

**DETERMINANTS OF SOCIO-ECONOMIC EMPOWERMENT OF KARAMOJONG  
WOMEN IN NAPAK DISTRICT, UGANDA**

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## DECLARATION

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

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## **DEDICATION**

This work is dedicated to my parents who have given me the best they could afford and my congregation for the opportunity to study.

## **ACKNOWLEDGEMENT**

I want to thank all those who have supported me in the cause of this work, my supervisors who have guided the process and my colleagues who have been able to read my work. God bless you all abundantly.

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## **LIST OF ABBREVIATIONS/ ACRONYMS**

<b>BRACED</b>	Building Resilience and Adapting to Climate Extremes and Disasters
<b>BSR</b>	Business for Social Responsibility
<b>CARE</b>	Cooperative for Assistance and Relief Everywhere
<b>CBO</b>	Community Based Organization
<b>DRC</b>	Democratic Republic of Congo
<b>DRR</b>	Disaster Risk Reduction
<b>EKRP</b>	Enhance Resilience Karamoja Programme
<b>FAO</b>	Food and Agriculture Organization
<b>FEI</b>	Female Entrepreneurs Index
<b>FGDs</b>	Focus Group Discussions
<b>GEM</b>	Global Entrepreneurship Monitor
<b>ILO</b>	International Labour Organization
<b>IRAN</b>	Inter-Agency Regional Analysis Network
<b>JRS</b>	Joint Resilience Strategy
<b>KI</b>	Key Informants
<b>MDGs</b>	Millennium Development Goals
<b>MPs</b>	Members of Parliament
<b>NDPII</b>	National Development Plan II
<b>NGOs</b>	Non-Governmental Organizations
<b>NMEW</b>	National Mission for Empowerment of Women
<b>OECD</b>	Organization for Economic Co-operation and Development
<b>OXFAM</b>	Oxford Committee for Famine Relief
<b>PROFIRA</b>	Financial Inclusion for Rural Areas
<b>ROSCA</b>	Rotating Savings and Credit Association
<b>SGBV</b>	Sexual and Gender-Based Violence
<b>SHGs</b>	Self Help Groups
<b>SPSS</b>	Statistical Package for the Social Sciences
<b>UBOS</b>	Uganda Bureau of Statistics
<b>UK</b>	United Kingdom
<b>UNDP</b>	United Nations Development Programme

<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organization
<b>UNFPA</b>	United Nations Fund for Population Activities
<b>UNICEF</b>	United Nations International Children’s Emergency Fund
<b>UNIFEM</b>	United Nations Development Fund for Women
<b>UNs</b>	United Nations
<b>USA</b>	United States of America
<b>USAID</b>	United States Agency for International Development
<b>VSO</b>	Voluntary Service Overseas
<b>WEF</b>	World Education Fund
<b>WFP</b>	World Food Programme
<b>WHO</b>	World Health Organization

## ABSTRACT

The study was about the socio-economic empowerment of women and was carried out at Napak District of Karamoja region in Uganda. This study examined how women's income generating activities, available financial services, women representation in decision making and cultural transformation of community influence the socio-economic empowerment of the women of Napak District. The study employed mixed method. The study sampled 388 respondents who were selected through both probability and non-probability sampling methods with quantitative and qualitative design. The sample comprised of 388 respondents. Purposive and snowball techniques were used for selection of focus groups discussion members and interviewees. Quantitative data was analyzed following the research objectives using descriptive statistics with support of the Statistical Package for Social Sciences (SPSS v.21) while thematic and content analysis was done for the qualitative data. The themes were based on the objectives of the study. The study found out that food chain related businesses like cereal business, catering and hotel services, beer brewing and sale, vegetables business are sustainable and most profitable. Livestock business is still out of the domain of women due to cultural constraints, distances and the capital involved. Women involved in business are more sustainable, though their entrepreneur skills are not adequate. The study also found out that, women are not familiar with the available financial services as there is not a single bank in the district. In the area of influence of women in decision-making, the findings indicate that women leaders on the lower cadres are a source of inspiration and knowledge for other women. Those on national and county levels are not close to the women as to understand their situation as they only come when duty calls. Another finding was that the traditional culture of the Karamojong of Napak District still remains strong especially the retrogressive customs like wife inheritance, polygamy, early marriages, women domestication and forced marriages. In conclusion, self-help groups seem to be the best option of empowerment for the women of Napak District as the community resources dictate but there is need of human resource empowerment and creations of links both within and with the neighbouring districts for fair business deals. There is an urgent need of financial literacy for the independence of the businesses of the women. While in the area of retrogressive practices, the women need the support of the government for enforcement of the laws, as the practices are still quite strong. The study recommends that entrepreneurial skills of women be further developed as the most sustainable source of income. In order to engage in major businesses women need to have access and knowledge on financial management and services. The government needs to provide this service through banks. Women in decision-making positions are encouraged to create networks and programmes for systemically educating women on what government offers and on fitting empowerment strategies. Further study is required in the area of the retrogressive practices in Karamoja especially on early and forced marriages as they merge closely with traditional marriages.

## OPERATIONAL DEFINITION OF KEY TERMS

<b>Empowerment:</b>	The act of giving somebody power or authority to do something.
<b>Social empowerment:</b>	Having space and the capacity to interact with the family and their external world in order to influence and be influenced by it for healthier shared life.
<b>Economic empowerment:</b>	Is the ability to make and act on decisions that involve the control over and allocation of financial resources.
<b>Karamojong:</b>	Refers to the semi-nomadic population of North Eastern Uganda; particularly the Matheniko, Bokora and Pain.
<b>Napak:</b>	Napak is one of the five districts of Karamoja that is majorly inhabited by the Bokora; a subsection of the Karamojong.
<b>Determinant:</b>	Something that controls or affects what happens in a particular situation. Any activity that controls the positive outcome for the development of women in Napak district.
<b>District:</b>	An area of a country or city, especially one characterized by a particular feature or activity. Refers to the smallest devolved government administrative units with some autonomy in Uganda.
<b>Socio-economic</b>	Involving both social and economic factors. Refers to the favourable social environments that allow for smooth economic development.
<b>Self-help groups</b>	<p>On one hand, they are understood as financial services in that, the government, NGO's and the women themselves give loans to the women through this medium.</p> <p>On the other hand, they are also understood as income generating endeavour I that, the women save for any big funding using the self-help groups. For examples, school fees or to start personal business.</p>

# CHAPTER 1

## INTRODUCTION

### 1.1. Introduction

This chapter presents the researcher's insertion experience placed the Karamojong women of Napak district in Uganda into the global, regional and national debate on the exclusion of women from the mainstream of development. The research then presents the problem statement, objectives of the study, research questions, significance, scope and delimitation as well as assumptions of the study.

### 1.2. Insertion Experience

The Comboni Missionary Sisters (CMS), the congregation to which I belong, is one of the agents of evangelization in Napak district. Therefore, I had the opportunity to interact with the Karamojong women during my apostolate in Kangole Girls Primary School in 1998 when the sisters were taking care of most of the basic needs of the people. I later returned to Napak in 2007 when the resources of the congregation could not support the people. In Napak, the sisters started schools, hospitals and centres for human and economic development for women. Women were taught practical skills like netting, sewing, and embroidery. There were also sponsorship programmes to educate and empower women. The sisters were involved in the management, quality control and marketing of the products produced by the women. The women had good external markets but depended on the sisters. This is because the women had no control over their businesses, which collapsed as soon as the sister in charge was transferred and the new one had to start from scratch with the same groups. The sisters, therefore, realized that charity and partial

empowerment were not sustainable; they were only a temporary solution as the population was growing and the standard of living was changing in the whole country.

Thereafter, I was transferred to Kenya province to work on women empowerment programmes in the Catholic Diocese of Marsabit. In the diocese, women empowerment was achieved through holistic education, diversification of livelihood options and relative security of communities that developed avenues for peaceful interaction with the neighbouring communities. My experience in line with developing programmes for pastoralist communities in Marsabit County, of Kenya, was successful as it brought improved food security and sustainable development in the targeted locations. While in Marsabit, my congregation requested me to investigate the vicious cycle of poverty among the Karamojong women to envision and develop programmes that could unlock their potentials.

Our founder, St. Daniel Comboni, advocated for the empowerment of the people as protagonists of their own life and future, both spiritually and materially. Besides, he entrusted the responsibility of women promotion to the CMS in 1872, from the official erection of the congregation (Gilli, 1980). The sisters opened schools to empower the people. However, the educated still remain a minority. The need to have a new way of empowerment of the population has constantly been growing among the sisters.

Currently, Sr. Elizabeth, a Comboni missionary Sister, is working with the women in Napak district, Kangole Catholic Parish, bringing them together to realize empowerment through solidarity. The parish priest who is also interested in women empowerment is a graduate of Social Ministry. In this spirit of collaboration, the researcher desires to contribute to the process of this empowerment by discovering more intervention gaps and then by suggesting effective ways of

empowering the Karamojong women of Napak district. Therefore, this study aims at empowering the women of Karamoja to become effective agents of holistic transformation for themselves, their families and communities at large.

### **1.3. Background to the Study**

According to Sustainable Human Development Goal Number. 5, total wellbeing of humanity cannot be achieved without gender equality in empowerment programmes (UNDP, 2015). International Labour Organization (ILO) (2012) also acknowledges that women make half of the population of the world and contribute to two-thirds of the workload in the whole world hence; the work of women has to be recognized. In agreement with Duflo (2012), the position women in the family, community and society influence women empowerment. Moreover, the socio-economic empowerment of a community depends on the collaboration of the individual, family members and their common efforts to make their lives sustainable (International Women's Conference, August 2017). All these demonstrate the importance and agency of women participation in the development of their communities.

In the United States of America (USA), 8 million women-owned small businesses employed up to 23 million people (Pordeli, Wynkoop, & Gay, 2009). This shows that women have a significant impact on the economic growth of their nation. This is an immense contribution to the economic security of families and community economic vitality. These small businesses accounted for 16% of USA jobs (Pordeli, Wynkoop, & Gay, 2009).

According to the World Bank (2012), in Turkey since 1988 female labour force had associated with internal migration had declined reducing the participation of women. Gender inequalities still

abounded in Brazil, especially in poor areas and discriminated communities (Heringer, 2011). The severity was reinforced by the poor status of women in remote and discriminated societies.

According to Mokta (2014), the constitution of India grants equality to women and permission to adopt measures of positive discrimination through affirmative action. Despite the launch of the National Mission for Empowerment of Women (NMEW) in 2010 in India, control over earnings and access to decision making for women at household level still depend on age, education and residence. The major vehicles for economic support to women in India have been the Self Help Groups (SHGs) (Sudarshan, 2013).

In Sub-Saharan Africa, women empowerment will greatly unlock the potential and enhance sustainable development of the region (BSR, 2017). This is supported by the millennium development goals that include the need of empowering women so that they can have access to ownership and disposal of property including for example land and inherited asserts (Uwantege & Mbabazi, 2015).

However, African countries still lag behind in recognizing women's capacities. The Democratic Republic of Congo (DRC) has poor reputation concerning gender equality and women's right acknowledgement as women's roles are majorly still behind the scenes in society (Cuvelier & Bashwira, 2016). Kenya is a signatory to the International Convention for Gender Equality and Discrimination. Nevertheless, the socio-economic and political context poses huge constraints that leave the women unable to claim and exercise their entitlement to leadership and decision-making processes, which is an obstacle for economic development and sustainability of the communities (Wanjiru & Njeri, 2016).

In Tanzania, 82% of the agricultural labour force comes from women and among the economically active citizens (50.6% of the employed) are women in both informal and formal sectors (Ursula, 2013). The percentage of women attending and completing primary education is higher than boys at 80% versus 72% but the access to secondary 54% versus 59% and tertiary schools favour men leading to a less skilled female labour force (Fox, 2016).

The situation in Uganda is not different from the mentioned countries. From 2000 to 2015, Uganda experienced an impressive transformation that has improved the standards of living of the people through inclusive development strategy (UNDP, 2015). The southern part of the country started experiencing this change in the 1980s and the north in 2000s after the cessation of civil wars (Akabwai & Ateyo, 2007). However, the involvement of the Karamojong of northern Uganda, particularly women of Napak, still requires substantial support for effective transformation (Wilunda, Quaglio, Putoto, Lochoro, Dall'Oglio, Manenti, Oyerinde (2014).

### **1.3.1. The Karamojong of Northern Uganda**

The Karamojong are a agro-pastoralist community who live in the semi-arid lands of Northeastern Uganda. Agriculture generally is one by the women while livestock is the prerogative of men. The Karamojong are considered the least developed in Uganda (World Food programme, 2016). One possible explanation is that the Karamojong are strongly rooted in their cultural practices like women assuming the responsibility of providing for their home and family (Powell, 2010; USAID, 2011). The men, however, are responsible for the community wealth in terms of cattle keeping and security of the livestock and of the people.

The social structure of the Karamojong community is strongly patriarchal where every aspect of the community life is tied to the authority of men including family resources. This scenario leaves

the women with all the responsibilities in the household, without access or authority on the use of the family resources, except what they produce from the garden and from small businesses (World Food programme, 2016).

The climatic change has brought an increase in livestock diseases, which also takes toll on the livestock thus reducing the major livelihood resources of the people (Opondo, Abdi, & Nangiro, 2016). The vicious circle of drought and erratic rains with flash floods wash away the topsoil thus making the land more infertile. There are very high malnutrition rates and 82% are living in dire poverty (IRAN, 2017). The effects of strains on livelihoods are most experienced by women as providers of food, driving them to prostitution, begging and early marriages as they get used as options for survival (Opondo, Abdi, & Nangiro, 2016). Poverty has also led women to heavy harvesting of vegetation to make charcoal as an alternative source of income. The communities rely on natural resources that can no longer support the people's food security (USAID, 2011).

Such experiences have led the government of Uganda to heighten efforts to empower women in the society to play a leadership role at all levels but with little success due to the strong patriarchal societies (Atekyereza, 2014). Besides, there is high school dropout rate for girls as the parents and guardians decide their next move in life that paints a dark future for the women (Atekyereza, 2014). The women are therefore vulnerable to their men who may not be willing to support them. Moreover, the practice of polygamy in Karamoja allows men to avoid supporting women in managing their homes (Lange, Wodon, & Carey, 2018).

Therefore, poverty is on the increase especially after the infamous disarmament by the government. Napak district appears to be worst hit by this events and internal strife that followed, which left it more vulnerable than the rest of Karamoja (Ochen, 2017). Consequently, there is the

migration of the Karamojong to major towns in Uganda due to poverty. Most women are not educated and/or have little education. They lack the skills to develop themselves and their society. It is in response to this dire situation that this study was conceived.

#### **1.4. Statement of the Problem**

The women of Napak district are unable to sustain the management of their homesteads as they are unable to feed their families a full year without food aid (Oxford Poverty and Human Development Initiative, 2017). Statistically, women form 21% of the population (20 years and above) while men are 18% and the youth 61% in Napak District (Uganda Bureau of Statistics, 2017).

Women in Uganda generally, provide 60% of the labour force in the agriculture sector and account for over 80% in food production (Boyd, 2018). In other words, women form the economic backbone of the country even though the gender gap in the country's land ownership limits their empowerment (Victoria, 2014 ). According to USAID report on Karamoja (2017), 1.3 million Karamojong, that is 82% of the population lives in dire poverty. The report also said that there is a decline in crop production, which has led to chronic food insecurity in Karamoja (USAID, 2017). Most Karamojong women have no access to major resources of the community in the highly patriarchal society (Atekyereza, 2014). Thus, the women have been involved in alternative sources of livelihoods increasing their workload without any expansion of decision-making power or right of ownership on community resources to provide for their families (MERCY CORPS, 2016). Women therefore end up giving themselves up to begging in the major towns where they are exploited. Several children especially the girl child drop out of school because of food shortage and livelihood related issues making their future uncertain (Opondo, Abdi, & Nangiro, 2016).

If no action is taken towards supporting women to provide for their communities, the livelihoods support given by both Uganda government and NGOs remains elusive. The families of Napak will continue to disintegrate through the migration of the women and children to major towns where they get exploited. The government and NGOs have done a lot on needs assessment and project evaluations (MERCY CORPS, 2016). However, the relationship between their interventions and the performance of women empowerment has not been extensively studied. This research also sheds some light on the gaps that hinder the transition of the development of the Karamojong women of Napak district from emergency to sustainable transformative development. This is to be done through analysis of development interventions placed under the stewardship of women.

### **1.5. Purpose of the Study**

This study aimed at establishing the determinant of the socio-economic of the Karamojong women of Napak district to become the protagonists of their destiny. The research uncovered some of the critical knowledge to unlock the potential of the women and in turn, made the knowledge available to them.

The research was motivated by the desire to create a positive economic and social change in the society through understanding of the current position of the women in the family and society. It seeks therefore, to understand the empowerment which the women have acquired over the years and assess its ability to manage groups, businesses and related ideas together with the networks already established for expansion.

### **1.6. Objectives of the Study**

The study was guided by both general and specific objectives.

### **1.6.1. General objective**

The general objective of the study was to establish the determinants of Social-economic empowerment of the Karamojong women of Napak district concerning their transformative sustainable development.

### **1.6.2. Specific objectives**

To achieve the general objective, the following specific objectives guided the research:

1. To examine the income generating activities that influence socio-economic empowerment of Karamojong women of Napak district, Uganda.
2. To find out the available financial services influencing socio-economic empowerment of Karamojong women of Napak district, Uganda.
3. To investigate how women representation in decision making influences socio-economic empowerment of Karamojong women of Napak district, Uganda.
4. To establish how cultural transformation influences socio-economic empowerment of Karamojong women of Napak district, Uganda.

### **1.7. Research Questions**

The following questions guided the study:

1. What are the income generating activities that influence socio-economic empowerment of women of Napak district, Uganda?
2. What kind of financial services are available to influence socio-economic empowerment of Karamojong women of Napak District, Uganda?

3. How does women representation in decision-making bodies influence socio-economic empowerment of Karamojong women of Napak district, Uganda?.
4. In which ways does cultural transformation influence socio-economic empowerment of Karamojong women of Napak district, Uganda?

### **1.8. Significance of the Study**

The findings of this research intended to benefit various institutions in different ways by increasing the body of academic knowledge for learning, understanding of various issues and increasing public awareness. The primary beneficiaries are the women and women groups who were involved in the data collection. They will receive a copy of the findings that will inform their working together for the better. It will also help the community leaders to support the process of women empowerment on the ground. Knowledge gained hopefully will benefit local NGOs including the CMS who are involved in the human development programmes of women in the district. The research findings seek to enlighten the policymaker on some areas in policymaking and critical implementation plans for the success of policies related to gender and women empowerment.

### **1.9. Scope/Delimitations of the Study**

The study focused on the analysis of socio-economic factors that affect the empowerment of women as an aspect of transformation in Napak District, Karamoja region. The reason for choosing Napak District is that it is one of the newest districts created to bring services nearer to the people (UNDP, 2015). It is an area that the researcher has worked in before and is aware of the dire poverty and the problems of disempowerment affecting women. The research targeted women of Karamojong descent above 19 years of age who live in Napak district stratifying the population by gender and maturity. After that the women were randomly chosen from the selected villages.

In the process of data collection, 9 extra women were given survey questions due to an emergency duty of one of the trained enumerators. After leaving without submitting his questionnaires, another enumerators requested more questionnaires to administer to women. He had however, done 9 questionnaires which he gave to another enumerator who submitted them. Thus, the number of survey questionnaire rose from 359 to 368. For the sake of justice to women, I decided to include them in the survey. Furthermore, Mugenda and Mugenda (2003) also states that the larger the sample size the lesser the sampling error.

### **1.10. Study Assumptions**

This study was based on three assumptions. First, the empowerment of women of Karamoja in Napak District will lead to food security that is vital to human society. Women being the main providers of food in the homesteads, will have a healthy population empowered to use their faculties and resources for a sustainable livelihood.

Secondly, the empowerment of the women is to enable them prioritize the education of their children with special emphasis on the girl child who has been disadvantaged for long. Lastly, women empowerment is to enable them manage their self-help groups well and develop them into cooperatives and small enterprises. This is to lead to a natural healthy differentiation process for a community development according to the capacities and opportunities of the individuals. This process will change the status quo of the position of women in society.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1. Introduction

This chapter discusses the empirical studies relevant to the objectives of the study based on what the researcher considers useful to develop a study framework to support her research income generation, availability of financial services, women in decision-making positions and cultural transformation. The chapter also presents the theoretical and conceptual frameworks that guided the study while recognizing the existing gaps.

