

## **Elite Women Participation in Politics among the Maasai of Narok South Sub County, Kenya: A Social Cultural Perspective**

**Kauria Zeddy<sup>1</sup>, Murenga Hadija<sup>2</sup> And Bor Eric Kiprono Bor<sup>3</sup>**  
<sup>123</sup>department Of Peace, Security And Social Studies, Egerton University, Kenya  
Corresponding author: Kauria Zeddy

---

**Abstract:** *The Purpose Of This Paper Is To Examine The Effect Of Social Cultural Factors On The Women Participation In Political Leadership In The Maasai Community, Especially Within Narok South Sub-County. The Theory Of Empowerment Was Adopted For This Study While The Descriptive Survey Research Design Was The Most Appropriate For The Study. The Target Population Was All The Elite Women In Narok South Sub County. A Questionnaires, Focused Group Discussions Guides And In Depth Interview Schedules Were The Main Tools Of Data Collection. The Data Was Analyzed Using Descriptive Statistics. The Findings Indicated That The Elite Women Of The Maasai Community Are Affected By The Social And Cultural Background Of Their Community. This Influences The Way They Socialize And Hence Their Participation In Politics. According To The Maasai Culture, The Women Are Not Supposed To Speak Before Men And They Are Considered More Like The Children In The Community. Their Participation In Politics Is Therefore Hampered By This Intimidating Culture And Social Setting. It Is Concluded That Women Participation Not Only In Politics But Occupation Of Public Office Is Affected By The Social Cultural Setting. It Is Recommended That Since The Contribution Of Women To The National Development Is Very Critical, Their Role In Politics Will Also Have A Very Great Influence On The Community. Women Participation Will Also Help Change The Social Perception Of The Community On Women. The Findings Of This Paper Will Contribute Greatly To The Empowerment Of Women Both Nationally And At The Society Level.*

**Key Words:** *Elites, Women, Participation, Politics And Social-Cultural,*

---

Date of Submission: 24-02-2018

Date of acceptance: 12-03-2018

---

### **I. Introduction**

The Protocol To The African Charter On The Rights Of Women In Africa (2003), And The African Plan Of Action Was To Accelerate The Implementation For The Advancement Of Women In Political Participation (1999). Many Global Conferences Have Been Held Including Cairo Conference On Population And Development In 1994, Fourth World Conference On Women Of 1995, And World Summit For Social Development Of 1995 Which Affirmed That Inequalities Still Persist In Women's Political Representation Despite The Progress Made Globally In Improving Their Status, Through The Establishment Of A National Task Force On Gender And Education In 1995, A National Policy On Gender And Education Was Not Formulated Until 2008 (Republic Of Kenya 2007). The Policy Provided A Framework For Planning And Implementation Of Gender Responsive Education, As Well As Research And Training But It Suffered Numerous Setbacks.

Political Participation Is The Degree And Form Of Involvement Of Citizens In Governance And Related Institutions Of Society (Igwee 2002). It Thus Involves Participation In Political Campaigns And Debates, Attending Strategy Meetings Of Political Parties, Voting During Elections, Vying As Candidates For Elections, And Holding Of Key Government And Political Party Positions. Equal Political Participation Of Both Genders Is One Of The Critical Pillars Of Good Governance Which Entails Freedom Of Expression, Freedom Of Association Among Other Fundamental Rights (Igwee 2002). Throughout The History Of Politics In Western And African Countries, Women Political Representation Has Been Very Low. Women Have Been Seeking To Participate Alongside Men In Governance And Decision Making In All Aspects Of Public Life But Progress Has Been Slow Due To Many Challenges In Their Way. These Challenges Take The Form Of Small Conflicts Over Access To Resources, Which Add Up To Slow Participation Of Women In Political, Economic And Social Empowerment (Aili, 2000).

The Possible Explanation For This Scenario Could Be That Gender Issues In Politics Have Not Received Due Attention And Redress. Women Are Always Relegated To The Peripheries Of Political Leadership And Marginalized. In Their Public And Private Lives, Women Have To Struggle To Articulate Their Desires And To Find Their Own Voices. Since Kenya Attained Her Independence In 1963, Women Have Been

Seeking To Effectively Participate Alongside Men, In Governance And Decision-Making Processes In All Aspects Of Public Life. Since Then To The Present Date Women Participation Still Remains Very Low (Nyokabi, 2010).

