EXPLORING RURAL PRIMARY SCHOOLS MAASAI WOMEN TEACHERS' CONSTRUCTIONS OF WOMANHOOD: A CASE OF KAJIADO COUNTY, KENYA

BY

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DECLARATION

Declaration by Candidate

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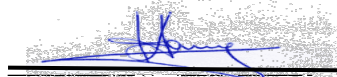
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DEDICATION

My lovely dedication of this dissertation goes to my first family. The love of my life Gladys Naiyandi Lesinet. Thank you for your constant push to complete the project. My lovely dad Partimo Jacob Munke and mums Anna Nene Melton and Loise Partimo. My dad's greatest advice *'Shika Sana Ulichonacho Muovu Shetani Asijekukunyanganya'* My siblings Joyce Moirana, Charity Nina, Evans Kanai, Robinson Saitoti, Stephene Leyian, Musa Panian, Nelly Nailantei, Eunice Resiato, Barrack Lemayian and Lowasa Jacob. My only niece Natalie Nina and nephews Gayson Simintei and Liam Kanai. Thank you for always encouraging me to push hard despite the many challenges. You are amazing people, I got what I would ask God for.

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ABSTRACT

Women form the majority of the world's population. Despite this, their representation in politics, economic and social spheres of life are minimal due to how society constructs their womanhood. This societal construction has been used to socialize women and girls into stereotypical feminine roles and jobs, hence limiting their capability to harness their full agency. It is on this basis that this study sought to understand how Maasai women teachers construct their womanhood in Kajiado County, Kenya. The objectives of this study were; to explore how primary schools Maasai women teachers construct their womanhood within the Maasai cultural context in Kajiado County, Kenya, to explore how primary schools Maasai women teachers construct their womanhood within the teaching profession in Kajiado County, Kenya and to explore how primary schools Maasai women teachers construct their womanhood within Kajiado County, Kenya. This qualitative study was guided by the interpretive paradigm and the phenomenological research design. The theoretical framing of the study was the social constructionist theory. Data was generated through drawings and focus group discussions with rural primary school Maasai women teachers. Participant selection was done through purposive sampling. Thematic analysis was used to get meaning from the generated data. The findings of this study reveal that the Maasai women teachers constructed their womanhood in accordance with their socialization within the Maasai cultural context. Their constructions were based on normative (what society expects of a Maasai woman) assumptions of womanhood like procreation, mothering and the male gaze (lenses on how male members of the society view a woman) like being submissive and beautiful. Within the teaching profession, the women teachers constructed their womanhood through liberal lenses, thus constructing their womanhood as inspirational and knowledgeable role models. Within Kajiado County, the women teachers constructed their womanhood as an empowerment powerhouse. Thus, based on these findings, it can be concluded that education played a major role in how these Maasai women teachers constructed their womanhood positively. This study, therefore, recommends; that provision of education among Maasai communities could benefit women and girls in constructing their womanhood and femininity positively; That provision of inclusive quality education among Maasai communities, especially rural communities, such that women and girls can become agents of change and lastly, education contributes to the socio-economic and political spheres of Maasai women and the other women in the country at large.

TABLE OF CONTENTS

LIST OF TABLE

LIST OF FIGURES

ACRONYMS AND ABREVIATIONS

CDE   -   County Director of Education

CEDAW-   Convention on Elimination of All Discrimination Against Women

FGC   -   Female Genital Cutting

FGD   -   Focused Group Discussion

FGDS -   Focused Group Discussion Schedule

FGM   -   Female Genital Mutilation.

IPU   -   Inter- Parliamentary Union

KEBS -   Kenya Bureau of Statistics

M.o.E -   Ministry of Education

NACOSTI-   National Council and for Science and Technology

SDGs -   Sustainable Development Goals

TSC   -   Teachers Service Commission

UNDP -   United Nations Development Program

UNESCO-   United Nations Scientific and Cultural Organization

UNGA -   United Nations General Assembly

UNICEF-   United Nations Children Educational Fund

USA   -   United States of America

USCIDB-   United States Census International Data Base

WHO -   World Health Organization

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter presents the background of the study, statement of the problem, the purpose of the study, the research objectives, the research questions, significance of the study, justification, limitations, assumptions of the study, scope of the study, theoretical framework, conceptual frame work and operational definitions of key terms.

1.2 Background and Rationale

According to Merriam Webster Dictionary, (2002), womanhood is the state of transformation from childhood to adulthood in women. It continues to say that womanhood is brought about by changes in body physic and roles performed by and individual.

Around the world, there are widely held expectations and beliefs about a woman's qualities, characteristics, behavior and ultimately her role in society that collectively define womanhood. In many parts of Africa, long held beliefs and expectations about women are based on patriarchal ideologies that can seriously affect a woman's education (Mungwini, 2008).

Even though women are the majority of every country's population around the world, they are less represented in global politics (Raymond, 2014). He continues to argue that women's faces are very few in global forums such as the United Nations Organization and the African Union. Raymond's (2014) arguments are supported by Inter Parliamentary Union (IPU) (2013), statistics that only 21.4 % of women have been elected and nominated into parliaments globally. According to World Statesmen

(2014), only 19 countries are led by women as either prime minister or president out of the 195 in the world.

Women bring into politics skills, technical knowhow and a variety of values and worth according to Philips (1981) as cited by Raymond (2014). Against this positive aura, no country on the globe has women constituting 50% and above of the supreme bodies that determines how countries are governed and ran (Paxon & Hughes, 2007). After the 1994 brutal killings in Rwanda many men died and many others were imprisoned. The help of international organization like the United Nations Women and the Swedish International Development Agency (SIDA) and the local women forums like the Forum of Rwandan Women Parliamentarians (FFRP) that 68.8% of parliament is made up of women (IPU, 2013).

The United Nations General Assembly (UNGA) declared 1975-1985 as the decade for women worldwide. During this period, many developing countries in Asia, Africa, Eastern Europe, The Caribbean's island, countries in South America and China greatly focused on women as pivots to their countries' economic transformation. It is during this period that the United Nations (UN), adopted the convention on the Elimination of all Discrimination against all Women (CEDAW). Subsequent conferences over the same were held in Copenhagen, Denmark in 1980, Nairobi in Kenya in 1985 and Beijing China in 1995. All these conferences led to policies and programs that would enhance women's emancipation all over the world in terms of politics, economy and social aspects of life.

Familusi and Oke (2018) posit that economic breakdown on men in many parts of Sub-Saharan Africa have made women transform their roles to become providers of their families against their traditions. According to them, this is attributed to the critical role

played by African women both at home as child bearers and as experts working in organizations.

Familusi and Oke (2018) posit that the proficiency in skills acquisition and economic advocacy in Sub-Saharan Africa is not decisive on the sex of an individual but rather the instructional training and teachings an individual acquired from school. They continue to posit that the once adored and cultivated with a lot of affection areas of expertise by the typical ordained African men are now under the control of women. For example, the police force, the military, the field of medicine, the areas of engineering and construction among others that women have ventured in to become mutual bread-winners of their families.

According to Oluoch and Wesonga (2013), traditional cultural routines mirrors the values and tenets held by a group of individuals or a community for periods running to generations. They continue to posit that Sub-Saharan African communities held divergent cultural practices that were at times beneficial to the whole community and at other times detrimental to some groups within the community such as women and children of the female gender. For example, they say that among the Luo community in Kenya, a woman was viewed and treated like an item where she can be passed on from one man to another inform of inheritance so as she can get economic support.

Raymond (2014) views education as the fulcrum of prosperous countries and states around the world. He continues to say that formal education is magnificent for the building of a country both economically, politically as well as in the social aspect. According to the UN (2012) report on education globally, both boys and girls have an impartial chance of completing elementary education in all parts of the world with an exclusion of Sub-Saharan Africa and the Western part of the Asian continent.

It is revealed that in Sub-Saharan African countries, the male gender has an additional opportunity of receiving an academic certificate for completing primary education than girls (UN, 2012). The report continues to reveal that girls face even greater hedges in their pursuit for secondary formal education. Training is considered a very expensive venture in Sub-Saharan parts of Africa. This has compelled guardians and parents to divide their children according to priorities. The boy child is given an opportunity of schooling at the expense of the girl due to the view that a girls' education will result to tropical returns (UN, 2012).

However, according to Sanchita (2014), in her study about the Status of Pakistani Women, she argues that cultural patterns in Pakistan do not allow women to enjoy their rights and freedoms as provided and guarded by the religious rights and the Islam religion. Ibrahim (2005) reinforces Sanchita (2014) by positing that Pakistan being an Islamic state obtains constructions of women and girls' prerogatives from rituals and customs that outline inequality.

According to Ibrahim (2005), women are considered to be of very little importance in the society and they need to be guided and controlled by men to either make them excel in their daily life activities or in many instances make their lives difficult. He continues to argue that women in the Western part of Asia cannot raise concerns of mishandling by men. Ali (2001) as quoted by Sanchita (2014) posit that the widely well-known Arabic epigram "*Zan, Zar, Zameen*" (woman, money and land) is the epicenter of all adversities encountered by women in Asia. He continues to say that women face acts of ridicule, attempts to violence among other things in the society. Ali and Gavino (2008) posit that these terms are used to give an account of women in different spheres of life and portraying them as those that do not have unwanted behaviors.

The African continent has been characterized by gradual development of education, science and politics. This has made the continent to be seen as amazing to the world in terms of politics. Three African countries in the Sub-Saharan part of the continent have elected women as heads of state and government; Malawi, Liberia and Central Africa Republic (CAR). This has gone down the line to show that Africa is actually developing, and women's political participation and leadership roles are on the rise (IPU, 2013).

UNICEF (2015) statistics put the number of women who have gone through Female Genital Cutting (FGC) at over 200 million. The report continues to say that the practice is rampant in Sub-Saharan Africa even though it is practiced in other regions of the world such as North America, Asia and the Middle East.

According to UNICEF (2012), report on education in Kenya there is low girl completion rate due to marriage below the age of 18 years. The report continues to say that, this is because of their parent's perception that daughters are catchment to quick wealth acquisition. The reports' findings are supported by Ganira, Inda, Odundo, Akondo and Ngaruiya (2015) who posit that there is a strong connection between the cultural practices and the owning of cattle among the pastoralist's communities in Kenya. They continue to say that poverty-stricken families opt to marry off their daughters at younger ages to mostly better off households as a way of averting their poor lives. According to Ganira et al., (2015) most of these practices are common in the rural areas of Tharaka Nithi and Kajiado Counties.

According to UNICEF (2014), the act of marrying someone who is below 18 years of age is a breach of the United Nations Children Act. The report continues to reveal that over 30% of women in developing world are married before the can see their eighteenth

birthday at their parents or guardians' homes. The report reveals that over 70 million of the affected persons are girls who are found in Southern Asia and parts of Sub-Saharan Africa.

According to Parson, Edmeades, Petroni, Sexton and Wodon (2015), child marriage has far reaching effects to the girl. It leads to school-dropout and low participation in contributing to what affects them in their daily life leading to violence, having very few friends of the same age-group as well as important economic activities without forgetting emotional intelligence. Their arguments are supported by Muthengi *et al*., (2015) who posit that women who are married while still young have very little impact in negotiating for protected sex with their partners, family planning programs as well as protecting themselves from violence which in most cases results from gender concerns.

UNICEF (2017), asserts that the rationale for continued child marriage practice is the personal decision and choice of young girls themselves, destitute situations and adversity within the family, seminal demands from the society, social pressure and influence from family members. The report reveals that, child marriage still exists among the Maasai of Kajiado County due to pressure from the father for the girls to get married while they are still young. This is meant for the father can get more cattle to boost of his wealth.

In a study conducted on the view of female principal's in the United States of America (USA) by Smith and Hale (2002), women faced a lot of stereotyping in leadership and management of schools on a routine basis. These findings are reinforced by Gupton (1996) who posit that prejudice and discrimination is the order of the day in schools headed by women. He continues to say that women head teachers are always bullied

and treated with a lot of contempt in the running of schools. In his study, Gupton (1996) interviewed women principals who revealed that language has been used in describing them in their day-to-day activities; for instance, during difficult situations men are said to be strong and solid while women are considered pervasive in similar instances.

In Sub-Saharan Africa, women are viewed as mediocre in terms of politics, economy and social aspects of life in equal reference to men (Ekechi, 2003). According to Ekechi (2003), women were brought up in a manner that they see themselves as part of the school management but not the management itself. This has therefore made female teachers who get an opportunity of heading schools find the help of the male gender hence they can only lead through men. In her study on the fundamental concepts of educational leadership, Masingila (2002) posit that women principals' partner with male teachers in school in terms of management even though there maybe female teachers who at times may come along her way in administration.

In a study conducted on Women teachers and professional development by Sales (1999), she found that the teaching profession has been seen as a preserve of women due to their domestic roles of mothering and housekeeping. She continues to say that; women teachers are highly trusted by parents to handle their girls unlike their male colleagues. Women teachers have been regarded as motivators to the young girls in the social and economic aspects making parents send their girls to school to emulate the female teachers.

A study conducted by the United Nations International Children's Fund (UNICEF) in collaboration with the Ministry of Education (MoE) and other stakeholders in Nigeria revealed that the role of female teachers is very significant in the participation and girls' retention in school (The Daily Times, 2019). It also revealed that engaging more

teachers have a higher probability of attaining the Sustainable Development Goals (SDGs).

According to Parsitau (2017), the Maasai society is profoundly patrilineal and patriarchal with very well-founded leadership structure. The Maasai women are the doormen to the Maasai traditions and culture. According to Parsitau (2017), the Maasai women pass the Maasai traditions from one age-set to another through birth and teachings. However, the Maasai men are known to be decisions makers on matters affecting women and girls both positively and negatively. She continues to state that within the Maasai community, the men decision is stronger than government policies even the one for educating the girl child.

Elaine and Nussey (2011) gives hope as they affirmed that delayed marriage allows girls to stay in schools longer, acquire more skills, become more literate or knowledgeable and likely not susceptible to manipulation. In support of this Ganira et al., (2015), posits that strengthening access to education from childhood through primary and secondary would create a sense of independence, ability to make own decision and use acquired knowledge to manipulate environment for sustainable development. A Maasai woman who has gone through primary, secondary and tertiary institution of learning and graduated as a teacher would have a divergent view of a woman.

According to Gaidzanwa (1985) as cited by Mugwini (2008) in a study on construction of womanhood among the women living with HIV/AIDS; he alludes that images about women are socially invented and re-invented, the images continue to be reconstructed, fought for and against, at times strengthened and corroborated as well as bargained.

Thus, there is need to actively engage Maasai women and the rest of the Maasai society to reconsider construction of womanhood.

They thus seek to confront the rigid and compressed odds and ends of womanhood that make women susceptible and pandemic to culture that down grade them. The study borrowed an olive branch from Thomas Kuhn (1996), that there is need for social paradigm shift on construction of womanhood among the Maasai as the common one is outdated as there are new and arising challenges about a Maasai woman.

1.3 Statement of the Problem

The conservative members of the Maasai community who are pastoralist use cultural essentialism (System of belief grounded in a conception of human beings as cultural and under certain conditions, Nussey, (2011)) to stress certain components of culture in relation to people's identity. For example, first-born girls are not allowed to attend school as a way of preventing the girls from being "brainwashed" by the school curriculum since they believe that schools prepare their children for a life different from their own (Dyre & Choksi, 1997) as cited in (Pricilar, 2014).

In its present form, social governance among the Maasai amounts to a government of men where elders, fathers, husbands and young men govern the community and their families. Consequently, women and girls have no voice in significant issues that affect their lives and well-being, including their right to education and health. This challenging reality, coupled with poverty, ignorance, and parents' favoring their sons over their daughters, all conspire to disadvantage the Maasai girls (Parsitau, 2017).

Mills (1970,) as cited by Manicom, (2010) argues that the social analyst consistently asks three sorts of questions: One, what is the structure of this particular society as a whole? Two, where does the society stand in human history and what are the mechanics

by which it is changing? Three, what varieties of men and women now prevail in this society and in this period? What kinds of "human nature" are revealed in the conduct and character we observe in this society, in this period?

It is Mills' third question that anchors this study on the exploration of the construction of womanhood among the rural primary school Maasai women teachers in Kajiado County Kenya at this particular "moment" and time.

1.4 Purpose of the Study

The purpose of the study was to explore how rural primary schools Maasai women teachers' construct womanhood in Kajiado County, Kenya.

1.5 Research Objectives

i. To explore how rural primary schools Maasai women teachers' construct womanhood within the Maasai cultural context in Kajiado County, Kenya.

ii. To explore how rural primary schools **Maasai women teachers' construct womanhood within the teaching** profession in Kajiado County, Kenya.

iii. To explore how rural primary schools Maasai women teachers' construct womanhood in Kajiado County, Kenya

1.6 Main Research Question

How do Maasai women teachers construct womanhood in Kajiado County, Kenya

1.7 Secondary Research Questions

i. How do rural primary schools **Maasai women teachers' construct womanhood within the Maasai** cultural context in Kajiado County, Kenya?

ii. How do rural primary schools **Maasai women teachers' construct womanhood within the teaching** profession in Kajiado County, Kenya?

iii. How do rural primary schools Maasai women teachers' construct womanhood in Kajiado County, Kenya?

1.8 Justification of the Study

According to Kambarami (2006), Sub-Saharan African culture is patriarchal and patrilineal. She continues to argue that the nucleus of this African culture rests with the family as a social institution. It is within the family socialization process that gender differences start to creep in. This is when the girl child is differentiated from the boy child where women are constantly defined in relation to a man, and more specifically as dependent on them as well. Within the Maasai traditional society, it is within the family that the gender roles are developed. At the age of around 6 years old, boys are given the roles of looking after the lambs, young calves and kids in line with male roles; while the girl child at this age is given mothering roles of looking after her young siblings, washing utensils and fetching firewood within the homestead. These roles lead to construction of gender.

According to Bruner et al., (1959), identification is a concept that places and puts individuals into different social-cultural positions. The positions in turn become systems of oppression and suppression. Women like other individuals engage in various roles in society. These women share diverse interests, desires roles and positions. Change in society and the urge for organization of things, including people, time and space, women have been assigned womanhood identity in order to identify, categorize and assign them certain roles and positions different from those of men. Hence, womanhood as a social and cultural identity for a group of female human beings' places women in inferior positions to men. The Maasai woman is one very inferior person within the Maasai tradition. This woman does not have many roles outside the kitchen

and the household. All her decisions are subject to a man's approval. This is how the Maasai patrilineal society construct a woman.

According to most traditional societies in Sub Saharan Africa, women are likened to the Biblical creation account. According to New King James Version (NKJV), (2010), a woman was created by God from Adam's rib. African men take this knowledge from Christianity teachings to view women as second- class citizens since they view her as an afterthought from God (Human Rights Monitor, 2001). According to Colossians 3:18, a woman is supposed to be obedient and submissive to men. The Maasai patriarchal society expects a woman to have these biblical attributes. This analogy is used to construct women. The Maasai woman does not question what her husband or anyone who is a male, whether young or old says. They have to follow because this is what society expect of them (Parsitau, 2017).

Alcoff (1989), argued that women's unequal position with men in society shapes the way they learn and construct their identity. Alcoff's argument is supported by the Constitution of Kenya, (2010), which states that there should be gender equality within the homesteads and outside the homestead. The constitution of Kenya (2010), further states that, there should be no more than two thirds of one gender in any given occupation and in any elected positions in the County Assemblies, National Assemblies and the Senate. This study is therefore anchored on construction of womanhood among Maasai women teachers.

1.9 Significance of the Study

The study helped us to understand the role of culture and education in the Maasai women teachers' constructions of womanhood. This helped us to explain gender as a socially constructed phenomenon within a given context (Meyer, 2016). The study also

demonstrated how formal education can be used as a critical agent of socialization and emancipation of the Maasai woman. The study findings assisted in bringing forth the importance of formal education in shaping how society can look at a woman and the importance of this woman in their midst. The study findings also assisted to understand how Maasai women teachers' construct their womanhood so as to deconstruct the gender stereotypes that usually emanate within the cultural context during their construction of womanhood. This will help to explore their potential economically, socially and even politically in their dominant patriarchal and patrilineal structure of the society hence bringing the element of positive transformation.

The findings of the study also assisted in deconstructing gender stereotypes that often make women vulnerable in their construction. The findings also informed the education committee on the role of culture and education in gender construction and specifically the Maasai woman teacher.

1.10 Theoretical Framework

According to Gergen (1985), social constructionism may be defined as a perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences. It is further strengthened by Colebrook (2004), who says that social constructionists explain phenomena by and contingent on social factors such as language and culture. They seek to uncover the ways in which individuals or groups create their social reality. They seek to explain how people create and institutionalize social phenomena.

Social constructionism theory of knowledge is used in sociology and communication and it tries to examine the understanding of the world due to social and interpersonal influences (Gergen, 1985). In her study on An Introduction to Social Constructionism;

Galbin (2014) posits that Social Constructionism or Social Construction theory of knowledge of sociology and communication that examines the development jointly constructed understanding of the world.

Social Constructionism involves challenging most of our common-sense knowledge of ourselves and the world we live in (Burr, 1995). According to him, this theory does not just offer a new analysis of topics such as 'personality' and 'attitudes' that can easily be slotted into our existing framework of understanding. He continues to posit that the framework has to change, and with it our understanding of every aspect of social and psychological life.

Social constructionism stresses on the significance of culture and the context of deep understanding of what comes about and interpreting knowledge based on individual and societal understanding (Derry, 1999, McMahon, 1997). This theory is closely associated with many contemporary theories like the development theory of Vygotsky and Bruner and Albert Bandura's social cognitive theory (Shunk, 2000).

1.10.1 History and Development of Social Constructionist Theory

Social constructionism has many roots some of which are in existential phenomenological psychology, social theory, hermeneutics and social therapy (Watzalawick, 1984). Social Constructionist theory has been written by Giambattista Vico, Immanuel Kant and Karl Marx at different places and different times.

The social constructionist theory has two proponents in Britain. Rom Harre of the University of Oxford and Michael Billing and his team at the Loughborough University. According to Billing (1987), thinking in his book on "Arguing and Thinking" he posits that attitudes are features of rhetoric.

1.10.2 Features of Social Constructionism

According to McLeod (1997), there are several features of Social Constructionism. First, Social Constructionists reject the traditional positivistic approach to knowledge that are basically not reflexive in nature. Second, Social Constructionists takes a critical stance in relation to taken-for-granted assumptions about the social world, which are seen as reinforcing the interests of dominant social groups. Third, social constructionists uphold the belief that the way to understand the world is a product of historical processes of interaction and negotiation between groups of people. Fourth, Social Constructionists maintain that the goal of research and scholarship is not to produce knowledge that is fixed and universally valid, but to open up an appreciation of what is possible. Finally, Social Constructionist represents a movement towards redefining psychological constructs such as "mind", "self" and "emotion" as socially constructed processes that are not intrinsic to the individual but produced by social discourse.

An integration of the existing literature on social constructionism by Gergen and Davis (1985) and McNamee and Gergen (1992), posit that Social Constructionism has several cardinal principles. These include: realities are socially constructed; realities are constituted through language; knowledge is sustained by social process and reflexivity in human beings is emphasized.

Social constructionism focuses on meaning and power. Meaning is not a property of the objects and events themselves, but a construction. Meaning is a product of prevailing cultural frame of social, linguistic, discursive and symbolic practices (Cojocaru & Bragaru, 2012).

The study employed the social constructionist theory. This is because the philosophy is there potentially liberating women as it allows them to question and hence deconstruct the patriarchally constituted and male tainted images of women that have almost assumed an absolute character.

Through the social transformation of education, the study therefore employed this theory to explore how Maasai women teachers teaching in rural primary schools within Kajiado County engage themselves in deconstruction formal and non-formal means of jokes, songs, social ridicule and insinuations that they are constantly reminded of what the society expects of a Maasai woman. This deconstruction as the term suggests, involves the unmaking of a construct as women try to confront the current discourse on gender among the Maasai.

1.11 Conceptual Framework

Conceptualization of this study is anchored on the social constructionist theory of Gergen, (1985). This is because culture is a socially constructed phenomenon (Meyer, 2016). The women teachers themselves constructed their womanhood in three worlds; the world of culture, formal education and the world of social economic spectrum. The cultural constructs of womanhood such as mothering, "producing" children, belonging or married, wife in servitude and being a domestic servant (Mugwini, 2008) are on the side of a cultural Maasai woman teacher living within the Maasai cultural context. Educational context constructs of financial independence, self-sufficiency, employment or income and being a role model helps in understanding female teachers' living within the cosmopolitan society construction of womanhood. The study thus seeks to understand womanhood construction among female teachers so as to know if formal education has changed them to have a different view of themselves or they have remained within the same cultural state.
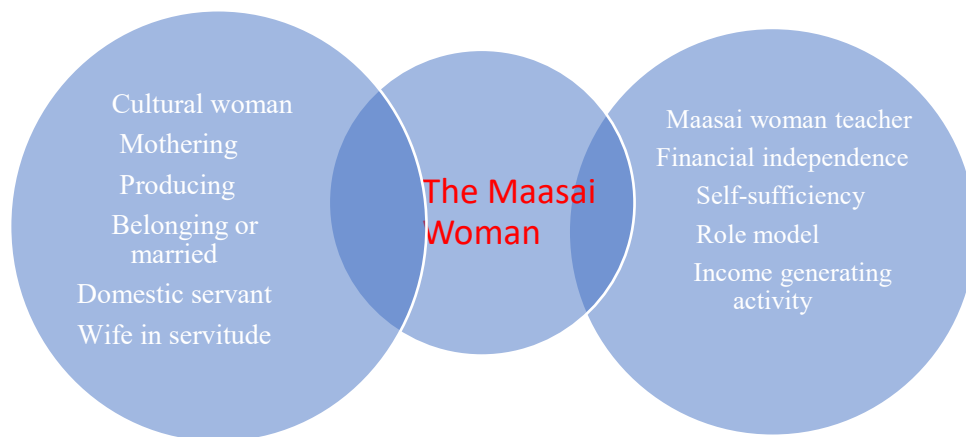
Fig. 1.1 Conceptual Framework

1.12 Scope of the Study

The study on Maasai women teachers' construction of womanhood was conducted in Kajiado County in the month of January, 2020. The units of analysis were Maasai women who are teachers teaching in rural primary schools in Kajiado County. Kajiado county is located in the southern part of the Rift Valley region of the republic of Kenya. It borders Nairobi county to the North East, Narok County to the West, Nakuru county and Kiambu County to the North, Taita Taveta County to the South East, Machakos and Makueni county to the North East and East respectively, and the Republic of Tanzania to the South. The county covers an area of 21, 909.9 square kilometers (KEBS,2012).