##### 2.1.1. The concept of women empowerment

According to Boyd (2018), empowerment is the process by which people acquire real powers and command real resources within their locality. Empowerment recognizes power over material resources and institutionalized power within the political structures. Therefore, women's empowerment can be typically defined as transforming their ability to make strategic life choices in a context, which has been denied to them (Heckert & Short, 2013). However, women empowerment reflects the extent to which women have gained social, economic and political power. It thus attempts to measure well-being and women's role as agents in society (Odei, Zubedaar, Ung, Anim, & Luginaah, 2014).

There is a strong relationship between gender equality and women's empowerment, which is the third of the eight Millennium Development Goals (MDGs) (Kabeer, 2005). The goal also focuses on education, employment, and political representation of women (Odei, Zubedaar, Ung, Anim, & Luginaah, 2014). Policies oriented towards an increase in accessibility to tertiary education,

employment equity and the creation of income-generating activities for women enhances women's empowerment (Odei, Zubedaar, Ung, Anim, & Luginaah, 2014).

The increased role of women in the household decision-making enables them to improve their self-determination, bargaining power, control over resources, self-esteem, autonomy, and status and power relations within a household context. Consequently, the progressive development of the country in a social context is expected to bring a degree of flexibility in patriarchal norms and relations within the household. Subsequent transformations will increase access to more resources hence; bringing changes in the gender-based decision-making discrimination within the family and community (Rani, 2013). Besides, greater involvement of women at different levels in the household decision-making processes like control over income, health and childcare, indicates a greater degree of equality in gender relations within the household hence reflecting their empowerment (Rani, 2013). As a result, women get encouraged to contribute both cash and subsistence income to household support (Mehra, 2018). In this way, subtly but surely, women claim their agency position in the family and community. Thus, they take their rightful place in the community as collaborators of their male counterparts.

## **2.2. Theoretical Literature Review**

The theoretical framework comprises of two complementary theories, namely, the Theory of Change and Social Critical Theory. These theories are discussed in detail in the following sections.

### **2.2.1. Theory of change**

This study will employ two complimentary theories. The main theory is the Theory of change, which deals with intervention process unpacking and continuous reviews. While the second theory

served to analyse power relation without the community that is very important for social and economic empowerment.

This theory is defined as a systematic process of planning, learning, reflecting and documenting changes that community developers have created in the support of the development of consequent comprehensive action plans. It is an ongoing reflection that explores change and how it happens in a particular context, sector and/or group of people highlighting what it means for them (Taplin, Clark, Collins, & Colby, 2013). Theory of change has great strength in understanding change in communities as it helps to identify the roles of the participants in an action. It captures individual, group and community change processes at the same time (Anderson, 2009). The theory is flexible, encourages consensus of participants, and incorporates change in terms of continuous assessments. The disadvantage of the theory is that it can become very complex, and when not properly undertaken, it can become incomprehensible and easily misleading. Others claim that it is not sufficiently theorized by researchers therefore not authoritative enough (Taplin, Clark, Collins, & Colby, 2013).

This theory originated in the 1960s in the works of Paolo Freire. His main purpose was to enable the poor and the oppressed to have a voice of their own in development (Fagligt Fokus, 2015). Paolo Freire advocates for a community-led development through dialogue while being supported by development actors. Learning is, therefore, one of the most important aspects of empowerment according to Paul Freire.

According to Laing and Todd (2015), the theory of change articulates openly how a project or an initiative is to achieve their expected outcomes through actions and showing clearly how various actors involve the community. Vogel (2011) adds that the theory gives room for on-going

questioning of what might influence change and learning during implementation. Thus, interventions are developed together with the community impeded in community goals so that the actors can take appropriate actions to achieve their goal. This position strengthens responsibility in development and helps actors guide the path of development according to needs. This means that the women, the focus of this study will develop according to their individual, family and community needs from their integrated perspective.

In reference to Stein and Valters (2012), the theory of change can be applied in the context of improving the evaluation of theory and practice in the field of community initiatives. The implication is an evolution within a community that does not only evaluate the problems but aims to initiate development programs based on informed social practice. Therefore, the theory of change is not only a process but also a product that can be unpacked to evaluate those processes that led to the product in order to plan the future. This process through the research variables that are deemed impactful to women. Through the theory, the research finds out what knowledge, means and what processes influence the imparting of capacity to generate income and what financial services are available to support women. The research examines the impact of women in decision-making positions and how community transformation contributes to change. In the procedure of stakeholder analysis, the study seeks to understand how the process is of importance to women empowerment (Blanchard-Horann et. al, 2016).

Furthermore, this theory supports the principle of insertion into the community. It guides how the researcher journeys with the participants, in this case the women, to identify their issues, the resources and the human capital present. This is done with the women in order to bring about a

deeply rooted holistic change. In doing so, the theory is supported by social critical theory to cater for power struggles that often cripple development efforts.

### **2.2.2. Social critical theory**

This theory emphasizes the promotion of human liberation and uncovers power and oppression that occur in various forms. It is traced back to Marxist theory. Powers occurs within the communities. The Critical social theory focuses on the social relationships between two actors of a particular matter (Bohman, 2016). This theory plays an important role in the development of a critical approach to social analysis of the existing social problems of a particular community thus promoting social transformation (Kellner, 2018).

Critical social thinking is designed to comprehend and transform not only knowledge but the society with its institutions, structures and cultures as well as change the individual subjects in a practical sense. Various development actors' engagement with the Karamoja communities have had little success. Therefore, in-depth community reflection is inevitable for social transformation. The research used this theory to inform the critical issues within the community singling out the root causes of the problems that face the women as they attempt to journey towards possible sustainable solutions. Sustainable development is only possible when power within the community is harnessed towards the development of the whole community.

Sustainable development is important for both the present and future generations. Sustainable development has several definitions but the most commonly used is that proposed by the Brundtland Commission (Stoddart, 2011). It states that Sustainable development meets the needs of the present without compromising the ability of future generations to meet their own needs. Thus, it entails intergenerational equity and conserves resources for future generations. It seeks to

internalize the externalities of environmental degradation. Emas (2015) points out that the overall goal of sustainable development is the long-term stability of the environment. Socio-economic empowerment of women is a goal in its own right but also plays a major role in sustainable development. When men and women are provided equal opportunities in accessing productive resources as well as decision-making in varied activities, sustainable development is achieved. It ensures that their interests are taken into account in terms of resource allocation (Lohani & Aburaida, 2017). Sustainable development is possible through integrating economic, environmental and social concerns such as socio-economic empowerment of women. This highlights the importance social critical theory to support the process of achieving sustainable development by critically thinking through all the processes.

### **2.3. Empirical Literature Review**

This section analysis empirical literature regarding the importance of socio-economic empowerment of women in Napak district. A critical perspective was adopted in uncovering the gaps in existing development strategies employed in Napak District. In addition, thematic literature review was adopted to understand better the variation of the problem.

#### **2.3.1. Income generation and socio-economic empowerment of women**

Globally, development practitioners have tried to evaluate the best means through which women can be empowered socio-economically. Social cohesion groups created through projects characterized by members who are familiar with each other influence the admission of new members as best practice. In these organizations, individual attributions include trust, industriousness, faithfulness, commitment, exemplary family life, and positive interaction with the rest of the community (Impio, et al., 2006). The Self-Help Group (SHG) among women focuse on

establishing strong social bonds and fostering mutual support among members (Yntiso, Shibiru, & Chibsa, 2014). SHGs gain benefits when the members collectively pool financial resources into a Rotating Savings and Credit Association (ROSCA) scheme and pooled labour (Macolo, Recha, Radeny, & Kinyangi, 2013).

Self-help groups are conceived as a tool of support system for the poor and most vulnerable especially women who want to venture into entrepreneurship. The groups respond to the women's difficulties of getting loans from financial institutions due to lack of collateral. Most women in Napak District and by extension Uganda have little or no assets that can allow them access loans; women use the property of their families as daughters and wives without any claim of ownership.

Consequently, Horton and Morgan (2017) stress that SHGs in the Horn of Africa are an effective means of creating sustainable livelihoods, increasing resilience to shocks and stresses and alleviating poverty in urban and rural contexts. SHGs bring new identity, hope, and economic, social and political empowerment to the poor and vulnerable women (Horton & Morgan, 2017). SHGs are envisioned as the most effective way of empowering women as these counter the challenges of getting capital from banks and accessing community resources under patrilineal society rules (Carter, 2013). Although the Karamojong women are responsible for the smooth running of their homesteads, the inability to convoke resources cripples their efforts. Consequently, the study proposes economic empowerment of the Karamojong women of Napak District.

The philosophy of SHG approach is to bring about sustainable economic and social empowerment to the poor/women through savings and credit. After making regular small savings, SHG members access loans at low-interest rates for household needs in order to establish or expand small micro-

enterprises (Carter, 2013). Through these enterprises, they gradually become economically active and in time empowered. Regular savings enable them build group capital that allows them to take out low-interest loans for education and healthcare costs, urgent consumption needs and, ultimately, establishing and expanding their micro-enterprises (Horton & Morgan, 2017).

Additionally, in the SHGs, women gain confidence and become more involved in decision-making. Strong relationships that develop within the groups is key to bringing about more profound change through peer support for taking action (Carter, 2013). In Napak district, the SHG members support one another in preparing their gardens and planting the crops. However, this has not been very rewarding due to the harsh climatic conditions and traditional methods used for cultivation.

SHGs play significant roles in encouraging grassroots empowerment and democratization, in addition to facilitating advocacy works on issues such as human rights, gender equality, and violence against women. Yntiso et al, (2014) affirm that SHGs are most effective for addressing poverty reduction when they are combined with training and advisory services in disaster risk reduction (DRR), adaptive and diversified agriculture, business development, health and sanitation, advocacy and literacy. In this way, SHGs become significant empowerment tool for the Karamojong women to build strong community organizations.

Once a self-help group is trained, it is strengthened by linking it to nearby banks. The reason behind the link is to facilitate access to collateral-free loans. The rate of credit offered depends on the self-help groups' accumulated savings. Thereafter, self-help groups come up with initiatives to utilize the credit-borrowed. They censor borrowers, identify lowest activity unit cost volume of loan, manage finances and processes for repayment (Kanakalatha, 2017). Self-help groups are

recognized as a plan for the people by the people. They represent authentic investment in terms of income generation at micro-level. Thus, SHGs are one of the ways of achieving sustainable development among women.

One of the requirements for sustainable development goals is to realize the socio-economic empowerment of women (OECD, 2010). Since these women are an integral part of speeding up community development processes, investing in gender equality ensures maximum yields in their investments. Enterprise ownership enables women to develop their economic potentials and gain improved benefits. Research by Doepke and Tertilt (2011) proves that money in the hands of mothers, as opposed to fathers', is more beneficial to families. Koech (2014) asserts that the socio-economic empowerment of women through enterprise ownership also promotes and protects their rights.

Economic activities are relevant in trying to identify the basic structures of inequality and women's freedom to control their income (Riany, 2012). Enterprise ownership is an important aspect of empowerment and strategic gender needs. In essence, entrepreneurial women have the power to access and control resources. Riany (2012) mentions that empowerment is a person's control over key resources or aspects of their life. Therefore, the ability to control key resources in both families and society is identified as an important factor influencing the status of women.

Globally, as of 2012, there were more than 126 million women entrepreneurs who were either starting or running new businesses across 67 nations. As of 2016, there were an estimated 48 million female entrepreneurs and 64 million female established business owners who had employed more than one individual in their businesses (Vanderbrug, 2013). In terms of enterprise ownership, it is evident that the scenario is different for women globally. The GEM report of 2015

highlights the fact that inequality gaps exist between countries. For example; the US-led the list by scoring 82.9 per cent on the 2015 Female Entrepreneur Index (FEI) while Pakistan closed the list at a meagre 15.2 per cent (Zulu, 2015). In the US, opportunities to access capital, policy reforms and cultural background rate high. Thus the high scores. In Pakistan however, women may be marginalized and stuck to traditional roles, thereby limiting their capabilities to participate in enterprise ownership. Despite the overall progress of women in enterprise ownership, the report mentions that 61 per cent of the 77 countries included scored below 50 per cent (WEF, 2018).

In the same line, women mentorship seems to be key in equipping them with skills and other attributes that are ideal for enterprise ownership. Examples of mentorship programs have been applied in Zambia through *Kupe's Young Women's Network* and *Alchemy Women in Leadership* where young women are matched with experienced and successful career women to develop their entrepreneurial skills (Zulu, 2016). A better way to approach the issue of socio-economic empowerment of women would be the introduction of entrepreneurial activities at the primary and secondary school level. This study hence seeks to understand how possible it is to empower women to become agents of their society.

Moletsane and Ntombela (2010) noted that women projects in South Africa often fail because the very women have no control over benefits and participate in the projects as mere hard labourers. Women empowerment can only be viable when gender issues are addressed within the settings of the projects (Moletsane & Ntombela, 2010). With this position therefore, transformation needs to take place at three-level; individual, collective and societal (Moletsane & Ntombela, 2010). In Ethiopia, SHGs were introduced in 2002 as vehicles to empower the poor in line with government

policies (Yntiso, 2015). This is a community development strategy for poverty reduction, to promote democracy at grassroots levels and build social capital.

In Karamoja, Village Savings and Loan Associations (VSLA) is a significant way to empower the women. This has helped loosen the cultural rules around ownership and use of property by women. That is, women can regularly use the income they bring according to the needs of the family without seeking approval from their husbands who are often far from their homes (OXFAM, 2013). The economic opportunity offered by OXFAM had outcome that helped the community to increase their income but was not sustainable (OXFAM, 2013).

### **2.3.2. Financial services influence on women's socio-economic empowerment**

Another aspect of socio-economic empowerment is the accessibility to financial services by women, necessary for reduction of poverty and for economic growth (Holloway, Niazi, & Rouse, 2017). Previous studies (Ashraf, Karlan, & Yin, 2010) have proven that individuals who partake in a financial system develop their entrepreneurial skills. As a result, they can handle risks by investing in businesses or funding large expenses such as education or home. The importance of financial inclusion of women stems from the fact that they are disproportionately impoverished. Moreover, they face discrimination when it comes to division of labour or sharing of economic resources (United Nations, 2015).

In a panel discussion on women's economic empowerment in the context of the global economic and financial crisis, it was acknowledged that substantial progress had been made to empower women in terms of education and employment (Commission on the status of women, 2010). However, the same panel in further analysis noted that despite this progress, women were still marginalized globally due to unfair norms and practices. Keller (2012) asserts that although there

may be higher educational attainment and labour force participation among women, a wide gender gap exists since women remain unrepresented in high-status jobs and political positions.

Microfinance is an important means of empowering women financially (United Nations, 2015). Women need access to savings, insurance and financial services. A major barrier to women's socio-economic empowerment is accessibility to microcredit services such as savings accounts. Microcredit that is the bases of SHG groups was lauded as a miracle tool for poverty reduction microcredit summit, Washington 1997 (SHARMA, 2011). Nevertheless, practice has shown that depending on the people, place and methodology used, microcredit can become draining for the poor, as noted in some parts of India. The Integrated Rural Development Programme of India created large Bank defaulters due to setback in group formation, fund leakages and inadequate training of the members (SHARMA, 2011). Microcredit is an entry point for women to access option for empowerment that should be followed-up effectively. Otherwise, this makes the accent of women as social entrepreneurs very difficult.

Fiscal policy can have a significant impact on gender equality either directly or indirectly since it involves government resources in advancing equity (Hunt & Samman, 2016). Resolutions on budget allocation directly affect women inclusivity in labour markets. This also determines the degree to which essential public services become available to women and to their families (UN Women, 2015). Progress towards women's socio-economic empowerment is aggravated by poor macroeconomic policy responses to economic crisis. Spending cuts within the public sector, as well as social welfares in general, affect women and girls disproportionately (Stavropoulou & Jones, 2013; UN Women, 2014). This is exemplified in developed countries where women are over-represented and there is a need to scale back on public sector jobs (Braunstein, 2012, Cook

& Razavi, 2012). Consequently, women have few chances of accessing decent employment. Moreover, women are more impoverished due to budgetary cuts, forcing them to work for longer hours to meet their household needs. Lastly, the unpaid care burden of women increases since they fill the gap left by reduced social protection and lack of proper public amenities such as health (Samman et al., 2016; Stavropoulou & Jones, 2013; Razavi, 2011).

These setbacks create the need for governments to realize economic policy objectives that are crucial to women's socio-economic empowerment as well as addressing their disadvantaged position. Creating expansionary economic policies for investment into social amenities such as girl-child education and social protection will have a huge impact in terms of gender responsiveness. Economic policies have to factor in the means of expansion of fiscal space and prioritize expenditure. This is the reason behind their implementation differing from country to country. Nevertheless, one objective remains common in all; tax is the means to revenue generation (Bastagli, 2015).

Research by World Bank established that in 16 out of 173 countries, 14 tax regulations openly favour men through provisions that grant explicit or implicit tax deductions or credit to the male head of household (World Bank, 2015a). In reaction to that, it is recommended that economic policies need to be favourable, to reduce tax burdens on women and be an incentive and encouragement to women's formal labour force participation (Hunt & Samman, 2016). The suggestion is for family taxation to be replaced by individual taxation in order to provide tax credits for low earning workers (Gonzales et al., 2015). Lastly, budgeting must be rigorous and gender-responsive. As a result, this information can be used to inform economic policy and subsequent expenditure. Some countries, among them Morocco and Nepal, have implemented budgeting with

positive results in terms of social welfare for women (UN Women, 2015; UNIFEM, 2009). In Morocco, for instance, improved prominence of matters affecting women led to increased responsibility for delivery against set gender target that include annual gender reports.

Another study by Kast and Pomeranz (2014) shows that the results on the impact of having low-cost, no-frill accounts are mixed. From a study in Chile, women who were allocated free savings accounts were found to decrease short-term debt by 20% as well as decreasing utility cutbacks that result from negative income shock (Kast & Pomeranz, 2014). From another study in Nepal, out of 84% of women opening low-cost savings accounts, 80% made at least 2 deposits per year and their asset ownership remained stagnant while expenditures increased (Prina, 2015). In both cases, it is evident that women become more empowered socio-economically since their children have access to education.

The results from Chile and Nepal conflict with another study in Uganda and Malawi that established that simplified accounts do not necessarily result in positive downstream effects (Dupas, Karlan, Robinson, & Ubfal, 2016). The study suggested the need to conduct more research to find out the specific barriers to women's socio-economic empowerment.

Village Savings and Loan Associations (VSLA) as earlier mentioned in 2.3.2 have brought improvement to the women in Uganda. These have become the platforms for women to exert influence, power and socio-economically contribute to the well-being of their communities (Ochen, 2017). As women transcend the culturally cut space for them, they gain more access to the use of family resources and influence the decision on investments in their families (Ochen, 2017). Karamoja where Napak District is situated has the largest unbanked population in Uganda. Therefore, any form of self-help groups becomes an option for financial service for income

generation (Food and Agriculture Organization, 2013). Their coping strategies and resources acquired become the entry point into the mainstream decision-making and resource management of family and community affairs. This brings us to the importance of representation of women in various sectors of public or community life. The limitation of the research is in that it did not dwell on the areas of critical consciousness, social and strategic agency to prepare women to confront social issue and oppressive practices.

### **2.3.3. Women representations' in decision-making influence on socio-economic empowerment**

A woman's organizational and cooperation capability for economic development and rights is crucial to achieving gender equality (Duflo, 2012). Decision-making is a process that is strongly associated with improved productivity, revenue and working conditions. This is achieved by effecting changes to workers' privileges, remuneration and social welfare.

The intersection of gender and identity for women and girls creates their social space in rural communities such that they are successfully subordinated without any reaction from their part. Role theory continues to inform women's space in the community and society (Moletsane & Ntombela, 2010). African women living in rural areas become the most disadvantaged because their identity from childhood is gender-based. According to O'Neill and Domingo (2015), three main factors affect women's participation in the decision-making process and eventual rise to leadership. They include institutions, structures and capabilities.

By description, institutions are rules and practices that govern how people behave and interact socially, politically as well as economically. Historically, there are four major changes in written rules that have been instrumental in increasing opportunities for women to engage in decision-

making (O'Neill & Domingo, 2015). They include civil rights changes that have ensured women participate in measures equal to their male counterparts in public and economic sectors; abolishing laws that discriminate women; democratization leading to women rising in the political sphere and positive measures such as communal or public sector quotas which have been beneficial in closing the gender gap in various countries (O'Neill & Domingo, 2015).