In Kenya, And Especially At The Grassroots Level, A Number Of Factors Hinder More Than Half Of The Population In Their Participation In Politics. It Is More Apparent Amongst The Pastoralist Communities (African Press International, 2007). Pastoralists' Women Remain Marginalized And Have Little Or No Representation In Local And National Government. In This Context, Very Few Were Nominated Or Elected In The Recent General Elections,(Kipuri,2008)Given The Low Political Ranking Regionally And Globally In Respect To Female Representation In Parliament Currently Standing At 9.9% Of The Total Mps In 2008-2012 Tenth Parliament(Nzomo, 2012).

The Kenyan Constitution (2010) Provides For Equal Protection For All People Under The Law Regardless Of Sex, Race, Color, Ethnic Origin, Tribe, Religion, Social, Economic, Political Opinion Or Disability (Article 27). Kenyan Women Are Under-Represented In The Political Spheres; While (Article 4) States That Specific Positive Action Should Be Taken In Those Areas Where There Is Discrimination Against Process, Article 38 States That Every Citizen Is Free To Make Political Choices, Right To Form And Participate. Women Rights Activists In Kenya Are Confident That There Will Be A Positive Change Because Of The Constitutional Article 81(B) Which States: "Not More Than Two-Thirds Of The Members Of Elective Public Bodies Shall Be Of The Same Gender". A Radical Change Is In Store, Because Women Must Form One-Third Of Any Elective Public Body And In Connection To This Study, Article 100 States Promotion Of Representation Of Marginalized Groups, (The Constitution Of Kenya, 2010).

A Lot Of Strategies Have Been Formulated At The International, National And Local Levels To Make It Possible For Women To Participate In Political Leadership. However, The Level Of Women's Participation In This Field Remains Low Not Only In Kenya But All Over The World, Particularly In Narok South Sub-County. Their Participation In Both National And County Governments And Other Political Spaces Is Deliberately Limited. Generally, In East Africa, Kenya's Performance Is Low In Women's Political Representation, With A Disputed 33% Quota. This Is Reflected In The 10% Of Women In The 10<sup>th</sup> Parliament And 5% In The 11th Parliament. Other Countries In The Region Have Achieved At Least The 30% Target. In The History Of Kenya, A Woman Member Of Parliament Has Never Represented Narok South Sub-County. It Has Been The Domain Of Men Since Independence. In The Maasai Community, Women Respect And Submit To Men Leadership. However, The Factors Which Could Be Contributing To Poor Participation Are Not Known.

Women Status In The Political Line Remains Low Since Time In Memorial. The Culture Of Not Only The Maasai But Most Pastoral Communities Is So Intimidating That Women Are Categorized Among The Children .In The Maasai Culture, Women Could Not Talk In Any Meeting Where Men Were Present Or Giving Their Decisions Concerning Any Matter In The Society. In Case There Is Information Required By Men They Cannot Stand In A Meeting, Instead A Man Will Stand On Their Behalf While They Give The Information, Women's Roles Were Purely Domestic, Their Voters' Cards Would Always Be In The Custody Of Their Husbands, Who Will Determine Whom They Will Vote For, Women Were Restricted From Political Participation (Ole Lemein, 2014).

The Maasai Women Face Great Marginalization Socially, Economically And Politically (Ole Lemein). The Status Of A Maasai Woman In The Society Is Unrecognized, Even When It Comes To Land Issues; A Recent Example Is Peris Tobiko Who Faced Challenges As The First Maasai Woman To Be Elected To National Assembly. This Society Had Notably Built Gender Tension And Perceptions, Especially Regarding Her Place In Marriage. They Generally Believe That A Woman Being In Political Leadership Would Bring Bad Omen, Animals Would Die And Many Other Misfortunes Would Befall The Community. Such Assumptions Only Sustain The Long Held Patriarchal Gender Stereotypes (Ole Lemein, 2014). It Is On This Background That This Paper Is Write To Establish The Effect Of Social Cultural Factors On Participation Of Elite Women In Politics.\

