019	Stationary	Sustainability, families wellbeing is flourishing	

Appendix 6: Tangaza Ethics Approval



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH
E-mail: dir.pgsr@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ERC/No.004/02/2018 **Date:** 15th May 2018

Nahayo Odette, **Reg. No.** 16/00191
C/O The Institute of Social Ministry in Mission
Tangaza University College

Dear Odette,

RE: The effects of gender stereotyping on women's social development: A case of urbanised Turkana women in Eldoret Town.

Reference is made to your request dated 8th May 2018 for ethical approval of your thesis proposal research tools by Tangaza University Ethics Review Committee.


We are pleased to inform you that your proposal and the research tools have gone through the ethical review committee as requested and the approval has been granted. In line with Tangaza University College Research policy, you will be required to submit a copy of the final research findings to the Director of Research for records.

Before proceeding to the next stage, ensure that all comments that were made regarding your research tool have been addressed to the satisfaction of your supervisor. Note that it is an offence to proceed without addressing the concerns of the Ethics Review Committee.

This approval is valid for one year from 15th May 2018.

This approval does not exempt you from obtaining a research permit from the National Commission for Science, Technology and Innovation (NACOSTI).

Yours sincerely,



Daniel M. Kitonga (Ph.D)
Director, Post-Graduate Studies & Research

TANGAZA COLLEGE
Catholic University of Eastern Africa
P. O. Box 15055 - 00509
NAIROBI

CC:
Dr. Aloys Otieno Ojore – MA in ST Programme Leader

P.O. Box, 15055 - 00509 Langata, Nairobi Kenya
Tel: 254 20 8067667/ 0732 897000/ 0733 685059/ 0722 204724/ 0714 610777

Email: inquiries@tangaza.ac.ke
Website: www.tangaza.ac.ke

Appendix 7: Research Authorization letter from NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/48024/22857**

Date: **7th June, 2018**

Nahayo Odette
Tangaza University College
P.O. Box 15055-0509
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“The effects of gender stereotyping on women’s social development. A case of urbanized Turkana Women in Eldoret Town,”* I am pleased to inform you that you have been authorized to undertake research in **Uasin Gishu County** for the period ending **7th June, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Uasin Gishu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


DR. MOSES RUGUTT, PHD, OGW
DIRECTOR GENERAL/CEO


COUNTY COMMISSIONER
UASIN GISHU COUNTY
14/6/2018

Copy to:

The County Commissioner
Uasin Gishu County.


The County Director of Education
Uasin Gishu County.

Appendix 8: Research Permit from NACOSTI


THIS IS TO CERTIFY THAT:
MS. NAHAYO ODETTE
of TANGAZA UNIVERSITY COLLEGE,
0-800 Nairobi, has been permitted to
conduct research in Uasin-Gishu
County


on the topic: THE EFFECTS OF GENDER
STEREOTYPING ON WOMENS SOCIAL
DEVELOPMENT A CASE OF URBANIZED
TURKANA WOMEN IN ELDORET TOWN

for the period ending:
7th June,2019


.....
Applicant's
Signature

Permit No : NACOSTI/P/18/48024/22857
Date Of Issue : 7th June,2018
Fee Received :Ksh 1000




.....
Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No.A **18838**

CONDITIONS: see back page