Practically, however, it is a combination of various rules and incentives that create structures for women to participate in decision making. According to IGI Global (2019), informal rules are fluid and often relate to a particular situation although they may develop into unwritten rules. To an extreme, these norms are so hidden that nobody can recognize their negative aspects in society. They include patriarchy, sexism and racism (Chappell & Waylen, 2013). Although opportunities for women to participate in decision making in top leadership positions are limited, they have been active in effecting outcomes, through strategic interactions and pushing for key decisions (Nazneen & Mahmud, 2012; Waylen, 2014b).

O'Neill and Domingo (2015) point out that out of 44 African countries that amended their constitutions since the 1990s, 75% of them had come out of conflict. In their amendments, there are quota provisions, in comparison to the other 25% that did not experience conflict and generally, these post-conflict nations have doubled the number of women legislators (Tripp, 2014).

Women in politics are usually educated, from the middle or upper class of society and are professionals. Therefore, a girl's future power in terms of decision-making depends on the socio-economic background of her family and the support she gets from her family particularly on attitudes towards education. Domestically, women face hindrances of labour and reproduction, which deems the financial support from their husbands and close relatives' instrumental to their

careers (Tadros, 2014). Moreover, women who have access to capital and ownership of productive resources, have more decision-making power both at home and at work, especially if this capital is combined with some economic or social and cultural capital such as education (Klugman et al., 2014).

Women's opportunities for decision-making play a fundamental role in questioning male dominance and the solutions required to abolish it. From the analysis, it is conclusive to state that strong independent institutions, with effective structures and women who possess capabilities, are instrumental in achieving gender laws and practices that are non-discriminatory. This is so especially in regions where women are marginalized (Htun & Weldon, 2011). To abolish gender inequality, the victims of inequality must be empowered. This empowerment must be measurable for it to be taken seriously. The measure of women empowerment remains invaluable in addressing inequitable power relations.

#### **2.3.4. Cultural transformation influence on women's socio-economic empowerment**

Culture is very influential on perceptions and it is due to this that women are considered poor in 'envisioning' (Beaman, Duflo, Pande & Topalova, 2012). Accordingly, in cultures where 'envisioning' is a top characteristic of leadership, women are generally marginalized. In the year 1993, an amendment to the constitution in India ensured that there was an increase in the number of women in village leadership. To achieve this, gender quotas were implemented (Beaman, Duflo, Pande & Topalova, 2012). India as a country represents a large and complex 'structure' that sets the pace for intervention from foreign organizations and government regulations to transform culture in a way that realizes the full benefits of gender equality.

In Pakistan, evaluation of government and NGO empowerment efforts through participatory development did not give positive results due to strong cultural reasons and lack of local expertise. This was majorly attributed to the high levels of illiteracy, heavy workload and high fertility rates among women. The women there have heavy burdens working in family projects or family labour and domestic household workload (Khan & Bibi, 2011).

In South Africa, 51% of the population (approximately 50 million) is women (Statistics South Africa, 2010). The South African empowerment agenda of women is robust and inclusive despite patriarchy, racism and gender oppression. This empowerment agenda creates an environment where women can take control of their lives (Christabelle & Joseph, 2010). The government has the responsibility of protecting all its citizens from individual, organisational and enterprisal discrimination (Christabelle & Joseph, 2010). To realise the goal of women empowerment, the government has rectified international conventions including the Beijing platform for action and enacted legislation to enforce women empowerment (Gumede, 2012). However, lack of education drives some women to get assistance to run their enterprises from friends and relatives.

Women empowerment in the rural countryside is derailed by patriarchal systems and cultural practices, which do not give them space to make decisions. Due to this, gender dynamics pose a central challenge to women's empowerment at the rural areas in South Africa. Therefore, it was recommended that policies should be reflective of the local situations if they are to be effective empowerment tools (Mathe & Sibonsile, 2010). It is therefore evident that cultural transformation can be effected through foreign and government interventions,

The Karamojong in Uganda have a strong patriarchal system that dictates what is good for the community. The traditional system is based on livestock economy. With the crises of livestock

sustainability, what socio-economic support is there for the women in the community? There is need for some system of the support for the women to effectively carry out their duties (Powell, 2010). This study addressed area through formation of various options of support system for women and by women, and through the government, community leaders and women leaders.

In the patriarchal system, women usually have some ways to influence the lives of their communities as exemplified among the Acholi people of Northern Uganda. In a critical analysis of the cultural social settings of the Acholi, there are strong indications that women had a concrete role in decision-making without which important decisions could not be concluded. The matriarchal role of women in production and reproduction took precedence over those of men in precolonial times. They had the important role of resolving issues of violation of women and girl child rights (Ochen, 2017). However, in and after the colonial era, women are seen to be lose what they already had control over in their traditional communities hence being further disadvantaged.

As regards foreign interventions, the most common is by foreign donors and NGOs who collaborate with governments in most cases to propel the gender equality agenda. Foreign intervention through donors can be effective if the intervention transforms local practices of empowerment, and exploits political opportunities. According to Combaz (2016), foreign interventions have been successful at handling the complications and threats posed by situations involving authoritarian regimes, armed conflicts, broad social opposition to women's rights, and any backlash against women socio-economic empowerment. It is in these contexts that foreign intervention supports collaborative strategies to mobilize and protect women's rights through cultural transformation.

Many women NGOs in developing countries, were founded in the 1920s with an aim to fight for women's suffrage and legal rights and to promote women's empowerment (Mehra, 2018). Essentially, governments, donors and NGOs employ the welfare model of development since they regard women as recipients of benefits such as health care, literacy and social service. Since the NGOs came to Uganda, the government has not nurtured their relations in strategically viable processes as one might expect, given that they are involved in advocacy to change policies (Ssonko, 2010). Women's NGOs and other partners working with women in Uganda have adopted the welfare approach assisting poor women and of implementing unsustainable income-generating projects (Mehra, 2018). Though large number of NGOs in Uganda are working in Karamoja, the Karamojong continue to become poorer. The challenge is what they are doing for the sustainability of the people of Karamojong to transit from emergency to sustainable development.

Research by Asaolu, Alaofu, Gunn, Adu, Monroy, Ehiri, Hayden and Ernst (2018) across Sub-Saharan Africa identifies gender violence as the biggest hindrance to women empowerment in Africa. The study further indicates that it is due to cultural beliefs that men and women in Ghana, Zambia, Kenya, Nigeria, Zimbabwe and Uganda justify violence against women (Asaolu et. al, 2018). Waltermaurer (2012) explains that gender roles and responsibilities dictate that women in Africa should operate within the dictates of culture. Culturally, women have to rear children, cook and submit to their husbands. This justification is a clear indicator as to why many African countries experience a lot of gender violence. In addition, cultural stereotypes that support harmful practices against women affect their health and overall socio-economic status.

The Ugandan government positively recognizes the need to provide opportunities for dialogue and interaction with 'civil society', especially with NGOs that represent the interest of marginalized

social sectors, such as women (Ssonko, 2010). This change of attitude is based on the understanding of the close relationships between NGOs and donor organizations and knowledge that donor organizations are interested in private –government-civil society partnership, for grassroots representatives' involvement in policymaking and in gender development (Ssonko, 2010). Therefore, gender development issues have promising policies yet devoid of functional structures on the ground.

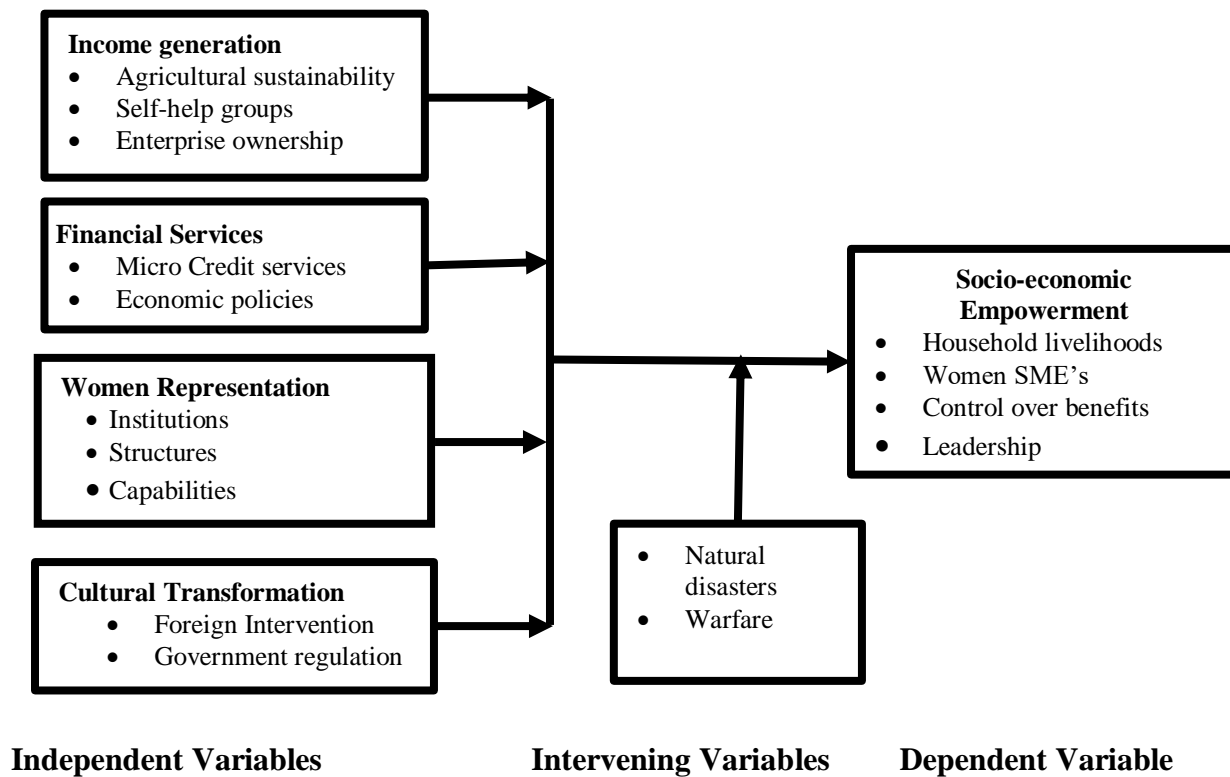
The government of Uganda has ensured a framework for coordinated interventions through a national policy to eliminate gender-based violence and strengthen the capacity of women for increased competitive entrepreneurship and provision of appropriate technologies to women (NDPII, 2015). Government officials use any opportunity to pledge public support for gender equality, women empowerment, and women rights (Ssonko, 2010). Lots of outcomes have emerged from these interventions including the increase in the number of women in Parliament, gender parity in enrolment of girls at primary level, increased ownership of land by women, improved access to water and sanitation that has reduced the time spent by women and children in fetching water (NDPII, 2015).

Government interventions are within the structures of a local community. In reality, all government interventions on gender are based on policy development with the actual implementation remaining weak. These interventions relate to health, ownership of land, water and sanitation, though they depend on the individual's capacity to acquire them. Since the facilities and services are offered at a cost (UNFPA, 2017). Due to this, women and girls still get least access to them. This is because they do access neither productive resources nor the rights to dispose family

resources. Thus, the promising policies remain discriminative and futile as they do not address the major issue of ownership and decision making that still is in favour of the male gender.

## 2.4. Conceptual Framework

The conceptual framework generated from the empirical literature of the study guided the study. The independent variables are Income generation, education, financial services, women representation in decision-making and cultural transformation, regarding the empowerment of the Karamojong women of Napak district. These women form the dependent variable of the study as, illustrated in Figure 2.1.



*Figure 2.1: Conceptual framework*

Figure 2.1 shows the determinants of socio-economic empowerment of Karamojong women in Napak District, Uganda. These determinants include income generation activities, financial

services, women representation in decision-making and cultural transformation. The desire is to find out the income generating activities that determine how women in Napak District can be empowered socio-economically through self-help groups, enterprise ownership and agricultural sustainability. Financial services, which is the second independent variable are very essential for effective economic empowerment of women in Napak District. If microcredit services are available to women, good economic policies are needed to bridge the gender gap for the smooth running of their businesses. This brings us to the third independent variable that is, women representation in decision-making institutions, structures and capacities. It is important to understand the already existing impact of the women who are in leadership positions in the transformation and empowerment of women in Napak district. Since women empowerment has a lot of cultural nuances among the Karamojong of Napak district, cultural transformation becomes an important independent variable in order to understand the socio-economic empowerment of the women in the District. This cultural transformation is linked to foreign intervention and government regulations particularly to the modern globalized world effects. However, cultural transformation practically brings about the existence of women in decision-making positions and the need to access financial services to make women agents of transformation in their society.

Ultimately, our concept is that, to effectively empower women economically we need to take care of their social as well as economic needs. If women do not have the right to own and use property, her efforts towards economic sustainability remain futile. As women are deprived of her basic rights enshrined in the constitution of the country. Therefore, empowerment of women is not just giving them knowledge, skills and resources but also the space to develop these gifts to support their families and communities. Certainly, literacy levels and cultural setbacks are among the biggest obstacles of women empowerment in Napak District. Therefore, creating a conducive

environment for personal development becomes one among the greatest instruments in unlocking the potential of women of Napak District.

Karamoja being an Arid and Semi-Arid Land (ASAL) district is prone to natural disasters and warfare due to the struggle for the meagre resources. The Karamojong experience a variety of disasters ranging from drought to strong winds and water torrents (Powell, 2010). Due to the harsh conditions, Karamoja has been unsafe for human survival and movement until the massive disarmament of 2007 (Ochen, 2017). Karamoja has since improved greatly in terms of security in due to the efforts to support the inhabitants through streamlining their livelihoods. These efforts help combat cattle rustling, a traditional way of attaining resources, Through this literature, it is necessary to help the Karamojong to deal with the threats of ASAL and cattle rustling with support from the neighbouring countries who also have pastoralists with similar challenges. Natural disasters too cannot be totally controlled, though their negative influence can be reduced. Community activities should not be allowed to affect the environment negatively, more so among the Karamojong.

## **2.5. Research Gap**

While there are various interventions spread all over Karamoja by different organizations there is scanty literature in Napak district to find out the reasons for inability of the district to transit from emergency or rescue interventions to progressive sustainable development. There is lack of research that highlights critical areas to consider in developing interventions to create sustainability.

Most of the studies are on a larger scale of the Nation or Karamoja region, not specific to Napak District. Also their focus is on food security and climate change (Disaster Relief Emergency Fund

(DREF, 2008; FAO, 2018; IRAN, 2017; MERCY CORPS, 2016; Inter-Agency regional analysis network, 2017; USAID, 2011; Stites, Akwabai, Mazurana, & Ateyo, 2007). A few studies focus on gender security and peace ( (Opondo, Abdi, & Nangiro, 2016) (UNICEF, 2016) (Action Aid , 2015) (Ochen, 2017). In addition, there is one document that addressed the areas of empowerment of the people of Northern Uganda (UNDP, 2015) which is still on a larger scale. Fewer studies are on women empowerment in Karamoja (UNDP, 2017; Ayoo, Opio, & Kakisa, 2012) and deal more with peace and a specific income generating intervention in Karamoja. The national development report sheds light on the need to develop the human potential in the whole of Northern Uganda. Additionally, these studies failed to specifically deal with the women of Napak district the focus of the present study. A study done by Dupas et al (2016) explicitly recommended further studies to find out specific barriers to socio-economic empowerment of women in Uganda. Napak district being part of it.

In the quest to search for the sustainability of socio-economic empowerment of Karamojong women of Napak district, this research seeks to find out the evidence on the areas of capacity building of women with the aim of empowering them to become agents of sustainable development in their families and in the communities at large. These areas of focus include income generation, education in terms of skills and intellectual abilities, financial services, women participation in decision-making and community transformation. The study also investigates the consequences of ownership rights and the rights to dispose productive resources as would be exercised by women in relation to their socio-economic empowerment.

The literature review reveals that most of the researches done in Karamoja are meant to ascertain a specific intervention in some particular areas. This approach does not give a holistic view of the

people's capacities and the requirements for a sustainable intervention in the area. Many organizations and the government try to support the women in their responsibility to provide for the family but a clear link between the women endeavours and the family head seems to be lacking. Thus, the relationship between the women's income-generating activities and the men is not brought to the light. There is negligible information on the entrepreneur skills of women to constructively use the resources placed at their disposal by various organizations.

## **CHAPTER 3**

### **METHOD**

#### **3.1. Introduction**

This chapter defines the research methods and design that were used in this study. It includes the discussions on the target population of the study, the appropriate sampling method used, data collecting instruments and techniques, procedures of collecting and recording data, data analysis techniques and ethical considerations used to achieve the objectives of the study.

#### **3.2. Research Design**

The research used descriptive design while applying mixed methods to collect both qualitative and quantitative data. Creswell and Clark (2007) argue that mixed methods approach encourages the use of multiple worldviews by combining inductive and deductive thinking which helps to answer questions and provide more comprehensive evidence in numbers and words for studying research problems compared to the use of either qualitative or quantitative approaches independently. The study used descriptive design that is known for its identification of attributes of a particular phenomenon based on observation or the exploration of correlation between two or more phenomena (Carrie, 2007). It was important to get to the source of primary information so that each method could complement the other and make the findings of the research more concrete (Creswell, 2003). The researcher used descriptive statistics to present the findings.

#### **3.3. Location of the Study**

The study was done in Napak district of Karamoja region in North Eastern region of Uganda. Napak is situated in North Eastern Uganda in Karamoja sub-region. It lies between latitudes 1°

53°N, 3° 05'N and longitudes 33° 38'E, 34° 56'E. It covers 8,516 Km square and lies on mountain ranges with an elevation of between 1356 and 1524 m above sea level. Napak shares borders with Kotido to the north, Otuokei and Abim to the northwest, Katakwi to the west, Moroto to the east and Nakapiripirit to the south (UNDP, 2015).

### **3.4. Target Population**

Babbie (2013), defines the target population of a study as a group of people from whom one wants to draw conclusions. This research targets, a population of 142,224 people among the Karimojong of Napak district in Uganda. From the target population, 61% (86,757) are children of age 0-19 years and 39% are 20 years and above. It further states that 36.1% of the population is male and 53.9% are women. Therefore, 46.1% (25,515) of the total population are men while 53.9% that is 29,952 women (UBOS, 2017).

Therefore, the target group of 20 years and above, making 39 % of the population, was considered of which is 55,467 persons among whom 54% were women that is 29,952 women. Thus, the sample size according to Krejcie and Morgan (1870), table was a sample size of 379 people. The population of Napak district is divided into six sub-locations. Three sub-locations (Ngoleriet Matany and Lokope) were purposively selected and 15 villages out of 66 villages were selected through random cluster sampling methods for data collection (UBOS, 2017).

### **3.5. Sampling Techniques and Sample Size**

The sampling techniques used were probability and non-probability sampling. Probability sampling was used for the questionnaire surveys that were distributed to the women through random cluster sampling procedures. . According to Mugenda and Mugenda (2003), cluster sample technique is used when it is not possible to obtain a sampling frame because the population is

either large or scattered over a large geographical area. The cluster sampling technique was used for the questionnaire survey because the Karamojong being pastoralists are scattered over a large area. Purposive sampling and snowball sampling were applied to the community leaders, opinion leaders and women leaders. Non-probability sampling is not time-consuming and appropriate for the pastoralist community that are similar yet scattered (Mohsin, 2016). Snowball sampling technique was used for selecting respondents for an interview among community gatekeepers and the local leaders to get more information on the local community. For focus group discussions and interviews, the researcher used purposive sampling to get deeper information (Sahaya, 2017) about the community and government leaders' opinions on the community.

### **3.5.1. Sample size**

A sample is the segment of the population that is selected for investigation. It is, therefore, a subset of the population (Bryman, 2012). A large sample size reduces the extent of sampling errors; that is the difference between the sample statistics and the populations mean (Mugenda & Mugenda, 2003).

The population of Napak district is 142,224 persons. The total population of women aged 20 years and above was 39% of the total population that is 55,647 (UBOS, 2017). From the total population of women, some men were selected for interviews and focus group discussions to include men's view on women social-economic empowerment in Karamojong. From the study population of 29,957 people, using the table of Krejcie and Morgan (1970), the selected sample size was 379 people. From the table When the population of study is between 20,000 and 30,000 persons, a sample size of 379 is representative enough

The selection of 379 was done using the probability sampling method. Cluster techniques were used to select 368 respondents responds for questionnaire survey from within the 3 location in proportionate way. Matany with a population of about 22,267 and Ngoleriet 17,331 got a sample number of 150 each while Lotome with a population of 11,088 got 75 persons. For the purposive sampling technique were used to select 32 respondents from the three locations for the focus group discussion, where two groups of (10:10) men who are family heads and women leaders, then a third group was of 12 community leaders. Women groups from the 3 locations were invited to send their leaders for focus group discussions. Men leaders were mobilized from the 3 locations identified by the women leaders whom I was already in communication for survey questionnaires. Snowball sampling technique was used to select 12 key informants (KI) mostly men among community gatekeepers to respond to the interview schedules selected from the 3 locations, while 5 key informants (KI) from the local government leaders were selected purposively to respond to the interview schedules. Key community gatekeepers were identified from the 3 locations and they helped in identifying the others. For the Purposive sampling, the government leaders of interest were selected from the district. These included the ministry of gender, development offers of the 3 locations and local council.