### **Statement Of The Problem**

Despite Subscribing To International Commitments To Empower Women, Kenya Compared To Other Countries In East African Region Still Lags Behind In Terms Of Women Representation In Politics And Decision Making. Women Political Participation Is One Of The Critical Pillars Of Good Governance Which Entails Freedom Of Expression, Freedom Of Association Among Other Fundamental Rights . Women From The Marginalized Pastoral Communities Which Still Hold Dear To Their Cultural And Social Values Are Left Behind In Every Area Of Public Office. The Patriarchy Society Has Labeled Women As Unable To Lead And Hold Public Office. Low Women Participation Is The Clearest Indicator That There Is No Representation Of Maasai Elite Woman As A Member Of Parliament Since Kenya Attained Independence In Narok South Sub-County. The Maasai Culture Treats Women As Weak And Unable To Hold Any Public Office. It Is Therefore

Important To Assess The Effect Of Social Cultural Factors On Elite Women Participation In Politics Among The Maasai In Narok South Community.

### **Broad Objectives**

The Main Objective Of This Paper Is To Assess The Effect Of Social Cultural Factors On Elite Women Participation In Politics Among The Maasai Community.

## **II. Literature Review**

Globally, Many Strategies Have Been Formulated To Make It Possible For Women To Participate In Political Leadership, Yet The Level Of Women's Participation In This Field Remains Low. According To Unifem (2001), There Are More Women In Government Than Ever Before, Increasingly By 10% In The Last Decade To An Average Of 18% Of Women In National Assemblies. Australia Has A New Governor-General, Who Is The First Woman To Hold That Position Ever. In Japan, Where Public Life Is Generally Male Dominated, A Woman Ran For Prime Minister's Seat For The First Time. Rwanda, Being The First African Nation With The Highest Number Of Women In Parliamentary Seat Representation Is Now The First Nation In The World Where Women Outnumber Men In Parliament. In Sub-Saharan Africa And Asian Countries, Women Usually Occupy An Inferior Position Compared To That Of Their Male Counterparts (Paxton *Et Al.*, 2000). Narok Sub- County, In Particular, Has Never Been Represented By A Woman In Parliament

Further, In Israel, Palestine, Afghanistan, And Iraq, A Culture Of Hegemonic Masculinity Prevails Among The Major Political Actors. Afghanistan Was Once Considered A Model Of Post-Conflict Restriction Where Women Could Hardly Be Said To Enjoy Security, Political Participation And Rights; Instead They Are Faced By Various Violence, And Illiteracy. In Botswana, Women Representation In Decision-Making Positions Is Still Low. It Has Not Reached The Minimum 30% Representation In Legislature; The Representation Is 11% In Cabinet, 25% In Local Government 19% Respectively. This Is Still Below The Target Set By The Sadc Heads Of State In 2005 Which Was Set To Be Achieved. This Indicates That There Are Still Challenges Facing Women In Political Participation.(Paxton *Et Al.*,2000). The Maasai People Believe That A Woman Has No Right To Decision Making And Has Clearly Stated Roles, Which Are Different From Those Of The Male; They Believe That Women's Role Is Purely Domestic (Ole Lemein, 2014).

The Leadership Gap Is A Global Phenomenon Whereby Women Are Disproportionately Concentrated In Lower-Level Positions And Lower-Authority Leadership Positions Than Men (Powell *Et Al.*, 2003). In Addition, Graves *Et Al.*, (2003), Contend That Women Occupy More Than Half Of All Management And Professional Positions But Fewer Developmental Opportunities At Work Than Men. Many Of The Gender Differences In Developmental Opportunities May Be Driven By Prejudice That Women Experience In The Domain Of Leadership (Ensher *Et Al.*, 2005). In Addition, Women Confront Greater Barriers To Establishing Informal Mentor Relationship Than Men Do (Powell *Et Al.*, 2003).

When Attempting To Understand Women's Political Representation Across Nations, Concrete Measures Of Culture Are Typically Not Available To Researchers. In This Context, Researchers Have Turned To Regional Membership And Religious Beliefs To Understand The Impact Of Culture Kenworthy *Et Al.*, (1999). Scandinavian Countries Are Typically Found To Have Higher Numbers Of Women In Parliament, Both In The Past And Present. Similarly, Researchers Classify U.S Into Three Categories, Largely Regional, Political, And Cultures, Southern States Having A Traditionalistic Political Culture Resulting To Having Fewer Women In Legislative Office (Nechemias, 1987).The Maasai Elite Women Face A Great Leadership Gap Which Has Become A Barrier To Participation In Political Leadership; Therefore The Current Study Seeks To Inform Elite Women On Participation In Political Leadership.