The county is divided into five administrative sub counties namely Kajiado Central, Kajiado South, Kajiado North, Kajiado East and Kajiado West. It is further divided into seventeen administrative divisions and twenty-five wards. The major towns in Kajiado county are Namanga, Kitengela, Loitokitok, Isinya, Ongata Rongai, Ngong' and Kajiado town is its headquarters (Constitution of Kenya,2010). The county has a

population of 1,110, 311 people (Kenya National Bureau of Statistics, 2019). Out of this 52.2% are male and 47.8% are female.

The study was conducted in the rural areas of Kajiado county. Rural areas of Kajiado South, Kajiado Central, Kajiado West, Kajiado East and Kajiado North are selected because in these areas many Maasai who live there really follow the doctrines of the culture to the core (UNICEF, 2017). They are still practicing FGM, early marriages, early pregnancies among others as means and ways of constructing womanhood hence, it was useful for the study. The participants of the study were Maasai women teachers teaching in secondary schools in rural areas of Kajiado County. The study focused on exploring Maasai women teachers' construction of womanhood a case of Kajiado county Kenya.
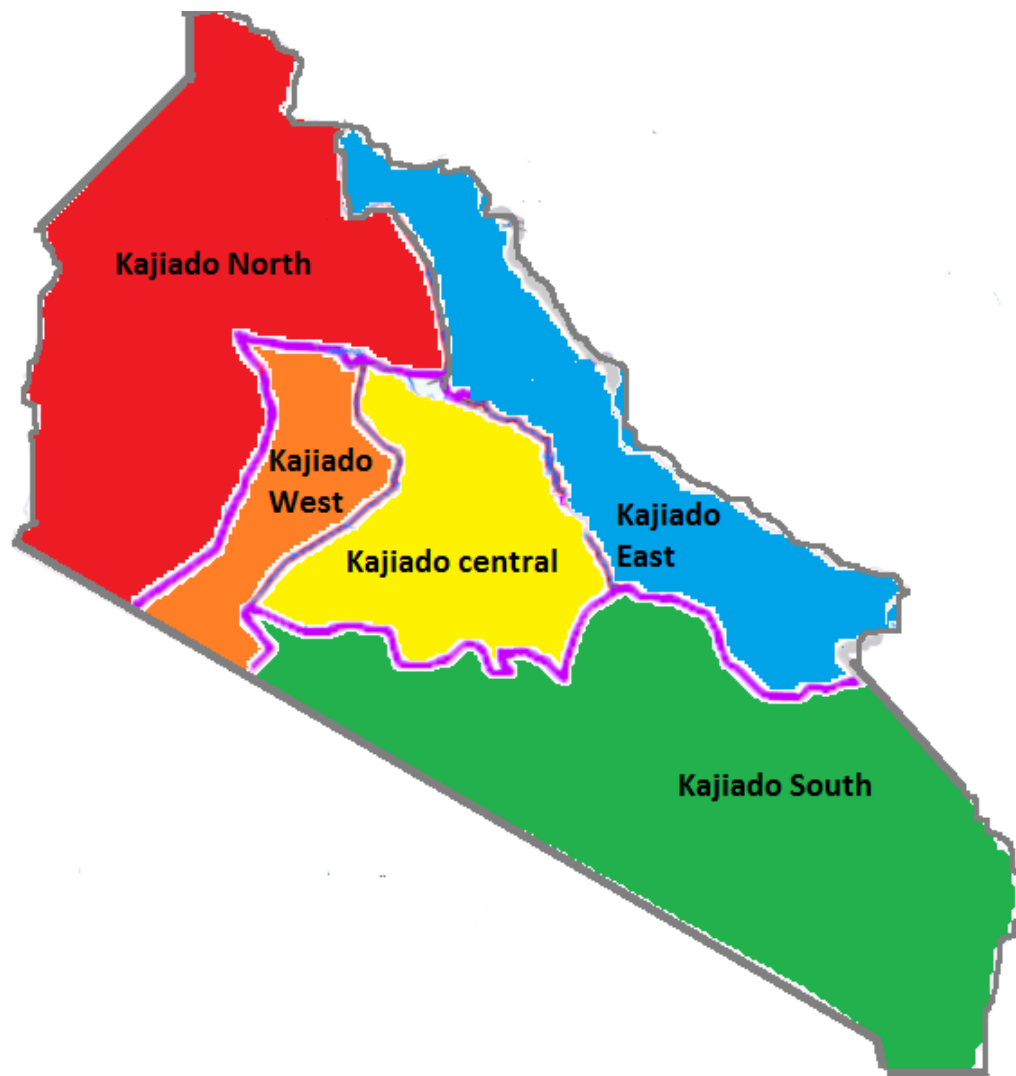
Fig.1.2 Kajiado County. The study area.

1.13 Limitations of the Study

Gender is a socially constructed phenomenon (Meyer, 2016). Womanhood is an aspect of gender which is constructed differently. Therefore, the study solely relied on the responses given by the Maasai women teachers teaching in the rural primary schools in Kajiado county in their construction of their womanhood.

During the study, there was a challenge with some of the participants drawings. To most they used the second person pronoun in their explanations of the drawings but during their expressions in the focus group discussions they used the first-person pronoun.

1.14 Assumptions of the Study

The assumptions of the study were; that there were Maasai women teachers in the rural primary schools in Kajiado County, Kenya. The study further assumed that the female Maasai teachers in Kajiado County were immersed in culture. It was also the assumption of the study that the Maasai women teachers are very much well informed of their duties in schools and outside the school.

1.15 Operationalization of Terms

Construction: The making of a phenomenon according to ones' thinking and creation.

Culture: It refers to the customs and traditions of a particular people or nation and to which they subscribe to.

Gender: A socially ascribed characteristics and behaviors associated with being female or male (Griffin, 1985).

Patriarchy: traditions to which men are the sole proprietors of their societies and nations. Their voices are always supreme.

Teacher: An educationist who teaches in schools and any other educational institution

Woman: A female human being who has undergone childhood roles and "graduated" to being an adult.

Womanhood: A construct of female gender that can be understood fully from a woman perspective

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, literature on womanhood construction was looked at. Literature on the concept of gender, patriarchy, concept of a woman and concept of womanhood was also sought. Literature on womanhood construction in respect to politics, economy and social aspect around the globe, Africa and Sub-Saharan Africa was also investigated. The roles of women teachers were also looked at around the world and in Africa. Women in educational-leadership was also looked at, how they get the positions and how they run their schools was also researched on.

2.2 Concept of Gender Ideology

Gender ideology is a systemic set of traditional norms through which a society constructs and yields its gender relations and practices. According to Hussein (2005), he posits that gender ideology elements are narratives and untrue stories about who is a man and who is a woman. He continues to argue that gender ideology suggests how each member of the society should behave in relation to his or her gender. Hussein (2005) continue to posit that social practices in the society are always grounded on religion and social principles of a society.

Gender is a socially and culturally constructed phenomenon (Meyer, 2016). This is because ideas about who is a man or who is a woman and how each of them should act are learned through the socialization process Haslanger, (2012). Meyer (2016), in her study on definition of a woman, posit that in the United States (U.S) and other Western countries beliefs and traditions widely consider gender as a phenomenon determined by sex. This means that a person with a male body is automatically considered a man and a person with a female body is automatically considered a woman. This is in terms

of the male body producing sperms and that of a female thought to be producing an egg hence feminine (Haslanger, 2012)

In Sub-Saharan Africa, gender ideology is based on rituals, legends, name-giving ceremonies, oral narratives and proverbs (CGPS, 2001). The Africa oral tradition portray women as stupid, foolish, weak, jealous, evil, unfaithful, dependent, frivolous and seductive. African oral traditions also see women as agents of warmth and all-nourishing goodness.

2.2.1 Patriarchy

According to Merriam Webster dictionary, patriarchy is a system where the man becomes the head of the family by default and he has supreme power over the household and all family inheritance are in his lineage. While contextualizing Gender Based Violence in Nigeria, (Nkiru, 2013) posits that apart from the traditional recognition of a man being head of family, patriarchy has changed to include a social class which is based on sex where men take advantage of women by invoking taboos to ensure they subscribe to certain roles and perform specific activities.

According to Ademulika (2018), he posits that patriarchy in Sub Saharan African societies evolves during dowry negotiations. She continues to say that the brides automatically change to become the bride-groom's property. According to Adeyemi (1998), dowry payment which in most cases is in form of goats, sheep and cattle, the bride is obligated by traditions and culture to change her family's surname to bear the name of her husband as her surname.

Kealotswe, (2009) posit that African traditions in Sub-Saharan Africa do not allow women to engage in sexual activities before and after marriage. Kealotswe (2009) arguments are supported by a study by Masenya, (2012) that women in Botswana are

prohibited from sex with other men except for those they get children with. This is in sharp contrast of the same culture that allow men to have sex outside marriage and to marry more than one wife whenever they wish.

Patriarchy is seen in the gendered roles allocated to individuals at the household level (Ademulika, 2018). He continues to say that women in Sub-Saharan African societies are expected to bare children as their primary role and perform domestic functions as their secondary roles at home. Ademulika (2018) argues that due to the African society being polygamous by nature, men married many wives. All these wives are expected to seek for all sorts of permission ranging from movement, interactions to procreation from men.

As a result of traditional African society's traditions that the status of women should always be lower than that of men and that women were not allowed to have any significant roles in governance, land subdivision or even have a say in settling disputes, Mkhize, (2017) in her study on Patriarchy as a catalyst for gender violence and discrimination in South Africa, opines that a wide gap exist between men and women in terms of economy, politics and social life.

2.2.2 The Concept of a Woman

Merriam Webster Dictionary defines a woman as an adult female human being who belongs to a particular category based on birth, residence, membership or occupation. Haslanger (2012), also defines a woman as an adult human with less power or authority than someone else and one who has a less significant value to someone else or something on the basis of female sex.

While dealing on Gender Concepts and Intuition (Mikkola, 2009) argues that people identify themselves with gender different from how they were born as male and female.

She supports Haslanger (2012) arguments that "trans women" are those individuals born as male at birth and later identify themselves as women while "trans men" are those women born as women but view and behave like men. These changes are brought about by the behavior of individuals and the tasks they perform.

According to the UN (1981) on the Convention on Elimination of All forms of Discrimination against women as quoted by Meyer (2016) in her work Designing Women and her definition posit that the word woman lacks a proper definition, begging the question what constitute a woman? Does anatomy define a woman? How about biology on women, what does it say? How about genetics on women, do they conspire to define a woman? Meyer (2016) continues to say that all the above questions about women lead to the inclusion of trans individuals.

The discourse on motherhood as an aspect of womanhood is bound up with ideas of womanhood and the female gender (Nakano,1994 & Walker, 1995). Mothering has often been discussed within the dominant ideology that focuses on the nurture and practices of mothers. Scholars have labelled this dominant ideology in varied ways: unitary model (Arendell, 2000); Intensive mothering (Maher & Saugeres, 2007) and idealized model (Nakano, 1994). This ideology depicts a totalizing vision of what women are for, including their exclusive responsibilities for children (Hollway, 2016)

Meyer (2016) posits that "woman" as used in CEDAW is used to refer to anatomy, biology, genetics gender performance and gender identity. This substantiates the listed categories standing alone would be sufficient. She continues to say that 'woman' as used in ordinary speech means a combination of same or all the above definitions. This definition is inclusive of butch women, women who undergo Female Genital Mutilation (FGM), hysterectomy, sex reassignment surgery and menopausal women.

2.3 The Concept of Womanhood

According to Merriam Webster Dictionary, womanhood is the state of transformation from childhood to adulthood in women. She continues to say that it is brought about by changes in body physic and roles performed by and individual.

Even though women are the majority of every country's population around the world, they are less represented in global politics (Raymond, 2014). He continues to argue that women faces are very few in global forums such as the United Nations Organization and the African Union. Raymond (2014) arguments are supported by Inter Parliamentary Union (IPU) (2013), statistics that only 21.4 % of women have been elected and nominated into parliaments globally. According to World Statesmen (2014), only 19 countries are led by women as either prime minister or president out of the 195 in the world.

Women bring into politics skills, technical knowhow and a variety of values and worth according to Philips (1956) as cited by Raymond (2014). Against this positive vibe, no country on the globe has women constituting 50% and above of the supreme bodies that determines how countries are governed and ran (Paxon & Hughes, 2007). After the 1994 brutal killings in Rwanda many men died and many others were imprisoned. The help of international organization like the United Nations Women and the Swedish International Development Agency (SIDA) and the local women forums like the Forum of Rwandan Women Parliamentarians (FFRP) that 68.8% of parliament is made up of women (IPU, 2013).

Campbell and Wolbrecht (2006), posit that, women parliamentarians are imitated by young women and upcoming girls. There is therefore a significant role that women in

a country's leadership position assists in promoting the confidence of other women to join the highly male dominated political field.

According to IPU (2013), women have over the years transformed to become highfliers and strong pillars of many countries' politics around the world; yet on the degree and ranks of governance in these countries, women numbers is still low. This is against the United Nations recommendations that the judgmental minority accepted for women to have a significant impact and affect Congress decisions around the world is 30%. Many countries globally and mostly around the world do not follow this regulation by the United Nations.

The United Nations General Assembly (UNGA) declared 1975-1985 as the decade for women worldwide. During this period, many developing countries in Asia, Africa, Eastern Europe, The Caribbean's island, countries in South America and China greatly focused on women as pivots to their countries' economic transformation. It is during this period that the United Nations (UN), adopted the convention on the Elimination of all Discrimination against all Women (CEDAW). Subsequent conferences over the same were held in Copenhagen, Denmark in 1980, Nairobi in Kenya in 1985 and Beijing China in 1995. All these conferences led to emancipation of all women all over the world in terms of politics, economy and social aspects of life.

Familusi and Oke (2018) posit that economic breakdown on men in many parts of Sub-Saharan Africa have made women transform their roles to become providers of their families against the traditions. According to them, this is attributed to the critical role played by African women both at home as child bearers and as experts working in organizations.

Familusi and Oke (2018) posit that the proficiency in skills acquisition and economic advocacy in Sub-Saharan Africa is not decisive on the sex of an individual but rather the instructional training and teachings an individual acquired from school. They continue to posit that the once adored and cultivated with a lot of affection areas of expertise by the typical ordained African men are now under the control of women. For example, the police force, the military, the field of medicine, the areas of engineering and construction among others that women have ventured in to become mutual bread-winners of their families.

African women have changed the perspective of men being the exclusive providers of livelihoods in their families (Ilesanmi, 1996). This has made African women come out of their traditional locale where men positioned them to look for economic activities so as to supplement what men bring to their homes. These activities have made women become bipartite in the family feeding system to maintain the permanent cosmos.

Socially, in Sub-Saharan African traditional society nothing supersedes culture (Niger, 2012). According to him, African women in Northern Nigeria were peremptorily made to share husbands and mates whenever there was scarcity of men and the man have plenty of supplies. This led to the introduction of polygamy in the Northern part of Nigeria.

According to Oluoch and Wesonga (2013), they posit that traditional cultural routines mirrors the values and tenets held by a group of individuals or a community for periods running to generations. They continue to posit that Sub-Saharan African communities held divergent cultural practices that were at times beneficial to the whole community and at other times detrimental to some groups within the community such as women and children of the female gender. For example, they say that among the Luo

community in Kenya, a woman was viewed and treated like an item where she can be passed on from one man to another inform of inheritance so as she can get economic support.

While dealing with Traditional Cultural Practices and HIV/AIDS, Maleche and Day, (2011) posit that communities leaving in Sub-Saharan African countries of Zimbabwe, Malawi, Zambia, Uganda and Kenya practice widow inheritance. This is practice is said to be one of the greatest contributors to the spread of HIV/AIDS in a study conducted in Bondo District in Kenya on Widow inheritance and HIV prevalence (Agot *et al*., 2010)

In a study done on Marital Violence, Human Development and Women's Property Status in India, by Panda and Agarwal (2005), it was found that property ownership by women and in specific a house gives them protection against household struggles. To the Indian woman, a house represents a reposit of value, wealth and investment. Cooper (2010) argues that women owning property gives them added advantage during bargaining for power domestically, in the community and other spectrums contributing to their empowerment.

However, in Sub-Saharan Africa, the idea of property ownership and inheritance is squarely dependent on the family of the deceased man (Kumar *et al*., 2012). They continue to say that in the event that the husband of the widow is said to have died of HIV/AIDS, the widow is forced to vacate the village where her late husband had married her in and asked to vent for herself without any benefits of her late husband's property. According to Gillenspie and Kadiyala (2005) as in Kumar et al (2012) they posit that women can only inherit her late husband's property if she agrees to marry the

brother or close relative to her late husband. This is said to protect the wealth from "going away".

Raymond (2014) views education as the fulcrum of prosperous countries and states around the world. He continues to say that formal education is magnificent for the building of a country both economically, politically as well as in the social aspect. According to the UNICEF (2012) report on education globally, it revealed that both boys and girls have an impartial chance of completing elementary education in all parts of the world with an exclusion of Sub-Saharan Africa and the Western part of the Asian continent.

It is revealed that in Sub-Saharan African countries, the male gender has an additional opportunity of receiving an academic certificate for completing primary education than their counterparts the girls (UNICEF, 2012). The report continues to reveal that girls face even greater hedges in their pursuit for secondary formal education. Training is considered a very expensive venture in Sub-Saharan parts of Africa. This has compelled guardians and parents to divide their children according to priorities. The boy child is given an opportunity of schooling at the expense of the girl due to the view that a girls' education will result to tropical returns (UNICEF, 2015).

According to UNICEF, (2014), they posit that girls and young women who have undergone formal education are very apprehensive and knowledgeable about what is just, good and proper for them as well as the greater assurances and independence to make determinations that affect their livelihoods, upgrade their health and those of their children trying to increase the possibility of having a good future. This is because education is seen as an avenue that enables the female gender dispatch all forms of discrimination targeting women (UNICEF, 2014).

2.4 Construction of Womanhood

2.4.1 Construction of womanhood in Europe

According to Korpela (2006), the National Assembly of Finland was the first in the world to recognize women's suffrage. It became the first country in the industrialized Europe to accept full gender inequality. Korpela continues to posit that the country gave both men and women equal opportunities to vote and also participate in contesting for political positions. According to Harjunen (2007), in the first Finnish elections held in 1907, 19 women were elected to the National Assembly in Finland. He continues to say that, women in Finland have enjoyed political livelihood decade by decade since 1960s and are at the forefront of decision-making organs in the country having elected a woman as the president in 2000 and electing 84 women in the National Assembly out of the possible 200 seats that went for electoral grasp.

2.4.2 Construction of womanhood in Asia

According to Bukhari (2012), the conceptual place of a woman in the Asian continent is borrowed from the Islamic laws where a woman is provided via public life, financial competence and political rights among others. He continues to posit that men are deep intellectually and insightfully aware that they are required to provide for a woman as well as guarding her stakes.

Adeel (2010) posit that women within the Islamic contexts and in specific those found in the Western part of Asia are impeccably provided by the legal instruments to be self-reliant in controlling herself. Her devoir and duties are self-governing from her male relatives of father, brother or even husband. Adeel continue to posit that women can comfortably support themselves through small and medium enterprises of buying and selling of commodities to make her own money and manage her family.

Women in Western part of Asia who are Muslims ideally have a birth right to inherit property from either side of her current surname position. Omar (2011), posits that Islamic religion of which 90% of women in Western Asia are provide women with an opportunity to acquire property from her male relatives (father, husband and brothers).

However, according to Sanchita (2014), in her study about the Status of Pakistani Women, she argues that cultural patterns in Pakistan do not allow women to enjoy their rights and freedoms as provided and guarded by the religious rights and the Islam religion. Ibrahim (2005) reinforces Sanchita (2014) by positing that Pakistan being an Islamic state obtains constructions of women and girls' prerogatives from rituals and customs that outline their cultural pars.

According to Ibrahim (2005), women are considered to be of very little importance in the society and they need to be guided and controlled by men to either make them excel in their daily life activities or in preponderance of instances make their lives difficult. He continues to argue that women in the Western part of Asia cannot raise concerns of mishandling by men. Ali (2001) as quoted by Sanchita (2014) posit that the widely well-known Arabic epigram "*Zan, Zar, Zameen*" (woman, money and land) is the epicenter of all adversaries encountered by women in Asia. He continues to say that women face acts of ridicule, attempts to violence among other things in the society. Ali and Gustavo (2008) posit that these terms are used to give an account of women in different spheres of life and portraying them as those that do not have unwanted behaviors.

While dealing with Pakistani Women Against Gender Violence, Critelli (2010) posit that women in Pakistan face a myriad of challenges that range from honor killing,

forced marriage, child marriage, burning of the bride, acid attack on women and the Haq Bakshish (marriage of the Qur'an).

2.4.2.1 Forced marriage and the Ghag'

Osman (1990) as quoted by Sanchita (2014) postulates that for Islamic women, the Hadith in the Holy Qur'an establishes a woman's consent for marriage and that nobody including the woman's parents and relatives should exact pressure on her to marry who she does not lie. However, in the present-day Pakistan women are taken through a Ghag. According to the Ghag Act (2013), it defines it as a kind of ritual, procedure or exercise that an individual effects ultimatum to assert control of a woman without her willingness.

2.4.2.2 Acid Attack

The value of a woman is connected to how she looks like and it is also seen via her life engament with her husband and the social position she has in the society (Zia, 2013). Zia (2013) continues to say that if a woman's character is questionable, she is subjected to an acid attack. This acid attack is whereby an acid is poured on the face of the woman resulting in everlasting scars that damage her being as a woman and she loses her self-confidence. Zia (2013) continue to say that due to the image of the woman being destroyed, her pricing becomes futile and the attacked woman is left as a supererogatory member of the patriarchal and patrilineal controlled society.

2.4.3.3 Marriage to the Qur'an

According to Noor (2004), he posits that at birth female infants are formally engaged to the Qur'an in a ceremony called *Haq Bakshish* translated to mean when the infants grow older and become women, they will have to relinquish their prerogative to getting married and are expected to live a life full of chastity

2.4.4.4 Honor Killing

According to Rubina (2019), she posits that women get directives from family members to enter into a pre-arranged marriage without questioning. She continues to argue that in case the lady or woman refuses, she is subjected to honor killing. This honor killing is usually performed by a male family member against a female family member. It is usually assumed that the killing will wipe away the shame the woman caused to the family.

2.4.2.5 Construction of womanhood in Africa

Politically, the female gender has been found to play an integral part in the West African state of Nigeria's politics. As Olujinmi (2009) posits, women in Nigeria are regarded great mobilizers due to their mothering roles at home. This has made major political outfits in the country create women leadership positions at the local, state and national levels. He continues to say that Nigerian women have really got deep into the darkish waters of politics where they have been elected as speakers in the state Assemblies, members of the National Assembly, they have been appointed as chairpersons of local government councils as well as special advisory committees at the local, state and national levels. The UN (2012) attributes these development to formal education to the girl child.

In sub-Saharan Africa, statistics by IPU (2013), puts Senegal as the African country which has made tremendous gains in electoral justice. The Inter Parliamentary Union in 2012 posit that the country had 42.7 percent of women elected as members of parliament. The report continues to say that, even though African countries are trying to bridge the gap between men and women in the political sphere of life, Algeria has become the first Arab African state to hit the 30 percent of women in parliament as

proposed by the United Nations as the critical minimum for women decision making composition in parliament.

According to Waylen (1996), he posits that African women participation in politics and in Parliaments is attributed to colonization of the continent by western powers. He posits that even though this has been the guiding principle, Africa has made strides towards achieving equal representation as noted by Tripp (2003). Tripp continues to posit that the continent has moved from 1 percent women representation to 14.3 percent representation in 2003 and still making progress.

The African continent has been characterized by gradual development of education, science and politics. This has made the continent to be seen to be amazing the world in terms of politics. Three African countries in the Sub-Saharan part of the continent has elected women as head of states and governments; Malawi, Liberia and Central Africa Republic (CAR). This has gone down the line to show that Africa is actually developing and women political participation and leadership roles are on the rise.

UNICEF (2015) statistics put the number of women who have gone through Female Genital Cutting (FGC) at over 200 million. The report continues to say that the practice is rampant in the Sub-Saharan part of Africa even though it is practiced in other regions of the world such as North America, Asia and the Middle East.