**Table 3.1: The profile and number of primary research respondents**

<b>Respondents profile</b>	<b>Methods of data collection</b>	<b>Total</b>
Women from Matany	Questionnaire survey	156
Women from Ngoleriet	Survey questionnaires	132
Women from Lotome	Survey questionnaires	75
<b>Total</b>		<b>368</b>

### **3.6. Research Instruments**

The researcher used survey questionnaire, focus group discussions, interviews, document analysis and observation to get information from the target group. The questionnaire survey were used

because of its capacity to get objective information from a large population in a relatively short time. These were administered directly or through mediums where the people are educated (Sahaya, 2017). Questionnaire survey generates both quantitative and qualitative data. Questionnaires with both open-ended and close-ended questions were supplied to the particular participants while focus group discussion guide followed and interview guide as well. The researcher further made use of observation to gather information.

### **3.6.1. Survey questionnaire**

The use of a questionnaire was an appropriate method for this study as it minimizes potential bias and allows for the generalization of the findings to the larger population (Neuman, 2004). According to Neuman (2004), questionnaire is a basic method used to get data on many variables such as beliefs, characteristics and opinions based on a large population. Owens (2002) approves questionnaires as an objective method for collecting data since personal characteristics and bias are eliminated, and they are relatively easy to administer. Structured questionnaire addressing specific objectives and research question were designed to yield both quantitative and qualitative data.

According to Mugenda and Mugenda (2003), a questionnaire is developed through specific research questions. Therefore, the questionnaire was divided into six sections in the following manner. Section A- dealt with the demographics. Section B- comprised of questions related to income-generating activities and their influence on socio-economic empowerment of women. Section C- addressed available financial services that influence women socio-economic empowerment. Section D- examined the influence of women representation in decision-making

process on women's socio-economic empowerment. Finally, Section E- addressed the influence of cultural transformation on socio-economic empowerment of women.

The questionnaire had both open-ended and close-ended sections to get direct responses but also to get a direct view of the respondents thinking and attitude. Although open-ended questions are more difficult to analyze, they give context to the close-ended questions (Neuman, 2004). This research used triangulation to fully utilize the two types of data. Mixed method was carried out through all the data collection, analysis and interpretation where the data is largely dependent on one another (Creswell & Plano-Clark, 2011). The questionnaire survey were used for 368 women who are the direct target group of this research.

### **3.6.2. Interview schedules**

Interview guide was used for the key informants to gain an in-depth understanding of the issue under study from the perspective of the leaders within the target area. The researcher also used it to probe and clarify some of the insights given by the respondents helping them to be more objective and detailed. The interview guide consisted of semi-structured interview questions based on women empowerment to understand the concept and efforts that were in place for this process which is one of the major agenda of Uganda vision 2040. For the accuracy of the interviews and maximum collaboration from the participants, the researcher trained the research assistants from within the community in the procedure of face-to-face interviews. The interview scheduled had effect on standardizing the interview situation.

The interview guide was divided into six sections on the demographics and according to the five independent variables against the dependent variable, which is the empowerment of women. 17 key informant interviews were carried out and 12 interviews with community gatekeeper from the

three chosen clusters. Lastly, 5 interviews with the government leaders purposively selected from the gender, trade and agriculture department were also conducted.

### **3.6.3. Focus group discussion guide**

A focus group discussion guide was prepared for the various groups selected to refine the information gathered. It started with the demographic data followed by questions geared toward the objectives of the study namely the influence of income generation on women empowerment, the influence of financial services of women empowerment, influence of women representation in decision making on women empowerment and influence of cultural empowerment on women empowerment in Napak district. Care was taken in the formation of the groups in terms of the level of understanding and familiarity (Kratz, 2010). This meant that the open-ended questions gave insights into the issues under investigation.

Focus group leaders were trained together to have the same understanding of creating a conducive environment for free and fair sharing to take place. One was for women, the second one for men and the third for the community leaders to get their opinion about women empowerment. The focus group discussions collected individual data, group data and interactive data for the analysis.

### **3.7. Pilot Study**

A pilot test was conducted to test the validity of the questionnaires. Piloting helped the researcher to test whether questions asked matched the reality of the people. Clarity and logic of the research instrument were tested. Piloting also helped to check whether the study variables can be easily processed and analyzed. Piloting was carried out on a sampled 10% of the targeted respondents and the questionnaire was found effective.

### **3.7.1. Validity**

Validity is concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2012). To attain validity; the researcher ensured that the data collection tools measured what they were supposed to measure as suggested by Hesse-Biber (2010). The research sought to get construct, content and face validity of the research instruments. Therefore, expert opinion on the content of the questionnaire was sought from the supervisors that was backed by the proposal process before going to the field. This ensured that the questionnaire was able to cover all the variables of the study and to check if the responses of the findings match with the reality of the situation, Pilot testing was done to test the validity of the questionnaire.

### **3.7.2. Reliability**

According to Sahaya (2017) reliability is the confidence of the instrument and the findings of the research that they can produce the same results when administered under the same circumstances to a similar population. To ensure reliability, the researcher did a pretest with 20 women within Kangole town centre in Napak District. In addition, uniform questions were asked to all participants. The questionnaires had standardized questions. Interpretation of the questions to different respondents according to their levels of understanding was done with caution, to avoid bias. The questionnaires, interview and focus group discussion guides were assessed by the supervisors as expert scholars to ensure the content and build-up of the instruments were verified to produce stable and consistent results. The interviews and focus group discussion were recorded for clarity of the information gained. Saturation of answers by objective was used to confirm the consistency of quantitative data such that the results were compared, integrated and interpreted.

### **3.8. Data Collection Techniques**

Questionnaires were administered to some selected members of the community, containing both closed-ended and open-ended questions. The researcher also used observation method to gather information during the survey. Information from observation were compiled daily. The information from the survey was gathered through face to face interviews with local people for accuracy in translation of the questions.

Research assistants or enumerators were taken through the question for better understanding before proceeding to administer the questionnaires. The questionnaires were used mainly for collecting quantitative data. The interviews, observation and focus group discussion were the methods of collecting qualitative data. The government officials, gatekeepers and religious leaders were interviewed. The interviews were face to face and recorded for analysis. Women, men and elders who assisted in focus group discussions were also recorded for systematic analysis of the data and storage. All research assistants were trained before the commencement of the data collection process.

### **3.9. Data Analysis**

According to Mugenda (2004) data that is drawn from the field is raw data and difficult to be interpreted. Therefore, after data collection, the questionnaires were verified, and then screened for any discrepancies. Quantitative data was analyzed using descriptive statistics with the help of SPSS version 21. Descriptive statistics was done to analyze and compare data. Charts and graphs are used to systematically present the findings with short explanations.

Qualitative data from the open-ended question from the questionnaire, focus group discussion guides, observation guides and interview schedules was subjected to qualitative analysis. These data were coded, edited and indexed to ensure accuracy and comprehensiveness of the information. The data was then subjected to thematic and content analysis to make sense of it. During the reporting, quotations were made to catch phrases from the respondents to highlight the importance of the information obtained.

### **3.10. Ethical Considerations**

The researcher followed the research ethics code given by Tangaza University College Research Ethics Committee (TUCREC). The authorization document of TUC was used to secure a research permit from the county government. The researcher ensured the process of selecting the respondents was done with utmost care and honesty. Voluntary informed consent was sought from all respondents and they were left free to withdraw their consent during the process. The respondents' physical and psychological safety were safeguarded through anonymity to ensure that their dignity and welfare was upheld throughout the interviews. It was made clear to the participants that the purpose of the study is purely for academic. All participants were assured of the confidentiality of the information that they disclosed in the questionnaires (Flanagan, 2016). The data collected was securely stored both electronically and hard copy at the research office of Tangaza. All materials acquired from scholars and authors are appropriately acknowledged.

## **CHAPTER 4**

### **DATA PRESENTATION, ANALYSIS AND FINDINGS**

#### **4.1. Introduction**

This chapter presents the study findings on the determinants of socio-economic empowerment of Karamojong women in Napak district, Uganda. The chapter begins by presenting the response rate, demographic details and results of the findings per the objectives of the study.

#### **4.2. Response Rate**

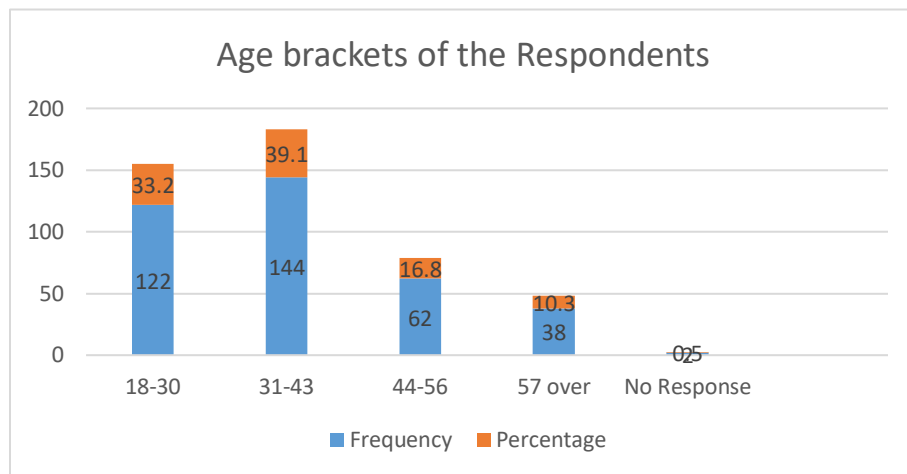
Initially, the sample size was 379 of which 368 women were to respond to questionnaire surveys, Therefore, 379 questionnaires were distributed to the three selected sub-counties and 368 were returned. This represents a 97% response rate. Mugenda and Mugenda (2003) states that 50% is adequate for data analysis.

#### **4.3. Demographic Status of Women in Napak District**

All interviewed were women from the age of 20 and above. The areas covered in the demographic status are the age of the respondents, their educational status, marital status and the number of dependents. The theory of change emphasizes the involvement or contribution of every party in an analysis setting. This will help us to understand the setting of the women before begin to analyze the situation by objective.

### 4.3.1. Age brackets of the respondents

The study sought to understand the age of the respondents to appreciate the kind of population dealt with. Figure 4.1, illustrates the age brackets of the respondents.

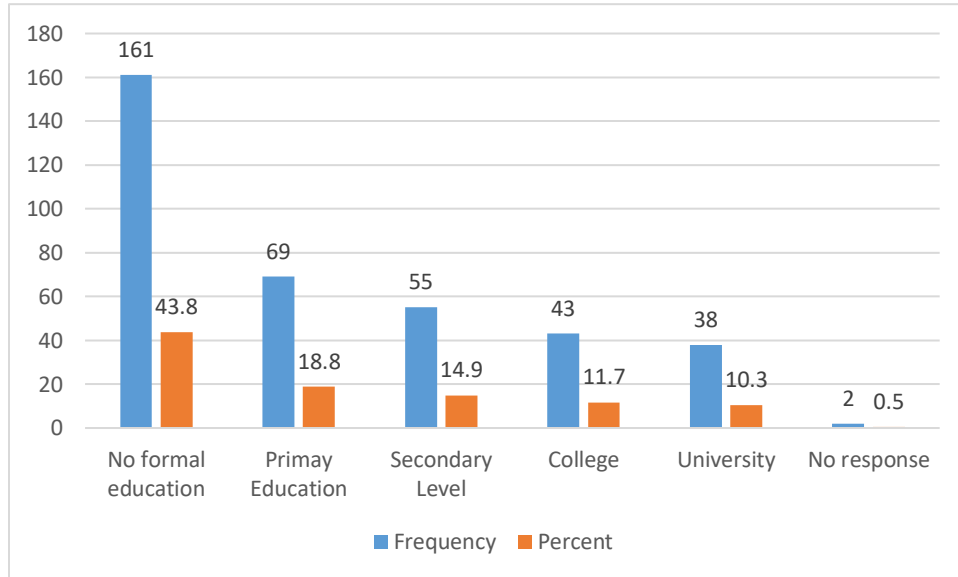


**Figure 4.1: Age bracket of the respondents**

Figure 4.1 shows that 122 of the respondents (72%) are below 43 years that is childbearing age while 62 respondents (17%) range from 44 to 56 years. Only 38 respondents (10%) are over 56 years of age. The results agree with the UBS that the population in Napak district is quite young in general, in a productive age that is effective engagement in development programmes. Although being child bearing age that has the challenges of many other responsibilities, this too is an appropriate age for comfortably learning and retain new ideas which is suitable for inculcating development of skills and attitudes for socio-economic empowerment of the women.

### 4.3.2. Educational status of the respondents

The section analyzed the educational background of the respondents to evaluate its influence on their empowerment as presented in Figure 4.2. The research assumes that good educational background translates into good capacity for socio- economic empowerment.

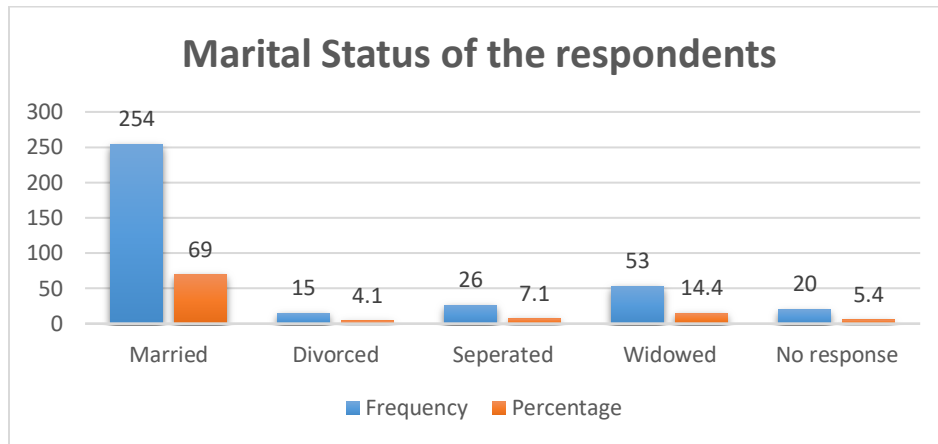


**Figure 4.2: Educational status of the respondents**

Figure 4.2 shows that 161 respondents (43%) have not attended any formal education, 69 respondents (19 %) have primary education, 55 respondents (15%) have secondary education, 43 respondents (12%) have college and 38 respondents (10%) have university education respectively. According to the results, many girls do not go to school and many drop at primary level, as the school going data is quite consistent. This finding agrees with a study by Opondo, (2016) which found out that many girls do not go to school and the dropout rate of girls is very high as they depend on their parents and guardians for school fees. This shows that majority of the women will need literacy support in order to understand development concepts and accountability processes required for business deals in the socio-economic empowerment programmes.

### 4.3.3. Marital status of the respondents

In this segment, the researcher wanted to understand the status of the women in relation to their family settings. She supposed that the status of an individual has a bearing on their freedom to move, speak and act in a society.

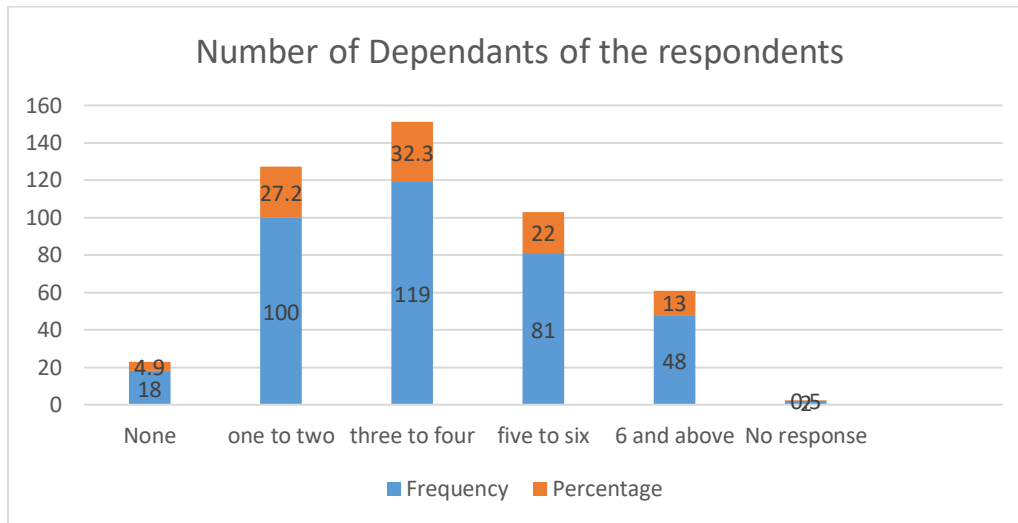


**Figure 4.3: Marital Status**

Figure 4.3 shows that 69% of the respondents are married, 4% divorced, 7% separated, 14% widowed and 5% did not disclose their status. Out of the 5%, there was an oversight of single mothers and women living alone represented 4% of the representatives. Majority of the respondents are married as illustrated by figure 4.3. Marriage is an important institution in Napak District and it requires the attention of the society. This means that no empowerment of the women is independent from the authority of men as family heads. Moreover, this can affect their participation either adversely or positively depending on their acceptance of the same (World Food programme, 2016). The marital status shows that most of the women are stable and therefore able to be involved in various activities since they are already settled. 5.4% educated respondents are still single, which is even more advantageous for socio-economic empowerment as they are free to make their decisions in life.

#### 4.3.4. The number of dependents in the family

The study sought to know the number of dependents in each household, this was to understand whether their management was overwhelming for the families. Figure 4.4 presents the number of people living in each household.



**Figure 4.4: Number of Dependents on the Respondents**

Figure 4.4 shows that 119 respondents (32.3%) had 3-4 dependents, 100 respondents (27.2%) had 1-2 dependents, 81 respondents (22%) had 5-6 dependents, 48 respondents (13%) had over six dependents and 18 respondents (4.9%) did not have any dependents. From the interviews, it came out that women do not have large families except the men due to polygamy though each woman takes care of her nuclear family. Therefore, for the women the households are relatively small. The demographic data shows that the community is generally young, most of the women are not educated, most of them are married and have nuclear families to take care of which are fairly small which is appropriate for economic empowerment as they do not dissipate too much resources in household management. Through polygamy, men avoid supporting women in providing for the family, as they demand each women to take care for their own nuclear family. And the validity of

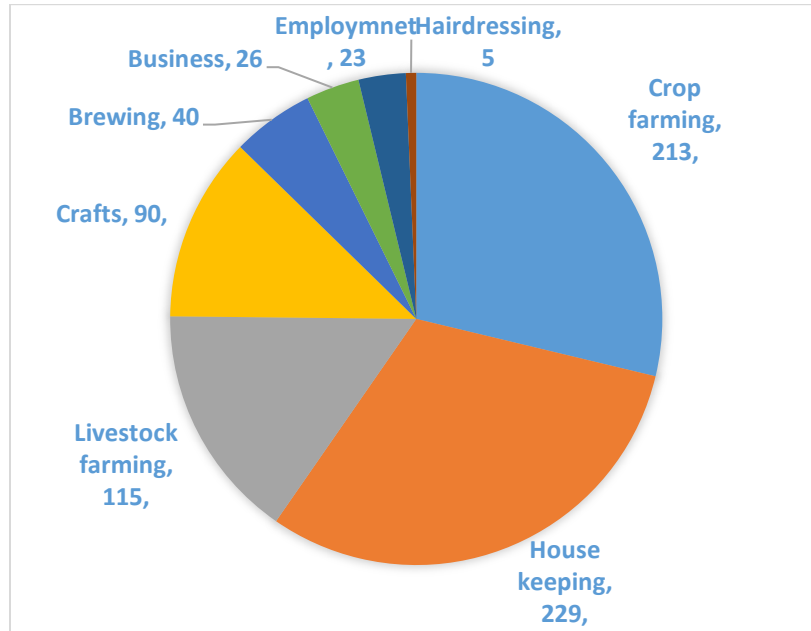
the women depends on her capacity to support the family as echoed by Lang et al (2018). Consequently, the women we are dealing with a vibrant group of generally young married women, with relatively small families, low educational levels and with high potentials for socio-economic empowerment. The next section presents data based on objectives.