In Latin America And Asia, Many Factors Contribute To This Disadvantageous Situation For Women As A Social Entity. Along With This, There Is Increasing Domestic Workload And Subsistence Responsibilities. Since Many Indigenous Women Are Also Illiterate Or Have Low Educational Level, They Are Further Marginalized By Cultures Of Patriarchy And Violence, Which In Due Course, Confines Them To The Domestic Spheres. The Traditional, Social, Cultural And Political Practices Have Led To Rules And Codes Of Behavior That Have Long Been Instruments Of Ensuring Gender Structures Are Perpetuated.(Paxton And Hughes, (2007).This Current Study Therefore Intends To Examine The Educational Level And Elite Women Participation In Political Leadership In Narok South Sub-County.

Women In Many Countries Face Numerous Barriers In Their Access To Education, Health Care, Sanitation And Political Participation. Arguments About Women's Inferiority To Men Prevail Across All Dominant Religions Thus Religion Has Long Been Used To Exclude Women From Aspects Of Social, Political Or Religious Life Around The World Paxton And Hughes, (2007).However, The Major Religions Of The World Are Differentially Conservative Or Patriarchal In Their Views About The Place Of Women, Both In The Church Hierarchy And In Society. For Example, Ahmed (1992) Asserts That Protestantism Promotes Nonhierarchical Religious Practices And More Readily Accept Women As Religious Leaders Compared With Catholicism And

Orthodox Christianity (Greek Orthodox Or Russian Orthodox). In Addition, Islamic Law Is Typically Interpreted In A Manner That Constrains The Activities Of Women Meyer *Et Al.*, (1998).The Maasai Women Face Marginalization By Traditional, Social, Cultural And Political Practices In Society, This Study Therefore Intends To Investigate Factors That Influence Elite Women Political Participation In Narok South Sub-County.

This Study Encapsulates The Various Socio-Political Developments And Underdevelopments From Representative Regions Of The World Done Ostensibly To Clarify The Gender Differentials In Political Participation In Various Regions Of The World. The Flow Of These Political Scenarios Has Been Articulated; Europe's Case Comes In First, Subsequently Followed By American, Asian, And Africa And East Africa In General Kipuri, (2008).This Offers A Series Of Reviews To Indicate The Extent And Intensity Of Changes In Women's Participation In Politics. Their Variations In Levels Of Participation, Gender Gaps Vary Across Societies. African Press International (Api 2006).As Compared To Other Regions In Kenya The Maasai Women (Pastoralist) Have A Big Gender Difference In Political Representation; Therefore The Current Study Intends To Assess Factors That Influence Elite Women Participation In Narok South Sub- County

Cultural Ideas About Women Affect Women's Levels Of Representation Throughout The Political Process. This Happens From An Individual Woman's Decision To Political Party Selection Of Candidates And Decisions Made By Voters On Election Day. Women Face Prejudice As Leaders Because People Tend To Assume That Leadership Is A Masculine Trait. Further, When Women Do Lead Social Groups, They Face Diverse Problems. People Evaluate Autocratic Behavior By Women More Negatively Than The Same Behavior By Men (Eagly *Et Al.*, 1992).The Maasai Women Still Face Prejudice As Leaders Which Could Be Making It Hard For Them To Participate In Political Leadership In Narok South Sub-County

The Manner In Which The Seats Are Filled Affects The Capacity Of Women To Challenge The Patriarchal Norms And Values That Are Inherent In Parliamentary Debates. Women Become Accountable To The Parties That Nominated Them, Rather Than To The Voters. As Ballington *Et Al* (2004) Have Stated They Cannot Be Separated From Dominance If Quotas Are Enforced With Women Placed In Winnable Positions; Women Are More Likely To Be Elected. Women In Political Decision-Making In The Sadc Region Are Affected By Societal Attitudes And Norms And The Socio-Economic Positions They Hold In Society Tripp, (2004). The Patriarchal Norms And Values In The Maasai Community Could Influence The Maasai Elite Women From Participating In Political Leadership Therefore The Current Study Will Sought To Find Out Why There Is Low Participation In Narok South Sub-County.