Tanzania Demographic Health Survey (DHS) (2010) reveals that an estimated 7.9 million women in Tanzania of 15 to 49 years of age have undergone the female genital cutting as a way of moving from childhood to womanhood (28 Too Many, 2013a). The report continues to point out that of the estimated 7.9 million women who have gone through the practice, the lions share comes from the northern part of the country predominantly occupied by the pastoralists Maasai community of Tanzania.

2.4.3 Womanhood in Kenya

According to UNICEF (2012) report on education in Kenya, it pointed out that there is low girl completion rate due to marriage below the age of 18 years. The report continues to say that, this is because of their parent's perception that daughters are catchment to quick wealth acquisition. The reports' findings are supported by Ganira et al., (2015) who posit that there is a strong connection between the cultural practices and the owning of cattle among the pastoralist's communities in Kenya. They continue to say that poverty-stricken families opt to marry off their daughters at younger ages to mostly better off households as a way of averting it. According to Ganira et al., (2016) most of these practices are common in the rural areas of Tharaka Nithi and Kajiado Counties.

According to Messopir (1998), she posits that when a girl is denied a chance to go through school and complete the circle of formal education like their male counterparts; they are married off when they are still young making them suffer while exposing them to dangers of contracting sexually transmitted infections and diseases. According to her, when girls are married off at the age of 13 and by the time, they celebrate their 18th birthday they have 3 or 4 children, these young women and mothers become upset with life. At this juncture the woman stares at a dark marriage that is at the verge of breaking any time since the future does not seem to be promising at all.

2.4.3.1 Child Marriage

Ganira et al., (2015) defines child marriage as a union that involves two people one who is an adult of 18 years and above and another who has not celebrated her eighteenth birthday as stipulated in international conventions and children rights.

According to UNICEF (2014), the act of marrying someone who is below 18 years of age is a breach of the United Nations Children Act. The report continues to reveal that

over 30% of women in developing world are married before they can see their 18th birthday at their parents or guardians' homes. The report further reveals that 70 million of the affected persons are girls who are found in Southern Asia and parts of Sub-Saharan Africa.

When girls are married early, statistics reveal that their long road to formal education hits a dead end. This prevents them from getting white collar jobs that require them to have some formal skills to perform the tasks given (Williamson, 2012). He continues to say that even though formal schooling provides girls with an opportunity for formal employment, it also becomes an avenue where the young girls develop social skills and networks for themselves to make their future bright and hopeful.

According to Parson et al., (2015), child marriage has far reaching effects to the girl. It leads to school-dropout and low participation in contributing to what affects them in their daily life leading to violence, having very few friends of the same age-group as well as important economic activities without forgetting emotional intelligence. Their arguments are supported by Muthengi et al., (2015) who posit that women who are married while still young have very little impact in negotiating for protected sex with their partners, family planning programs as well as protecting themselves from violence which in most cases results from gender concerns.

UNICEF (2017), asserts that the rationale for continued child marriage practice is the personal decision and choice of young girls themselves, destitute situations and adversity within the family, seminal demands from the society, social pressure and influence from family members. The report revealed that, child marriage still exists among the Maasai of Kajiado County due to pressure from the father for the girls to get married while they are still young.

In his study on Socio-cultural contexts of adolescents' motivation for marriage in Northern Nigeria, James (2010), posits that early marriage is many a times seen as a normal way of life among many girls in northern Nigeria. In his findings he noted that girls are very receptive on ideas of early marriage where they put a lot of consideration on the significance of women in the family and the roles they play. One of his respondents said.

> *"marriage is the pride of every girl and every Muslim and Christian girl is commanded to marry. So, you mean if Allah brings a husband to a girl at the age of 12 years, she should reject the offer? To me, she should go ahead and marry, and if Allah gives her children immediately* **alhamdullilahi** *(glory to God), since it is Allah that brings children".*

2.4.3.2 Female genital cutting

According the World Health Organization (WHO) (2008), states that female genital cutting is prohibited worldwide. It continues to posit that female genital cutting refers to the processes that results in the total or partial removal of the female genital organs for reasons other than that of the medics.

According to WHO (2008), there are four types of FGM. Type I which is the partial or total removal of the clitoris or the prepuce, type II which is the partial or total removal of the clitoris and the labia minora, type III which involves narrowing of the vagina orifice and type IV which involves all harmful procedures to the female genitals for none medical reasons.

Kenya has a long history of activism against female genital mutilation. According to Thomas (2000), protests against these practice in Kenya had begun in the early 1906 led by the church of Scotland Mission. These protests and demonstrations condemned female genital cutting on ethical and moral grounds, terming the practice as barbaric. Even though the missionaries strongly fought against FGC, the then Kikuyu Central

Association (KCA) Secretary General and the first President of Kenya, Jomo Kenyatta was against the European missionaries' "demonization" of the African culture. For Kenyatta, circumcision was a strong pillar, trademark and emblem of the African cultural "tradition", Kenyatta termed it as an important association with great morals both in religion and education (Kenyatta, 1978 (1938).

Thomas (2000), recounts events in Meru, Kenya where after the 1956 Njuri Ncheke ban on excision, girls themselves defied it and opted to circumcise themselves. The Njuri Ncheke were supported by President Daniel Moi of Kenya who offered a compromised solution by calling for the end of FGM. The former president of Kenya labelled the practice "useless". He advocated for prosecution of people and individuals found performing the practice.

According to KNBS (2014), the national prevalence of FGM/C among women ages 15-49 is 21.8%. This is in connection to the United States Census International Data Base (USCIDB), which estimates that 2.75 million Kenyan girls and women of 15-49 years of age and over are living with FGM/C. the prevalence however, varies substantially across regions. The North Eastern region is leading with 98% and the lowest is Western region with 1%. Rift valley where Kajiado County is found is 25.9% (KDHS, 2014).

Okemwa et al., (2014) posit that female genital cutting is considered a cultural mark that is used to identify women among the Kisii community. While conducting a study on Female Genital Cut and its relation to Health Risk, (Okemwa et al., 2014) found that FGC is entrenched in tradition and that it is carried out as a formal way of graduating from childhood to womanhood. They also posit that FGC is mandatory for all women among the Kisii community since it prepares them for marriage.

2.4.3.3 Early pregnancy among girls

According to dictionary (2002), it defines early pregnancy as a state of getting into the family way before the girl matures.

The world Health Organization (2008), quotes that a number of studies that look at the impact of early childbearing on pregnancy outcomes and child survival, with regards to health of teenage mothers and their infants as well as the social and economic effects at the individual and section level. The WHO (2008) reports that children born to adolescent mothers are at a greater health and mortality risks than those born to older women. It further reveals that the pregnancy related deaths are leading cause of mortality for 15-19 years old girls world-wide.

According to the Kenya Demographic Health Survey (KNBS,2014) has become a malaise in Kenya with some areas in West and Coast having 1 in every 5 girls affected with pregnancy. Studies on teenage sexual and reproductive health rights posit that teenage pregnancies pose a serious health, psychological and economic dangers to the girls including thwarting their reproductive health that includes: child birth, schooling and career growth, keeping them in vicious cycle of poverty (many already come from poor families) and overall limiting their capabilities, opportunities and choices. A common psychological impact is trauma faced following discrimination within schools and failure to be "readmitted" back as teachers and school management often view them as bad examples to other girls.

According to the Kenya National Bureau of Statistics (2014), loss of educational opportunities is a common consequence of early pregnancies among young girls in Kenya. The report continues to posit that the national prevalence rate of early pregnancy in Kenya is 18% where 1 in every 5 teenage girls between 10-19 years becomes

pregnant before her 20th birthday. The prevalence rate according to KNBS (2014) for Kajiado County is 20%.

2.5 Women in educational leadership

In a study conducted on the view of female principal's in the United States of America (USA) by Smith and Hale (2002) found that women faced a lot of stereotyping in leadership and management of schools on a routine basis. These findings are reinforced by Gupton (1996) who posit that prejudice and discrimination is the order of the day in schools headed by women. He continues to say that women head teachers are always bullied and treated with a lot of contempt in the management of schools. In his study, Gupton (1996) interviewed women principals who revealed that language has been used in describing them in their day-to-day activities; for instance, during difficult situations men are said to be strong and solid while women are considered pervasive in similar instances.

A study conducted by Kaplan and Tinsley (1989) in America opined that the educational leadership in America has a pyramid model in which women are concentrated at the bottom of the pyramid. She continues to argue that women are given lesser administrative positions that do not yield influence. They continue to opine that this is as a result of the individualistic nature of a woman and the cultural background of the male dominated society.

According to Clark (2006), she posits that there are barriers that block women in education sector from advancing to senior school management. Clark (2006), describes these issues as glass ceiling, glass wall and glass floors. She continues to argue that these are artificial barriers that prevent women from advancing past certain level (Morrison & Von Glinow, 1990). According to Wirth (2001), these glass ceiling is a

problem that many women face in educational leadership. They are invisible barriers created by "attitudinal and organizational prejudices".

In Sub-Saharan Africa, women are viewed as mediocre in terms of politics, economy and social aspects of life in equal reference to men (Ekechi, 2003). According to Ekechi (2003), women were brought up in a manner that they see themselves as part of the school management but not the management itself. This has therefore made female teachers who get an opportunity of heading schools find the help of the male gender hence they can only lead through men. In her study on the fundamental concepts of educational leadership, Masingila (2002) posit that women principals' partner with male teachers in school in terms of management even though there maybe female teachers who at times may come along her way in administration.

In a study by Hanekom (2001), she revealed that, school organizations which are at times predominantly headed by men, look down upon the leadership of women as senior teachers. She argues that, for women to get promoted as senior teachers in their schools, they need to double their working more than of men since men are always preferred. In a different study done by Hales (1999) in South Africa, it revealed that during the appointment stage to senior teacher position, women teachers are always not given a fair playing ground to their male counterparts. The findings of the study found that women can only be considered for evaluation if their number is 25% of the applicants.

Davies (1990) as cited by Rarieya (2007), posit that educational management has been taken to be a men affair since they dominate the teaching profession in many countries. This view has also been held in many parts of Asia, where patriarchy has found its way

into schools resulting to a low number of women teachers in school leadership positions (Memon, 2003).

In Kenya, the teacher's employer the Teachers Service Commission (TSC) has reinforced the inferior perception of women status in school leadership, administration and management (Odhiambo, 2000). It has been seen to rarely sent female teachers to head schools in the rural setups with the community thinking that its only men who are equal to the task. Odhiambo (2000) continue to say that when women are given a chance to head schools, they are scorned due to the social-cultural perspective of women seen as traditional domestic workers.

2.5.1 Role of female teachers in education

In a study conducted on Women teachers and professional development by Sales (1999), she found that teaching profession has been seen as a preserve of women due to their domestic roles of mothering and housekeeping. She continues to say that; women teachers are highly trusted by parents to handle their girls unlike their male colleagues. Women teachers have been regarded as motivators to the young girls in the social and economic aspect making parents send their girls to school to emulate the female teachers.

A of study facilitated by the United Nations International Children's Fund in collaboration with the ministry of Education and other stakeholders in Nigeria revealed that the role of female teachers is very significant in the participation and girls' retention in school (The Daily Times, 2019). It also revealed that engaging more teachers have a higher probability of attaining the Sustainable Development Goals (SDGs).

While addressing stakeholders in Abuja, Nigeria Dr. Noel Ihebuzor (The Daily Times, 2019) said and I quote

> *"More female teachers are needed in rural schools in Northern Nigeria. Our research has unambiguously shown that the mere presence of female teachers has a significant and positive influence on girl's educational outcomes.*
>
> *"Female teachers have shown not to only influence school attendance decision making at the household level as evidenced by the fact that girls are more likely to enroll in schools with female teachers as opposed to those with all-male teaching staff, but also provide a higher quality of learning for their pupils.*
>
> *"Female teachers are important to the girls and the community as well because when the communities see them, they also feel that woman can also be leaders and can assist in the development of the area. Some parents even send their daughters to these female teachers for counselling where they feel not to open up to them.*
>
> *"they are advisers apart from being role models. Having a female-teachers at a primary and secondary school is really important because most girls are usually left home to do household chores and so when the communities see the female teachers' they also encourage their daughters to work hard and become teachers' day"* (The Daily Times, 2019).

In a study conducted by Cin and Walker (2013), the findings reveal that being a woman is disadvantageous instances and in particular being a woman who is living alone as single brings very unfavorable effects on their bodies and social functioning and well-being. This is similar to the findings of Sari (2012). According to Sari (2012), multi-dimensional assignment and responsibilities women undertake from the family and professional life affects their being as women teachers. Her arguments are supported by Koyuncu, (2011) who posit that female teacher's performance goes down due to their professionalism roles back at their teaching institutions. In schools they work tirelessly in that when they come home, they arrive tired and find it very difficult in performing on their domestic chores as a duty.

Cushman (2005) conducted a study on issues affecting male primary school teachers. In his findings, he posits that male teachers perceive teaching to be a female profession on the basis of salary, the working environment which is predominantly female and the

physical conduct with children which is always thought to be a woman's affair. This is in agreement with Livingstone (2003) findings that on academic, social status, working environment and representation, male teachers have a lot of influence on the male students than of female students. The same study reveals that female teachers are rounded in all the four pillars to both boys and girls. Split, Kooman and Jack (2012) posit that female teachers have greater influence than their male counterparts on girls.

2.6 The Maasai Community

According to Pricilar (2014), the Maasai community is a pastoralist and they live in drylands. These drylands usually have very little rainfall and many diseases that affect their animals frequently. Pricilar (2014) continue to say that the Maasai people migrate from one place to another in search of pastures and water to their large herds of cattle. According to her, they settle in sparsely populated areas to give room for pasture, adequate grazing areas and avoiding their animals from mixing. The leads to compromised security. Pricilar (2014) posit that insecurity makes the Maasai keep their girls at home from school for fear of being attacked on their way to and from school. This makes them do away with schooling their girls.

According to Parsitau (2017), the Maasai society is profoundly patrilineal and patriarchal with very well-founded leadership structure. The Maasai women are the doormen to the Maasai traditions and culture. According to Parsitau (2017), the Maasai women pass the Maasai traditions from one age-set to another through birth and teachings. However, the Maasai men are known to be the determinants of all decisions affecting the women and girls both positively and negatively. She continues to say that within the Maasai community, the men decision is stronger than government policies even the one for educating the girl child.

Traditionally and in present day, the Maasai community is governed by men. Husbands, fathers, young men and elders control the families and the community affairs (Parsitau, 2017). She continues to argue that, the voice of women and young girls is limited in all aspects including education and health. Her findings agree with those of Dyre (1997) who posit that men among the Maasai community favor their male children over their daughters and all those challenges affect the well-being and well-fare of the girl child.

There is need to actively engage women and the rest of the Maasai society redefining the images of women which themselves cultural constructs. As highlighted by Gaidzanwa (1985) as cited in Mugwini (2008) when he dealt with the construction of womanhood among the Botswana and HIV/AIDS, he said that images are socially constructed, continually reconstructed and struggled against, reinforced and renegotiated. This study on exploration of Maasai women teachers' construction of womanhood thus seeks to confront the rigid and constricting notions of womanhood that render women vulnerable. The study borrows from Thomas Khun (1996) thinking that there is always a need to have a paradigm shift about the emerging and new challenges of a Maasai women as the normal and usual no longer serve the purpose.

2.7 Summary of the Literature

In this chapter, the concept of gender, patriarchy, a woman and womanhood has been exclusively discussed. In Meyer's (2016) study on Designing womanhood, she posits that there is no clear definition of the term woman. To her she posed questions such as What really constitute a woman? Does anatomy define womanhood? What does biology say about a woman? All these questions lead to the study of transgender. In transgender, literature has it that it is people performing roles that liken them to a particular gender even though they do not fall to that gender.

Several studies have shown that indeed gender is a socially constructed phenomenon. This has led the patriarchal African society define individuals based on their sex. The sexual identification of individuals has led to the female gender being put at the lower stratum of the social society. They have been delegated minor roles such as cooking, fetching water and firewood as well as performing all the minor roles within the homestead. While men have been given wider roles like land subdivision, governance, settling disputes and many others that confronts the society.

Literature has it that women form the largest share of every country's population. Raymond (2014) posit that even though women have large numbers, they are less represented in governance and in international fora such as the United Nations (UN) and the African Union (AU). More literature has shown that studies on politics, economy, women access to education, education management and administration has been carried out but little concern has been done on women teachers' construction of womanhood, specifically in Africa and Kenya in the Sub-Saharan Africa context.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In this chapter, the research methodology has been discussed. It begins with the research approach followed by the philosophical paradigm to which the study was anchored upon as well as the data generation tools which are in line with the research paradigm and the research approach. Ethical considerations were also discussed here without forgetting trustworthiness of the study findings.

3.2 The Research Approach

This study sought to be underpinned under the qualitative research approach. While dealing with *Research Design in the line of Qualitative*, *Quantitative and Mixed approach*, Creswell (2009), posit that qualitative research is a type of research that occurs in a natural setting and that the research allows the researcher develop more details regarding the phenomena under study from involvement of actual experiences. This is in agreement with Denzin and Lincoln (2005) when they dealt with *Qualitative Research as a Discipline,* posit that qualitative research resonates around explanation of materials through personal understanding and interpretation which make the world visible to an individual. They continue to argue that qualitative research involves multi-mixing of research methods aimed at interpreting phenomena naturally.

Punch (2013) posit that qualitative research does-not use numbers and that it assists researchers in the study and understanding of phenomena with a target population. Walia (2015) agrees with Punch (2013) arguments by saying that qualitative research is concerned with the natural setting of phenomena under study and that if numbers are to be used it is only in limited circumstances. In the natural setting according to Walia (2015), phenomena interpret situations to make meaning of the day-to-day life.

Polkinghome (2015) explicitly identify qualitative research as the type of study with the "how" and "why" questions in regard to a particular phenomenon in a particular context. According to him, these questions assist the researcher in understanding deeply the world he or she lives in and why things happen and are the way they are.

According to Atkinson, Coffey and Delamant (2001), when they did a study about qualitative research as a canon, they posited that this type of research is used to explore the conduct, point of view of individuals, emotions and sentiments, together with their know-how as well as their expertise without forgetting what lies beneath their lives. They continue to posit that truth lies in the interpretation of social reality and how individuals describe their experiences as human beings. Viswambharan and Priiyar (2016), supports their view by positing that qualitative as an approach of research serves the purpose of delineating and demystifying the subject under study in an organized method from the point of view of an individual or population being studied. These according to them helps in developing new concepts and theories. They continue to argue that qualitative as a methodology is highly anchored and guided by the type of questions being asked. It is through these that the study explored how Maasai women teachers construct their womanhood in their natural context.

According to Kumar (2012), he opines that the research approach has three main pillars; the worldview on the perception of knowledge, the research design and the type of research that underpins any scientific study. The worldview on knowledge comes from epistemological concerns that determine the research paradigm of the study within a given research method. He continues to posit that research design is termed as the overall methodology that a researcher chooses in tackling a scientific problem that needs in cooperation of diverse components of a research in a scientific, systematic and logical manner. He further alludes that it also constitutes the blue print for data

collection and generation, measurement, data analysis, interpretation as well as reporting conclusions. Research methods are ways of getting required responses from the research sample picked as participants (Cohen, Manion and Morrison, 2007). The study therefore employed the worldview on the perception of knowledge, design and data generation tools that befits and are in line with the qualitative research approach that has been selected.

3.2 Research Paradigm

Kuhn (1963), defines a paradigm as a hypothetical and speculative aspect of knowledge that is categorized on a particular and chosen thinking and stand of knowledge in relation to a scientific school of thought on research methodology as seen by a community of scientific thinkers at a certain historical time. His arguments are echoed by Bryman (1994), who opines a paradigm as a collection and set of scientific credence to which researchers of a particular field credits how research process should be undertaken, the findings interpreted to get meaning and so on. According to Willis (2007), he also defines a paradigm as an all-inclusive system of faith, perspective, configuration that guards research exercise related to a particular research tract.

A paradigm is composed of three elements; ontology, epistemology and axiology (Cohen *et at*., 2000). Ontology is taken to mean a complexion of beliefs about what is factual (Richards, 2003). Cohen et al., (2000) argue that ontology is the probation of being that constitutes reality. Researchers usually have many assumptions regarding the existence of being and what is really known about it. Patton (2002) posits ontology as a phenomenal, empirical facts and truths that are manifold on meaning due to social interpretation. The study sought to understand what really exist on womanhood? What is known about womanhood construction among the Maasai community? And what knowledge exist among the women Maasai teachers?

According to Gall et al., (2003), they posit epistemology as a delegation to the limb of research philosophy that probates the complexion of knowledge and the procedure by which that knowledge is gained and proven. According to Cohen, Manion and Morrison (2007), epistemology has to do with the character and configuration of knowledge. It also involves how this knowledge is gained and ways into which it is passed to other individuals.

The study employed the interpretivist paradigm. The interpretivist paradigm is a lens in which researchers understand the "world of human experience" (Cohen & Manion, 1994). Consequently, Creswell (2013), Yanow and Schwartz (2011) agrees with Cohen and Manion by claiming interpretivist researchers find out reality amid sampled respondents' perspectives, their own backdrop and technical knowhow.

Subjectivism and realism are the ontological pillars of interpretivism. Its prospects reality as numerous and in most cases relative. According to Newman and Benz (1998), they view reality as social constructions that embraces many perspectives on different interpretations. Epistemologically, constructionism and social constructionism are words that stand in place of interpretivist who see knowledge as a construction amid the perspectives of the research participants. According to Cohen et al., (2000), participants are viewed as all knowing about the social phenomenon under investigation due to their interpretations and the intentions involved. Methodologically, interpretivist generates its knowledge through qualitative research which aims at understanding and uncovering what is happening on in the natural social context of the phenomenon. The methodology of interpretivist paradigm has no specific structure (Howe,1988) as in Kumar (2012).

3.4 Research Design

Phenomenology comes from a Greek word Phainomenon which means the appearance of things or phenomena (Spinelli, 1989) in Creswell (2013).

Phenomenology means giving an account in words, an account in words of what is in pictures, figures or models the way the participant or phenomena experiences them. This has to do with turning away from the laws governing knowledge and returning to the things themselves (Husserl, 1970a) as quoted by Creswell (2013). The study exploring Maasai women teachers' constructions of womanhood employed the phenomenological research design. With phenomenology, the study sought to use phenomenological instruments of data generation such as drawings and focus group discussions in their understanding of their lived experiences.

3.5 Study Area

The study was conducted in Kajiado County in the months of December, 2019 and January, 2020. Kajiado County is found in the southern part of the Rift Valley region of the Republic of Kenya. It borders Nairobi county to the North East, Narok County to the West, Nakuru and Kiambu Counties to the North, Taita Taveta County to the South East, Machakos and Makueni Counties to the North East and East respectively, and the Republic of Tanzania to the South. The county has an area of 21, 909.9 square kilometers (KEBS,2012).

The county is divided into five administrative sub counties namely Kajiado Central, Kajiado South, Kajiado North, Kajiado East and Kajiado West. It is further divided into seventeen administrative divisions and twenty-five wards. The major towns in Kajiado County are Namanga, Kitengela, Loitokitok, Isinya, Ongata Rongai, Ngong' and Kajiado town as its headquarters (Constitution of Kenya,2010). The county has a

population of 1,110,311(KNBS, 2019). Out of this 52.2% are male and 47.8% are female.

The study was conducted in the rural areas of Kajiado South sub-county of Kajiado County. These areas were selected because many Maasai who live there really follow the doctrines of the culture to the core (UNICEF, 2017). They are still practicing FGM, early marriages, early pregnancies among others as means and ways of constructing womanhood hence, it was useful for the study.

The participants of the study were Maasai women teachers teaching in primary schools in rural areas of Kajiado County. The study focused on exploring rural primary schools Maasai women teachers' construction of womanhood a case of Kajiado County Kenya.

3.6 Target Population

Individuals involved in a study is a group of people who have more or less similar characteristics of what the study phenomenon demands (Kombo & Tromp, 2006). In this study, the target population were Maasai women teachers. The entities of the study (Units of Analysis) were Maasai women teachers who teach in primary schools in the rural areas of Kajiado South sub- county of Kajiado County in Kenya.

3.7 Sampling Technique and Sample size determination

According to Mills (1970) as quoted by Creswell (2017), Qualitative sampling is the process of identifying or selecting a number of individuals who are believed to have key information that the study demands within a given phenomenon. The study employed a purposive sampling technique. Purposive sampling according to Cohen et at (2007) is the selection of individuals that meet the needs of the research. Creswell (2013) continue to say that purposive sampling is the intentional selection of individuals and sites to learn or understand the central phenomenon.

The study also used snowballing technique as a means of getting participants. Snowballing type sampling involves participants of the study recommending others that they think are useful for the study to be sampled (Creswell, 2013). The researcher will inquire from the sampled population for more referrals of other people with similar characteristics.

The study further used a homogeneous sample. Homogeneous sampling is where the researcher identifies individuals and sites that have defining or similar characteristics. A homogeneous sample of Maasai women teachers was sought. This Maasai women teachers were teaching in rural primary schools in Kajiado County, Kenya. To get this population and the sample size, the researcher first visited the Sub-County Director of Education (CDE) offices in Kajiado County to look for a list of all teachers teaching in rural primary schools in the whole county of Kajiado. The researcher will then look for women teachers of Maasai origin. From the list, one teacher was picked purposively who in turn directed the researcher to the next participant of the same characteristics as hers.