#### **4.4. Objective 1: To examine Income Generating Activities that Influence the Socio-Economic Empowerment of Women in Napak District**

This section presents activities that influence social-economic empowerment of women in Napak district. Specifically, the study presents the major activities, responsibilities, income-generating activities, skills acquired and group performance of the respondents.

##### **4.4.1. Activities of the respondents**

Most respondents were engaged in more than one of the major activity as illustrated in Figure 4.5 depending on their geographical location and individual possibilities.



**Figure 4.5: Respondents activities**

Figure 4.5 shows 229 (31%) respondents are doing housekeeping, 213 (29%) respondents are involved in crop farming, 115 (16%) respondents are engaged in livestock farming, 90 (12%) respondents in craft related activities, 40 (5%) respondents are involved in brewing, 26 (3%) respondents are involved in a business, 23 (3%) respondents are employed and 5 (1%) respondents are involved in hairdressing. Majority of the respondents are involved in housekeeping, crop farming and livestock farming. Opondo, (2016), also shares this opinion that housekeeping is the first duty of Karamojong women followed by crop production. They are also involved in the basic livelihood activities of the community that is livestock farming. It came out clearly from the interviews and focus group discussions that women have an upper hand in agriculture. They are also the sole caretakers of their homestead as expressed by one of the respondents that:

*“our men used to sit under trees and come home to demand the best food to eat and threaten us to get the attention they want, but now we are beginning to work together helping each other ...”.*

Unlike what Victoria, (2014) said that women do not have access to any productive resources of the community, the women said that they do own farmland and can do what they want with what comes from that farm. Owning here means that they can do whatever they want with that piece of land. The land is community land. Hence, they can access farmland quite easily which is very important for their agricultural businesses or income generating activities since the most sustainable income generating activities are food related.

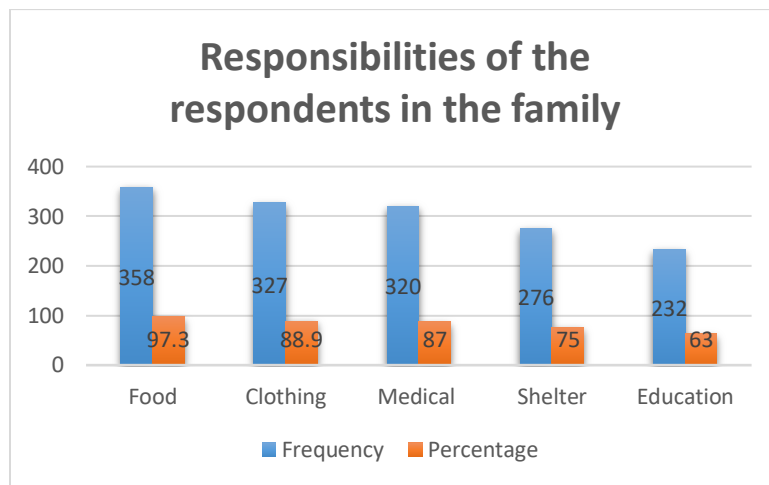
From the open-ended question, answers confirmed the above scenario. Additionally, there was a catechist, charcoal burning 8 times, firewood selling 10 times and casual work 20 times. Among these, the ones that have prominence is casual work but charcoal burning and firewood selling are of interest as these are climate-sensitive activities. From the focus group discussion, it was noted that casual work becomes very important during drought and the inhabitants send their daughters to work for the neighbouring communities; especially the Iteso, Langi and others in exchange for food. Some women even do the same leaving their families to struggle to put food on the table.

This confirms the point by Atekyereza (2014) which states that life steps taken by girls are determined by the needs of their families. The fact that women and girls migrate temporarily or permanently in search of resources was also confirmed. Certainly, the women are still overburdened with family labour as seen in their major involvement in agriculture and livestock farming. From the respondents view, the good news is that there is subtle change of women and men beginning to work together. The array of activities of the women attests to the heavy workload of women in the families. This also brings to focus the evidence of the women working hard in the area of livestock, which is supposed to be a male domain. Consequently, women's socio-economic

empowerment is urgently need to lighten their burden. Here the idea of closing the gap of both wage, unemployment and overworking being advocated for by Action aid (Action Aid , 2015).

#### 4.4.2. Responsibilities of the respondents in the family

The study delved into finding out the responsibilities of women to understand whether they are still the breadwinners of their families.



**Figure 4.6: Respondents responsibilities in family**

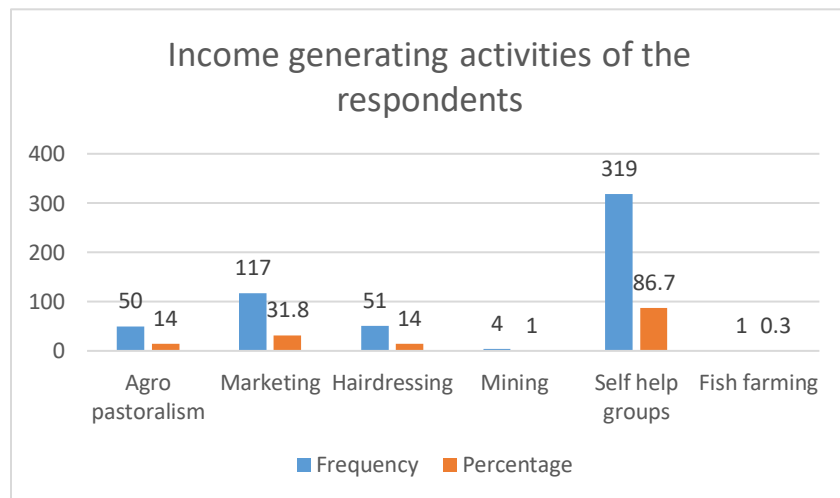
As presented in Figure 4.6, 358 respondents confirmed that they are involved in the provision of food for the families, 327 as well affirmed that they are responsible for the clothing of the family members while 320 respondents said medical care of the family is part of their responsibility. Furthermore, 232 respondents said that they take care of the education of their children. This illustrates that women are highly involved in the education of their children, which agrees with Powel (2010) and USAID (2011) that the responsibility of providing basic needs for the family falls under the docket of women.

From the focus groups and interviews, the women said that all that pertains to family needs is their duty though there are efforts to gradually starting to work together as a family. Sometimes, men

join them at the field to cultivate and search for resources to run the family. The researcher witnessed men coming to replace their wives at self-help group work. The study established that women have the duty to provide basic needs for the family in Napak district and justifies the intervention methodology of the government and NGOs that majorly target women as outlined in the Uganda government strategy document UNDP (2015). Then income generation becomes very important for them to meet the needs of their families. According to the researcher, Figure 4.6 clearly portrays that family needs are completely a duty relegated to the women and this pushes them to overwork in order to support the families.

#### 4.4.3. Income generating activities of the women

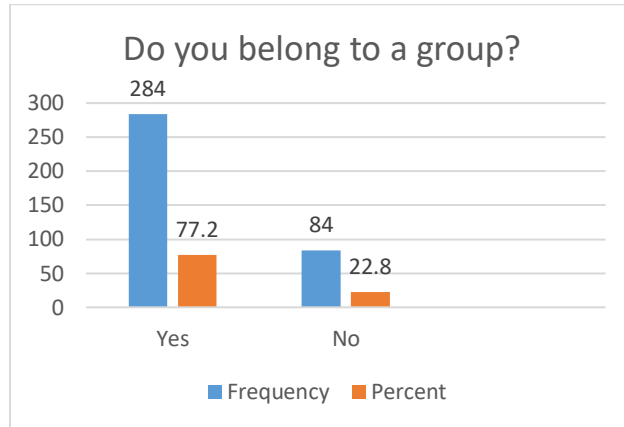
To find out the most viable income generating activities for the women, the research sought to know the various income-generating activities women engage in to satisfy their household duties.



**Figure 4.7: Income generating activities of the respondents**

Figure 4.7 illustrates that the most common activity of the respondents is the self-help groups carried out by 319 respondents followed by marketing by 117 respondents, hairdressing and agro-

pastoralism by 51 and 50 respondents respectively. Through the focus group discussions, it was clear that by marketing, the women mean selling commodities in the market. These are their small businesses. The main vehicle for women empowerment in Napak district are the self-help groups that are also behind the businesses they we. Qualitative data was collected on the number of women interviewed as to whether they are part of an income-generating group or not. These groups share out there savings every year after being invested through loans and these are often used as business start up capital or educational investment. The second most important is the cereal banking which another way of earning income for big expenses and family development programmes. All incomes women bring in are either businesses or employment. Majority of the women get their income through businesses if the few who are employed also are often engaged in businesses. Most of the well established businesses actually belong to the educated women as they have the soft skills for business administration and management. Out of the 8 businesses which the women and key informants identified as progressive and established business only one of the owner is of level of primary education the rest are learned women. The researcher therefore agrees with the development plan of Uganda that self-help groups are the most effective vehicle for women empowerment but the government needs to emphasize on the development of the capacities of the women through informal adult learning in order to engage in bigger businesses as 49% of the women have not gone to school (Ochen, 2017). During women's FDGs, some women also challenged the Catholic Church to embark on adult education in order to empower them to manage well their micro-enterprises.



**Figure 4.8: Number of women in groups**

As indicated in Figure 4.8, 284 (77%) of the women interviewed were group members while 84 (23%) of them did not belong to any group. This shows that not all women are group members. However, the majority (77%) belong to one or more groups. Just as the questionnaire responses indicated, majority of the women are involved in self-help groups, businesses in the market and agro-pastoralism, a business that is only possible in the wetlands.

From the interviews, the women are involved in businesses related to food, cereal banking (planting food crops and/or buying them to be sold during dry season), silverfish selling, vegetables and sale or slaughter of goats, as they can only own small animals. They are also involved in selling second-hand clothes and crafts among them the traditional attires, knitting, beadworks generally directed towards the common cultural galas and traditional functions, which are quite common. Notably, hairdressing is coming up as a new venture. So developing the areas of SHGs will empower at least 77% of the women in Napak district. Being a semi-arid land, agricultural production can only support few women in the wetlands.

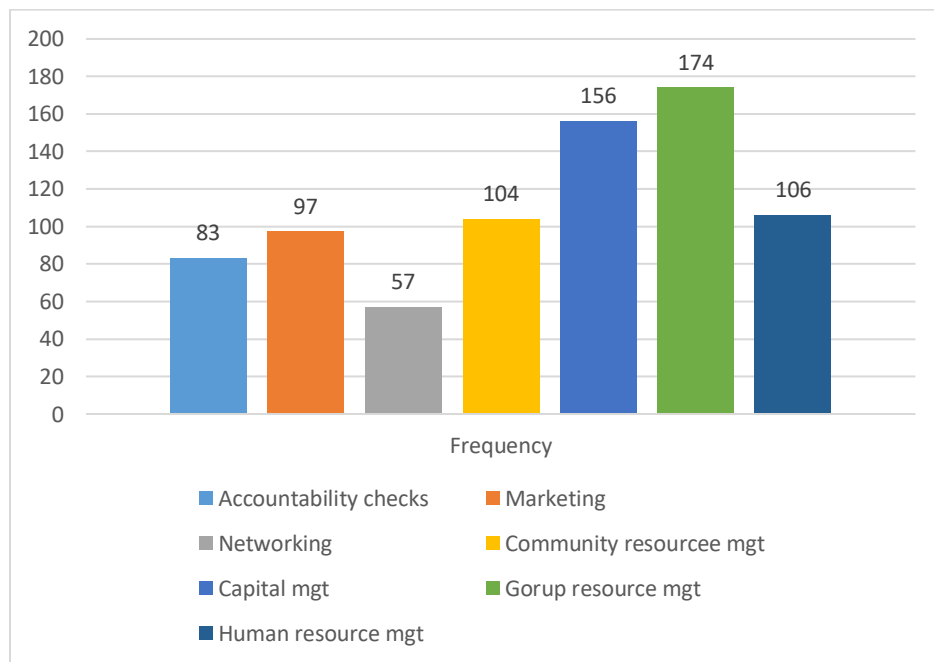
When asked why they participated only in small livestock businesses, they said that the larger livestock belong to men; women neither have enough resources to acquire cows nor command

authority over family resources. So they cannot engage in lucrative businesses of livestock that have both internal and external market. Few women however have managed to enter into business of cattle selling through mixed groups.

Cereal banking is another lucrative business in Napak district which is a food deficient community. Nevertheless, it requires big capital, which is not easy for the women to acquire.

#### 4.4.4. Skills acquired by the respondents in groups

The government and NGOs have trained women in groups and therefore, the study sought to understand how much the skills taught have been assimilated by the women.



**Figure 4.9: Skills acquired by the respondents**

Figure 4.9 shows that group members acquired various skills in different degrees. The most acquired skill is group resource management expressed by 174 respondents, followed by group capital resource management by 156 respondents. The others that followed are human resource

management (106) and community resource management (104). Those that are below the one-third mark are as follows: marketing, accountability checks finally networking. This situation is understandable due to the high percentage of uneducated women in the community. The financial service the women of Napak district know are the self –help groups and this is where they do all their trainings including business skills trainings.

With the interviews done especially with government personnel and the key informants, it came out strongly that the NGO’s have a role, as educators of the community in the software component of the women's training. This intervention is strongly felt and appreciated. Some government respondents even acknowledged that they do more mobilization and try to change the mentality of the people through trainings in group dynamics, group formation, financial literacy and business administration.

The results show that the formation of groups needs to be emphasized for better group participation and development (Yntiso G. , 2015). Out of 368, the number of those who felt confident in group resource managed are 174, which is less than half of the total respondents. This could be as a result of many women being uneducated hence not serious about the group formation not realizing that group formation is non-formal formation that is very important for all (Carter, 2013).

#### **4.4.5. Respondent rating of their own groups’ performance.**

Table 4.1 shows the distribution of the women's acquired skills in form of percentages, showing their strengths, and the areas in which they need to improve.

**Table 4.1: Distributions of skills acquired by respondents in the self-help groups**

Skills	Very good	Good	Fair	Poor	Very poor	No answer
Group Management	19	39	12	2	2	24
Human Resource Management	18	36	14	3	4	25
Capital resource Management	25	33	11	4	4	23
Group resource Management	15	38	12	4	7	25
Group marketing Management	10	22	17	5	20	27
Group outside marketing	7	16	22	7	22	27
Group networking NGO's	11	12	23	9	17	27
Networking similar groups	12	18	18	7	19	26
Business links outside Napak	5	11	20	8	30	26

From Table 4.1, the study deduces that most of the groups are still in the group forming stages and are dealing with what pertains to the groups' immediate needs and activities. As seen in the high confidence rating in the areas of group performance (58%) as well as in capital management (58%), followed by human resource management at 54% and group resource management at 53%. The areas of, the group's outside marketing, networking with similar groups, networking with NGO's and outside business links there is need to develop further as the respective rating indicates, 23%, 30%, 23% and 16%. During the qualitative survey, the respondents said that they even do not know what other groups around them are doing. Each group concentrates with its own activities. There is no learning or business taking place among groups instead there is a tendency to look at each other as competitors only. Since they are at different stages that could be the starting point for networking. There is a high percentage of missing responses because 23% of the respondents are not group members. These findings confirm the above results for group performance, capital managed and human resource. This results show that the respondents themselves feel the need of

training in order to become more productive in the management of their business since the highest rating is just above half (UNDP, 2015). Consequently, the researcher feels that human resource empowerment should become a priority in women empowerment at Napak District. There is not even inter group challenges which makes progress slow as there is not pressure to push for more effort at work.

In the area of income generation the responsibilities and activities at the household level were evidenced. This brought to focus the glaring need for empowerment through adult education, skills training, access to major resources of the community, and the economically viable income generating activities were also evidenced. The businesses hardly have any links, business without links will not grow much, and groups urgently need to take the challenge of venturing into new markets outside the familiar.

#### **4.5. Objective 2: To Find out the Available Financial services Influencing Socio-Economic Empowerment of Karamojong Women of Napak District, Uganda**

The financial institutions available in the country were used to measure the familiarity of the women in relation to different set ups linked to socio-economic empowerment. The major financial institutions in the country include banks, Saccos, Self-help groups and cooperatives.

##### **4.5.1. Financial institutions from which the respondents borrow money**

This section was to show where women get their financial support to carry out the small businesses geared towards supporting their families. Most of the women get their financial assistance through the self-help groups as displayed in Table 4.2, which shows how the respondent made use of the various financial institutions.

**Table 4.2: Financial Institution for respondents**

<b>Financial institutions</b>	<b>Strongly disagree</b>	<b>disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>strongly agree</b>
Banks	48	6	8	6.3	10.1
SACCOs	38	13	7	13	9
Self-help groups	4	3	2	41	37
Cooperatives	37	13	11	8	8

According to the respondents, the only financial institutions they depend on is the self-help groups rating it at 78% while the others (SACCOs, Banks and cooperative) came far behind at 21%, 16% and 16 % respectively. In additional responses, four people said they borrow money from relatives, 4 others from friends, 8 from savings groups, which is still self-help group activity, 6 from NGO's, 3 from Government and 2 from microfinance institutions.

From the interviews and focus group discussions, it was realized that all government and NGO support come through the self-help groups, which is in line with what Atekyereza (2014) wrote that the government of Uganda uses women as the vehicle of community empowerment. Even if they receive the money through a bank, they can only get it if they are in groups. The case is different for educated women who have capacities to manage loans individually. The results show that the financial services that support the women are the SHGs, as the district does not have any financial institution. This means the only financial education the women get is from self-help groups which is certainly minimal and needs to be boosted by the established financial institutions in the country. The researcher identifies this as one of the weakest areas that need serious boost since one cannot venture into serious business without financial support and knowledge on loan schemes.

#### 4.5.2. The importance of financial services in Napak district for the women

This importance of financial services was evaluated with a variety of expressions to try to differentiate as much as possible how financial institutions support women in their quest to support their families.

**Table 4.3: Importance of Financial Services**

<b>Importance of financial services</b>		<b>Frequency</b>	<b>Percent</b>
	Not important	120	32.6
	Unnecessary	5	1.4
	Sometime important	9	2.4
	Insignificant	7	1.9
	Fairly important	25	6.8
	Important	24	6.5
	Very important	72	19.6
	Total	262	71.2
No response	System	106	28.8
<b>Total</b>		<b>368</b>	<b>100</b>

Figure 4.3, illustrates that 141 respondents (38%) disagree on the importance of banks for their socio-economic empowerment, 25 respondents (6.8%) recognize them as somehow important, and 96 (27%) respondents said that banks are important for the women of Napak district. There is a significant number missing 28% of those who could not answer the question at hand. This shows that the women remotely use financial institutions and therefore, do not value them so much.

#### 4.5.3. Influence of financial services on women's empowerment in Napak district

This part was to appreciate the degree to which financial institutions influence the empowerment of women. Table 4.4, clearly illustrates that financial services are still in the process of becoming clear to the women themselves, as there is a large number in the grey area of neutrality.

**Table 4.4: Influence of Financial services on Women Empowerment**

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>No answer</b>
Access to deposit and loan	7	16	28	22	23	5
Cheap MF services	5	12	33	24	21	6
MF access less impoverished	8	31	34	11	9	6
Access to MF acquire business skills	15	53	13	7	8	4
FM increase capacity big expense	7	17	46	14	10	6
Economic policies benefit women	6	32	36	9	11	7
women influence family decision on investments	10	39	30	6	9	6
Tax initiatives for women	5	12	37	22	19	5
Enables women to address structural impediments in society	7	31	35	12	9	6
Accessible to both poor and rich	20	35	16	5	20	5

As presented in Table 4.4, financial services have made women acquire business skills at 68% and that these services are available for both the poor and the rich in Napak district at 55%. Financial services have also had a fair influence on women's capacity to influence family investment decisions, at 49%. Access to microfinance services have made women less impoverished at 39%. Capacity to address structural impediments of the society was at 38%, which is significant. Then, economic policies for women is noted at 35%. It was also notable that the neutral side is strong probably implying that the groups are still in a differentiation stage. For access to deposit and loan, cheap micro finance service and tax incentives for women, the respondents who disagree are much more than those who agreed to the statement. From the demographic data, 43% of the women are uneducated and primarily work in groups as the group leaders' deal more directly with the finances

than the individual group members. Napak District does not have any financial institution as realised through the interviews. The inhabitants use the banks in Moroto district.