Many Women Who Were Elected To The Top Leadership Position In Their Countries, Especially In Asia, Had Famous Husbands Or Fathers Who Preceded Them In Political Life. Like Indira Gandhi And Corozon Aquino. (Borelli *El Al*, 2002). With 14% Women In The Senate And 15% In The House Of Representatives, The United States Leads The World In Women's Political Representation, (Inter-Parliamentary Union, 2006). Women Do Slightly Better At The State Level; Where They Hold 23% Of Seats, Centre For Advancement Of Women In Politics (Cawp, 2006). Therefore The Link In Literature Is To Establish Factors That Influence Maasai Elite Women To Participation In Political Leadership In Narok South Sub-County.

The Major Challenge That Women Face Politically Is Over-Coming The Patriarchal Nature Of Their Societies. Women Are Discouraged And Undermined By Men And Their Parties From Vying For Parliamentary Positions And Given A Hostile Treatment By Men During Campaigns, Which Include Verbal Abuse And Harassment Which Contributes To Women Lagging Behind In Political Participation In Malawi. Gaidzanwa, (2004). In Zambia, Pressure Is Placed On Parties To Involve Women Candidates, But On The Other Hand, There Is Fear That They Would Be Unable To Win Elections And Are Placed In Constituencies Where They Will Compete Against Each Other. Few Women's Gender Identity Is Still Predominantly Conceived Of As Being Domestic In Nature In Zambia's 2001 Elections (Kabemba And Eiseman, 2004). The Patriarchal Nature Of Society Could Be Influencing Maasai Elite Women From Participating In Political Leadership In Narok South Sub-County.

Structural Political Impediments Also Limit Women's Political Participation. These Include The Legal Minority Status Of Women In Lesotho That Has Perpetuated Gender Inequalities. This Minority Status Of Women Negatively Affects Their Chances Of Full Participation In Politics And Other Spheres Of Public Life, As They Are Viewed Socially As Falling Under The Same Category As Children. This Lack Of Legal Capacity Not Only Prevents Women From Acquiring Loans, Financing Their Campaigns, And Therefore Limiting Their Options To Run For Elections (Letuka *Et Al.*,2004).The Study Seeks To Find Out If The Same Case Applies To Maasai Elite Women Participation In Political Leadership In Narok South Sub-County.

International Efforts To Implement Quotas In Afghanistan And Iraq Have Led To Some Of The Largest Jumps In Women's Representation Ever Seen. However, National Gender Quota Laws Do Not Always Generate Significant Increases In Women's Participation In Political Leadership, (Dahlerup *Et Al.*, 2007). There Are Cultural And Ideological Arguments Against Women's Right To Participate In Politics, Which Creates Substantial Barriers To Women's Political Participation. Historically, There Are Beliefs That Women Did Not Have The Capability To Participate In Politics, (Okin, 1989). It Took Until The Twentieth Century For Feminist

Political Theorists To Challenge The Position Of Women In Political Theory (Pateman *Et Al.*, 1989). In Narok South Sub-County, Cultural And Ideological Arguments Against Women's Right To Participate In Politics Could Be Hindering Women From Political Leadership.

In Kenya, The Pastoralists Community Is More Marginalized By Culture Of Patriarchy. Historically The Maasai Community Has Always Been Ruled By Directives Of Headmen With Invested Authority In The Council Of Elders, Age Sets Spokesmen And Hereditary Experts (Iloibonok) And With A Group Of Young Men (Inkopir) With No History Of Women Included In Community Activities Sironka Ole Masharen (2009). In This Sense, Compared To Other Kenyan Communities, The Maasai Elite Women Of Narok South Sub-County Are Poorly Represented. The Maasai Community Regard Women As Children, And Therefore Their Status Could Influence Their Participation In Political Leadership. The Maasai's Are Influenced By Their Strong Culture, With A Wide Gender Gap In Political Interest And Knowledge And Cultural Barriers Which Could Limit Women Of Narok South Sub- County To Participate In Political Leadership. Like The Recent Example Of Hon Peris Tobiko Of Kajiado East Who Faced Great Challenges, Prejudice From Her Own Community.