3.8 Data Generation Technique

According to Miriam Webster dictionary (1997), data generation is an act and procedure of getting information from different participants and putting them together. This is in accordance with Creswell (2009) who defines research methods as the tools and ways that the researcher uses to gather data. Creswell (2017) argues that to understand a phenomenon fully multi-mixing of data generation techniques is required. The study therefore employed drawings as the primary tool of data generation and focused group discussion as a reinforcement.

3.8.1 Drawings;

In Social Science research, drawings are viewed as the most appropriate means of generating data (Mitchell, De Lange & Moletsane, 2017). Drawings provide research respondents with an opportunity to express their feelings where they feel there is a language barrier or there's is difficulty in expressing themselves (Mitchell, Theron, Stuart, Smith & Campbell 2011). The study also sought to use drawings as an instrument for data generation. Maasai women teachers were asked to make drawings that explain them as Maasai women and the positions they hold in the society, and also as Maasai women teachers and the position they hold in schools and the society. The Maasai women teachers were also asked to make drawings of how they construct their womanhood within the cosmopolitan Kajiado county. They will also be asked to accompany some writings detailing the reasons for making the drawing.

3.8.2 Focus group discussion

A focus group discussion is the process of generating information through interviews with a group of people (Creswell, 2013). Rukwaru (2015) posit that a focus group discussion is a qualitative data generation technique that involves research respondents to get information verbally that may not be captured in the drawings. The study was sought to employ this method of data generation when the participants were discussing their drawings on the construction on womanhood. This method of data generation will be useful whereby the participants might bring in new information which might have been forgotten by other participants during the individual interactions through interviews and even during the making of drawings.

3.9 Piloting of the study

The New Dictionary of Social Work (1995), refers to piloting of a study as the procedure by which the researcher develops a methodology for conducting a

prospective study. This is meant to assist the researcher get in touch with who will become the participants.

Higson-Smith (2006), posits that a pilot study is an interwoven summary of all available authorities of literature that are relevant to a chosen research problem. Pilot study assists the researcher in approximating the period, the monetary cost of the research as well as identifying any forthcoming challenges that may come up during the actual data generation.

During the piloting of the study on Exploring Maasai women teachers' constructions of womanhood in Kajiado County, the researcher was in a position to identify himself with the participants of the study in the field during the actual data generation process. Piloting also made the researcher understand the topography and geography of the area he covered during data generation. This in turn informed the cost of research.

3.10 Data Collection Procedure

The proposal was first approved by the departmental committee of the school of education of Moi University. Thereafter, the researcher sought for permission from the National Council of Science and Technology (NACOSTI). After that the researcher asked for permission from the Ministry of education at the county level in Kajiado county who all allowed the study to take place.

The data generation began by first creating a working environment that was conducive to the research participants. The participants who were Maasai women teachers teaching in rural primary schools in Kajiado County were fully informed in details on the research topic, the benefits of the study to them and the risks involved in participation. The study then requested the participants to sign consent forms before beginning the study.

The study focused on participants drawings. Maasai women teachers were asked to make drawing on how they see themselves as women within the Maasai culture and as women teachers within the teaching profession and their womanhood within the cosmopolitan Kajiado county. They were told that each drawing should be accompanied by some explanations on the reasons behind them. Participants were later interviewed as a group.

The last bit of the data generation process will involve the focus group discussion. Maasai women teachers will be asked to discuss their drawings as well as any other issue concerning womanhood construction among the Maasai women teachers. They will be assured of their privacy and confidentiality of the information they have to give.

3.11 Data Analysis Techniques

According to Mills (2013), data analysis in interpretivist research is done purposively to locate meanings in text. Data analysis involves organizing, accounting for and explaining the data; in short making sense of the data in terms of the participants' definition to situations, noting patterns themes, categories and regularities (Cohen *et al*, 2006).

During the data analysis stage, I used the Mouskatas (1994) approach to phenomenological data analysis as in Creswell (2013). I went through the data (Focus group discussions transcriptions and drawings) and highlighted "significant statements", sentences or quotes that provide an understanding of how the participants experienced the phenomenon of womanhood construction. This is what Moustakas (1994) calls horizontalization. I then developed clusters of meanings from these significant statements into themes. I then used the significant statements and themes and wrote a textural description of what participants experienced. I also put in writing

the description of the context that influenced how participants experienced the phenomenon. I then wrote a composite description that presents the "essence" of womanhood construction. This will focus on the common experiences of the participants pointing out the underlying structures.

3.12 Ethical Considerations

According to Leedy and Ormrod (2001), in their study on Practical Research: planning and Research, they posit that human beings are used as participants in educational research. Creswell (2005) adds that the human participants in research should be handled professionally, and with a lot of dignity that meets the morals of a human being. Creswell (2013) posit that the educational researchers handling human participants must always respect the rights, values, feelings, emotions, needs and desires of the informants. He further notes that the researcher should conduct the study in a way that does not harm the participants.

3.12.1 Informed Consent

While dealing with Qualitative inquiry and research design, (Creswell, 2007), posits that, after providing research participants with adequate information, both risks and benefits of the study to them; they should be allowed to make concise decisions on whether they can participate in the study or not. For purposes of this study on exploring Maasai women teachers' constructions of womanhood in Kajiado County, the units of analysis were Maasai women teachers were given full information regarding the study so as they could make profound decisions over participation in the research.

3.12.2 No harm to Participants

The findings of the study ensured that the Maasai women teachers who were the participants for this study did not get any type of discomfort be it physical, mental or

psychological. Murphy and Dingwall (2001) posit that the study's outcome should be beneficial to the participant more than the harm it causes.

3.12.3 Anonymity

According to Gallardo (2012), research regarding human participants should always be directed in a way that the participant's privacy is protected. Creswell (2007) posits that there should be no individual who can connect the responses to any participant. For the purpose of construction of womanhood, pseudonyms were sought to hide the identity of participants in their drawings and focused group discussion. However, the participants that were willing to reveal their identities, were given consent forms to fill in advance.

3.12.4 Voluntary Participation

According to Mounton (2001), research participants should always be fully informed about the goals of the study and the dire need to undertake the study. To him, this will ensure concise judgement of participation. Participants were fully informed of the study before participating. In exploring rural primary schools Maasai women teachers' constructions of womanhood, the study adopted this strategy. The participants were given consent forms to read and its content explained to them in broader details. They were told that participation is voluntary and withdrawal is also allowed if participants find difficulty in continuing with the study (Mounton, 2001).

3.12.5 Confidentiality

A study conducted by Mounton (2001), revealed that, research participants are entitled to confidentiality. For purposes of this study on exploring Maasai women teachers' constructions of womanhood in Kajiado county, the research participants were given confidentiality forms before beginning any focus group discussion. This ensured that

the research participants will not reveal information outside of the discussion for fear of another participants victimization.

3.13.1 Measures of Trustworthiness

3.13.1.1 Transferability

Transferability refers to the degree to which results of an interpretive and qualitative study can be replicated in other contexts and with other respondents (Tobin & Begley, 2004). Tobin and Begley (2004), continue to posit that transferability is the equivalence of generalizability in quantitative studies. To ensure judgement of transferability in this study, the researcher collected "thick" descriptive data that allowed comparisons with other contexts as fronted by (Guba, 1981). According to Bitch (2005), transferability in qualitative research is ensured by thick descriptions and purposive sampling is done. For purposes of this study on exploring the construction of womanhood among Maasai women teachers, thick descriptions will be done as well as purposive sampling applied in identification of participants.

3.13.1.2 Dependability

Dependability refers to the stability of the findings over time (Bitch, 2005). It also involves participants evaluating the findings and the interpretation and recommendations of the study to make sure that they are all supported by the data received from informants of the study (Cohen *et al*, 2011). To achieve dependability we use audit trial, a code-record strategy, stepwise replication, triangulation and peer examination and iterator comparisons (Ary *et al,* 2010). In this study, auditor trial was used to ensure dependability. According to Bowen (2009), he posits that auditor trial involves examination of the inquiry process and product to validate the data, whereby a researcher accounts for all the research decisions and activities to show how the data were collected, recorded and analyzed. According to Guba and Lincoln (1982) they

posit that auditor trial involves raw data, interview, observation notes, documents and records collected from the field and others should be used for cross-checking the inquiry process.

3.13.1.3 Confirmability

Refers to the degree to which results of an inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997). It is also concerned with establishing data interpretations of the findings are not figments of the inquirer's imagination, but are clearly derived from the data (Tobin & Begley, 2004). To achieve confirmability, the study will employ Koech (2006) ideas who argues that confirmability of qualitative inquiry is achieved by audit trial, reflexive journal and triangulation. Hence triangulation was most appropriate for this research.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND

DISCUSSION

4.1 Introduction

In this chapter, data which was obtained from the drawings and the focus group discussions is presented. The data has been presented according to the research sub-questions. After presentation of the data, analysis has been done according to the different sub-questions that the study intended to look for answers. Analysis for this study has been done thematically. Each theme is accompanied by its categories. The findings are also interpreted using available literature as well as the social constructionist theory.

4.2 Demographic Information of Participants

For the purpose of this qualitative study, the researcher worked with 11 primary school teachers. All these teachers were from the Maasai ethnic community as the study targeted them. These teachers were found in rural primary schools in Oloitokitok sub county of the larger Kajiado County. The study also targeted those Maasai women teachers with many years of experience in the teaching profession. All the participants were married women. This is because the study was looking for rich informants living in the three worlds that the study sought to look at.

Table 4.1: Demographic details of participants

Name of participant (pseudonym)	Name of school (pseudonym)	Sex of the participant	Designation	Duration of teaching (Years)
Namnyak	Shika adabu	Female	Teacher	17
Naipanoi	Adamu	Female	Teacher	16
Naisenya	Mailu	female	Teacher	13
Nariku	Osinoni	Female	Teacher	11
Naiyanoi	Oerata	Female	Teacher	11
Soila	Shika Adabu	Female	Teacher	12
Rimanto	Adamu	Female	Teacher	12
Namano	Mailu	Female	Teacher	11
Kijoolu	Osinoni	Female	Teacher	16
Nolarami	Oerata	Female	Teacher	12
Nalamala	Mailu	Female	Teacher	23

4.3 Presentation of Drawings

In this section, the drawings that were made by the participants have been presented. For the sake of this study, each participant made three drawings to answer the three different research questions. The first drawings depict how Maasai women teachers construct their womanhood within the Maasai cultural context; Secondly, how Maasai women teachers construct their womanhood within the teaching profession and the last drawings are how Maasai women teachers construct their womanhood within Kajiado county, Kenya. After making the drawings, all the participants were accorded an opportunity to discuss their drawings through a gallery talk during the focus group discussions.

Their responses were recorded using an audio-recorder. The captions for each drawing are presented in combination of written and oral responses of the participants. In this study, the participants made a total of 33 drawings to answer the three research sub questions. However, a purposeful sample of 30 drawings that have been analyzed through literature was presented.

The drawings for the first research sub-question were presented followed by its analysis and interpretation. The second part is the presentation of drawings for the second research question and its analysis and interpretation, and lastly is the presentations of drawings for the third and last research question together with its analysis and interpretation.

4.3.1 Construction of womanhood within the Maasai cultural context

Presentation of drawings for the first research question; **how do Maasai women teachers construct their womanhood within the Maasai cultural context?**

In this section, the researcher presented the drawings made by the participants. The drawings have been presented in order of living and non-living things. The drawings that are similar have been categorized into one.
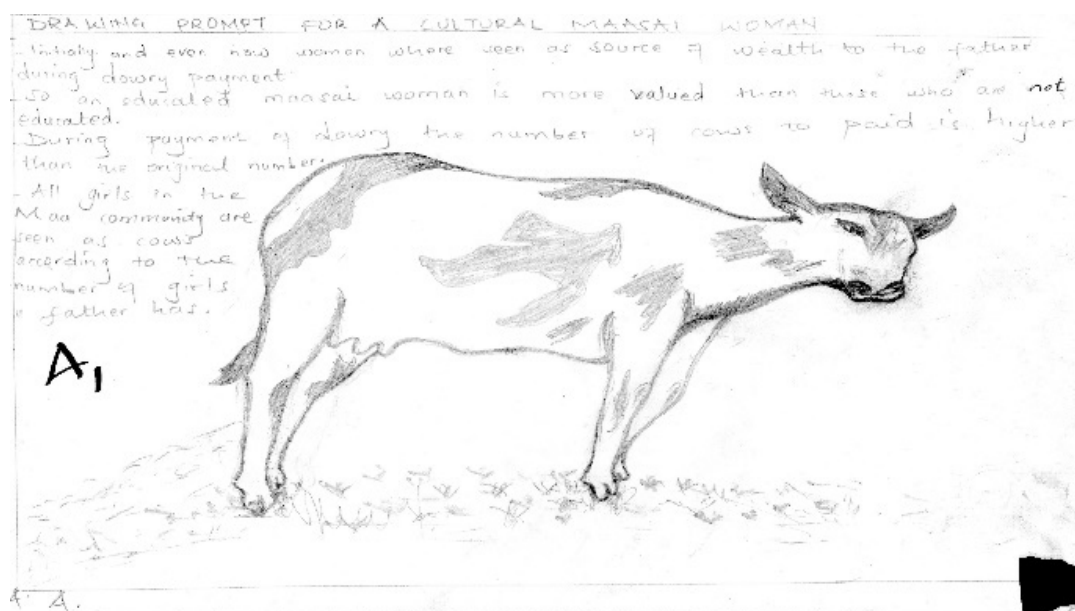
Fig 4.3.1: Drawing by Namnyak

I have drawn myself as a dairy cow. This is because in my community girls are valued just the way cows are valued. To me, I see myself as a person who has value. Now that I have gone to school, the number of cows during dowry will increase and not just the normal cows brought if a girl is not educated. I am important in my family because I can place food on the table just like a cow has many beneficiaries. All girls in the Maasai community are seen as cows according to the number of girls a father has.

The above drawing is that of a cow. A cow feeding on green grass. The explanation of this drawing is that the woman has value just the same way the community puts value to the cow. This drawing is similar to the next drawn my Naisenya, in that it is talking about a girl being married off and dowry is received.
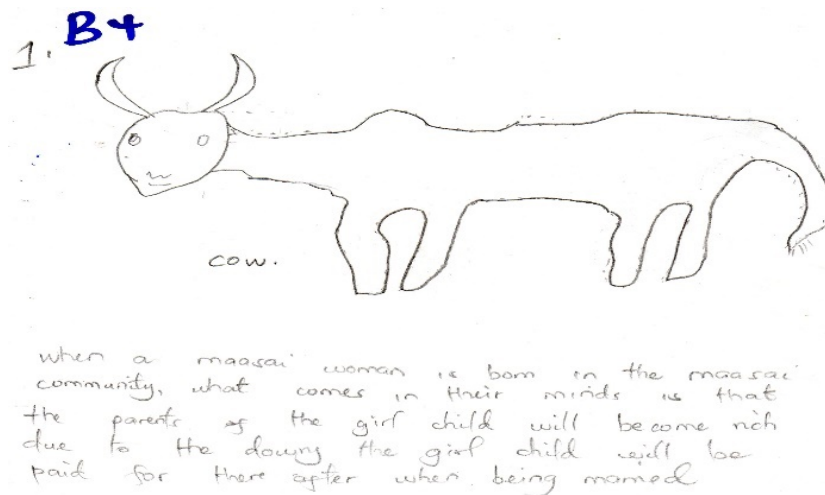
Fig 4.3.2: B4 Drawing by Naisenya

> *I have drawn myself as a cow. This is because when a Maasai woman (girl) is born in the community, what comes to the mind (of many) is that the parents of the girl will become rich due to the dowry the girl child will be paid for thereafter when being married.*
> *(Mimi nilijichora kama ng'ombe. Hii ni kwa sababu nilijiona kama source of wealth. Nitakapoolewa, wazazi wangu watapata ng'ombe na watakuwa matajiri. Katika jamii yetu, ng'ombe ni valuable).*

In the second drawing a cow has been drawn by Naisenya. She is likening herself to a cow because once she is married off what comes to her parent's home is cows. The next diagram drawn by Rimanto is a cow too. Rimanto's explanation is that of a problem solver brought about by the dowry that will be paid to her parents once she is married off. These two diagrams are linked in a way that they are all talking about value of a Maasai girl in relation to marriage and dowry.

I have drawn myself as a cow. This is because in my community when they see a girl has been born they see as wealth. This cow represents the problems that I solve in my family once I am married off
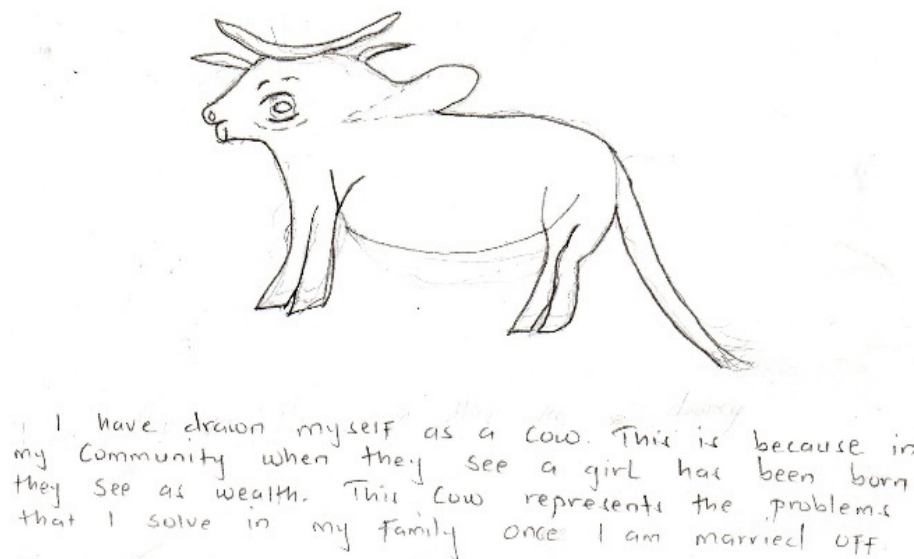
**Fig 4.3.3: Drawing by Rimanto**

> *I have drawn myself as a cow. This is because in my community when they see a girl has been born they see as wealth has come. This cow represents the problems that I solve in my family once I am married off.*

The next drawing which was done by Kijoolu is talking about giving birth. The two diagrams are linked in that after getting married the society expects a woman to get children for the man.

I have drawn myself as a hen with three chicks. is because I see myself a vessel for pro-creation with my community. I have to give birth so as my family and can enlarge.
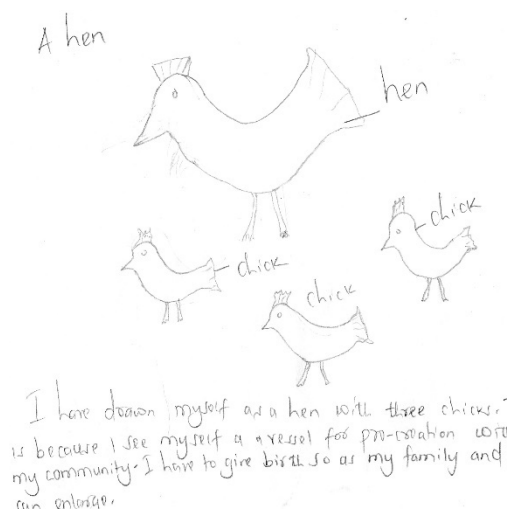
ig 4.3.4: Drawing by Kijoolu

I have drawn myself as a hen with three chicks. This is because I see myself as a vessel for recreation within my community. I have to give birth so as my family and clan can enlarge and I become recognized.

The above drawing is that of chicks and a hen. The next drawing is that of a woman stretching her hand. The two drawings are linked in that the woman in the next drawing seem to be receiving what the culture of the society expects her to do.
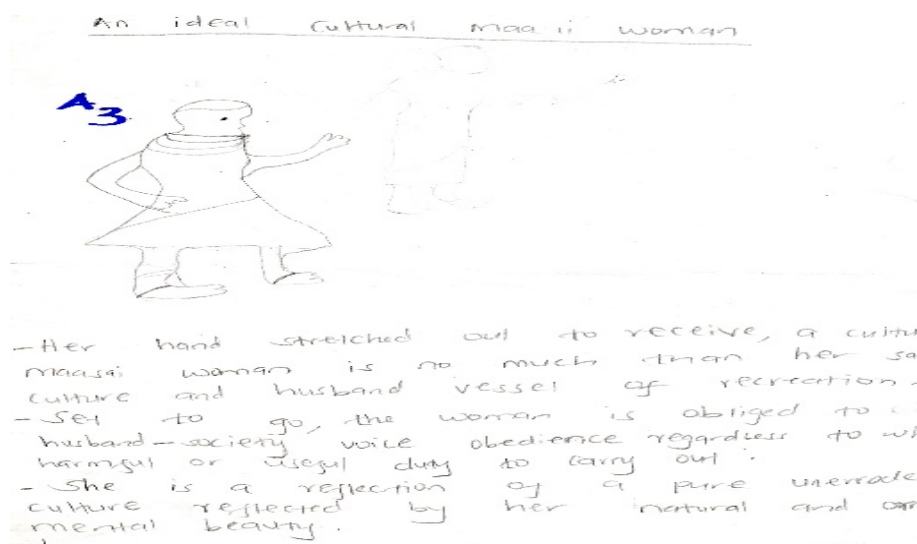

Fig 4.3.5: Drawing by Namano

I have drawn myself as a woman stretching my hand to receive. My culture obligates me to receive whatever my community offers without questioning.

The next drawing is of a woman carrying a pot on her head. It is linked to the above in that the woman is performing what the society expects of her.

i. Md. Naiyanoi

As

- Above is a cultural Maasai woman. Yes this is sha
  by the dressing mode ie she has some cultural n
  ornaments on her neck and ears.
- A maasai is well known to undertake all the chor
  at home including fetching water as shown at

Fig 4.3.6 Drawing by Naiyanoi

> *I have drawn myself as a woman who is very energetic. The energy here does not only means physical but also due to the demands of the culture, women are entitled to do a lot. In this drawing I am young, tender and married. Even though I am married at this age, my age doesn't deter me from doing what my culture calls me upon to work on. These duties are performed by all Maasai women irrespective of their age and my physical being here depicts my strength.*
>
> *I am also carrying a pot on my head. This pot symbolizes many things because we fetch water using the pot. This pot represents all the things that I am supposed to do within my culture like, fetching firewood, looking after animals, taking care of my family among other duties.*
>
> *I have also put-on ornaments in my ears and around my neck. This depicts my creative ability.*
>
> *This is because I have made it personally. The ornaments also show how I am proud of my culture and how I have accepted it.*

The above drawing which was made by Naiyianoi links with the next drawing which was made by Nolarami. This is in the sense that Naiyianoi's drawing is talking about the roles that culture expects her to perform and the drawing by Nolarami is talking about the roles that the woman has already performed.
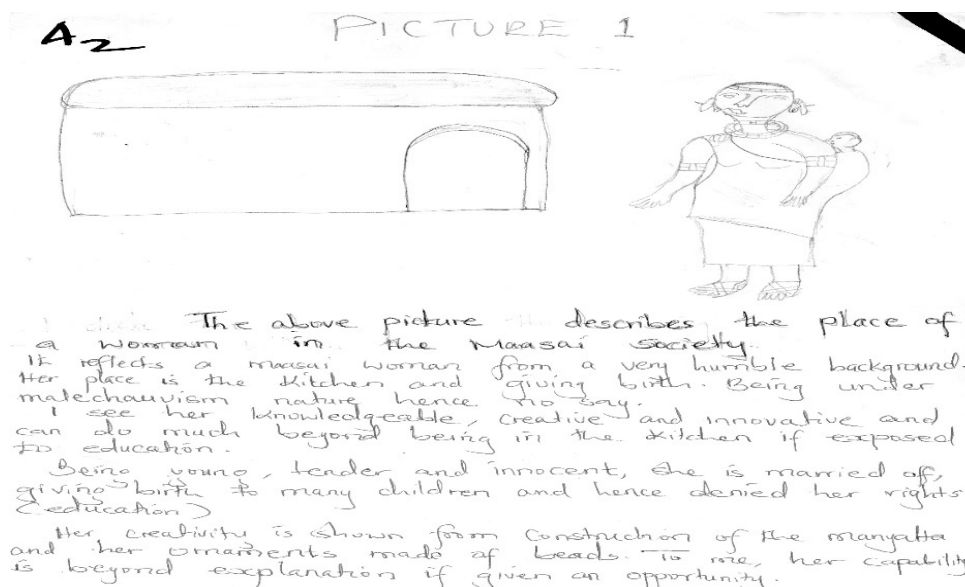
Fig 4.3.7: Drawing by Nolarami

> *I drew myself as a Maasai Manyatta and lady carrying a baby on her back. I have drawn myself as beautiful with ornaments. For me in that question I thought of uneducated Maasai woman. I tried to picture out how my life and then what came to my mind is my place as a Maasai woman in my community. When you look at the picture, it reflects me from a very humble background that is why I have constructed a house. My place is the kitchen and giving birth that is why I have a baby on my back. Being under male chauvinism, I am knowledgeable, creative and innovative and can do much beyond being in the kitchen if am exposed to education. In the picture, I am married at a very tender age that is why I say my tenderness and innocence lead me to getting very many children and hence I am denied the right to education. I am also so creative. Why? Because I can construct my own house. Remember in my culture women are the ones who construct their houses. With my ornaments, I see myself as very beautiful. I am capable and can do beyond what people may think about me.*

The next drawing which was made by Soila links with the previous drawing done by Nolarami. This is because the two diagrams are talking about the roles played by Maasai women in their communities.
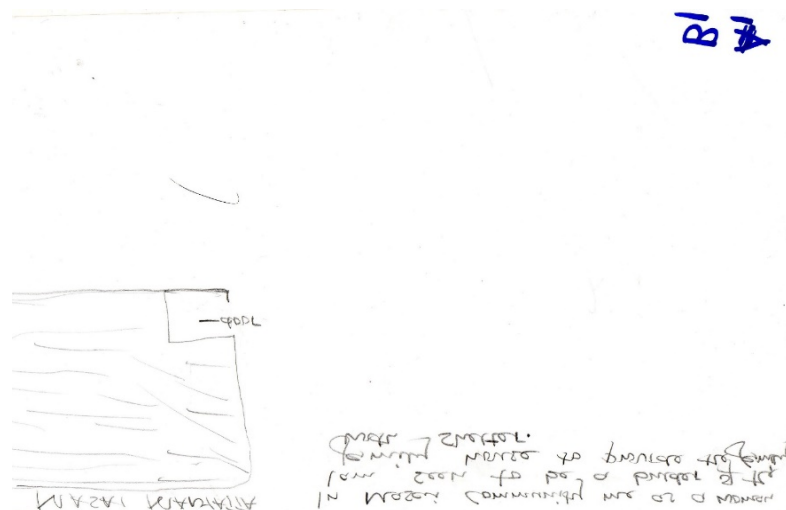
Fig 4.3.8: Drawing by Soila

> *I have drawn myself as a manyatta. This has been necessitated by the thinking that when a Maasai child i.e. a girl is born in a family, they see her as a builder has been given birth to. This is because most of the Maasai women are the ones who construct their own houses for their families. So, I see myself as a shelter provider to the family. That is why I have drawn this manyatta for it is done by women in my community.*

The drawing by Soila is that of a Manyatta. It is the traditional house made by women according to her. The next drawing which was made by Nariku is that of a house too. These two drawings are non-living things. They have the same similarities due to the explanations made by the participants.