The finding confirms that the financial services the respondent are speaking about are those of Self-help groups which in effect, assist women to acquire skills. This position agrees with Ashraf, Karan and Yin (2010) who state that financial services lead to acquisition of skill that allow for bigger investment funding. Therefore, it is important for the district to have physical presence of financial services, for the people to identify with.

#### **4.6. Objective 3: To investigate how Women Representation in Decision Making Influences Socio-Economic Empowerment of Karamojong Women of Napak district, Uganda**

In the recent past, Uganda embarked on women empowerment that led to the one-third principle of representation at all levels starting with the parliamentary representation (UNDP, 2015). This has seen many women rise to power circles and this is true for Napak district. The study embarked on investigating the individual woman's freedom at personal, family and community levels in order to understand the options they have.

##### **4.6.1. The individual freedom of the respondent to make decisions**

In line with individual freedom, the space the women have to decide what they want for themselves and for the family was gauged. This personal decision power of the respondents is displayed in Table 4.5.

**Table 4.5: Autonomy of women in personal decision-making**

	No freedom	Very little freedom	Fair freedom	Good freedom	Much freedom	Much more freedom	Maximum freedom	No answer
Business to undertake	7	4	2	5	15	11	54	2
Crops to farm	7	3	4	4	11	11	56	4
Crops to sell	13	2	4	7	11	14	45	5
Livestock to sell	42	5	5	8	4	4	29	4
Participation in group activities	4	2	5	7	15	10	54	4
Your wage	11	4	5	5	10	14	48	4
Income from business	5	3	3	5	12	14	56	2

Table 4.5 shows that the women have considerable freedom in decision making. This is so except when it comes to livestock that is still currently an entitlement of the men. Nevertheless, women in focus group discussions said they could influence the selling of livestock since they are main managers of the home. Those who have good family relations sometimes decide together when to sell their livestock for family purposes. The women have great decision making space at personal level which is important for any empowerment project to be propelled by them autonomously which is very important for enterprise development.

#### **4.6.2. Freedom concerning making decisions in the family**

The study sought to understand who runs the home affairs for the people living in Napak district. Findings of those responsible for the family are presented in Table 4.6.

**Table 4.6: Freedom of women in decision making in the family**

Areas of family decisions	No freedom	Very little freedom	Fair freedom	Good freedom	Much freedom	Much more freedom	Maximum freedom	No answer
Kind of food to buy and eat	4	1	2	3	12	16	61	2
Expenditures, utensil, furniture.	5	3	2	6	14	12	57	2
Crops to sell	13	2	4	8	11	10	49	4
Livestock to sell	44	7	4	5	4	4	30	3
Participation in community work	8	2	3	7	11	14	53	3
Education of children	8	4	6	9	11	9	51	3
Health problems of family	8	4	2	10	10	12	51	3
Travel to visit relatives	14	2	3	10	12	11	46	2
Buying clothes for the family	4	2	5	7	12	33	35	3

Table 4.6 illustrates that women practically have enough freedom to decide what pertains to the life of their families except for livestock. This shows the burden of the responsibility of women in their homes. Livestock, which is a major resource, is in the hands of the man. This somehow demonstrates that women are the bread weaners in their households. The women through the interviews and focus group discussions said, when their husbands decide to sell a cow to drink with friends (socialization) or for his own reasons they can request some money for family use. One respondent said; *“When the men have sold a cow if we ask, they will give us money for school fees of our children”*. Another one said,

*“When we started our saving group, I was able to save good money for the payment of the school fees of our children. I later encouraged my husband to join the group after seeing the benefits he accepted and now we save enough money to comfortably pay the school fees of our children”*

It is implied that children’s education is still the duty of the women. Livestock, especially cattle are generally used for marriage and therefore belong to men who pay the bride price. One of the

women said; *“They have gained a lot of freedom now, previously, if a man felt that he needed more livestock he could sell his wife together with children to have more livestock. Now, this does not happen anymore”*. The findings show that even though women have freedom in deciding for the family, they do not have access to the main source of livelihood in the community namely the cow. The women are the main decision makers in the family in relation to their position as providers for the family. The women do not understand what their women representatives in the parliament are doing for them. They feel them far removed from them as they live in Kampala. The representation of women at institutions was lauded as role models that pushes parents to educate their girls as they are doing well both economically and socially. However, they do not involved themselves directly in the process of the empowerment of the women. Consequently, they felt challenged to get involved in the empowerment of the fellow women in the villages through formation of teams that will spar the empowerment of women in their places of o origins. The researcher feels that women in the national and county positions should be brought on board in the empowerment programme of the rural women to have a much deeper impact. As they have authority and access to other possibilities due to their exposure and knowledge.

#### **4.6.3. Women's capacity to change community and workplace decisions.**

The research took decision-making power a little higher into the society matters for a deeper understanding of the freedom of the respondents as shown in Table 4.7.

**Table 4.7: Women’s Capacity to change decision at work**

	<b>Frequency</b>	<b>Per cent</b>
Yes very easily	144	39.1
Yes, fairly easily	117	31.8
Yes, but with a little difficulty	52	14.1
Yes, but with a great deal of difficulty	28	7.6
Not at all	9	2.4
No response	18	4.9
<b>Total</b>	<b>368</b>	<b>100</b>

Table 4.7 demonstrates that women have ample space for decision making in that 39% said it was very easy and 32% said easy making 71%.

**Table 4.8: Participation in community meetings**

<b>Response</b>	<b>Frequency</b>	<b>Per cent</b>
Regularly	179	48.6
Sometimes	139	37.8
Rarely	29	7.9
Never	16	4.3
No response	5	1.4
<b>Total</b>	<b>368</b>	<b>100</b>

Table 4.8 shows that 179 (49%) of the respondents attended community meetings regularly and 139 (38%) of the respondents attend meetings sometimes. While 29 (8%) of the respondents attend meetings rarely and 16 (4%) respondents never attend any community meetings. Karamojong culture never allowed women to attend meetings with men (Opondo, Abdi, & Nangiro, 2016). This is a great achievement. The results show that the respondents take seriously the empowerment the government put at their disposal. Therefore, they are beginning to get integrated into running the affairs of their society. Thus, recognizing their contribution to the society unlike Ochen, (2017) who proposing to propagate the status quo claiming the women have a lot of space of participation

in their communities at the background. To understand the contribution of women during the meetings, the following data was collected as presented in Table 4.9. The women currently are fully involved in what pertains to the community agenda through the meetings. This surely, influences the outcome of the meetings in favour of women.

**Table 4.9: The capacities in which women attend the community meetings**

	Frequency	Per cent
Leader decision maker	73	19.8
Participant	252	68.5
Inactive	21	5.7
No response	22	6
<b>Total</b>	<b>368</b>	<b>100</b>

Table 4.9 shows that 252 (69%) respondents attend meetings as active participants, while 73 20% respondents attend meetings as leaders. Only 21 (6%) respondents are inactive and 22 (6%) respondents are missing from the system. The results show that the respondents are getting assimilated into the social system and they get recognized as active participants. During interviews and focus group discussions, the women expressed how important it was for them to attend community meetings. During the meetings, they get avenues to express their views about community matters and they are listened to. They also emphasized the importance of their elected women leaders in educating them in the areas of community participation and empowerment of women while urging them to come closure to them so that they can represent their views at the government level. The well-educated women are seen as role models. The participants taken from among the educated felt that they are not contributing enough towards women empowerment. However, the women claim to have been able to make an impact on the household environment especially the cleanliness within homesteads. Besides, the platform leadership enable them to

advocate for more women to join groups so that they support their families better. Thus, the women need to maximize on representation as leaders in order to even influence more the decisions of the meetings and continue to reduce the number of inactive women in meetings.

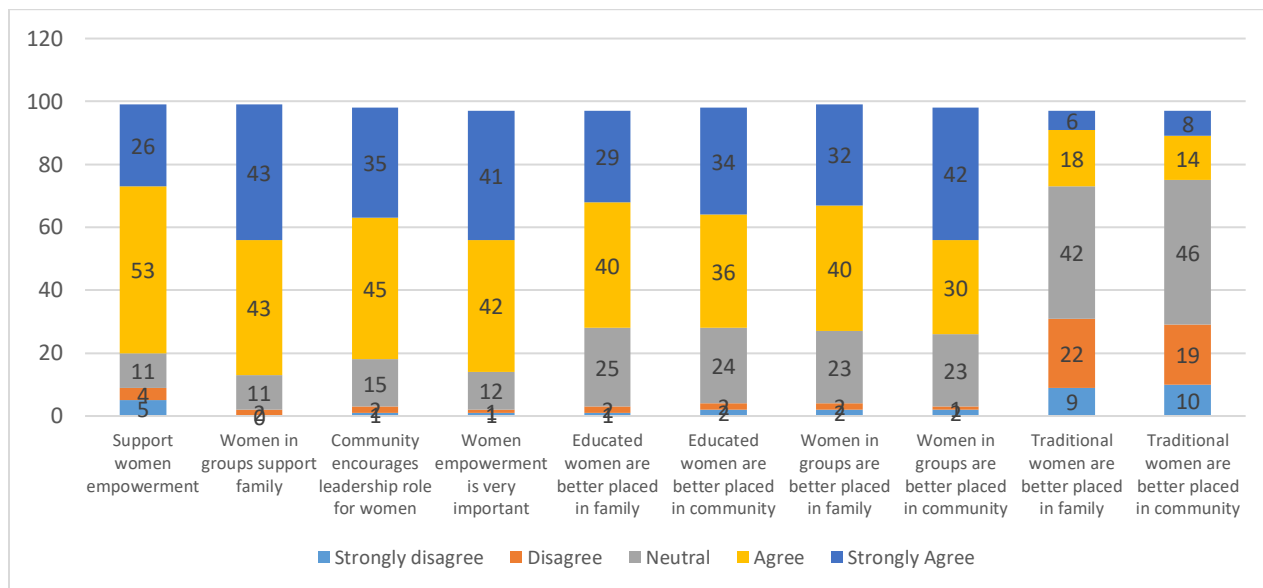
In general, the women of Napak district do not feel the contribution of women representation on national level on their own empowerment while they see the educated women contributed as role models that motivates the whole community to support the empowerment of women through education. Lastly, the elected leaders at local levels are much felt as educators of the community as they deal with their day to day affairs like mobilization for meetings and encouragement to air out their views during the meetings.

#### **4.7. Objective 4: Influence of Cultural Transformation on Women Empowerment**

The Karamojong have a traditional culture that looks down upon women. However, the change taking place in the whole world through globalization has affected all humanity including the Karamojong culture. In this objective, the social critical theory was used to support the analysis of power relations within the population and the actors including the government. The study sought to understand how men have been influenced by this turn of events leading towards women working side by side with them.

##### **4.7.1. The extend of community support on women socio-economic empowerment**

The study sought to understand how women perceive the acceptance of their empowerment by their communities. This is illustrated in Figure 4.10.



**Figure 4.10: Extend of acceptance and appreciation of women empowerment by the community**

Figure 4.11 demonstrates that in general, women agree that the community supports their empowerment (79%), accented to leadership positions (80%), that women support their families (86%) and agree to the importance of education for women (83%). In the focus group discussions with the group of family heads, the men said that they have seen that women can lead and at times do even better than their male colleagues. One man said, *“Most of our schools and health centres are headed by women and they are doing well. So why should we reject?”* and continued,

*“We accept that they can lead but they must recognize that in the family the man is the head of the family. They should respect their husbands”. The same was echoed in the women’s group as one expressed this “sometimes the men become jealous when they see their wives are praised for good leadership in the district”.*

The women feel that the friends of their husbands who want the downfall of their family influence them to downplay women emancipation as a means to empower the families. This underscores the importance of the acceptance of women empowerment by the men who are the protagonists of the community. As expressed by Tambole (2011) the patriarchal society still holds the keys in African

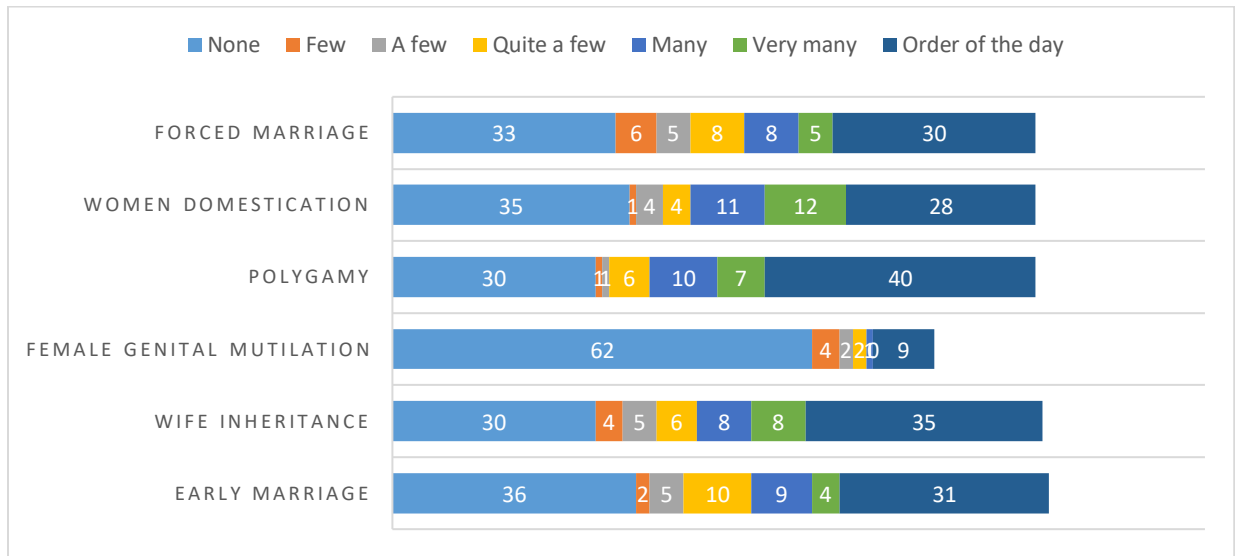
traditional society. Despite the freedom the Karamojong women enjoy, they must submit to their husbands. The researcher feels that the freedom the women enjoy is related to the responsibilities they have and the men would care less about all that deal with family needs as it is the domain of the women culturally. And livestock which is the major resource of the community is not accessible to the women despite the duty of provision of basic needs they have.

The next question was directed towards understanding the views of women on the status of the educated women, women in groups and the traditional women in family and community. As represented in Figure 4.11, the educated women and women in groups are better placed in both the family (69:72) and in the community (70:72) with the women in groups having slightly an upper hand. While all participants agree that, the traditional woman is poorly placed in both family and community, a large number of participants remained neutral. They did not take a position either against or for the position of the traditional women. Through interviews, some women key informants said that they could not judge them because deep in the village they do not have other options.

From the focus group discussion with family heads and the community gatekeepers, participants prefer women in groups because they said they can help other women and support the family. Some even said that the educated women are the best but they are few. Therefore, they have to depend on the women in groups. Another discussion also gained ground was on women neglecting children because they have money. These women abuse alcohol. In the discussion with the women themselves, they also agreed with the sentiment that alcohol use is a big problem in Napak district and some women misuse alcohol to the point of neglecting their families. Despite this, the community clearly appreciates women empowerment.

#### 4.7.2. Prevalence of retrogressive practices against women in the community

The study sought to understand whether traditional practices that undermine the dignity of women are still being practiced in Napak district. If so, the sought to pursue the extent to which these practices are present among the people.



**Figure 4.11: Prevalence of retrogressive practices**

Figure 4.11, illustrates that retrogressive practices are present among the Karamojong. A section of the community seem active in these practices as the response of none and order of the day are equally high in most cases except; female genital mutilation which is very low. The reason given is that female genital mutilation is not practiced among the Karamojong but is done by the few Tepes ethnic groups who have settled or are married among them. From the interviews and focus group discussions, it was further revealed that early marriages, polygamy and forced marriage are still high but in pockets of the district. They even said that traditional marriage is forced marriage because the men organize to take the girl by force and later bring dowry. These practices they said have led to a lot of suffering for children as some desperate young women abandon their homes

and leave their village to live elsewhere. A mother said, *“I have seen many girls who are forcefully married early and fail to manage their home even when they have a child they abandon the child and the husband and escape with friends to live in the town”*. Another woman said, *“Many girls today are not forced by their parents but they marry early by themselves to avoid being forced by the parents especially the fathers to an old man in order to acquire livestock”*. These men often mistreat the young girls. Therefore, before their parents (father) give them away in marriage, they prefer to choose their partners and get married at an early age. The young women are already traumatized and not able to manage their families well leading to difficulties in economic empowerment. While they are greatly socially disempowered by cutting out the kind of life, they will live early in life. Socio-economic empowerment presupposes maturity and some autonomy in action which these practices deny it for the young women at an early age.

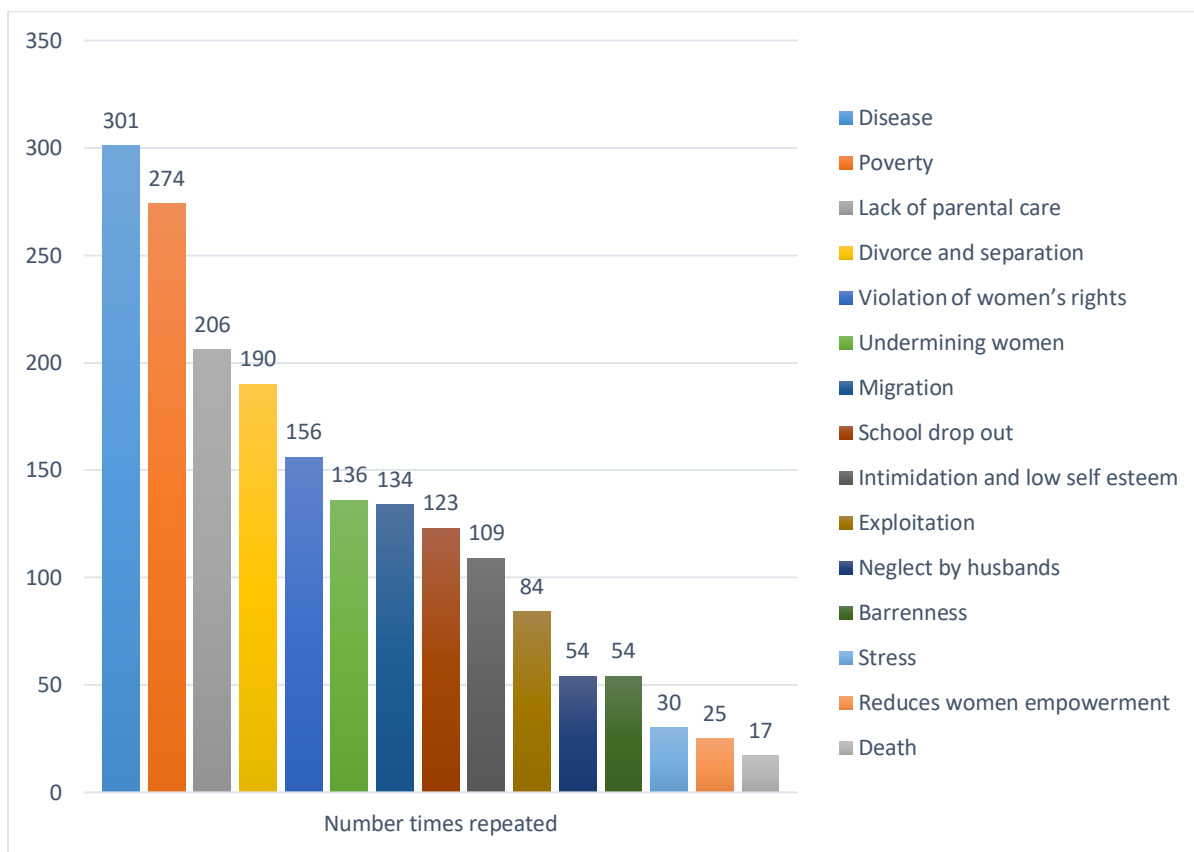
Women domestication is also not highly practiced today according to the respondents because the women have to go out in search of food for the family. One woman retorted, *“She cannot just remain within the homestead as the main provider for the family basic needs”*. On the other hand, reduced numbers of the livestock in Karamoja that can no longer fully support the families further motivates this.