### **III. Theoretical Framework**

The Empowerment Theory Was Adopted For This Study. This Theory Suggests That There Should Be Participation Alongside Others In Society To Achieve Socio-Political Goals. This May Be Done Successfully Through Gender Communication In The Following Perspectives, Efforts To Gain Access To Resources, Critical Understanding Of Socio-Political Environment, Collaboration With Policy Makers And Program Planners; They Argue That Community Organization Must Pay Attention To Models Of Empowerment And Develop Preventive Interventions. In The Maasai Community A Greater Percentage Of Women Are Not Entitled To Ownership Of Resources, Their Socio-Political Environments Are Limited, There Is Little Done So Far In Relation To Women Empowerment In Terms Of Political Participation In The Community To Promote Women To Political Participation In Narok Sub South County. Therefore The Study Intends To Investigate Ways In Which Elite Women Can Be Empowered Politically, Socially And Economically For Them To Increase Strength Through Developing Confidence In Their Own Capabilities, Having Decision-Making Powers To Enable Them Achieve Goals, Efforts To Gain Access To Resources And Enhance Elite Women Participation In Political Leadership.

### **IV. Methodology**

A Descriptive Survey Research Design Was Adapted To Study. A Sample Of 330 Elite Women Was Selected From Amongst The Elite Women In Narok South Sub County. The Study Applied Primary And Secondary Data Collection Methods From Men And Women And Key Informants In Order To Analyze The Factors Influencing Elite Women Participation In Political Leadership With Respect To The Variables In The Study. The Study Included In-Depth Interview, Questionnaires And Focus Group Discussion To Gather Information From Elite Maasai Women. A Pilot Study Was Undertaken For The Purpose Of Pre- Testing Of The Research Instruments To Be Used In The Study. This Study Was Necessary Since It Gave An Allowance For Checking Statistical And Analytical Procedures; It Gave A Chance To Reduce Problems And Mistakes In The Study (Isaac & Michael, 1995). Hertzog (2008) Suggested That 10 To 30 Participants Are Sufficient For The Pilot Study In A Survey Research. Both Descriptive And Inferential Statistics Were Used In Analyzing The Data.

### **V. Results**

The Results Indicated That Historical Events And Trends Have An Effect On The Participation Of Elite Women In Politics In The County. The Respondents Were Asked To Indicate Whether Cultural Values Affect Elite Women Participation In Political Leadership. The Results Indicated That Cultural Values Affect The Participation Of The Women In Politics. Majority Of The Respondents Also Noted That Discrimination Is A Contributing Factor To Lack Of Elite Women Participation In Political Leadership. On Whether Occupation Affects Elite Women Participation In Political Leadership Again Majority Of The Respondents Agreed With The Statement. Patriarchy Represses Women Participation In Political Leadership. Elite Women Have Been Kept Outside The Public Domain Of Politics For Many Years In Narok South Sub County. Elite Women Should Occupy Inferior Positions Compared To Male Counterparts In Narok South Sub County. Elite Women Has No Right To Decision Making, They Are Purely Fit For Domestic Roles In Narok South Sub County.

The Results Indicated That; Social Cultural Factors Influence The Participation Of Elite Women In Political Aspiration In Narok County. From The Focus Group Discussion, It Was Noted From Various Participants That Women Are Considered Just For Domestic Chores And Not For Leadership. Culture Is So Intimidating Among The Maasai And That Is Why Women Can Never Participate In Political Adventures. The Social Standing Among The Maasai Is That Women Are Just Fir For Domestic Work And They Don't Even Have The Right To Stand Before Men Or Even Lead. Culturally Women Are To Serve Men And Not To Be Leaders. Though Absurd But That Is The Culture And Most Women Have To Abide.

*As A Woman I Don't Even Have Right To Stand And Speak Before My Husband This Will Be Taken As Disrespectful. The Results Therefore Indicated That Women Are Intimidated By Their Own Culture And Social Beliefs And Even If They Attend School The Status Qua Must Be Maintained. This Cultural Beliefs Are The Ones Responsible For The Challenges Facing Women In The Marginalized Communities.*

According To The Respondents;

*'Men Take Advantage Of Them And Never Regard Them As Equals Rather As Children And Hence They Can't Allow Us To Do Anything That Challenges Their Patriarchy Thinking'.*

## **VI. Conclusion**

Based On The Findings Of The Study, It Is Concluded That, The Social Cultural Factors Play An Important Role In The Empowering Women To Participate In Politics And Public Offices. It Has Been Noted That Culture Intimidates Women To An Extent That They Have No Right And Have No Voice Particularly Among The Men.