Fig 4.3.9: Drawing by Nariku

> *I have drawn a house. This is because I relate myself with a house. As a Maasai woman, I see myself as a house where the rest of the family members dwell in. A family misses a lot when a woman is not there. Minus a woman in a family, the family will just be disorganized. The many roles th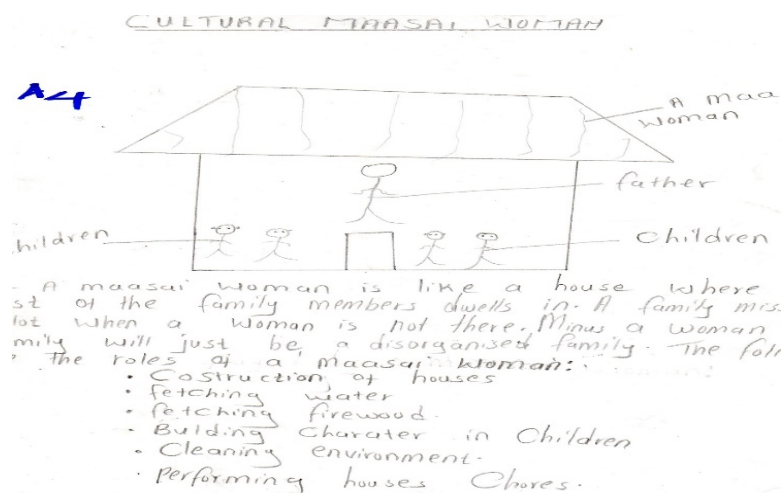at I do as a woman include construction of a house, fetching water, firewood, building character in children, clean the environment and performing other chores of the house.*

4.3.2 Data analysis for womanhood construction within the maasai cultural context

In this section the researcher has presented the results for analysis of the research question on **how do Maasai women teachers construct their womanhood within the Maasai cultural context?**

The results of this sub-question have been discussed using the literature and the social constructionists' theory of Gergen, (1984). The social constructionist theory has been used to show how the Maasai women teachers construct their womanhood within the Maasai cultural context.

The analysis and interpretation of qualitative data is meant to make meaning (Creswell, 2017). For this study, the data generated by participants through drawings and focus group discussions is meant to purposefully understand the phenomenon under study and locate the meaning (Miles *et al.,* 2013). Data analysis involves organizing, accounting for and explaining data; or rather making sense of the data according to participant definition to situations with the note of partners, themes, categories and regularities (Cohen *et al.,* 2006).

In the process of interpretation which is attaching meaning to the analyzed data, literature and the theoretical framework for this study was core. It helped in explaining certain phenomenon. Discussions that follow thereafter explain Maasai women teachers' constructions of womanhood within the cultural context. The results and

findings for this study for this research sub-question have been presented in a narrative format supported by oral explanations from drawings as well as reviewed literature.

4.3.3 The Research Findings

The first aim of this study was to **explore Maasai women teachers' constructions of womanhood within the Maasai cultural context**. The first research question for this study was **how do Maasai women teachers construct their womanhood within the Maasai cultural context in Kajiado county, Kenya?** Maasai women teachers teaching in the rural primary schools in Kajiado county, Kenya construct their womanhood within the Maasai cultural context as normative women and as the Male gaze.

Findings for this research sub-question of the study have been discussed under the umbrella of two broad themes; normative womanhood and the Male gaze. Each of the two themes have been discussed in association with sub-themes. The first theme on normative womanhood has problem solving, mothering, responsibility and custodians of culture as sub-themes. Male gaze as a theme has source of wealth, submissiveness and beauty as sub-themes too. The findings for this study have been discussed and supported by verbatim quotations from participants, oral explanations about their drawings, literature quotations as well as the theoretical framework.

4.3.3.1 Theme one; Normative womanhood

Normative womanhood means all societal expectations on what pertains to be a good woman.

The Maasai society is patrilineal and patriarchal (Parsitau, 2017). The Maasai community has aspects that they ascribe to their women just like any other society.

In the Maasai community, a good Maasai woman is the one that constructs a manyatta

(*Maasai traditional house*), Kipuri (1983). Kipuri (1989), posit that women among the Maasai community are also required to be integral in the livestock production i.e., they control milk products. Gueyo (2000), supports Kipuri (1989), by positing that women in the Maasai community play an important role providing for the family. He continues to say that, they do this through farming and engaments in small businesses. Women within the Maasai community are required to be pro-creators as well as expected to have a good mothering ability. These women are also expected to be custodians of culture and should pass it to generations through them daughters and sons when they are still young (Hodgson, 2005).

i) Procreation.

According to the Maasai women teachers teaching in the rural primary schools in Kajiado county and who were the sole participants in this study constructed their womanhood within the Maasai cultural context of being pro-creators. According to these participants, they are married off at a very tender age in reciprocation of getting very many children. According to these Maasai women teachers, the Maasai community expects them to be fertile so as they can give birth to as many children as possible. To these participants, family planning is unheard off within the Maasai community and getting children is their primary role (Ademulika, 2018).

One of the participants, Kijoolu said… *I have drawn myself as a hen with three chicks. This is because I see myself as a vessel for recreation within my community. I have to give birth so as my family and clan can enlarge.*

She is supported by Rimanto who said…*I drew myself as a tender woman. I am stretching my hand as if to receive something. I have ornaments on my neck. To me, am no more than my Maasai culture and my husband. Am a vessel of recreation.*

Naisenya stressed by saying…*when you look at the diagram, it reflects me from a very humble background that's why I have constructed a house. My place is in the kitchen and giving birth that's why I have a baby on my back.*

Naisenya further said… *I am married at a very tender age. My tenderness and innocence lead me in getting very many children and denied the right to education.*

According to Ademulika (2018), patriarchy is seen in the gendered roles allocated to individuals at the household level. He continues to say that women in Sub- Saharan African societies are expected to bare children as their primary role and perform domestic functions as their secondary roles at home.

According to UNICEF (2017), it asserts that the rationale for continued child marriage practice is the personal decision and choice of young girls themselves, destitute situations and adversity within the family, seminal demands from the society, social pressure and influence from family members. The report reveals that, child marriage still exists among the Maasai of Kajiado County due to pressure from the father for the girls to get married while they are still young.

These Maasai women teachers who were the participants in this study also revealed that, the children they give birth to belong to men even though they are the ones who give birth. The children are named after their father (Kipuri, 1989). A good number of these Maasai women teachers also talked of children out of wedlock. They said that the children are God-given, and men are only channels through which this comes to light. According to these participants, infertility within the Maasai is unheard of. In such cases that a couple is unable to get children, the woman is to blame. Bareness to them is also associated with evil spirits and women are always required to get pregnant and give birth to children for the man. To these participants, men are said to be superior within

the Maasai society (Parsitau, 2017). Barrenness is never associated with men. It is only a woman who bears all this pain.

 These is what participants said;

Soila… *Bareness is associated with evil spirits and also evilness. The Maasai society never believed in barrenness. In cases that a woman can't give birth, another woman is brought up to give birth for the man…. Children are believed to be for the man even though they are brought up by the woman.*

Nariku…*men are always believed to be superior and weakness is never associated with them. Barrenness is always associated with women.*

Naipanoi…*men can adopt women from other clans to give birth to them incase their wives can't give birth….. because men are said to be superior, women cannot be given an opportunity to "proof" themselves.* This is in tandem with Kealotswe, (2009) findings that African traditions in Sub-Saharan Africa do not allow women to engage in sexual activities before marriage. They are not allowed to engage in sexual activities outside their marriage. Kealotswe's, (2009) arguments are supported by a study done by Masenya, (2012) that women in Botswana are prohibited from sex with other men except for those they get children with. This is in sharp contrast of the same culture that allow men to have sex outside marriage and to marry more than one wife whenever they wish.

This study also found out that if a couple is unable to give birth, another man from the man's clan is tipped to come sleep with the woman to test her viability. To these participants, this is done in pure disregard of their feelings and they are not allowed to question.

According to Nalamala this is what she had to say; *In case a man has some weaknesses, what society do is to look for agemates. They believe that agemates of the man are equal to him. A woman is supposed to sleep with him to cover the man's weaknesses.*

Most of the participants for this study revealed that they are constantly under the watch of men in whatever that they are doing. These participants revealed that men are entitled to move out of their marriage and sleep with any woman but the women are not given that chance. They are checked through traditional ceremonies like "Olngeshet" *(Maasai traditional ceremony of transitioning from warriorhood to elderhood)* where their faithfulness is put to test.

To these Maasai women teachers who were participants in this study, they associated pro-creation activities to mothering. These women therefore constructed their womanhood within the Maasai cultural context as mothers. These Maasai women teachers view themselves as caring and have ability to bring up their children as required by the Maasai culture. To these Maasai women, mothering is of utmost importance.

Namnyak… *as you can see, I drew myself as a dairy cow. This means that, my family depends on me to place food on the table just like a cow is used for many beneficiaries, I also have a lot to offer.*

Namano… *I can see that Mwalimu is carrying a baby on her back. This baby represents the fertility of a Maasai woman according to culture.*

According to Hodgson (2005), he posits that there is labour subdivision among the Maasai. To him, this division is brought about by gender. He continues to postulate that Maasai men are more involved in more profitable activities that support livelihoods than the Maasai women. Goldman, (2003), Coast (2002), Homewood and Brockington

(1999), posit that increased destitute situations among the Maasai as a population has made women to come in hand in supporting the households.

ii) Responsibilities played by the woman

In their construction of womanhood within the cultural context, Maasai women teachers who were the participants in this study thought of themselves as being persons of high responsibilities within the community. This is after many participants revealed the roles they play in their households as well as within the society.

Among them are: Soila…*I drew myself as a manyatta (Maasai cultural house). In my community, once they see a girl has been born they see as if a builder has been given birth to.*

Namano pointed out that household roles like *building the house and filling the house with equipment i.e., furnishing the house and making decorations, buying furniture among others belong to women.* According to Gatheru (2005), he posits that a traditional homestead is guarded by thorny like fence that forms an Enkang' (Maasai traditional home). He continues to posit that several houses are constructed and a cowshed is put at the centre leaving only the entrance or the gate. According to Sankan (2007) and Kipuri (1989), these houses are made by Maasai women from stakes and smeared with cowdung. To them this is part of a Maasai woman responsibility in a Maasai home.

Kipuri (1989), posit that a *Manyatta (Maasai traditional house)* is of much significance to a Maasai woman. It represents her value in the homestead. According to Sankan, (2007), the Maasai woman is the one who construct this house and at times she is assisted by other women married by her husband. Kipuri (1989), postulate that the Manyatta expresses the Maasai woman moral standing in the male dominated society

apart from being a socializing crucible. She continues to posit that the Manyatta is a dwelling place that is spherical in form by elongation in one dimension. The house is made of stakes, sticks, mixture of cow-dung and ash and the roof is grass rooted. It is raised by about 3-5 fits from the ground.

It was also evident from the data that most participants viewed themselves as being shepherds. They talked a lot about the responsibilities that await them at home as women. According to these participants, they could look after the animals of their husbands and young sons as they look forward to be taken care of during old age. This is in agreement with Brockington (2001) that women positive efforts in the households among the Maasai brings the positive dynamics as husbands depend on them to provide for their families and needs of the society. Some of the quotations from the data include:

Kijoolu…. *Kuongezea kidogo, ata mimi naweza kuchukulia kwamba mama katika familia ni kitu cha muhimu sana. Yeye huchukuliwa kama mchugaji wa ng'ombe na ni yeye ndiye hupeleka mifugo hawa malishoni. Ni yeye pia ndiye huangalia zikukuja nyumbani na ni yeye hutafuta kipindi zimepotea. (Just to add little, I can say that a woman in a family is a very important person.*

She can be taken as a shepherd who looks after cattle. She counts them once they have come from the fields and can go a search for them if some got lost). Literature agrees with this ideology.

According to Spencer (1993), women within the Maasai community look after the cows of their husbands. She continues to say that mothers take care of their sons' animals and later depend on their sons in old age.

Participants also saw themselves as problem solvers when it came to the diet of their families. This they raised the issue of milking as some of the responsibilities that they do perform at home. The participants pointed out that the milk they get from the animals is used in changing or getting a balanced diet for their families.

Nolarami said… *the milk that the woman is getting from the cow is used to improve the diet of the family.* According to Nariku...*the milk that we get from the cow can also be exchanged to get other commodities that us as the Maasai we do not have e.g., maize, beans. This done by a woman to keep her family healthy.*

Naipanoi said… *once I get milk from the cow, I sell and get money to buy things like sugar, tea leaves and even food supplements so as my family can have a balanced diet.* To Namnyak... *as a woman, my family depend on me to place food on the table.*

According to Buhl and Homewood (2000), scholars have suggested that new market activities empower pastoral women with the ability to make and manage money in the male dominated economies. This is in agreement with Talle's, (1987) assertions that women's access to resources and labour activities are negotiated through their relationships with men within the patriarchal Maasai society. Essentially, a woman is denied full access to property and does not own livestock. However, upon marriage, she is allocated her own milking cow (s). it is her responsibility to milk the cows, and she has authority over decisions about milk offtakes and its allocation. Women are primarily responsible for building homes, but having done so, they are able to exert significant control over the household space (Hodgson, 2001; Kipuri, 1989).

Literature on Maasai women's income-earning activities has over time focused on their control over milk, their activities selling animal hides, herbal medicine, and beadwork as well as their involvement with small-scale vegetable production (Hodgson, 2011,

Coast, 2002, Brockington, 2001). Their thinking was supported by Familusi and Oke (2018) who posit that during loss of employment by men in many parts of Sub-Saharan Africa made women transform their roles to become providers of their families against the traditions.

iii) Custodians of culture

As normative women within the Maasai cultural context, Maasai women teachers viewed themselves as being custodians of the Maasai culture. They are also responsible of passing the Maasai traditions and culture to the next generation. The culture that they keep together with the traditions that they pass to the generations to come is in consistence with the expectations of the patriarchal and patrilineal society.

To many participants, they see culture as something core to them. It is in them and they are the culture itself. To these participants, they are inseparable from this culture. As highlighted below, this is what a section of the participants said:

Namano... *I am also carrying a pot on my head. This pot represent all the things that am supposed to do within my culture like fetching firewood, looking after animals, taking care of the animals among other duties. ... the ornaments around my neck shows how proud I am to my culture and I am expected to preserve and protect it dearly.*

Nariku...the pot represents her chores, duties and all practices exposed to her are inseparable from her.

Rimanto...there are permanent marks on the cow, these permanent marks represent the marks that are imposed on a woman's body even though she doesn't want them. These permanent marks like making a whole on our ears to hung some traditional attires to make us beautiful. This practice is also expected of us to pass through to the next generation.

This is in line with Coast (2002) findings that the Maasai community have a cultural identity and that the Maasai are very proud of their culture. He continues to posit that this culture is passed on from generation to generation by Maasai women who are the custodians of it (Parsitau, 2017).

According to Parsitau (2017), the Maasai society is profoundly patrilineal and patriarchal with very well-founded leadership structure. The Maasai women are the gate keepers to the Maasai traditions and culture. According to Parsitau (2017), the Maasai women pass the Maasai traditions from one age-set to another through birth and teachings.

4.3.3.2 Theme two The Male Gaze

To gaze is to fix eyes in a steady intent look often with eagerness or studious attention. The male gaze is often associated with how men look at women in a society or how is a woman expected to behave in places where men are or within the male dominated society. During data generation for this study, it became evident that participants constructed their womanhood in relation to a man. In their captions, explanation and elaborations in the focus group discussions, it became clear that the participants viewed themselves on how society or men expected them to be or behave.

i) Source of wealth

In their construction of womanhood within the Maasai cultural context, Maasai women teachers who were the participants for this study viewed themselves as being sources of wealth. This is because within the Maasai cultural context a woman is taken as a commodity. To these Maasai women teachers, they also viewed themselves as commodities for exchange.

Wealth refers to abundance of valuable material possessions or resources. For the purpose of this study, most participants drew themselves as cows. In their inscriptions they noted that cows are very valuable within the Maasai culture and that the community values them so much. According to them, they also see themselves as persons of high value in their society. The drawings of these participants and their explanations revealed that the participants saw themselves as very important members of the Maasai community as evidenced below;

Namnyak …I drew myself as a dairy cow. This is because in my community girls are valued just the way cows are valued…. During my marriage, I will be exchanged with cows and my family will get wealth. This is in consonance with Sankan (2007) who posit that cows are a great sign of wealth for the Maasai. The more cows a man has the more women he could marry (Gatheru, 2005: Compton, 2004)

Naisenya also said…. *Mimi nilijichora kama ng'ombe. Hii ni kwa sababu nilijiona kama source of wealth. Nitakapoolewa, wazazi wangu watapata ng'ombe na watakuwa matajiri. Katika jamii yetu, ng'ombe ni valuable (I have drawn myself as a cow. This is because when a Maasai woman (girl) is born in the community, what comes to the mind (of many) is that the parents of the girl will become rich due to the dowry the girl child will be paid for thereafter when being married).*

But according to Rimanto, her explanation was a bit different. She said…. *This cow represents the problems that I solve in my family once I am married off.*

During the focus group discussion Naiyianoi supported her by pointing out… *cows are valued in our society. Once a girl is married, another family gets cows as dowry. These cows can be sold and fees be paid to take my brothers to school.*

Namano said that… *whether am learned or not, am still a source of income or wealth to my family… dowry will improve my family status.* Literature has not also evaded this. It is revealed that in Sub-Saharan African countries, the male gender has an additional opportunity of receiving an academic certificate for completing primary education than girls (UN, 2012). The report continues to reveal that girls face even greater hedges in their pursuit for secondary formal education. Training is considered a very expensive venture in Sub-Saharan parts of Africa. This has compelled guardians and parents to divide their children according to priorities. The boy child is given an opportunity of schooling at the expense of the girl due to the view that a girls' education will result to adverse returns (UN, 2012).

Naisenya… in my Maasai community, girls are a source of wealth. They are viewed as one of the ways into which wealth can be obtained by a family.

Soila… immediately a girl is given birth to in a family, the family knows that they got some wealth coming their way. This is in tandem with Holland (1996) findings that, the Maasai view their women as sources of wealth. Holland (1996) continues to say that the Maasai community see their girls as sources of wealth where cattle can be obtained as dowry and the same cattle be used to get their boys wives as tradition demands.

ii) Beautiful

According to many participants, they constructed their womanhood as being beautiful. From their explanations during the focus group discussions, they elaborated on how society expects them to be in regard to beauty. More than half the participants explained themselves as beauty queens.

The Maasai community performs some practices to their girls to construct their identity. Among these practices are body markings and tattooing of the various parts of the body

such as thighs, arms, abdomen and face. To the Maasai, these are considered a sign of beauty hence, the female Maasai proudly shows them (Ndagala, 1992).

Namnyak...*I gave the cow decorations because I am beautiful. Those decorations represent my beauty as Maasai woman. I see myself as beautiful and even my community see me as beautiful...Mmh... they even put beauty on me... they even decorate me by giving me beads, so as to be beautiful.*

Nariku.... I have drawn myself as beautiful with ornaments... with my ornaments, I see myself as very beautiful.

Namano... *I have put on ornaments around my neck. These ornaments depict my humbleness to my culture. It also shows how beautiful I am with them.*

Soila... during dowry negotiations, the elders usually ask for "smart cows" in exchange of their daughter. This is to mean that the smart cows represent the beauty of their daughters. According to Bairness and Eicher (1992), women's beauty has been a preoccupation of human societies throughout history. Although mostly associated with moral values, concepts of beauty are rooted in the physical appearance of body and presentation of individuals in the societies (Jeffes, 1998, Craik, 1994, Hatfield &Spenser, 1986).

iii)   Submissiveness

According to some participants in this study, they constructed their womanhood in respect to how society and culture expect them to be, subordinate to men. To these participants, submissiveness is one of the key expectations of the cultural Maasai society to a woman. These women teachers saw themselves as being inferior to their counterparts the male within the cultural setup of the Maasai.

Nalamala… a woman in the Maasai society is never to make her own decisions. She is also not allowed to refuse any directions given to her by her father, husband and the male elders in the society. According to Kipuri, (2008) and Hodgson, (2005,2000), they postulate that Maasai women are social victims that was advanced by the British surrounded by capitalism and state formation. Hodgson (2000) argues that patriarchal pastoralism has always been viewed as a myth and subservient Maasai women regarded as a group of marginalized subordinates who have owe obedience to their fathers, husbands and sons over centuries (Spencer 1988 as quoted by Kipuri et al., 2008). Today, the Maasai are featured as a "textbook example of a patriarchal society" (Gneezy et al., 2009). Maasai women are regarded as children (*Inkera*) and subservient dependents who need to be protected (Hodgson, 2000).

Soila said…*most practices done on women are not fit for them, but because culture doesn't allow them to question, they have to undergo them.* This is in line with feminists' scholars who argue that culture has imprisoned women due to the patriarchal nature of the society (Kambarami, 2006).

Nalarami… when I look at the face of the cow, what comes to my mind is the patriarchal nature of the Maasai society. Whereby, the men have the "say" (way) in each and everything that a woman is exposed to. So, to me, even though the woman is in green pasture, she is under permanent people who are in charge of everything in terms of social, moral and even property ownership that is why that cow is looking in a different direction. This is supported by Coast (2008), who posit that men within the Maasai community are regarded as being very powerful in the decision-making table. He is supported by the Compton (2004), by saying that men within the Maasai society relied on sons in their family organization while women and children were required to obey.

According to the participants for this study, they revealed that women in the Maasai traditional society are not entitled to belong to any age set. They claimed that the age set of the husband will in turn be her perceived age set. Because of this, they are not allowed to engage in sexual activities with men who do not belong to their husbands age-set. Nariku said… *because of the traditional ceremony called "Olngeshet", it will show whether as a woman I went outside my marriage and to men below my husband's age-group. And if I am to go outside my marriage and its because of children issues, I am always given this permission by my husband or the family to men of his age and those within his clan. That shows the vulnerability of a woman. How comes they can choose for you.* literature has it that observation of the Maasai women in rural areas today confirm Byrnes (2000) postulation of a patriarchal society. According to Walby's (1990), elders make critical decisions like marrying off their daughters. The findings continue to posit that these girls are always acquired through bride wealth. These little girls are always not given an opportunity to choose their suitors as husbands (Archambout et al., 2011). It is further stressed that women in the Maasai community are marginalized and do not have space in the decision-making platform even though they perform huge tasks at their households (Kipuri & Ridgewell, 2008). It is further noted that women within this community are chastised physically. The older male members of the Maasai community are said to have sexual rights and fertility of circumcised women and women that are not within the age set of the morans. The morans on the other hand are said to have rights over uncircumcised girls (Coast, 2007).

