

**DYNAMISM OF CULTURAL IMAGE ON GENDER RELATIONS AMONG THE
LUO OF CENTRAL NYANZA IN KENYA (1945 – 2010)**

BY

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Requirements of the Degree of Masters of Arts in History of Kisii University
School of Arts and Social Sciences.
Kisii University**

NOVEMBER, 2022

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DEDICATION

This thesis is dedicated to my wife Rose Atieno, my children, my parents and to my deceased family members.

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ABSTRACT

Since the colonial to the post-independence period, several laws in Kenya have been an indelible source of women's marginalization. Furthermore, the Luo as a community remains challenged in ensuring the active and equal participation of women socially, economically, and politically, forming this study's basis. The study aimed at exploring the dynamism of cultural image on gender relations among the Luo of central Nyanza in Kenya 1945 - 2010. Specifically, the study to pursue the following objectives: to analyze the nature of cultural image on gender relations among the Luo of Central Nyanza in Kenya 1945-1963; to examine the implications of Kenya government and United nations policies on gender relations among the Luo of Central Nyanza, 1963 - 1991 and to evaluate the dynamics of the cultural image in gender relations among the Luo of Central Nyanza 1991 -2010. The study was guided by three theories, namely; theory of change, gender and development theory and Liberal feminism theory. Guided by these theories and using descriptive research study design, older senior citizens and custodian knowledgeable people on gender relation issues of cultural history of clans targeted for the study were taken from Central Nyanza region using purposive and snowball sampling techniques. The study deployed the use of both primary and secondary methods in collection of data. The snowballing techniques were employed to identify the informants. Primary data was collected through in-depth interview and document analysis and Archival research. Qualitative data was analysed using content analysis technique used to identify the patterns that emerge from text by grouping contents into words, concepts and themes. The study found that biased, patriarchal, cultural laws are still common among the Luo of Central Nyanza hence breeding gender inequality in education, agriculture, and political field, causing lack of empowerment to women and consequently leading to macro impoverization among the female gender. The study further found that from colonial to postcolonial period little have been done to improve women's welfare in the socio-economic and political field, with only small magnitude of women development seen as a result of multiparty democracy in the late Moi regime and majorly as a result of UN intervention on women issues. A new constitution in Kenya in 2010 enshrined the protection of women's rights in various fields however; the study found that more work needs to be done by legislature to enact the laws as acts of parliament and finally allowing the actualization of the gender-friendly constitution born during Kibaki tenure. The study would be of great benefit to; Scholars, Researchers, The Kenya government on the political undertaking, political parties, the Ministry of education on gender equality in the education sector, Cultural and Heritage Ministry on cultural equality improvement and finally useful to our religious institutions for gender mainstreaming. The study recommended that; biased patriarchal customs and cultural laws spearheading gender inequality in socio-economic and political endeavors should be eradicated for gender equality to prevail among the Luo of central Nyanza. The study further recommends that; Government should formulate crystal clear policies on gender equality by ensuring statutory laws and Acts of parliament are enacted and actualized to allow gender rights to be exercised and actualized equally as prescribed by the Promulgated 2010 Kenya new Constitution.

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LIST OF ABBREVIATION AND ACRONYMS

ACEDG:	African Charter on Democracy, Elections and Governance
AU:	Africa Union
CBOs:	Community Based Organizations
CMS:	Church Mission Society
COVAW:	Coalition on Violence Against Women
CEDAW:	Convention on Elimination of All Forms of Discrimination against Women
D.F.I.D:	Department for International Development
DLA:	Department of Land Affairs
DLP:	Department of Land Policy
DNLP:	Department of National Land Policy
ECWD:	Education Center for Women and Democracy
FIDA:	International Federation of Women Lawyers
FIDA (K):	Federation of Kenyan Women Lawyers
GAD:	Gender and Development
GPI:	Gender Parity Index
KANU:	Kenya African National Union
KNA:	Kenya National Archives
MoL:	Ministry of Land
MP:	Member of Parliament
MYWO:	Maendeleo ya Wanawake Organization
M.O.L:	Ministry of Land
NARC:	National Rainbow Coalition
NCSW:	National Commission on the Status of Women
NCWK:	National Council of Women of Kenya

NGOs:	Non-Governmental Organizations
NLC:	Nomiya Luo Church
O.I:	Oral Interview
RC:	Roman Catholic
SDP:	Social Democratic Party
UN:	United Nation
YKA:	Young Kavirondo Association
WID:	Women In Development
KPU:	Kenya People Union