## **Recommendations**

It Is Recommended That Men Should Allow The Women To Fully Participate In The Political Issue In The Country Irrespective Of What Culture Dictates. Men Have The Power To Release The Maasai Women And Give Them The Privilege To Participate And Lead The Community For Progress.

## **Acknowledgements**

The Road To Success In Education, And Attaining The Highest Award Has Not Been Easy. The Journey Has Been Long, Rough And Tiring. It Required Sufficient Grace Of God, Hands To Hold, Friends To Lean On And Ears To Listen. First And Foremost I Thank The Almighty God For His Immense Blessings In My Life And Enabling Me To Get To This Level At This Point In Time.

Special Thanks To My Supervisors Dr. Hadija Murenga And Dr Eric Kiprono Bor For Their Expert Guidance And Input That Greatly Helped Me Perfect This Report And From Bringing Me From The Corridors To Light By Ensuring That Each Piece In The Jigsaw Falls Into Place. I Recognize The Contribution Of Prof Ngetich And Dr Parsitau During The Formative Stages Of The Thesis.

I Am Grateful To The Ministry Of Science And Technology For Granting Me Permission To Carry Out This Study. The Fieldwork Was Successful Because Of The Help Of Mr. Indanya, Felister And Kisotu Who Walked With Me The Long Stretches Of Narok South Paths. Special Thanks To Mr. Indanya Who Endured Long Hours And Days To Key In The Data Into The Computer And Mr. Rotich Who Drove Through The Roughest Roads Of Narok South.

Secondly, I Am Greatly Indebted To My Parents The Late James Kauria And Mary Kauria Who Educated And Have Been Sources Of Great Wisdom, Love, Care, Encouragement As Well As Inspiration Throughout My Life. I Thank My Brothers Kenneth Langat And Wilson With Whom I Have Grown Up And For Their Unending Encouragement. I Wish To Pay Tribute To All My Teachers Through The Circles Of Education, Without Whose Efforts This Venture Would Have Remained Only A Dream

Thirdly, I Pay Much Gratitude To My Husband Hon (Dr) Korei Ole Lemein, Children Collins, Ian And Brian For Enduring Many Long Hours Without My Attention And For Their Efforts To Give Me Peace And Space To Work On This Document, Thank You For Supporting Me In Prayer.

## **References**

- [1]. Inglehart, R. & Norris, P. (2003). *Rising Tide: Gender Equality And Cultural Change Around The World*. New York: Cambridge Univ. Press
- [2]. Israel, D. 1992. *Sampling The Evidence Of Extension Program Impact*. Program Evaluation And Organizational Development, Ifas, University Of Florida.
- [3]. Jalalzai, F. (2004). *Women Political Leaders: Past And Present*. *Women Politics* 26(3/4):85–108
- [4]. Kethusegile, J. & Bookie, M. (2004). *Participation And Percentage: How Can Quotas Increase Women's Participation In Governance – Experience From The Sadc Region After The Introduction Of The 30% Quota*.
- [5]. Meena, R. (2004). *Gender In Southern Africa: Conceptual And Theoretical Issues*.
- [6]. Meena, R. (2003). *Democracy, Gender And Governance*. In Bujra, A. & Adejumobi, S
- [7]. (Ed.S) *Breaking Barriers, Creating New Hopes: Democracy, Civil Society, And Good Governance In Africa*. Ethiopia: Dpmf.Pp111-131.
- [8]. Mukhopadhyay M, 2005. *Decentralization And Gender Equity In South Asia An Issues Paper*, „Paper Mm-Gender Decentralization Equity 2005.Pdf International Development
- [9]. Paxton, P. & Hughes. (2007). *Women, Politics And Power: A Global Perspective*.
- [10]. Patton, Michael Q. (2002). *Qualitative Research & Evaluation Methods*. Thousand Oaks: Sage Publications.
- [11]. Patton, M.Q. (1990). *Qualitative Evaluation And Research Method*, 2nd Ed. Newbury Park, Ca: Sage.
- [12]. Yamane, T. (1967). *Statistics, An Introductory Analysis*, 2nd Ed., New York: Harper And Row.

Kauria Zeddy "Elite Women Participation In Politics Among The Maasai Of Narok South Sub County, Kenya: A Social Cultural Perspective" *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. vol. 23 no. 3, 2018, pp.07-12