4.4 Maasai Women Teachers' Construction of Womanhood Within the Teaching Profession

In this section the researcher has presented the results for the second research question of the study. The second research question for this study was ***How do Maasai women***

teachers' construct their womanhood within the teaching profession in Kajiado

county, Kenya? I now present the drawings as made by the participants. The drawings

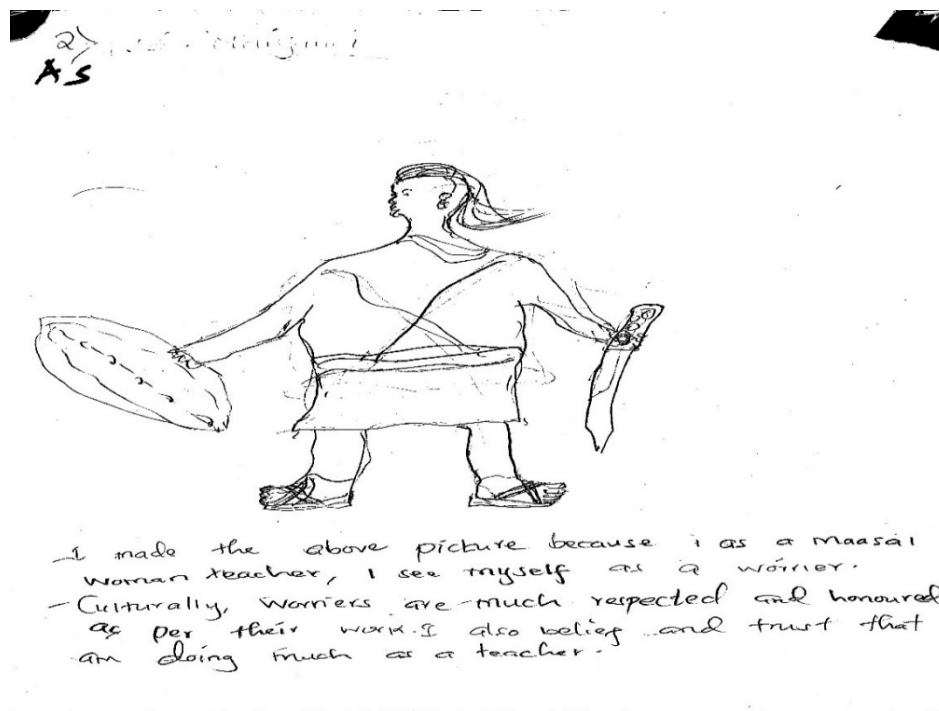have been accompanied by audio-recorded transcript from the focus group discussion.

Fig 4.4.1: Drawing by Naiyanoi

> *For me I drew myself as a Maasai warrior. Culturally warriors are much respected and honored as per their work. I see myself and any other Maasai woman teacher as being important in the society. In the past drawings we saw houses without fences and we said that the fences represented the men. This warrior of mine now has sword and a shield. This means that the Maasai woman teacher is ready to protect herself and education at whatever cost. The shoes and the plated hair mean that I am ready for work that is ahead of me.*

The first drawing by Naiyanoi is talking about a Maasai woman teacher being a being

a warrior. She is talking about herself as a person who can support and defend herself

in all aspects. Namnyak in her drawing is talking about the knowledge she has acquired

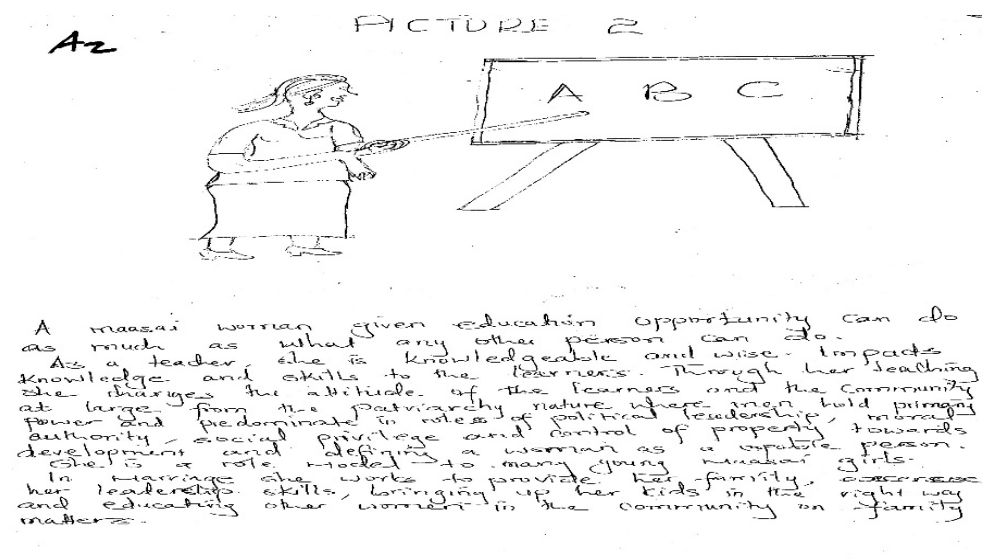is meant to defend her and other girls by all means.

Fig 4.4.2: Drawing by Namnyak

> *I have drawn myself as a woman teaching. To me I can do a lot that any other person can do. As a teacher I am knowledgeable and wise. I impact knowledge and skills to the learners. Through my teaching I change the attitudes of my learners and the community at large from the patriarchal nature where men hold primary power and predominantly dominate in roles of politics, morals and authority, social privileges, control of property, development and divinity. I see myself as capable. I am role model to many young girls. In marriage I work to provide for my family, exercise my leadership skills in bringing up my children in the right way and educate other women in my community on family matters and importance of educating a girl.*

Namnyak in her drawing is talking about the knowledge she has acquired in school as the fruits that she got. She is using these fruits as a way of improving her status and that of the community. Her diagram is synonymous with the next drawn by Soila of a tree with fruits. Fruits that she is using to better her life.
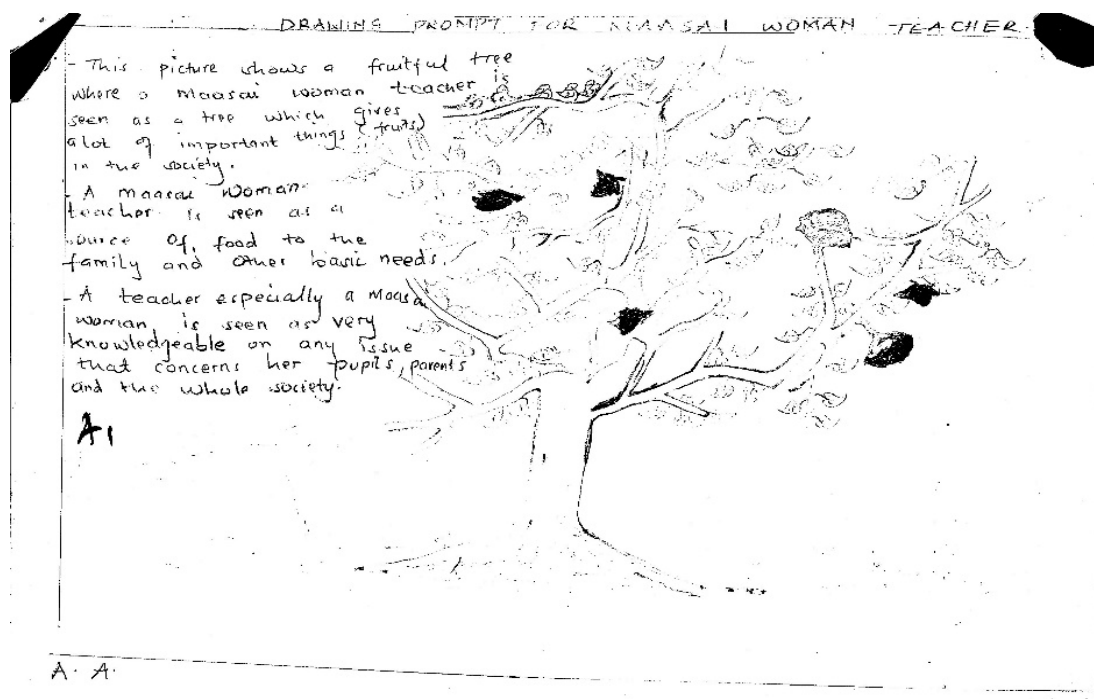
Fig 4.4.3: Drawing by Soila

> *I portray myself as a tree. This tree is very productive and has a lot of fruits. The tree also has flowers. This means that when you harvest fruits that are ripe you will still come and harvest others later. I portray myself to be this tree, a tree that has beneficial things to the family, My pupils in school and the society at large. I took myself as that tree where others can get shade, get fruits and other benefits from me. As we know teachers and those married are breadwinners in their families. They provide food, basic needs. Back in school I am the security to my pupils, I provide knowledge and within the school, to my Maasai society am among the most knowledgeable people to teach young girls on importance of education and schooling.*

Soila's drawing is that of a tree with fruits is in line with the next drawing by Kijoolu

of a tree with fruits too. The fruits in the two diagrams are the benefits that education

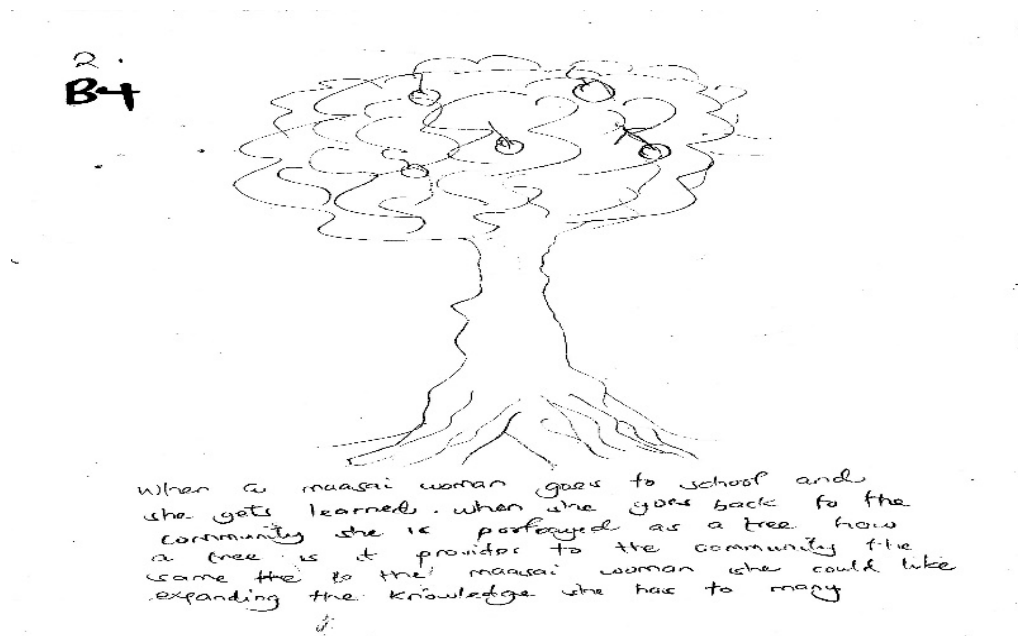has brought to the Maasai woman teacher.

When a maasai woman goes to school and she gets learned. when she goes back to the community she is portayed as a tree how a tree is it provider to the community the same the to the maasai woman she could like expanding the knowledge she has to many

Fig 4.4.4 Drawing by Kijoolu

I have drawn myself as a tree. A tree provides us with fruits and shade. I also see myself as that tree with fruits since I am trained to be a teacher and I earn an income. This income I use it to benefit myself and my family economically. I can also use it to take my children to school with in case their father refuses. I also see myself as an asset to the community since I am in a position not only to pass knowledge but also to guide young boys and girls on how to be successful in life.

The diagram by Kijoolu is that of a tree with fruits. The next drawing is that of sunlight.

The two diagrams are linked in that fruits are benefits of education while sun is meant

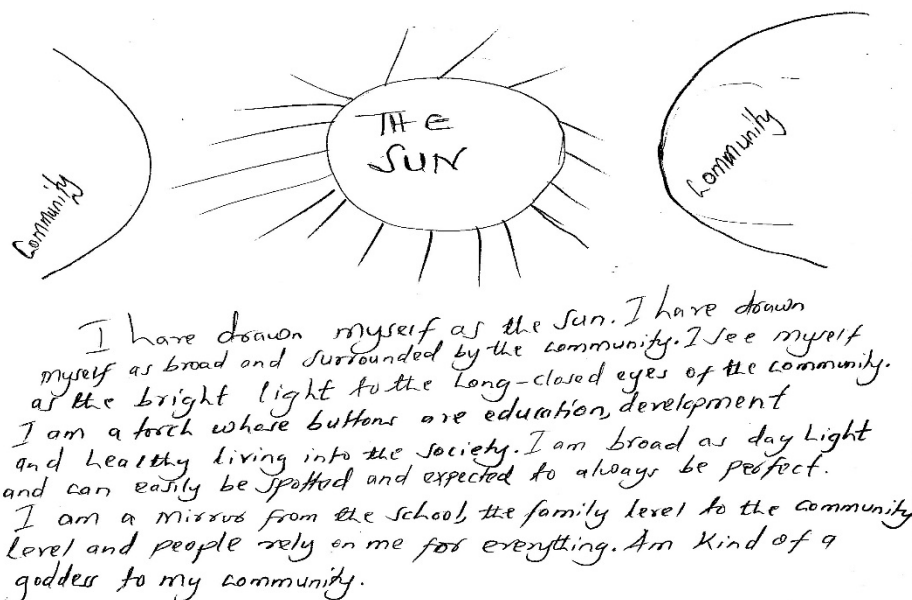for the light where the teacher guides the society.

Fig 4.4.5: Drawing by Naipanoi

> *I see myself as the sun. I have drawn myself as broad and surrounded by the community. I see myself as the bright light to the long-closed eyes of the community. I am a torch whose buttons are education, development and healthy living into the society. I am broad as day light and can easily be spotted and expected to always be perfect. I am a mirror from the school, the family level to the community level and people rely on me for everything. Am kind of a goddess to my community.*

The drawing by Naipanoi is that of the sun as the source of light. It is linked with the next diagram where a torch has been drawn. The two diagrams are telling us about the Maasai women teachers being persons who give direction within the society and community.
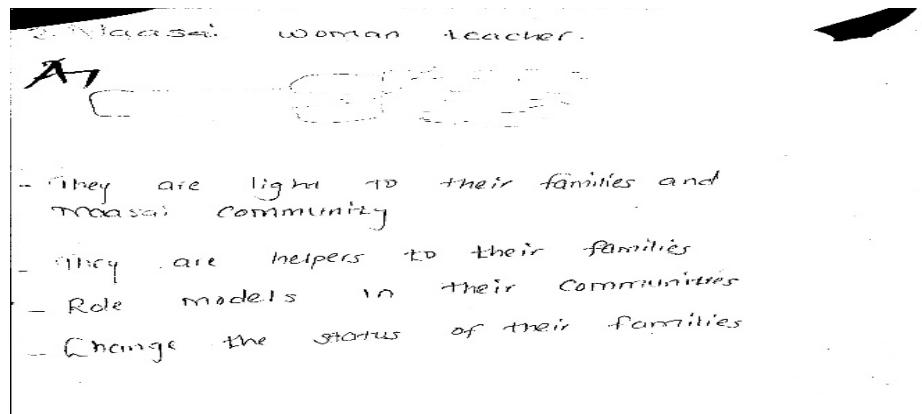
Fig 4.4.6: Drawing by Naisenya

I have drawn myself as a torch. This is because me as a teacher I see myself as light to my pupils, my family and the community. I am the source of light in darkness. I see myself as light because to the young girls who are going to school, I am their role model and mentor. To these young girls, I am their beacon of hope. I see myself as a mirror that the community has to look at when they want to educate their girls. The salary that I get from my duties as a teacher I have to use it to better my life and that of my family as expected by my parents once they took me to school.
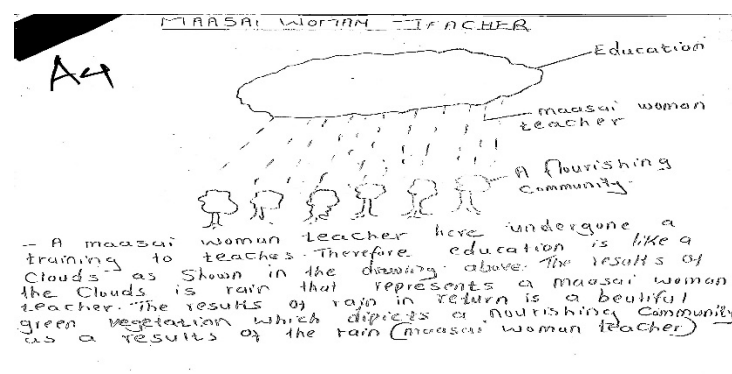

Fig 4.4.7: Drawing by Namano

I have drawn myself as rain. The clouds in my drawing represent education and the knowledge that I have acquired from many years of schooling. The trees represent my pupils in school and the community at large. The results of these rain in return is the beautiful green vegetation which depicts a nourishing community as a result of the rain.

The above drawing of rain and vegetation is linked with the next drawing done by Namano. The drawing Naisenya shows that after rain what they get is food to fill their baskets.
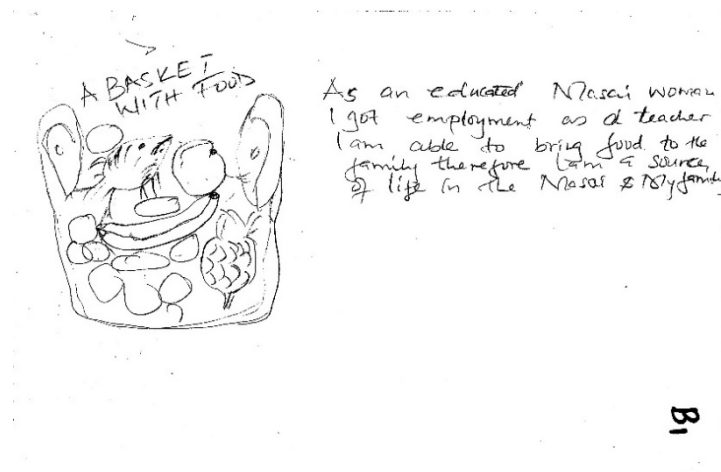

Fig 4.4.8 Drawing by Nolarami

Me as an educated woman, I have gone to school and have learnt so many things. I am now able to eat fish which is a taboo in my Maasai community. Now that am educated, I can also make my family eat the fish and other fruits to improve the family balanced diet. So being employed as a teacher, I have the money and I can be able to buy the fish and the fruits from the market and bring it to my family. That's why I drawn myself as a basket full of food. It's also important to educate the girls because they can remember their families. They can come back to the family and take care of their parents and siblings.
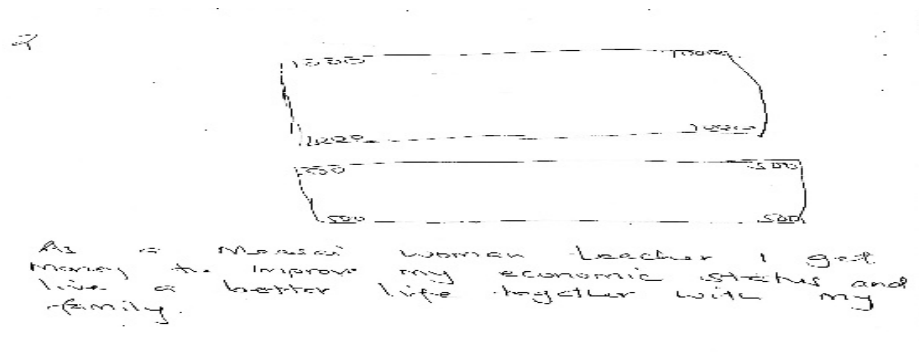

Fig 4.4.9: Drawing by Naisenya

I see myself as currency with the highest denomination in Kenya. this is because after I got training and got employed, I use my income in improving my economic status and live a better life together with my family. This highest denomination to me shows the value I ascribe myself. In the classroom, I give my pupils the best wholesomely and

outside the school, I do give back to the society with whole my heart to see them prosper in terms of education.
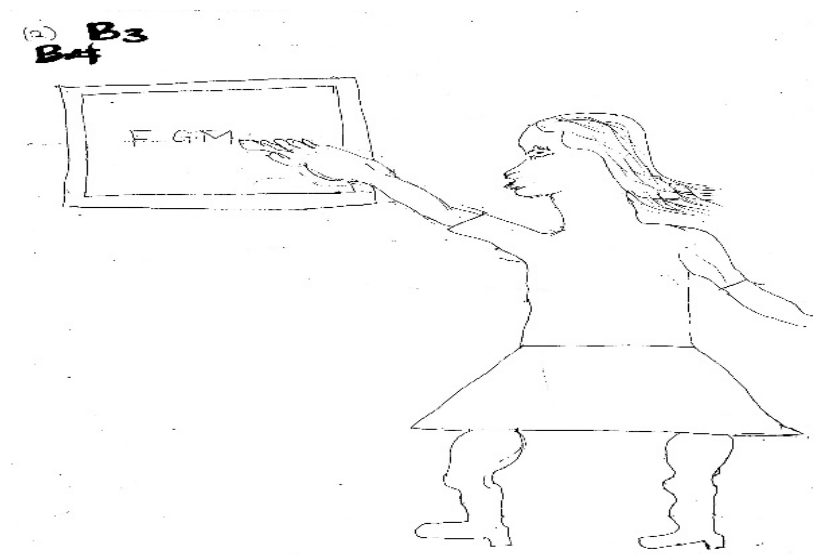

Fig 4.4.10: Drawing by Nalamala

I have drawn myself as a billboard. This billboard has writings and my hand is stretched out to pointing at it. To me, this means that my education and knowledge that I have gained in school can be used to change my community from retrogressive cultural practices that derail a girl from pursuing her education. In school, I am that person where the pupils can run to when in problems.
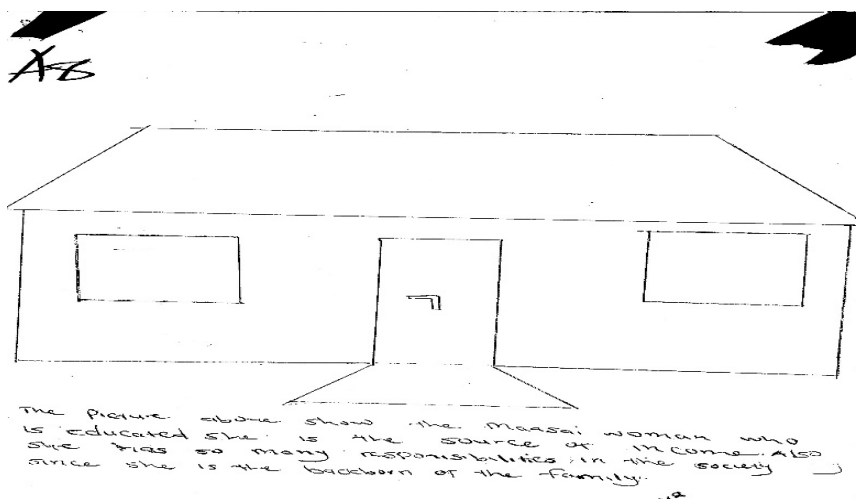

Fig 4.4.11: Drawing by Nariku

I have drawn myself as a modern house. This to me shows how complete I am as a Maasai woman teacher without a "tag" that a man has assisted me. To me it shows how complete I am with my education. And my education has given birth to good fruits. To me it means I am complete without a man complementing me.

4.4.1 Theme one Source of Inspiration

Maasai women teachers teaching in the rural primary schools in Kajiado county and who were the sole participants for this study constructed their womanhood within the teaching profession as that of inspirational arsenals. Most of the participants for this study saw themselves as role models. According to these participants, they are looked at by the society, the young girls in schools and the students at large to give them hope. These participants therefore have to work or behave perfectly so as they can reflect the best that society expects of them.

Nalamala said… *she has accepted her work. She looks happy smiling and teaching with laughter. When the community look at her and how she has accepted her responsibilities other members within the same community will now look at her and try to take their children to school to ensure that they also get what she has.* This is in tandem with Sales (1999) findings that the teaching profession has been seen as a preserve of women due to their domestic roles. He continues to posit that parents of young girls trust female teachers with their children in school. They are even motivated to ask them to go to school and even to the female teachers' homes to get more advice.

Kijoolu… *I am a mirror from the family to the community level and people look up to me to correct their mistakes. Am kind of a goddess to my community.*

Nolarami… *whenever she does anything good, what comes to the community members minds is the education that she has. Education in turn gives her titles that she could not have gotten if she never went through turn-moil to see herself in school.* This is in line with a study conducted by the United Nations Educational Scientific and Cultural Organization as reported by the Daily Times (2019). The report posit that female teachers are instrumental in the teaching and learning of the girl child. The report further

notes that many girls in the northern part of Nigeria go to school due to higher numbers of female teachers there. These girls look at the female teachers, their dressing codes, their freedom and want to be like them when they grow up.

According to most participants for this study, they saw themselves as the pillars upon which the uneducated women, uneducated men and the uneducated girls who are at home look up to when they need to transcend good advice and character to their children. These participants saw themselves as the light under which society see so as to take their daughters to school.

Nariku…*the rays of the sun are diverse and in different directions. This means that the education that Mwalimu has is the light and it is for everyone within the society.* This is in line with Psacharopoulos and Patrinos (2004) when they reported that educating a girl child yields a lot of positive results in respect to many human aspects. To them education to a girl child leads to increased productivity in family health and nutrition, reduced fertility rates as well as related child mortality rates. They further urge that they transit the same information to the wider society.

Most of the participants for this study constructed their womanhood within the teaching profession to that of being role models. According to most members who participated in this study, they saw themselves as the hope that the young girls, the uneducated women as well as the young boys in school and those not in school together with the men in their society being the pillars to which education for all can transcend within the Maasai community. To a good number of these participants, they view themselves as the hope that the few young Maasai girls have for them to see the doors of a classroom.

Soila said… *this drawing is telling us the roots to education are bitter but the fruits are sweet. This drawing is telling us the different challenges that the Maasai woman*

teacher underwent during her school days. Maybe she has been called names, she has been scorned by many but her knowledge, skills and the salary that she is getting are sweet fruits. According to Michael (2011), he posits that education is first and foremost is an equalizer. He continues to note that education has been regarded as a significant aspect of human development. According to Michael (2011), education is seen as the most significant way of unlocking doors for successful living and in most cases for the vulnerable girls and women.