Another woman also said, *“The police often ask the families to settle the cases of girl child abduction for marriage. So we need the government to support us systematically to eliminate these practices”*. The older women are also disempowered by the culture to fight for the rights of the young girls neither is the government alternative coming handy as they lean on the patriarchal rule. The findings reveal that the retrogressive practices are still practiced and these hurt family relations and drive the girl child to extreme measures like early marriages or migration to other towns. The

researcher agrees with Mathe and Simbosile (2010) that patriarchal norms can be regulated through government rules and external interventions as community members generally find it hard to go against their own rules. Combaz (2016) adds that foreign interventions have been successful in breaking authoritarian regimes, which are just similar to patriarchal societal norms that are even sometimes invisible. These practices impoverish women as they are either married too early and/or forced to marry without being prepared for life leading to miserable families as the young woman cannot cope up with the demands of the family and many end migrating to one of the towns in Uganda. The researcher desires that government should come in support of her people, the women, as culture truly cripples the mind of people such that they may know the right thing to do but just follow the rule. Therefore, it becomes a big challenge to fully embrace socio-economic empowerment of the women in Napak District.

#### **4.7.3. The effects of the retrogressive practices on the empowerment of women**

The respondents reported early marriages, female mutilation, polygamy, wife inheritance, women domestication and forced marriages as retrogressive practices. Most of the women are quite aware of the negative effects as presented in Figure 4.12.



**Figure 4.12: Effects of retrogressive practices on women**

The effects of retrogressive practices illustrated in Figure 4.12 were often related and overlapping as a number of them could affect the same woman. Disease was the most commonly mentioned effect by 301 respondents due to either fistula or sexually transmitted diseases including HIV/AIDs and even gender based violence. The retrogressive practices were reported to have the potential to increase the chances of barrenness. They attributed divorce and separation (274 times) particularly to early marriages, polygamy and wife inheritance issues that directly affect family relations. Lack of parental care by the young mothers was mentioned (206 times) due to incapacity to take care of families leading to the suffering of many children. They also said (190 times) that these practices lead to poverty as the child-mother cannot manage the family, gives birth to many children and being young she is not very productive in terms of contribution towards family needs. This

situations leads to violation of women's rights (156 times) and school dropout for the girls came out (123 times). These practices undermine women's dignity and therefore lowers the self-esteem of the women (109 times).

Furthermore, 134 respondents said that these practices lead to migrations and to the increase of street children, reduces empowerment of women (84 times) and leads to exploitation of women came out (25 times). In addition, 30 respondents said that the practices lead to stress among women and neglect by husbands (54 times). Lastly, 15 respondents said that it will lead to overpopulations and death as the most dangerous result (12 times). The deaths could emanate from to conflict, sickness and even domestic violence.

The findings show clearly that the respondents are aware of the dangers of the retrogressive practices and they would like to eliminate them because they are a hindrance to their socio-economic empowerment as in this context all authority is vested in the men. They complained that the government structure, which is meant to support them, is weak and tends to be lenient to the patriarchal rules encouraging them to settle cases of even child abuse out of court (UNDP, 2017). There was conspicuously nothing said about female genital mutilation while fistula was generally attributed to early marriage since the community does not practice FGM as mentioned earlier. Polygamy and wife inheritance affects the economic and social relationships within the families as conflicts abound and resources are the further shared to impoverish the families much more. The retrogressive practices contribute a lot towards the disempowerment of women in Napak district of Karamoja. The women would wish the National government supported them in fighting against these practices with the Uganda Law not customary Laws that are recognized by the national Law but are contrary to the rights of all citizens enshrined in the constitution. In my

opinion, these practices slow down and derails the progress of the socio-economic empowerment of women in Napak District.

#### **4.9. Conclusion**

This study shows that the respondents have two types of families; from the side of the women they are relatively small while from the man's side they are large due to polygamy. The women are the backbone of the family as providers of basic needs. The government and NGOs are doing a lot to empower women and they are beginning to realize their complementary roles. Collaboration within the families between men and women is gaining momentum as the men begin to support their wives in little ways in the provision of the requirements for the family. Women leaders have some influence on the empowerment programmes as mobilizers and game-changers. Food security has not been a major issue during the period of the survey as the respondents said that 2019 and 2020 had favourable climate. They had enough rains and hence good harvest.

## CHAPTER 5

### THEOLOGICAL REFLECTION

#### 5.1. Introduction

Theological reflection is a process through which individuals and communities reflect upon their experience in the light of their faith. It is an excellent tool to systematically explore life's experiences and reflect critically upon meaning of life events. Theological reflection is an essential part of the pastoral cycle, which is one of the mythologies used for social transformation. Having collected data thus, inserted myself in the community of the Napak district and analyzing the data collected, the reflection on the experience of socio-economic empowerment of women in light of faith is naturally required to draw deep lessons and conclusions for the way forward.

This chapter presents the theological reflection by bringing the women's experiences to the light of faith through reflection on the relevant scriptural passages, tradition of the Church especially through the social teachings of the Church, universal declaration of human rights and the protocol to the African Charter on Human and Peoples' Rights on the Rights of women in Africa.

#### 5.2. Socio-Economic Empowerment of Women and the Old Testament

The socio-economic empowerment of women in Africa is one of the major areas sought for a breakthrough for holistic development of the continent. The Old Testament takes us to the roots of human history in the creation story. It situates women in the plan of God the creator of the universe. As the author of the universe, we need God's wisdom to unravel or unearth the mysteries of our earthly life. Gen.1:27-28 reads ... "*God created man in his own image him ...male and female he created them*". This shows how special the human being is among the creatures of God

as they are presented as the apex of creation and in the likeness of the creator. It stresses that male and female he created them showing that they are of the same dignity.

From the research findings, women in Napak district do not enjoy equally the dignity that God endowed humanity with from creation. The retrogressive cultural practices put the women in a disadvantaged position where they are exploited by the society. They deny them their God given dignity in the family, community and society. Since the government structures for justice fail to use the rule of law of the nation but rather seek to use the traditional system to address issues of the community. These traditional systems to addressing their grievances are entrenched in the patriarchal system that is oppressive as expressed by over 54% of the respondents. “... *and let him have dominion over the sea creatures ...*”

God further entrust the dominion of the earth to Human beings giving them both **privileges of enjoying the fruit** of the earth but also the **responsibility of caring for it**. The dominion mandate coincides with being made in God’s image, giving them an innate inclination to utilize the created world for productive purposes. God set human beings free to utilize their God-given intelligence, initiative and creativity in discerning and applying wisdom to responsibly exercise dominion over creation bringing innovation and productivity to benefit humankind. God has implanted His wisdom into the world and given human beings the necessary tools to uncover this wisdom and apply it for their benefit (Proverbs 8:22-31). In the creation story, the image and likeness and the dominion is given to man created male and female. However, ownership of property and inheritance of property has entirely the prerogative of men in the patriarchal system. The women are not allowed to use and even own cattle, which is the major resource of their community as stated by over 52% of the respondents. This limits women’s capacity to provide for the family though they are the main providers of the basic needs of the family. Since God created man, male

and female, and gave them mandate to dominate the earth, women and men should have equal rights to responsibly use the resources of their families and community.

In the creation story, God is portrayed as a worker, (Gen. 1:31) who continues working to sustain His world. God's creativity, initiative and resourcefulness displayed in creation are also traits that have been given to human beings by virtue of being made in His image. Therefore, responsible human dominion over creation involves exercising these creative qualities. In Genesis, God ordains work as a good thing and one of the primary means by which dominion is accomplished. Women do a lot work in their families, as they respond to the call of God to dominate the earth and support their families. The research found out that women are involved in various groups and income generating activities to sustain their families. The right to work is attached to the human dignity but the conditions of working need to be humanized.

### **5.3. Socio-Economic Empowerment of Women and the New Testament**

John 10: states that “... *I have come so that they might have life to the full ...*” Jesus says these words to imply the kind of transformation he brings. The fullness of life is meant for all human beings in both spiritual and material matters. Although Jesus was a man of his male dominated culture, he transcends the culture to bring humanity back to the origins. The trace of his attitudes towards women exemplifies this. His treatment of the appeal on divorce in Mt. 19:1ff reverts to the principle of creation. Jesus brings in equality between men and women when he said divorce creates a condition for sinfulness for both men and women and so they should return to the origin. Another episode is of the woman caught in committing adultery and whom Jewish leaders wanted to put to death, but Jesus rescues her and cautions her not to sin again (Jn. 8:1-11).

In the gospels, Jesus after his resurrection, despite the fact that his apostles were men, entrusts the privileged message of his resurrection first to some women (Jn. 20:1-18; Mt.28:1-10). The women are to bring the message to the apostles who are known to be the closest companions of Jesus. Jesus imparts his teaching not only through men but also with and through women. Mary mother of Jesus was the first disciple of Jesus, Mary of Bethany of a disciple who sat at the feet of Jesus to listen and learn the way (Lk. 10: 38-42). Jesus through the Samaritan woman teaches humanity how to pray in the spirit and truth (Jn. 4:4ff). On several occasions, Jesus emphasized the equality between men and women like in the condemnation of the woman caught in the very act of adultery. *“The one who has not sinned through the first stone ... go sin no more”*. Jesus shows no partiality in judging the men and woman of the story but is compassionate to the woman who was being condemned by the men (Jn. 8:2-11).

From the inception of the Church, the early church continues the mission of dominating the world with responsibility and care for one another as an important aspect of their life. In Acts 6:1-15 the Church chose seven upright men filled with the spirit to oversee the division of food and human resources. The apostles had to get leaders and judges to arbitrate conflict among the young Christians following the principles of creation. The values set at creation are elaborated in the gospels and the teachings of the Church such as the Social Teachings of the Catholic Church, further elaborates them.

#### **5.4. The Social Teachings of the Catholic Church**

The Catholic Church finds it necessary to explicitly elucidate the teachings of the gospels in our modern world to impart the values of the Kingdom of God. There are a number of principles that

are set out as guidelines to live the gospel values in our day to day life. We shall reflect further on some principles that support the empowerment of women today.

### **5.5.1. The principles of human dignity**

This principle is the most basic and permeates all the other principles. From it stems all other recommendations. According to the Social Teaching of the Church, the principle of human dignity springs from the creation story (Gen.1:27-28). “*God created man in his own image him ...male and female he created them.*” It follows that women are as much created in the image of God as the men and so every human life is sacred. This entails respect for human rights and duties as human beings. From the findings, women are treated as second-class persons in their families especially through the cultural hidden but heinous norms. They are deprived of their most basic rights through imposed cultural practices such as forced marriages, wife inheritance, and early marriages that deprives them of their childhood is stated by over 52% of the respondents.

Secondly, humanity is to enjoy life to the full “*God blessed them ...*” (Gen 1:28 ; Jn. 10) Jesus said “*I came so that they might have life and have it more abundantly*” God desires that human beings live a fulfilling life not a life filled with fear as portrayed in the patriarchal society of Napak district. Therefore, the principle of human dignity helps people think through and analyse their own experiences, issues and situations. The other three principles examined in the light of the study findings are the principles of solidarity, common good and subsidiarity. These principles are born at the encounter of the gospel messages and the supreme command of “*love of God and Love of neighbours*” (Mk 12:30-31) as justice. Consequently, the Church presents them as primary and fundamental parameters of reference in interpreting and evaluating social phenomenon.

### **5.5.2. The principle of solidarity**

This principle is derived from the common origins of humanity and command to dominate the earth. Mt. 25:34ff puts it clearly that solidarity brings blessings to the one who practices it. Human beings have a common purpose to fulfil and support one another in doing so. People are social beings by nature and as such, they need one another. Solidarity is therefore expected in all areas of human life in the family, community, institutions, among nations and worldwide (Pope F. , 2015). Global solidarity must be sought in all aspects of human life; economic, social and political security. Solidarity requires people to accord some interest to the status of fellow human being as they do for their own. This discourages people to enslave others or do anything that would jeopardize their life in anyway.

### **5.5.3. The principle of common good**

Solidarity leads to the principle of common good as created things were entrusted to all humanity by God, not to a few or the wise or crafty but to all humanity male and female. Thus, there is a universal purpose for material goods. Common good cannot tolerate any form of injustice in the distribution of resources. It advocates for equitable distribution of goods while upholding moderate individual ownership of these same goods (Pontifical Council for Justice and Peace, 2014). The state, therefore, must intervene in the promotion of social and economic life of its citizens incorporating fairness and justice. So that, no one should suffer want. The conditions of common good which society and state needs to uphold include all conditions that promote social life especially in the following fields: Common goods' Communal and distributive perspective such as provision of social services and amenities; Democracy and collective decision making;

Security for all; Private property and Civil liberty and rights with burden sharing and resource pooling

Thus, the economic policies of the state for fair distribution of resources and empowerment of the peoples requires inclusivity (Waheed, 2018). Inevitably, neither all nations have uniform development nor do the people of a nation have uniform development. The principles of equalization and empowerment of the people's needs to work towards reducing these differences. Uganda has policies that support distribution of resources in the marginalised parts of the country (UG, 2017). Therefore, Napak district being one of the marginal districts, receives equalization fund and region-specific development programmes to bring about equitable distribution of resources in the nation. These equally requires systems of control to make sure that the funds go to the right use and in addition, all government programmes be gender audited.

The local community, Napak district requires a robust programme of human resource empowerment that would support the self-help group methodology of empowerment for the women. This would help equalise resources at community level, as community does not support resource ownership by women. The government ought to target more women in its programmes to bring equity at the level of the family and local community.

Qualified political representation of the peoples for effective leadership and equitable development becomes essential. This requires regulations to monitor gender sensitive leadership and fair access to resources of community for equitable development. In Napak district gender rules are not fully enforced as the administration leans towards traditional customs to solve infringement on gender sensitive laws (Boyd, 2018) (Atekyereza, 2014). With political will and authority, gender laws would be enforced through politicians who have the oversight of their jurisdictions. From the group

discussions and interviews, the women and men admit that police invite families reporting gender based violence to settle it outside courts. This beats the purpose of the constitution that was promulgated to defend human rights in the country.

The development of a societal culture that supports equitable distribution of goods. This include the regulation of societal culture from the grassroot government structures, to transform the harmful cultures of the peoples. If nationally a country establishes a culture that supports gender sensitive equitable distribution of resources and gender sensitive presentation of the peoples at all levels, the local culture will certainly be transformed for the better. Thus, putting common good above the individual good without destroying right to individual property is very important.

#### **5.5.4. The principle of subsidiarity**

The principle of subsidiary is based on the stewardship as rule in dealing with the earthly resources placed at the disposal of all humanity. It implies, the involvement of everyone in decisions that affect their lives. This prevents over centralisation of power to the detriment of the individual. In Napak district power is centralised in the patriarchal society in the hands of men to the extent that women are viewed as property owned by them. The principle of subsidiarity in relation to such, encourages everyone to take responsibility of what is in their power and if they need help, they should be empowered to realise their capacities. This will increase their capacity of self-management and protect them against exploitation (Pope Francis, 2015). Supporting one another should not transform human beings and societies into beggars, consequently, depriving them of their dignity. In Napak district, the government of Uganda has identified women as a subsection of the population that needs empowerment through self-help groups. Government support is either in form of grants or soft loans on community level. For sustainability, these efforts require

emphasis on personal development as most of the women do not know how to use financial services profitably. Information and training would support them in furthering their entrepreneur skills through the banks individually. Governments needs to strive to uphold personal, community groups and small business voices in order to empower them. For them to achieve this, they should create social structures necessary and important for greater social coordination and regulations necessary for common good.

## CHAPTER 6

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 6.1. Introduction

This study sought to establish the income-generating activities, available financial services, how women representation in decision making and how cultural transformation influence socio-economic empowerment of Karamojong women of Napak district, Uganda. This chapter presents a summary findings. It first presents the income generating activities that showed promising sustainability for development and all that goes with it, then the financial services which women use in their struggle for empowerment and the influence of women representation in decision making. Finally it presents how cultural transformation influences the socio-economic empowerment of the women.

#### 6.2. Summary of findings

In general, most families in Napak are polygamous but each woman is responsible for her nuclear family. Most of the women are married therefore the family is a very important value among the inhabitants. The families are small from the point of view of the women. In addition, majority of the women have not had formal education and food security is a big concern for them. The major findings are presented by objective as follows.

##### **6.2.1. Income generating activities that influence the socio-economic empowerment of the Karamojong women of Napak District.**

The major income generating activity of the respondents is self-help groups. The second most important activity is selling commodities in the markets, hairdressing and agro-business. The

major businesses are food related, brewing, and selling of beer. Almost all women are involved in alcohol brewing as the easiest way towards income generation. With this alcohol consumption is very high. The residue from the alcohol is used as food. There is rampant over drinking and women are involved. A negative attitude towards women empowerment is beginning to surface due to conflict and neglect of family duties by women attributed to alcohol. The most lucrative businesses in Napak district are livestock business and cereal banking. However, women only get involved in cereal banking because traditionally they do not have authority to dispose large stock.

### **6.2.2. Available financial services influencing socio-economic empowerment of Karamojong women of Napak district, Uganda**

Napak district is young and does not have any formal financial institution except for very few mobile money transaction centres. The district uses the financial institutions in the neighbouring Moroto district. The major financial institution in the district are the self-help groups themselves used both by the government and the NGOs.

### **6.2.3. Women representation in decision-making influences socio-economic empowerment of Karamojong women of Napak district, Uganda**

In Napak district, over 80% of the respondents agreed that women enjoy a lot of freedom in the area of family management. They are the main providers of other resources except for livestock, which is a prerogative of men. In cases where the government provides livestock to the women, even then when these increase, they often create conflict in the home. Women experience freedom at both personal and family level except for the above mentioned cases of livestock.

The two third gender principles structured throughout the government system right to the villages, though not fully implemented, have seen women rise to power circles and to influence decision at

various levels. The women work at national, district and local levels of government structure and they have taken seriously their responsibility of attending the meeting for decision-making. The elected also influence the development of rural women through their efforts of mobilizing and educating them on the importance of groups and in the education for their children. The educated in many ways are the role models for the community. From the findings, the area with less freedom (43%) is livestock management, which traditionally by right belongs to the man.

#### **6.2.4. Influence of cultural transformation on women empowerment**

The traditional culture of the Karamojong undermines women to the level of being treated lower than even her own son from tender age. One respondent said, *“A mother cannot walk in front of her son even when he is small because he is a man”*. Nevertheless, the community is slowly embracing women empowerment and accent to leadership. They are also beginning to recognize the support women give their families and the education of women as a normal practice. Men still influence each other to bring down the women. They make the husbands feel degraded due to the impressive leadership skills exhibited by their wives at work place or in groups. This happens especially to those who work in the district offices. Therefore, a woman should not outshine her husband anywhere or a family should not outshine another in anything that is absurd.

The respondents placed women in groups at a slightly more favourable position than the educated women. From the focus group discussions, men who are the heads of the family preferred educated women because they are more resourceful. They will go for women in groups because they are more available. This is a new attitude favourable for women empowerment. If this position is exploited, it could greatly boost the education of the girl child. The men also stressed the fact that they must be respected as heads of their families. They also took offense in that women who get

money and abuse alcohol neglect their children. The women confirmed cases of child neglect due to alcohol abuse by women.

According to the findings, FGM is not practiced among the people of Napak district except for outsiders like the Tepes who have settled among the Karamojong. As for polygamy, it is still very strong among the people since the responsibility of taking care of the family falls on the women. The men who are responsible for polygamy care less. The practices of wife inheritance, forced marriage and early marriage are still common in pockets of the district. The respondents feel that this is affected by the custom of parents giving away their children in marriage, to whomever they want. Presently, girls prefer to choose their own partners. Therefore, before they are given to an old rich man, they elope to a young man of their choice. These retrogressive practices hurt family relations, as the mothers do not have much say over the marriage of their daughters. This position is very frustrating for the mothers and the girls.

The women are very much aware of the ramifications of negative effects of retrogressive practices like early marriages, forced marriages, wife inheritance and polygamy as they experience such firsthand. They mentioned sexually transmitted diseases, gender based violence, barrenness, separation, divorce, poverty and even death among others. They also said that much of the migration of the girl child springs from the mismanagement of the same girl child. Their plea is that the government should enforce the child protection rights and individual rights, which will go a long way in protecting their girl child.

### **6.2.5. Strategies for addressing the gaps in socio-economic empowerment of women in Napak district**

The findings established that the government has a greater responsibility in addressing women empowerment woes. Through the interviews and focus group discussions, the women and government development workers agreed that the bigger part of the software for women empowerment is being done by the NGOs while the government is putting in a lot of funds for provision for women empowerment but not for acquiring skills which is equally important. This would boost creation of employment and employment possibilities and income for women and men. Need for intensive skills training of women to embrace serious entrepreneurship ventures, implements adult literacy for women is inevitable for the government to make quick progress of women empowerment.

From the findings, there is extreme dependency of the women on self-help groups. This does not allow for much expansion since self-help group do not have financial services as banks. Women realise that they are not aware of financial services that are available to them except what the elites brought to them. Thus, they do not have the whole picture and right of choice of what the government offers to them. To establish a bank or microfinance bank in the district as financial service literacy point and awareness programme of government inputs for the women and community are needed.