Soila continues to say*…. As we all know, when it rain, we get good things or good things come our way. When it rain, we get everything. That means a woman teacher in our culture is a very important individual. It is from her that other young girls can see the doors of a classroom and become professionals in law, pilots, medicine and even teaching like us.* She is supported by Namano who said that … *I am the source of light in darkness. I see myself as light because to the young girls who are going to school, I am their role model and mentor.* According to Chavaz et al (2015), they posit that educated women tend to become role models and inspire others to pursue education. Education gives girls ability to positively influence their lives and lives of their families and wider society in relation to a girls' education.

The Maasai women teachers who were the only participants in this study, viewed themselves as being persons who can give direction to the young girls. According to these women teachers, they teach young girls in school tenacity in education. To them, they are the face to the bright future into which the young girls passing through challenges in their pursuit for education. To these participants, their mode of dressing, their way of speaking as well as their way of living and interactions are attractive points to which society look at when they want to see anything good for their children. In

schools, these Maasai women teachers saw themselves as being protective measures to the young girls.

Namnyak… *the woman teacher can now make a decision in her community. She can now stand up and be listened to by her peers. Even though some may despise her, she knows that her knowledge cannot be taken away by anyone and her security is provided by understanding her rights. This gives hope to the young girls who want to be like her.*

Naisenya... *if a woman is educated, she becomes a good example to use in deconstructing the narratives of myths on food and other things within the society.* This is in tandem with Utsumi (2003) findings after following a certain female drop out girl in Narok for two years. Utsumi (2003) observed that even though the girl could not complete her primary school, her learning experience had really supported her in the community experience. Her behavior and conduct show that she had gained a lot from her education unlike her counterparts who never stepped in a classroom.

Maasai women teachers who were the sole participants for this study constructed their womanhood within the teaching profession as that of being the epitome of persistence and perseverance. They are the ignition engine to the young girls and the women in the society to love educating their girls and loving education since it is the only weapon used in eradicating inequality. That education is the light of the world (anonymous).

Namano said… *the energy that this woman has is driven by the change that she wants to see in relation to female education. The change in how society see a girl from a source of wealth to wealth itself through education. This teacher is driven to teach the young girls and society the effects of early marriages and pregnancies. The change she says must come from the knowledge she acquired.* This is supported by Andres and

Chavez (2015) who posit that education can improve the capabilities of an individual in all aspects in a positive manner. This positivity can bring social change in the society.

Namnyak… *I can see fruits in the drawing. This shows that the teacher is producing and providing for the society. We can get good things like educated children both genders. We can also be in a position to see that a good family is there. i.e., economic status has risen.* This is in agreement with Wangui (2003) who posit that when women are well educated, they in turn educate their daughters and sons thus erasing educational gender discrimination in society.

Soila…*I have drawn myself as a modern house. This to me shows how complete I am as a Maasai woman teacher without a "tag" that a man has assisted me. To me it shows how complete I am with my education and my education has given birth to good fruits. To me, it means I am complete without a man complementing me.* This is supported by a report by the United Nations Development Programme (UNDP) (2008) by positing that many studies around the world have found out that women's education enhances their role in community, national development and self-efficacy.

4.4.2 Theme two Knowledgeable

According to participants for this study, they constructed their womanhood within the teaching profession as being persons with a lot of knowledge. To these informants, their knowledge stem from their experience as women within the Maasai cultural context to the education they have acquired during the time they have been in schools and teacher training colleges as well as experience as educators.

According to most participants for this study, they constructed their womanhood in the teaching profession as that of people with knowledge from school that can bring positive reforms to the society. According to these categories of women, they saw

themselves as the change that the society has been yearning for. They deconstructed the narratives about women education, women value as well as the position of women as ascribed by the patrilineal and patriarchal society as claimed by Parsitau (2017). These Maasai women teachers who were participants saw themselves as the true picture of what the Maasai society ought to have. They saw their education as a means of bargaining for their position in the male dominated table in relation to social, economic and the political aspect of life in society (Raymond, 2014).

Soila said… *through her teaching, she changes the attitudes of her learners and the community at large from the patriarchal nature where men hold primary power and predominantly dominate in roles of politics, morals and authority, social privileges, control of property, development and divinity.* Her sentiments are echoed by Bhagavaratheeswaran (2016), who opined that when girls are given the right opportunity, they can perform at the highest potential thus educating girls have far-reaching effects on sustainable development.

In respect to her culture, the women who participated in this study viewed themselves as custodians of culture that is only beneficial to them and the society. To these women, they are not part of the retrogressive culture that is always meant to demean and lower women esteem and make them not attend to school and achieve their career life goals. One of them, Naiyanoi thus said… *the warrior has also won traditional attire. This means that she is still in her culture but only like what is good for her and other ladies and despises any other bad cultural practice that derails a woman's development and education. This also means that she is knowledgeable both in education and in her culture. The shield that she has is the education that she has acquired and she is using it to protect herself and the community. The sword is the knowledge that she is using to fight retrogressive cultural practices like FGM, early pregnancies and early marriages.*

These participants were supported by Somania (2017), who posits that educating girls not only improves her life, but also the lives of her family, community and society at large. UNICEF (2015), supports this by opining that "No country can succeed without educating its women." Somania (2017), continues to posit that girl's education is a powerful tool towards changing perceptions and beliefs of a particular society and its systems. She says, girls are good communicators and if given a chance they can influence change into society.

According to these participants, the formal education that they have acquired does not erode everything of culture from them. They still absorb what is good from it and leave the rest.

Namnyak said… *A Maasai woman teacher still has the originality of the Maasai culture even though she has education. This education is not meant to take everything from her own culture. She is also preserving what is good… What is good we keep and what is bad we let it go.* This relates to Asiegbu, Okorji and Bosah (2014) findings that education inculcates knowledge, skills, character and desirable values that will foster personal and national development. To them these changes make one have final decisions to what affects her personal life.

According to a high number of participants for this study, they constructed themselves as women who are knowledgeable. These Maasai women teachers saw themselves as being persons who can bring positive reforms in the society. The reforms that these participants talked of is said to be coming from the knowledge they acquired in school. According to them, their experiences as students who were despised and the knowledge, they got from school can be used to change the "norms" of the society in relation to the education of their girls and that of boys. These participants further deconstructed the

narrative that education of girls among the marginalized communities is for tropical returns as put forward by (UNICEF, 2017)

To them, they see education as a platform that the Maasai girl child can be equal to the men in relation to dependability. These participants further saw their education as a means of changing the society in regards to the impediments that are detrimental to a girls' education including; FGM/FGC, early marriages, early pregnancies among other ills. They also saw their skills and knowledge as a platform into which they can transform the young morans (*circumcised young Maasai men*) to embrace education of the girl child to give them better returns in future.

Naisenya… *Mwalimu here is a role model to many young girls in schools. She can be seen by many road users both educated and uneducated and they can make good conclusions on the health effects of FGM performed on girls.*

Naipanoi…*she teaches them how to protect themselves from FGM, early marriages and pregnancies. Mwalimu here can also change the thinking of the growing morans to change their mindset on marrying young uneducated girls and wait for them to complete school so as they can marry them.* They are supported by a famous African proverb, "if you educate a man, you educate an individual, but if you educate a woman you educate a nation (Suen, 2013). These Maasai women teachers are the drive engines of change into which society look up to for the future generation.

According to most Maasai women teachers who were the sole participants for this study, they viewed education as a pillar that has made them be accommodative. These women teachers thought that even after getting education and interacting with different persons of diverse cultures, they could still uphold other people's modernity as well as putting up with their culture while maintaining their original Maasai culture.

According to these Maasai women teachers, they saw their' number growing in the community and even their colleagues from other cultures as a plus in their fight against retrogressive culture. These women teachers thought of themselves as being the heads that lead in the fight against early pregnancies, FGM as well as early marriages within the Maasai community among other ills that may affect other girls from pursuing their education. To them, they saw their colleagues as being persons who can assist in advocating for finances to fight the challenges as well as being good ambassadors under which the society can have hope for their generations to come.

Namnyak said… *I have drawn myself as a Maasai cloth shop. To me this means that I still hold my culture dearly in aspects that do not injure my reputation as a woman as well as my education and interaction with other ethnic communities does not erode what's good from it… This shop represents the good things that other people can get from me as a Maasai woman. I Can also use this shop to source for funds from diverse economic activities and help in the fight and compacting of ills that might affect the girl child in her education.* This is in line with Osuju (2001), who opines that education is first and foremost a necessity for human survival. He continues to posit that education enables one to effectively function within their own environment.

To him, education suggests the development of valuable knowledge and skills in society. He is continues to say that education enables one to transmit his or her own culture through generations, grooming individuals and moral development as well as promoting social and economic progress.

According to most participants for this study, they also brought in the element of national unity in their construction of womanhood.to some, Nalarami said... *the outlook of this shop looks like a Manyatta and the outside is roofed. This represents that we are*

able to accommodate modernity in our small ways. We can accommodate diverse cultures and get good from them. We can live in harmony without fight, collaborate in businesses without bringing the idea of tribe in. these participants wanted to correct Mulkeen and Chen (2008) findings in their study, *Teachers in Rural schools in Lesotho* that the dominant language/ethnic language in a particular region is supreme in decision making even to those people who do not understand it impeding the efforts for national integration. To these women teachers, they try as much as possible to bring their colleagues and students from all ethic languages close to them so as they can promote national unity.

Soila… *this shop represents the creativity nature of a Maasai woman teacher in the cosmopolitan Kajiado county. To her, she knows too well that other people from other ethnic communities are within Kajiado county. She has started a small shop to sell modern cloths beaded with traditional things. She is doing this to earn an extra living for herself. The shop also means that she is providing employment to other generations coming up. She is a torch and the rays are still shinning to other people around her.* This is in tandem with World Food Summit in 1996 in Rome which emphasized on the increase access to education for the poor and the disadvantaged and marginalized in societies especially women and girls in rural areas as education can be an agent of eradicating relative as well as absolute poverty in them helping in advancing sustainable development goals (Shibeshi, 2006; Pigozzi, 2009).

4.5 Womanhood Construction within Kajiado county.

The third aim of this study was to look at ***how do Maasai women teachers construct their womanhood within Kajiado county?*** The researcher first presented the findings of the study obtained through drawings accompanied by audio-recorded transcripts from the focus group discussion.
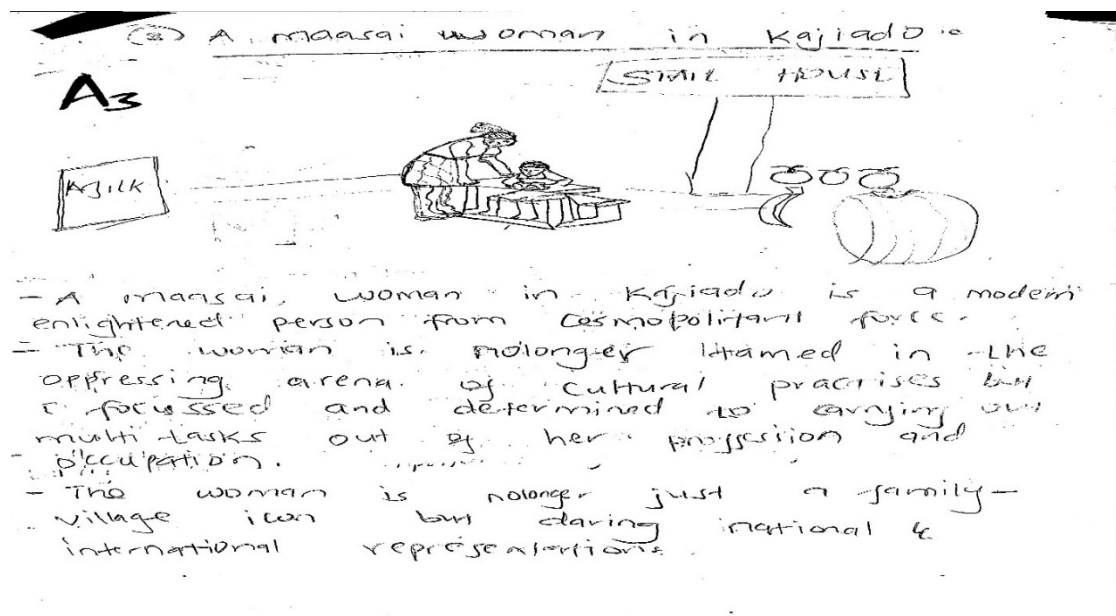
Fig 4.5.1: Drawing by Naisenya

> *I have drawn myself as a co-joined drawing. There is milk, a lady, a child, a fruit and something written State House. The milk represents my humble background where I was enclosed and never entitled to education. The fruit represents the fruits that the education has given me. The writings on the bill board written state House represents where I see myself. I see myself as a leader, a reputable person and a person with integrity.*

Naisenya's drawing is co-joined. It is similar to that of Soila. To her she is optimistic of the future. Her drawing is similar to that of Soila in that she has a dream of achieving women leadership which is in line with that of Soila of achieving positive change according to the blue-print.
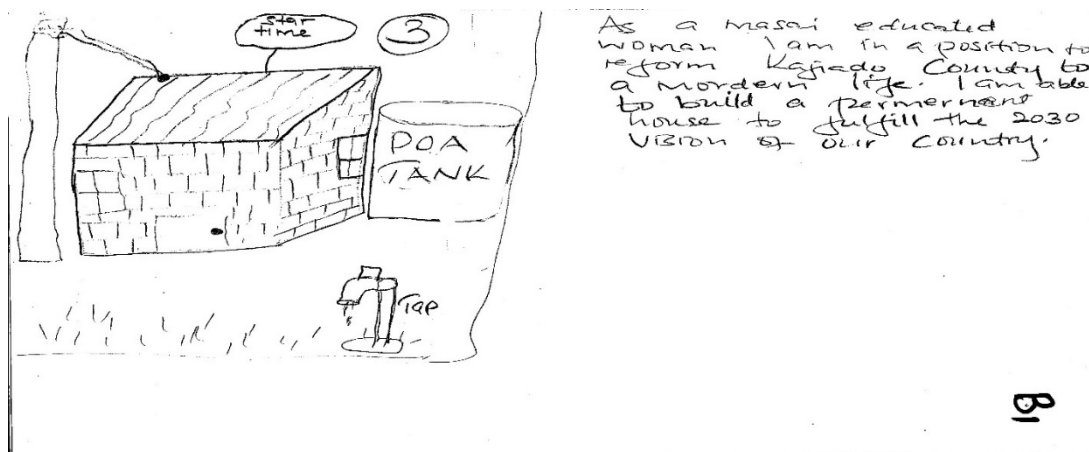
Fig 4.5.2: Drawing by Soila

> *The way I see myself as a Maasai woman teacher within Kajiado county, I have drawn myself as a modern home. This is because as an educated woman, I am in a position to reform Kajiado county to have a modern life. I am able to build a permanent house to fulfill the vision 2030 which is our country's development blue print.*

Soila's drawing is that of a modern house meant to fulfill vision 2030. Her drawing is linked to that of Naipanoi in that a key is used to open locked doors. This key is meant to unlock opportunities that may seem difficult without education.
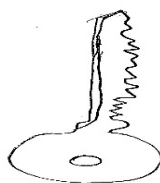
Fig 4.5.3: Drawing by Naiyianoi

> *I have drawn myself as a key. This is because as an educated woman within my community, I am in a position to do greater things. I can easily work anywhere and have the ability to interact professionally with my colleagues from all over Kajiado and Kenya at large. I am in a position to open up the eyes of other women so as to be great and take their children to school.*

Naipanoi's drawing is that of a key to unlock opportunities. These opportunities are meant to advance and open ground for women empowerment. This diagram is linked to the one drawn by Namano in that the key of education has unlocked the door of poverty and positive change has been seen economically.
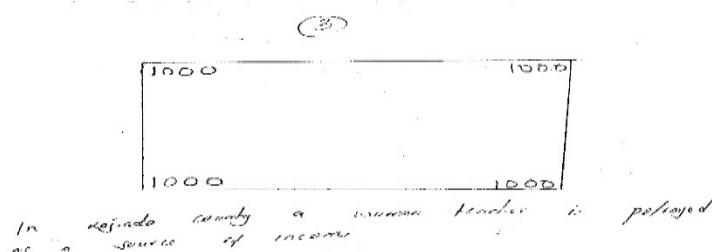
Fig 4.5.4: Drawing by Namano

> *I have drawn myself as a thousand shillings note. This is because it's the highest denomination in Kenya. to me the note represents value. I also see myself as a person of great value to my person and society at large. I also see myself as an individual who can add impact to the society in all dimensions be it education and economically.*

Namano has drawn herself as highest denomination in terms of money. Her money has been used to advance her more by opening up a business like the one drawn by Kijoolu.

Fig. 4.5.5: Drawing by Kijoolu

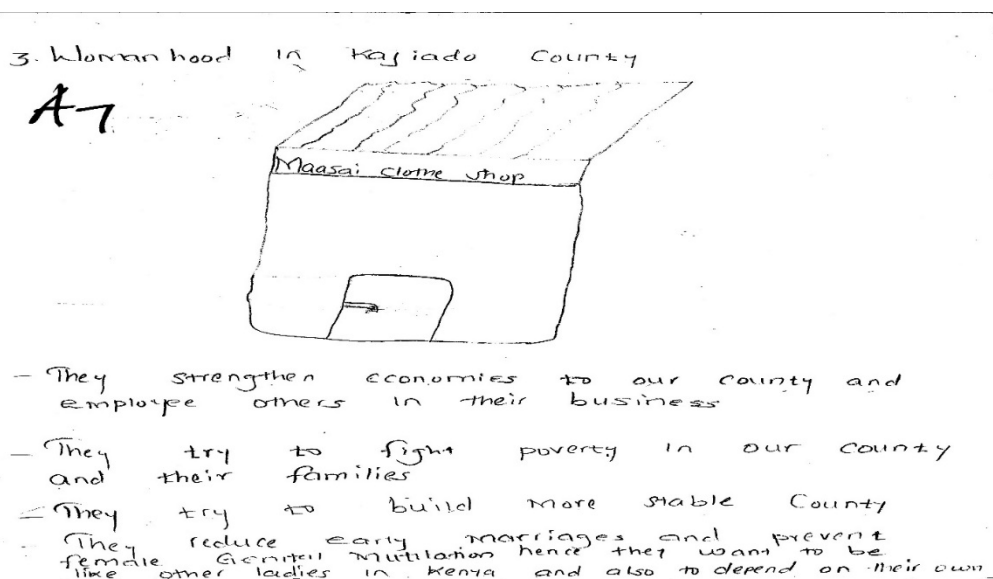*I have drawn myself as a Maasai cloth shop. To me this means that I still hold my culture dearly in aspects that do not injure my reputation as a woman as well as my education and interaction with other ethnic communities does not erode what's good from it. This shop also represents me as a Maasai woman from my community. I can source for funds from diverse economic activities and help in fighting retrogressive cultural activities like early marriages, pregnancies and even FGM. To me, with this I can get help from my peers from other communities on how to go about it.*
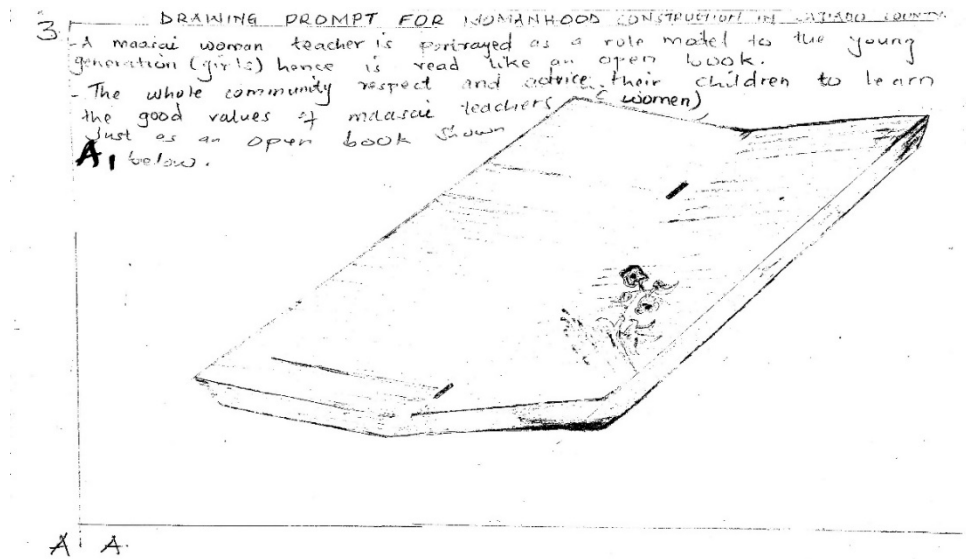
Fig. 4.5.6: Drawing by Nalamala

I have drawn myself as an open book. This is because after getting the knowledge, training and the skills, I am now open to everyone who needs my help. Everyone can see my transformation, my dressing style and can hear how I engage with portent issues intellectually. I am open because I am a role model to the young girls in schools from all ethnic backgrounds. Again, this drawing, I inserted a beautiful flower in it. The flower represents the beautiful and good things that I have as a teacher. The good morals, the integrity and all these am passing it to other generations.

Namnyak's diagram is that of an open book. The open book represent the transformation that education has brought to her. To her education is a pillar for women empowerment. Her drawing is similar to that of Naipanoi who also drew herself as an open book showing how open education has assisted her.
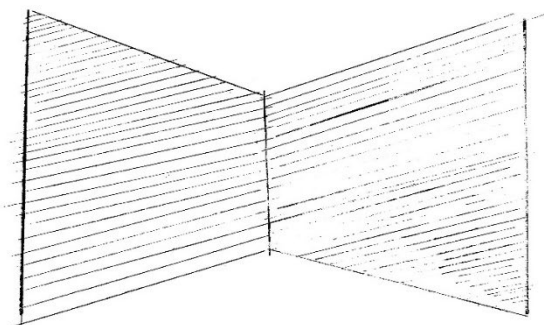
This picture shows that an educated woman should undergo so many steps and levels so that she can be a teacher, and be able to acquire skills for teaching.

Fig. 4.5.7: Drawing by Naipanoi

> *I have drawn myself as a pen and a book. This book shows that I am learned and educated. The open book means that, I do not depend on my salary alone to make ends meet. I can go do other businesses with other ladies and even partner with men to increase my sources of income.*

Naipanoi's drawing is that of an open book. She talks of herself as being open to anything good and positive that she can do just to get an income. Her drawing is similar to that of Namnyak who also drew herself as an open book. She talks of the roles she does to uplift others economically, socially and spiritually.
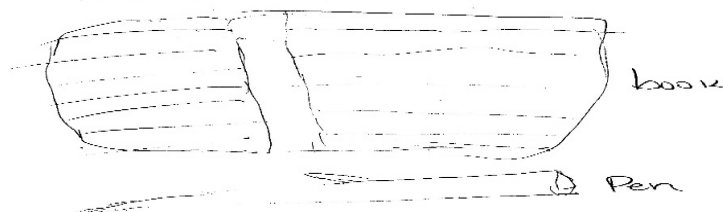
After getting knowledge through holding a book and a pen, I become a role model and improve the lives of others spiritually and economically.

Fig. 4.5.8: Drawing by Namnyak

> *I have also drawn myself as a book and a pen. This is because I see myself as a role model whose role is to improve the lives of others spiritually and economically. The open book also shows how receptive I am when it comes to interactions. I can easily interact with other people in and out of my community.*
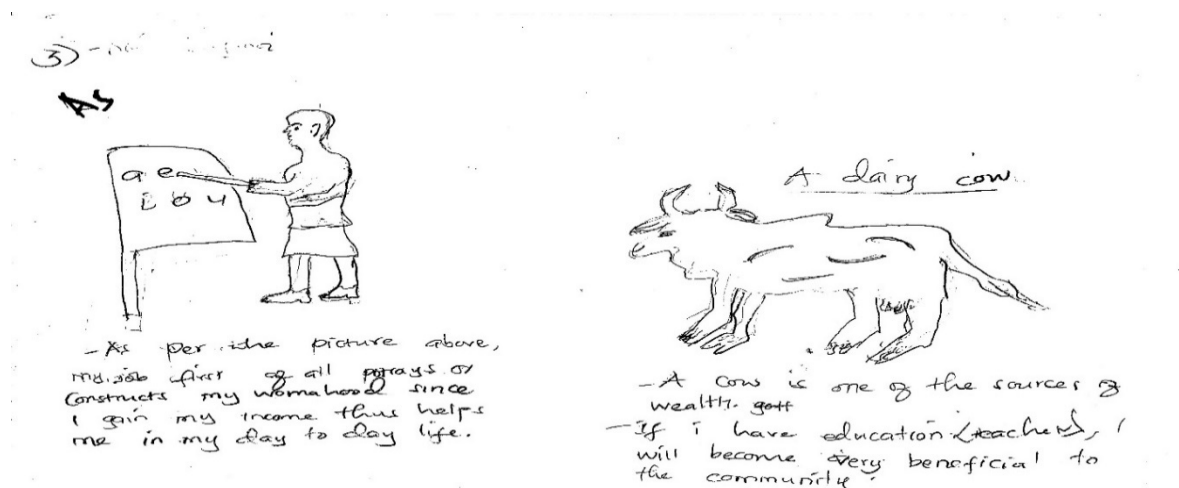
Fig. 4.5.9: Drawing by Nolarami

From my drawing on how I construct my womanhood within Kajiado county, I have drawn myself as a dairy cow. To me, this dairy cow gives me milk that is enough to me and my family and that the rest can be sold to earn a living. This transaction with other people within my county will assist in bringing cohesion which is the aim of education. This cow here represent different sources of income like agriculture and business. All this is due to interaction with other communities.

4.5.1 Analysis, Interpretation and Discussion for womanhood construction within Kajiado county.

The third research question for this study was **how Maasai women teachers construct their womanhood within Kajiado County?** The third research sub-question was **how do Maasai women teachers construct their womanhood within Kajiado county, Kenya?** Drawings and focus group discussions were used as the primary means of data generation for this research question.

4.5.2.1 Theme one; Women empowerment

According to dictionary, (2002), empowerment is the process of granting power to someone to perform the duties over the conditions that affect their lives. This empowerment involves the power over resources that are physical, human, intellectual as well as financial without forgetting beliefs, attitudes and values. Sen and Batliwa (2000) postulate that empowerment involves granting someone greater confidence and

transformation that is inbuilt to overcome external barriers of accessing resources or changing traditional ideologies.

According to SIDA (1997) in Aguilar et al (2002), empowerment comes from inside of individuals themselves, it cannot be granted by others.

There women empowerment means enabling women express their potentials, as producers, managers of resources and providers of services to the benefit of their households and their communities (Kamara,2003). Women empowerment is also a concept that describes women making independent choices enabling them to emerge from subordinate position and make claims of their share of benefits of development interventions as their right, rather than being passive recipients of welfare distribution (Pradhan, 2003; 53).

According to the Maasai women teachers who were the participants in this study, they thought of women empowerment in two fronts, in the circles of leadership and in the field of economy; entrepreneurship.

i) Leadership

Leadership implies the relationship of power, the power to guide others (Chin *et al,* 2007). According to most participants for this study, they saw themselves as being persons who are equal to leadership ideals within the community. To them, they see their education, skills and training as being pillars to achieve this. The leadership skills of the women teachers are not only limited to the classroom and the school setup but also to the nation at large.

Namano said…*I have drawn myself as a co-joined drawing. There is milk, a lady, a child, a fruit and a sign post written state house. The milk represents my humble*

background where I was enclosed and never entitled to education. The fruit represents the good knowledge that education has given me. The writings on the sign post represent where I see myself. I see myself as a leader, a reputable person and a person with integrity.

Namnyak said… *a teacher is an all-round person. If I observe this picture keenly, we got milk, fruits and a sign post written state house. According to me, it means therefore that the Maasai woman teacher can fit anywhere. She is able to provide leadership through the knowledge and skills she acquired from school to the community around her and to the nation at large. The child next to her shows that she can be reached by anyone who requires her services.* This is in tandem with the findings of Bush (2003) in his book *Theories of Educational Leadership and Management,* opines that leadership is a process of influence; leadership should be based on personal and professional values; and leadership with a vision is an essential component of effective leadership. While Cad well (2006), posits that leadership is a process of establishing direction, aligning people, motivating, inspiring and achieving change.

To other participants in this study, they constructed their womanhood as professionals who want to break the patrilineal and patriarchal cultural ties on the leadership of women within the Maasai society and that of the country at large. These women teachers' see themselves as being the change that society need wholesomely to have meaningful changes in development.

Naiyianoi said… *in this drawing, I can see a beautiful flower. We all know that beautiful flowers that have a good scent are always attractive to the bees in making honey. This beautiful flower here represent the beautiful brains of the Maasai woman teacher. How she does her things and eloquently speaking about issues that touch on*

education. Her beauty is attracting different people to her side. Not only from her ethnic community but also all tribes living in Kajiado county and beyond. This is in line with Chin, Lott, Rice and Sanchez-Huscles (2007) who posit that many women leaders often sought out leadership positions to achieve social justice goals, striving to be professional in their vision, empowering in their actions as well as upholding their ethical principles.

Nalamala… *to me, the openness of this book shows how this teacher is ready to break all the cultural ties that culture might have brought to her education and interaction. It shows how responsive she is to all good things that might come her way. The openness also represents that this woman teacher has a lot of things to offer both ethnic community and outside her community.*

These Maasai women teachers tried to re-write Eagly and Carli (2007) literature when they opined that there is a gendered bias on women when it comes to performance appraisals when compared to their counterparts of the male gender on leadership behavior.

In their elaboration about leadership, the Maasai women teachers viewed themselves as being persons who can guide or empower young girls and mothers within the Maasai community. By constructing themselves as keys, the participants thought of themselves as assisting other women in the society to achieve their dreams. By doing these, they used the leadership skills they acquired in schools to do so. According to this group of participants, the knowledge they acquired in school makes them to have good morals, be persons with integrity and high ethical standards that society can look at for guidance.

Namnyak said… *I have drawn myself as an open book. This is because after getting the knowledge, training and the skills, I am now open to everyone who needs my help. Everyone can see my transformation, my dressing style and can hear how I engage with portent issues intellectually. I am open because I am a role model to the young girls in school from all ethnic communities.* This is concurrent with Cushman (2005) findings. He posits that the teaching profession has been perceived to be a female venture due to its social status and working environment. Fagan and Jack (2012) agrees too by saying that women have greater influence than their male counterparts on the girls.

Namnyak…*Again, in this drawing, I inserted a beautiful flower in it. The flower represents the beautiful and the good things that I have as a teacher. The good morals, the integrity and all these am passing it to the other generations.* This is supported by a report done in Northern Nigeria that the female teachers are an integral part of rural development. They are important to the girls and the community at large because when the community sees them, they also feel that women can also be leaders and assist in the development of the area. Some parents even send their daughters to these female teachers for counselling where they feel not to open up to them (Daily Times, 2019).

Naiyanoi… *to me, the openness of this book shows how this teacher is ready to break all the cultural ties that culture might have on her education and interaction. It shows how responsive she is to all the good things that might come her way. The openness also represent that this woman teacher has a lot of things to offer both to ethnic community and outside her community.*

The participants for this study further said that they want to break the glass ceiling that blocks them from advancing in other sectors of education like management. To this Maasai women teachers, they want to break coronations of glass walls and glass floors that make them not advance in different aspects (Clark, 2006).

Naipanoi… *I have drawn a pen and a book. This book shows that I am learned and educated. The open book means that I do not depend on my salary alone to make ends meet. I can go do other businesses with other ladies and even partner with men to increase my source of income.* This is in accordance with Esomonu (1999) findings that formal education empowers the girl child to become self-sufficient adult capable of taking decisions and controlling her life. The findings continue to posit that, the burden on nation building rests much on women. She goes on to say that women are required to create blissful homes, have well educated and well-behaved children.

4.6 Connection between the Findings and the Theory

In the study of societies, social analyst consistently asks three sorts of questions; what is the structure of a particular society as a whole? What does the society stand in human history? and what are the mechanics by which it is changing? Lastly what varieties of men and women now prevail in this society and in this period? Mills (1970) in Manicom (2010).

The findings for this study correspond to Colebrook (2004) assertions on social constructionists explain phenomena by contingent on social factors such as language and culture. This study revealed that Maasai women teachers constructed their womanhood within the Maasai cultural context as normative women. To these women, a good Maasai woman is one who can give birth to many children, one who can construct a manyatta, a responsible woman as well as one who is the custodian of culture.

This study revealed that using the Social Constructionist theory gave the Maasai women teachers teaching in rural primary schools in Kajiado county an opportunity to reveal their social realities which is a social construction. This study gave the women teachers

a chance of understanding their womanhood within the teaching profession to that of being inspirational and agents of change. To them focus is on meaning and not an object as enshrined in the social constructionist theory.

This finding of this study is in line with Davis and Gergen (1985) findings that in Social constructionist theory, knowledge is sustained by social processes and that realities are constructed socially. In their construction of womanhood with Kajiado county, the participants viewed themselves as being knowledgeable to an extent of being powerful. To these participants, they construct themselves as women empowerment agents.

The participants of this study constructed their womanhood within the Maasai cultural context, within the teaching profession and within Kajiado County which is a cosmopolitan county in line with the social constructionists' theory of Gergen (1984). The findings are linked with the study in that all the four cardinal features of the social constructionists' theory were seen as applied by the participants in their diverse conversations.

4.7 Summary of the Chapter

The focus of this chapter was on the findings of Maasai women teachers' constructions of womanhood. The research questions of the study focused on how Maasai women teachers construct their womanhood within; the Maasai cultural context, the teaching profession as well as within the cosmopolitan Kajiado county.

Data for answering these research questions was generated through drawings and focused group discussions. The drawings and their inscriptions have been presented according to the research objectives of this study.

The findings of this study have been discussed in accordance with the objectives. The emerging themes were normative womanhood and the Male gaze for the construction

of womanhood within the Maasai cultural context, Inspirational arsenals and being Knowledgeable for the construction of womanhood within the teaching profession and being empowerment agents and leadership abilities for the construction of Maasai womanhood within Kajiado County which is a cosmopolitan County.

This chapter also explained the connection between the findings and the theory that anchored this study.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

In the previous chapter, we discussed findings and data analysis. This chapter sums up the entire study. The aim of the study was to explore how Maasai women teachers teaching in the rural primary schools within Kajiado county construct their womanhood within; the Maasai cultural context, the teaching profession and the cosmopolitan Kajiado County. This study was underpinned by the interpretivist paradigm. This in turn led the study to employ the qualitative approach. Literature scope for this study touched on gender ideology, the concept of patriarchy, the concept of woman and the concept of womanhood in different aspects of the society. Literature for this study dealt with womanhood within the political, economic, social as well as the cultural and educational ideals. Literature for this study also touched on womanhood construction within cultures of different societies in Europe, Asia, Africa, Sub-Saharan Africa, Kenya and lastly within the Maasai pastoral community.

Data was generated primarily by the use of drawings accompanied by explanations and the focus group discussions. The participants for this study were obtained through snow balling of Maasai women teachers teaching in the rural primary schools within Kajiado County. The Social Constructionist theory was employed to make meaning of the data generated.

This chapter has been divided into three sections. The first is the summary of the findings conclusions of the study and the recommendations that the researcher gives to the academic community as implications of the study.

5.2 The Summary of the Research Questions

5.2.1 Research questions of the study

The objectives of the study included;

i.　How do Maasai women teachers' construct their womanhood within the Maasai cultural context in Kajiado County, Kenya?

ii.　How do Maasai women teachers' construct their womanhood within the teaching profession in Kajiado County, Kenya?

iii.　How do Maasai women teachers' construct their womanhood within Kajiado County, Kenya?

This section gives a summary of the themes that emerged during analysis of the data in answering the above research sub-questions.

i)　Maasai women teachers' constructions of womanhood within the Maasai cultural context.

The aim of this research question was to understand how Maasai women teachers teaching in rural primary schools within Kajiado county construct their womanhood within the Maasai cultural context. The framework for this objective of the study was that the findings be categorized deductively. In answering this research question, the Maasai women teachers who were the participants for this study answered this question by constructing their womanhood as being normative women.

For these group of women, being a normative woman to them meant a lot. To them, normative womanhood is linked to procreation and mothering, problem solvers, providers of families, constructors of Maasai traditional houses as well as being custodians of culture.

In their pro-creation ability, the study found out that women within the Maasai society are expected to be fertile so as to give birth and family planning is unheard off within

the prescinds of the patriarchal and patrilineal Maasai society. The study also found out that the children that these Maasai women give birth to belong to the man. The children are believed to be God given and are named after their father. The study revealed that the women are expected to give birth to as many children as the husband wishes.

In respect to the last finding of this research question, the Maasai women teachers constructed their womanhood within the Maasai cultural context as that of the Male gaze. This is in relation to how men within the Maasai society see women and expects them to be. To these women, the Maasai dominated society expects them to be beautiful, sources of wealth as well as being submissive.

It was revealed that women within the Maasai cultural context are expected to wear descent clothing, beads and traditional attire that makes them look beautiful in the eyes of men and society at large. The study further revealed that within the Maasai cultural context, women are expected to be submissive to the male gender irrespective of the male's age. They are expected to do so as the men wish and the men decision and opinions are final and can only be countered by other men and not women.

ii) Womanhood construction within the teaching profession

This was the second research question for this study. Its aim was to understand how Maasai women teachers construct their womanhood within the teaching profession after getting experience from both schools and also from the society.

The findings revealed that there was a shift of how women understood their roles in different contexts of the society. It was evident that the participants viewed their womanhood as that of being knowledgeable and being inspirational arsenals within the society. It was further evident that women within the teaching profession were optimistic of their hopes of having a just society where all are respected.

In respect to being inspirational arsenals, this study found out that most Maasai women teachers constructed their womanhood as being role models. The study further revealed that these participants acted as role models to the little and many girls who try to fight for their spaces in the education context which the Maasai deny them. They see themselves as being those people upon which when young girls see, they run to for more guidance to see what best befits them.

The study also revealed that most women teachers within the Maasai society see themselves as being knowledgeable. According to these group of participants education has exposed them to be persons who have a transformative agenda. These women teachers further noted that education to them has taught them to differentiate and choose what aspect of culture to follow and what to put aside. These women teachers also noted that education is a pillar and an agent of change.

iii)   Construction of womanhood within Kajiado county.

This was the third and last research question of the study. The study revealed that after interactions with different people from the teaching profession and other different sectors of the economy, the Maasai women teachers have developed an urge for leadership. Those women viewed themselves as being giants by standing on shoulders of other giants. The study further revealed that the Maasai woman teacher can become a leader from her family level, classroom, the immediate community, the larger Kajiado county and the country at large.

The study also revealed that the Maasai women teachers viewed themselves as being agents who can empower women in different aspects of the society. To these women teachers, they are the ones who can champion for the empowerment of women in aspects that deem fit to a Maasai woman economically, politically and socially.

5.3 Conclusions of the Study

The study aimed at exploring how Maasai women teachers teaching in the rural primary schools construct their womanhood in the aspect of culture, teaching profession as well as within Kajiado County which is a cosmopolitan County in Kenya.

The study concludes that gender as a socially constructed phenomenon within a given context (Meyer, 2016). This helped us to understand the role of culture and education in the Maasai women teachers' constructions of womanhood. The study also concludes by demonstrating how formal education can be used as a critical agent of socialization and emancipation of the Maasai woman. This study also concludes the importance of formal education in shaping how society can look at a woman and the importance of this woman in their midst. The study also deconstructed the gender stereotypes that usually emanate within the cultural context during their construction of womanhood. This will help to explore their potential economically, socially and even politically in their dominant patriarchal and patrilineal structure of the society hence bringing the element of positive transformation.

 The findings of the study also assisted in deconstructing gender stereotypes that often make women vulnerable in their construction. The findings also informed the education committee on the role of culture and education in gender construction and specifically the Maasai woman teacher.

This study concludes that the Maasai women who got an opportunity of attending the whole school system is the driving force for change in the society and the community. They help in improving people's lives. They are agents of change.

The study also concludes that education is the finest way of increasing women and the girls positive participation in all aspects that concern their lives. Education gears at

tapping the girls and women talents that can transform themselves and their societies. As put by Michael (2011) education is first and foremost an equalizer.

5.4 Recommendations

After thorough research and findings, this study recommends the following;

5.4.1 Recommendations of the study

i. There is need to consider the qualitative growth of education among the Maasai community as opposed to the quantitative expansion.

ii. There is need to consider the qualitative significance of education within the local context as opposed to the local context as opposed to the national and global perspective.

iii. The study recommends that provision of education among Maasai communities could benefit women and girls in constructing their womanhood and femineity positively.

iv. The study recommends that provision of inclusive quality education among Maasai communities, especially rural communities such that women and girls can become agents of change.

v. The study further recommends that education contributes to the social economic and political spheres of Maasai women and other women in the country at large

5.4.2 Recommendation for further research

This study was geared at understanding how do Maasai women teachers construct their womanhood within the cultural context, the teaching profession and within the larger County of Kajiado. As the study was done on women, there is need to look at the construction of womanhood among the educated Maasai male teachers.

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Appendix A: Introductory Letter to the County Director of Education

P.O.BOX 3900

MOI UNIVERSITY

19/12/2019

THE COUNTY DIRECTOR OF EDUCATION

KAJIADO COUNTY

P.O.BOX 1

KAJIADO

Dear Sir/Madam,

Ref: REQUEST FOR PERSMISSION TO CONDUCT RESEARCH IN SCHOOLS

My name is Munke Senteu Jacob. I am a student of Moi University School of Education, Eldoret. I wish to request for permission to conduct research in schools in Kajiado County involving Maasai women teachers. The research I wish to undertake is for my Master's thesis involves **"Exploring Rural Primary Schools Maasai women teachers' constructions of womanhood: A case of Kajiado County, Kenya.** This project will be conducted under close supervision of Dr. Joyce Kanyiri of Moi University and Prof. Mathabo Khau of Nelson Mandela University, South Africa.

I hereby seek your consent to approach a number of rural primary schools in Kajiado County, to provide participants for this study.

Attached are copies of the consent and assent forms to be used in the research process, as well as a copy of approval letter which I received from Moi University.

If you require any further information, please do not hesitate to contact me on:

Phone number: Safaricom 0700 390 118/ 0781952909 Airtel

Email: munkesenteu@gmail.com

Yours sincerely,

………………………

Munke Senteu Jacob

Researcher, Moi University

Appendix B: Introduction Letter to the Participant

School of Education

Department of Educational Management and Policy Studies (EMPS)

MOI UNIVERSITY

16th OCTOBER, 2019.

Contact person: MUNKE SENTEU JACOB

0700390118/0781952909

Dear participant,

You are being requested to participate in a research study. We will provide you with the Necessary information to assist you to understand the study and explain what would be expected of you (participant). These guidelines would include the risks, benefits, and your rights as a study subject. Please feel free to ask the researcher to clarify anything that is not clear to you.

To participate, it will be required of you to provide a written consent that will include your signature, date and initials to verify that you understand and agree to the conditions.

You have the right to query concerns regarding the study at any time. Immediately report any new problems during the study, to the researcher. Telephone numbers of the researcher are provided. Please feel free to call these numbers.

Participation in research is completely voluntary. If you do partake, you have the right to withdraw at any given time, during the study without penalty or loss of benefits. Your identity will at all times remain confidential, the results of the research study will be publicized in my thesis.

This informed consent statement has been prepared in compliance with current statutory guidelines.

Yours sincerely,

Munke Senteu Jacob

Contacts: 0700390118/0781952909

Researcher Moi University

Appendix C: Moi University Information Consent Form

RESEARCHER'S PERSONAL INFORMATION

TITLE OF PROJECT	EXPLORING RURAL PRIMARY MAASAI SCHOOLS MAASAI WOMEN TEACHERS' CONSTRUCTIONS OF WOMANHOOD: A CASE OF KAJIADO COUNTY, KENYA
ADRRESS	P.O.BOX 70, LOITOKITOK
POSTAL CODE	00202
CONTACT TELEPHONE NUMBER (Day & Night)	Safaricom 0700390118, Airtel 0781952909

DECLARATION BY THE PARTICIPANT

I, the participant and undersigned	
ADDRESS (of participant)	

A.1 HEREBY CONFIRM AS FOLLOWS

I, the participant, was invited to participate in the above-mentioned research project, that is being undertaken by *Munke Senteu Jacob* from the school of education of Moi University, Eldoret.

THE FOLLOWING ASPECTS HAVE BEEN EXPLAINED TO ME, THE PARTICIPANT

2.1	Aim	The investigator is studying Maasai Women Teachers' Constructions of Womanhood in Kajiado county Kenya. The information obtained will be used in writing the thesis in fulfilment of the requirements for the degree of Master of Education Research
2.2	Procedures	I understand that I will be making drawings and focus group discussions
2.3	Risks	I understand that there may be certain discomforts since the topic pertains to sexuality, and that I will be allowed to only share and discuss the information that I feel free to share.
2.4	Possible benefits	As a result of my participation in this study, I will get a deep insight on how to construct my own womanhood; economically, in and outside the Maasai cultural context, within the social media world as well as the Educational context.
2.5	Confidentiality	My identity will not be revealed in any discussion, description or scientific publications by the investigators since pseudonyms will be used.
2.6	Access to findings	Any new information or benefit that develops during the course of the study will be shared to me orally by the researcher
2.7	Voluntary participation Refusal/ Discontinuation	My participation is voluntary YES……. NO……… My decision whether or not to participate will in no way affect my present or future care or lifestyle

Name of participant……………………………………………

Signature………………………. Date……………………….

3. **THE ABOVE INFORMATION WAS EXPLAINED TO ME BY;**

Munke Senteu Jacob
In   SWAHILI   ENGLISH MAASAI
And I am in command of this language
I was also accorded an opportunity to ask questions and
These questions were answered satisfactorily

4. I………………………………………………………………………………… do hereby say that no pressure was exerted to me to consent to participation and I do understand that I may withdraw at any stage without penalization.

5. Participation in this study will not result in any additional const to myself.

A2 I HEREBY VOLUNTARILY CONSENT TO PARTICIPATE IN THE ABOVE-MENTIONED RESEARCH PROJECT:

Name of Participant…………………………

Signature/ right thumb print…………………………. Date…………………

Name of witness………………………………….

Signature…………………………………. Date………………………………

A.   IMPORTANT MESSAGE TO THE PARTICIPANT

Dear participant, thank you for your participation in this study. Should at any time during this study;

- An emergency arises as a result of the research
- You require any further information with regard to the study

Kindly contact   **Munke Senteu Jacob**

At telephone number **0700390118 or 0781952909**

Appendix D: Research Instruments/Drawing Prompt

EXPLORING RURAL PRIMARY SCHOOLS MAASAI WOMEN TEACHERS' CONSTRUCTIONS OF WOMANHOOD: A CASE OF KAJIADO COUNTY, KENYA

1. Drawing prompt for a cultural Maasai woman

Drawing prompt

1. In the space below, make a drawing that shows what constitute an ideal woman within the Maasai cultural context. Any drawing you make is fine.
2. Do not worry about the artistic beauty of your drawing. All that is needed is a picture that shows how you construct womanhood within the Maasai society.
3. Write an explanation of your drawing, telling us why you made the particular drawing and what it means to you.

EXPLORING RURAL PRIMARY SCHOOLS MAASAI WOMEN TEACHERS' CONSTRUCTIONS OF WOMANHOOD: A CASE OF KAJIADO COUNTY, KENYA

2. Drawing prompt for Maasai woman teacher.

Drawing prompt

1. In the space below, make a drawing of how you see yourself as a Maasai woman teacher. Any drawing you make is fine.
2. Do not worry about the artistic beauty of your drawing. All that is needed is a depiction of how you see yourself as a Maasai woman teacher.
3. Write an explanation of your drawing, telling us why you made the particular drawing and what it means to you.

**EXPLORING RURAL PRIMARY SCHOOLS MAASAI WOMEN TEACHERS'
CONSTRUCTIONS OF WOMANHOOD: A CASE OF KAJIADO COUNTY,
KENYA**

4. Drawing prompt for womanhood construction in Kajiado County

Drawing prompt

1. In the space below, make a drawing that shows how you construct your womanhood in Kajiado County. Draw all the things you think portray a woman to you in your daily life activities.

2. Any drawing is fine. Do not worry about the artistic beauty of your drawing. All that is needed is a depiction of how you see a woman in Kajiado County.

3. Write an explanation of your drawing, telling us why you made the particular drawing and what it means to you.

Appendix E: Letter from Moi University

MOI UNIVERSITY
Office of the Dean School of Education

Tel: (053) 43001-8
(053) 43555
Fax: (053) 43555

P.O. Box 3900
Eldoret, Kenya

REF: EDU/PGR/1005/18   DATE: 15th November, 2019

The Executive Secretary
National Council for Science and Technology
P.O. Box 30623-00100
NAIROBI

Dear Sir/Madam,

RE: **RESEARCH PERMIT IN RESPECT OF MUNKE SENTEU –
(EDU/PGR/1005/18)**
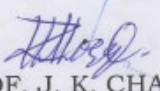
The above named is a 2nd year Master of Education (M.Ed) student at Moi University, School of Education, Department of Educational Management and Policy Studies.

It is a requirement of his M.Ed Studies that he conducts research and produces a dissertation. His research is entitled:

"Exploring Rural Primary Schools Maasai Women Teachers' Constructions of Womanhood: A Case of Kajiado County, Kenya."

Any assistance given to enable him conduct research successfully will be highly appreciated.

Yours faithfully,

PROF. J. K. CHANG'ACH
DEAN, SCHOOL OF EDUCATION

(ISO 9001 – 2015 Certified Institution)

Appendix F: Letter from the Ministry of Education

MINISTRY OF EDUCATION
STATE DEPARTMENT FOR EARLY LEARNING AND BASIC EDUCATION

E-Mail: deoloitokitok@yahoo.com
Tel/Fax: 0722697668
When replying please quote
LTK/ED/NGO'S/029/VOL.2/13

LOITOKITOK SUB-COUNTY EDUCATION OFFICE
P.O BOX 47 - 00209
LOITOKITOK
20/01/2020

The Head teacher
Loitokitok Sub-County
P.O Box
LOITOKITOK

DEAR SIR/MADAM,

RE: **RESEARCH PERMIT IN RESPECT OF MUNKE SENTEU-(EDU/PGR/1005/18)**

The above named is a 2nd year Master of Education (M.ed) student at Moi University, school of Education, Department of Educational Management and Policy Studies.

Therefore this office has authorized him to conduct research in our Sub-County Schools.

Any assistance given to enable him conduct research successfully will be highly appreciated.

SIWILLI LABAN
SUB-COUNTY DIRECTOR OF EDUCATION
LOITOKITOK

SUB-COUNTY
DIRECTOR OF EDUCATION
P. O. Box 47
LOITOKITOK SUB-COUNTY

MINISTRY OF EDUCATION- LOITOKITOK SUB-COUNTY OFFICE

Appendix G: NACOSTI Research Permit