Women leaders should be systematically involved in the development plans of their communities representing the interests of the women at local levels as opposed to living entirely in Kampala and not being in touch with the grassroots issues. Campaign for women leaders to be present in

the women development schemes within the community, awareness to educated women to give back to the society, they should be role models especially for the younger women and girls.

The women are aware of their negative effects of the retrogressive cultural practices in Napak district and generally agree that these practices affect women empowerment greatly. However, they said that no one would wish to go against their culture but the government has the authority to do so. Both women and many men find these cultural practices obstacles that can only be transformed through government enforcement of the laws on gender and human rights for women and the girl child. Therefore, they agree that government interventions are necessary to assure effective cultural transformation in Napak district through law enforcement.

### **6.3. Ministerial Action Plan**

The focus of the Ministerial Action Plan is based on the methodology of social transformation that requires an elaborate action plan for systematic follow up and is guided by the theory of change that encourages planning that is in turn accompanied by continuous reflection and documentation of the various processes of the women empowerment. In so doing, it helps them bring out their voice in the development processes of empowerment. Social critical theory also helps to uncover the power and oppressive structures within the various actors. These include the women and government, women and NGO's and women and their community structures. Through social analysis the decision-making processes is evaluated. Using the findings of chapter four, the action plan seeks to involve the women in the whole process while bring in the most influential partners on board to enable dialogue to take place. The plan highlights the following plans:

<b>ACTION</b>	<b>STRATEGY</b>	<b>IMPLEMENTOR</b>	<b>OUTCOME</b>
<p><b>Awareness programmes:</b></p> <p>a) Corporate responsibility of the educated women for the village women</p> <p>b) For all the women on government in puts for empowerment</p> <p>c) Importance of adult literacy</p> <p>d) Awareness of ownership of women empowerment by the community</p>	<p>a) Organize groups of the educated women according to their villages to awake their critical social consciousness</p> <p>b) All the women understand government offers and make conscious choice of the offer they want to engage in</p> <p>c) Critical conscious raising, importance of literacy for effective enterprise development and management</p> <p>d) The community understands the benefits of women empowerment and the effects on relationships in the family and community at large</p>	<p>a) The social minister as a catalyst and a facilitator</p> <p>b) Social minister and Sr. Elizabeth as catalysts and Women leaders in government as facilitators and mentors. Ministry of trade and enterprise development and ministry of gender</p> <p>c) The social minister, Sr. Elizabeth and educated women. Ministry of education</p> <p>d) Social minister, Sr. Elizabeth and women leaders in Napak district as catalyst, and facilitators. Government ministry of gender</p>	<p>a) Elaborate women self-help groups and well vibrant women enterprises</p> <p>b) Effective enterprises based on personal choice</p> <p>c) Women capable of managing their own business accounts in the simplest ways.</p> <p>d) Both men and women embrace the new relations that emerge in the community peacefully from the point of view of knowledge</p>
<p><b>Intensive training on entrepreneur skills for</b></p>	<p>Training on business identification, management skills, importance of bench</p>	<p>Social minister, Sr. Elizabeth, Fr. Kennedy women leaders involved as</p>	<p>Emergency of numerous progressive women</p>

<b>progressive ventures</b>	marking/exposure visits, marketing, business expansion and diversification, business information management Large groups to work in small units for better benefits.	catalysts and trainers. Government-ministry of trade and enterprise development	enterprises. Steady flow of income
<b>Creation of partnership among the women groups for business diversifications</b>	The various community groups becomes customers for one another and businesses do not suffocate. Secondly for expansions	Social minister, Elizabeth, Fr. Kennedy and women leaders as catalysts and trainers. The government – ministry of trade and enterprise development	Diversified businesses and business expansion
<b>Creation of Networks, partnerships and alliances</b>	To get synergy of all actors in the entrepreneur development. Within the district and with other districts and internationally	Social minister, Fr. Kennedy and women leaders as catalysts, Government district development offices, NGO's, entrepreneur in other districts, micro finance Institutions, friendly banks	Service to the women based on their plans
<b>Establishment of Micro finance and banks in the district</b>	Increased financial literacy as a tool for improvement of enterprises	Social minister, Fr. Kennedy and women leaders as catalysts and government as the main actor	A bank is established and financial literacy for the people as corporate responsibility of the bank to the people
<b>Advocacy for various issues:</b> a) Elected women leaders to work closely with women	a) They will be in touch with the real problem of the people and become an effective link with the government	a) Social minister, sr. Elizabeth and Fr. Kennedy as catalysts and women leaders as facilitators and educators	a) The elected women are truly voice off them people and work together with the grassroots on real problems

<p>b) Educated women to support their fellow women in the villages</p> <p>c) Government to bring a financial institution in the district</p> <p>d) NGO's to form consortiums to effectively support the empowerment of women and the people</p> <p>e) Government and NGO's to work in partnership for synergy</p>	<p>b) Many women are not educated therefore need constant accompaniment for effective empowerment</p> <p>c) Lobby with the district local government to establish banking institution and also lobby directly with appropriate banks</p> <p>d) NGO's do not duplicate services, rather make them complimentary for better results</p> <p>e) Government and NGO's share their plans of action so as to be complimentary but the government to take the leaders in</p>	<p>b) Social minister, Sr. Elizabeth, Fr. Kennedy and women leaders</p> <p>c) Sr. Elizabeth, Fr. Kennedy and Social minister together with the women leaders</p> <p>d) Social minister, Sr. Elizabeth, Fr. Kennedy and women leaders to act as catalysts and facilitators</p> <p>e) Women leaders to act as catalysts and facilitators of the process</p>	<p>b) A group of educated leaders who oversees women's economic projects or groups</p> <p>c) A suitable baking institution is in place giving financial literacy and loans to the population</p> <p>d) Need based service to the women</p> <p>e) The government to be able to streamline NGO interventions with district development plans</p>
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#### 6.4. Conclusion

Napak district is one of the most educated section of the Karamojong region of Uganda and the families are not large when seen from the point of view of the women. However, they are highly polygamous to a point of having 45 wives. The women are responsible for the maintenance of their families.

Most of the income of women comes from small enterprises which helps them sustain their families. However, the women do not have enough skills to manage their enterprises well and develop them further. The enterprises are not widely diversified which is difficult for expansion as everyone wants a share in the same businesses. Currently inter community or district businesses do not favour the women as external market dealers prefer to bring their produce to Napak markets. Thus, they sell to the women expensively. The most lucrative business is food related that is livestock and crop farming. However, men monopolize livestock business as tradition dictates.

The women are generally not financially literate because they do not have any financial services in the district. They almost entirely rely on self-help groups.

Women leaders need to put more efforts in supporting their fellow women especially the elected leaders at national level to be close to them to grant them voice. Educated women also realize that they must do more consciously to support their fellow women in the villages towards more personal and community empowerment. The community needs to officially give space for women to emerge as partners with their fellow men. They should together get solutions to eliminate the retrogressive practices in Napak district while enhancing the positive values enshrined in the culture.

## **6.5 Recommendations**

The various stakeholders guide the recommendations for the various organizations involved in the empowerment of women based on the findings are the government, NGO's, the community leaders and the women themselves.

### **a) To the government**

1. The government should prepare a systematic approach towards comprehensive training and full information on the products available for women empowerment so that they can make individually informed choices.
2. The government to set up vocational training prototypes for women to offer variety of businesses to empower the women and to increase employment opportunities for them through trades like tailoring, catering, hairdressing.
3. The government to step up control and use of alcohol or drugs in general to sustain the women empowerment efforts in Napak district.
4. The different groups is to have exposure visits to other women groups from within Napak and out of the district as a motivating factor. All over Napak there are various groups that are stalling up. Quality of the groups need to be developed.

#### **6.4.1. Policy recommendations**

The following recommendations drawn from the study finding are put forward for the various stakeholders:

- a) At the level of the government the development of inter-district trade policy for access of external goods and markets.**

The study recommended to the government what it has to establish as strategies to improve the empowerment space for women:

1. The government is to oversee the cases of gender based violence emanating from the retrogressive practices in the district.
2. The government is to formulate and enact policies of the brewing and use of alcohol in Napak district

3. The government is to establish an effective oversight for the implementation of its policy protocols especially the gender policies, women empowerment policies, right of ownership.
4. The government needs to establish a bridging policy between the government policies and the customary laws for effective adoption of the policies that favour women in a highly patriarchal society.
5. The government to establish an effective adult learning for the women to help them take control of their enterprises.
6. The government needs to invest on the development of entrepreneurship skills of the women

**b) To the women of Napak district**

1. The educated women are to support the economic empowerment of women in the villages consciously for a holistic development
2. Women leaders should encourage individual economic empowerment of the women for further differentiation of the women entrepreneurs
3. To carry out extensive awareness on the negative effects of alcohol abuse especially for women who are the breadwinners and homemaker most of the times.
4. To advocate against retrogressive practices in the culture that affects most negatively the female gender

**c) To the non-governmental organizations**

1. The NGO's both Church and civil society are to form a consortium to tackle the food security issues together sharing information and ideas.
2. The NGO's need to work synchronously with government for sustained impact

3. Developments interventions are to take into consideration the plans of the communities rather than impose what they think will work. The people of Napak understand their homeland more than the development partners. Create a dialogue before starting projects.
4. To have some gender integrated projects so that the whole community feel involved in development projects.
5. The start some basic vocational training in the areas of catering and hairdressing that is coming out as point of sustainable business.

#### **6.4.2. Recommendations for further research**

1. There is need of father research on alcohol abuse in Napak district to handle the issue extensively
2. A deep research is required to understand the areas of child marriage, traditional marriage and forced marriage
3. There is need of a study on neighbouring market for sustainable businesses in Napak district.

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## APPENDICES

### Appendix 1: Written Consent Form

I am Sr. Marie A. K. Sarah a student of Tangaza University College, conducting a research on the following topic: “**Determining Factors Influencing Socio-Economic Empowerment of Karamojong Women of Napak District, Uganda**”. Your sincere contribution response to my humble request of filling this form will help the process of completing my postgraduate studies. I assure you that whatever you write or say will be treated with absolute confidentiality. Please tick in the boxes provided where it is appropriate and write where it is indicated.

Signed by the researcher ..... Date .....

### Informed consent

I confirm that I have received adequate information from the researcher regarding her project and the objective of filling in this questionnaire.

I have been given opportunity to seek clarification from the researcher

I understand that my participation is voluntary therefore I will be no paid for it.

I am sure that my identity will remain confidential as well as my information will remain confidential.

I have the right to withdraw this commitment anytime, without giving any explaining of the reasons to the researcher.

I give the permission to publish the findings of this research work at any time

I agree to take part in this research by filling the questionnaire presented to me

Signed by participant ..... Date .....

## **Appendix 2: Researchers' Introductory letter**

Dear respondent,

Thank you for taking time off your busy schedule to complete this questionnaire. I am a student of Tangaza University College, conducting survey on determinants of socio-economic empowerment of Karamojong women of Napak District, Uganda.

Your participation is vital in the process of this study and is highly appreciated. I also wish to assure you that the information you provide will be used solely for the purpose of this study and will be treated with strict confidentiality. Your freedom of consent in the study will be respected. Please answer accurately and truthfully.

Please tick (✓) where appropriate. Kindly note that there is no right or wrong answer.

Thank you in advance for your cooperation

Marie A.K. Sarah

### Appendix 3: Survey Questionnaire

#### SECTION A: Demographic Information

1. Gender

- (a) Male [ ] (b) Female [ ]

2. Age bracket

- (a) 18 - 30 years and below [ ]  
(b) 31 - 43 years [ ]  
(c) 44-56 years [ ]  
(d) 57 years and above [ ]

3. What is your level of education?

- (a) No formal education [ ]  
(b) Primary level [ ]  
(b) Secondary level [ ]  
(b) College level [ ]  
(c) University level [ ]

4. What is your marital status?

- (a) Married [ ] (b) Divorced [ ] (c) Separated [ ] (d) Widow/Widower [ ]

5. How many children are there in your family?

- (a) No children [ ]  
(b) 1 – 2 children [ ]  
(c) 3 – 4 children [ ]  
(d) 5 – 6 children [ ]  
(e) Over 6 children [ ]

#### SECTION B: Income Generating Activities that Influence Socio-Economic Empowerment

1. What kind of activities are you involved in? Tick all that apply

- (a) Livestock farming business [ ]  
(b) Vegetable and fruit farming business [ ]  
(c) Housekeeping [ ]

- (d) Basketry and weaving [ ]
- (e) Pottery [ ]
- (f) Handicrafts [ ]
- (g) Knitting [ ]
- (h) Other (specify).....

2. From my business I am able to achieve basic needs such as (Tick all that apply)

- (a) Food [ ]
- (b) Clothing [ ]
- (c) Shelter [ ]
- (d) Medical care [ ]
- (e) Education [ ]

3. What kind of income generating activities are you involved in? Tick all that apply

- (a) Self-help groups [ ]
- (b) Agro pastoralism [ ]
- (c) Market trading [ ]
- (d) Mining shifts [ ]
- (e) Fish farming [ ]
- (f) Hairdressing [ ]

4. Are you member of a women group? Yes [ ] No [ ]

5. If so, what skills of management have you acquired by becoming member your group:

Group resource management [ ] Human resource management [ ]

Capital management [ ] Accountability checks [ ]

Community resource management [ ] Marketing [ ] Net working [ ]

6. On a scale of 1 – 5 rate the performance of your group in the following group management skills. Where 1=Strogly disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree

Items	1	2	3	4	5
1. Group activity Management					
2. Management of membership performance as human resource					
3. Management of group capaital					
4. Management of other resources of the group					
5. Marketing of group products internally					

6. Marketing of group products outside the environments					
7. Networking with NGO's					
8. Networking with similar organisations					
9. Business links outside Napak districts					

**SECTION C: The Available Financial Services that influence Women's Socio-economic Empowerment**

1. Which institutions do you borrow money from?

On a scale of 1 – 5, indicate the extent to which you agree with the following statements on your use of financial services Please tick (√) in the appropriate box. 1 = Strongly Disagree, 2 = Disagree, 3 = neither Agree nor Disagree, 4 = Agree, 5 = Strongly Agree

Items	1	2	3	4	5
Banks					
SACCOs					
Self-help groups					
Cooperatives					
Others (specify)					

4. Please rate the following as to how important the financial service is to empowering women socio-economically in Napak District. (Please **CIRCLE** the appropriate number)

	Least important	—————→					Most important
Loans	1	2	3	4	5	6	7
Insurance	1	2	3	4	5	6	7
Automated Teller Machines	1	2	3	4	5	6	7
Mobile banking	1	2	3	4	5	6	7

5. On a scale of 1 – 5, indicate the extent to which you agree with the following statements on financial services influence on socio-economic empowerment of women in Napak District, Uganda. Please tick (√) in the appropriate box. 1 = Strongly Disagree, 2 = Disagree, 3 = neither Agree nor Disagree, 4 = Agree, 5 = Strongly Agree

No	Item	1	2	3	4	5
a)	Accessibility to deposit or loan accounts for business purposes in Napak District is quick and easy.					

b)	Microcredit services offered to women in Napak District for business purposes are cheap to operate.						
c)	Women who have access to financial services in Napak District are less impoverished.						
d)	Women who have had access to financial services in Napak District have developed their entrepreneurial skills.						
e)	Access to financial services by women of Napak District has improved their capacity to fund large expenses.						
f)	There has been creation of economic policies that invest into social amenities that are of benefit to women in Napak District.						
g)	Women with access to financial services in Napak District are able to influence the decisions on investments in families and their community.						
h)	There are tax incentives for women in Napak District that encourage them to participate in the labour market.						
i)	Due to their access to financial services, women in Napak District can now address any structural impediment to their socio-economic empowerment						
j)	Accessibility to financial services in Napak District targets women from all backgrounds (rich and poor) hence improving						

**SECTION D: Influence of Women Representation in Decision Making Process on Women's Socio-economic Empowerment**

1. Autonomy and decision making capacity within the family

To what extend can you make decisions on the following family situations. Using a scale of 7 degrees; where 7 means hundred percent freedom to decide to 1 where you have no room for decision. Tick the appropriate boxes.

No.	Individual freedom to decide	1	2	3	4	5	6	7
1	The business you want to engage in							
2	The crops to farm							
3	Crops you want to take to the market							
4	Livestock sell							
5	Participating in group meetings and businesses							
6	Your own wage							
7	Income from your business							

No.	Freedom to decide in some family situation	1	2	3	4	5	6	7
1	The kind of food to buy for home consumption							
2	Expenditures like clothing, utensils small furniture							
3	Crops you want to take to the market							
4	Livestock sell							
5	Participating in community work							
6	Education of children							
7	Serious health problems for you and children							
8	To travel to visit relatives							
9	Buying clothes for the family							

2. At your (respondent) workplace, do you feel women can change decisions the way they want to?

- (a) Yes, very easily [ ]
- (b) Yes, fairly easily [ ]
- (c) Yes, but with a little difficulty [ ]
- (d) Yes, but with a great deal of difficulty [ ]
- (e) No, not at all [ ]

3. How frequently do you participate in Community matters?

- (a) Regularly [ ]
- (b) Sometimes [ ]
- (c) Rarely [ ]
- (d) Never [ ]

4. What role do you normally play?

- a) Leader (decision maker)
- b) Participant
- c) In active

### **SECTION E: Cultural Transformation Influence on Socio-economic Empowerment of Women**

1. Using a scale please rate the level of community support and appreciation of women socio-economic empowerment. Where 1=Strogly disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree

Item	1	2	3	4	5
1. The community supports the empowerment of women					
2. Women who have joined groups are supporting their families					
3. Women are encouraged to take leadership roles in the community					
4. Women empowerment is very important for the community					
5. Educated women are better placed in the family					
6. Educated women are better placed in the community					
7. The women who have gone through empowerment programmes and have joined groups are better placed in the family					
8. The women who have gone through empowerment programmes and have joined groups are better placed in the community					
9. The traditional women are better placed in the family					
10. The traditional women are better placed in the community					

2. To what extent does the following practiced in your area?

On a scale of 1 – 7, indicate the extent to which you agree on prevalence of the following practices in your community. Please tick (√) in the appropriate box where 1 negates the presence the particular practice and 7 means that it is the norm.

Practices	1	2	3	4	5	6	7
1. Early marriages							
2. Wife inheritance							
3. Female Genital Mutilation							
4. Polygamy							
5. Women domestication							
6. Forced marriages							
7. Other (specify)							

3. What effects do these practices have on women empowerment in Napak district?

.....  
 .....  
 .....

## Appendix 4: Focus Group Discussion Schedule

### SECTION A: Demographic Information

(Women Leaders, Community Leaders, Religious leaders, gate keepers)

Section A: Information regarding the members of the focus groups.

Name: .....Gender .....

Location: .....

Occupation: .....

Level of Educational.....

Age: .....

1. What are some of the most profitable income generation activities that can be introduced and practiced by women of Napak District?
2. What are some of the ways in which educational background of the women can be improved to empower them further socio-economically?
3. What are some of the financial services that can be introduced to women in Napak district to empower them socio economically?
4. How can representation of women in decision making in Napak district be improved to empower them socio-economically?
5. What are some of the ways in which culture can be transformed in Napak district to empower women further socio economically?
6. What is the effect of women empowerment in the
  - a. families
  - b. community and
  - c. District
7. What support did women get in their strive for socio-economic empowerment from;
  - a. the Government
  - b. NGO's?
8. Can you mention a few Small and Medium women Entrepreneurs (SME's) that have been in existence the last 2 years and their progress in terms of
  - a. No. of employees and the gender
  - b. Volume of business in terms of capital used**

**Appendix 5: Interview Guide**

**SECTION A: Demographic Information**

(District Development officer, District Social Development Officer, Local Administration Relevant NGOs community leaders and Religious leaders)

Section A: Information regarding the key informant/women leader's/ government leaders and community leaders.

Name: .....

Job title: .....

Organization: .....

Level of Educational .....

Age: .....

1. What are the income generating activities that influence socio-economic empowerment of women of Napak district, Uganda?
2. To what extent does education influence socio-economic empowerment of Karamojong women of Napak district, Uganda?
3. What kind of financial services are available that influence socio-economic empowerment of Karamojong women of Napak District, Uganda?
4. How does women representation in decision making bodies influence socio-economic empowerment of Karamojong women of Napak district, Uganda?.
5. In which ways does cultural transformation influence socio-economic empowerment of Karamojong women of Napak district, Uganda?

## Appendix 8: Map of Napak District