GLOSSARY OF TERMS

Ogendini:	Luo sub-tribes (Luo tribes according to Evans-Pritchard, 1949)
Ruoth :	Luo tribal Chief
Buch Piny :	Territorial Council(Forming the Chiefs committee of clan elders)
Jodong dhoot:	Clan elders(Forming the chiefs committee)
Ogayi :	Peace Makers within the clans
Osumba Murwayi:	War Leader (deals with matters of state)
Doho:	Council of Sub-location (Assistant chief)
Ogul mama:	Tribal Police force (To enforce policies)
Mikayi:	First wife in Luo polygamy setting
Nyachira:	Second wife (In Luo polygamy setting)
Reru:	Third wife (in Luo polygamy setting)
Nyar	Daughter of
Koth	Rain
Koth Chwiri	Long rains period
Koth Opon	Short rains period
Bungu	Bush
Agoro	Nyakach (Sub-Clan)

OPERATIONAL DEFINITION OF TERMS

- Central Nyanza:** The region of study currently Kisumu and Siaya Counties.
- Community:** A group of people sharing language, culture and boundary in this document regarded as Luo tribe or Luo community in Central Nyanza.
- Cultural Image:** Societal representation of gender relations in relation to practices and power.
- Culture:** The way of life of a people and how they make sense of their environment either as individual basis or as a collective in the larger community.
- Discrimination:** In this context is treating the male and female gender differently in the society politically and socio-economically.
- Dynamism:** Changes that occur over time from colonial times to the present-day concerning cultural image on gender relations as per the study.
- Gender inequality:** An imbalance of power between men and women in a society.
- Gender relations:** Social construction of roles between men and women and the way in which policies relating to such engendered cultures are designed and implemented.
- Gender:** Accepted men and women social roles construction within the society
- Imperialism:** A structure of hierarchy in which one gender, or political community, effectively governs or controls another.
- Marginalization:** Unequal distribution of power and resources based on gender in the society.
- Ogendini:** Luo sub-tribes (Luo tribes according to Evans-Pritchard, 1949)

Swynnerton plan: Kenya Colonial Agricultural Policy implemented during 1954 to 1959. Aiming to strengthen agriculture development by expanding Kenya's Native agricultural cash crop production.

Tribe: This is generally used descriptively to mean a community of people who belong to the same ethnic group.

Private Sphere: A realm where individual exercises and enjoys his/her freedom e.g. activities within his/her home-setting without interference from the government.

Public Sphere: A certain sector of societal life where government exercises its authority over the citizen/Where individual can come together and freely discussed and identifies societal problems and through this it influences political action e.g. Public Debate. /Participation

Private Patriarchy: It is situation where Male domination over female is within the private sphere within the home setting.

Public Patriarchy: It is a case where Male dominates over female within the public sphere on political line.

Older Senior Citizen: An older adult and especially one who is aged 65 years and above

Custodian of a society history: Somebody aged less or more than 65years who have undergone training on cultural history from an early age. Training could be got from special occasions such as coronations, burials, birth and other rituals that present opportunities to perfect their arts

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Every society has its own culture. The word ‘culture’ is used to mean those ways of behavior which are customary in any particular society. Some of these customs are economic, political, judicial, religious and technological in nature. Each society has its own unique culture or set of customs distinguishing it from every other culture and society. Culture and gender form a basic element of socio-economic and political structure of society. This broad cultural image may provide a clear understanding of the construction of gender in a society.¹ Culture is the way of life of people and how they make sense of their environment either as individual basis or as collective in the larger society. Culture is normally believed to be practiced within abounded community.² However, a broader cultural image study exposit such practices as contested, fluid and connected to relations of power. This indicates that culture is dynamic and always subjected to change both internally and externally. Thus, culture is never homogenous but rather shaped by the actions and struggles of people. Cultural differences simultaneously exist and cultural beliefs and practices change over time. Culture as a potent institution plays a major role in defining gender roles and upholding gender inequality within a community.³ Furthermore, gender within the cultural communities is a manifestation of gender relations within the wider society.

Gender relations are applicable to the wider definition of culture as a social construction of roles between men and women and the way in which policies relating to such engendered

¹ Giroux, H.A., *Pedagogy and the Politics of Hope: Theory, Culture and Schooling*, (Oxford: West view Press, 1997), p. 95.

² UN Department of Economic and Social Affairs, *Gender and Indigenous People’s Culture* (New York: UN), 2010.

³ Angelica N., “Culture and Gender Role Differences,” *Cross-Cultural Management Journal*. Vol. 17, no. 1 (2015): pp 31-35.

cultures are designed and implemented. In a culture, gender inequality refers to a power imbalance between men and women.⁴ Gender inequality portrays women as individuals having less economic advantage, less political power, less say in the society, and is often subjected to gender-based violence and abuses within and outside their homes.

Globally, women are economically double burdened from unpaid reproductive and domestic work in the home and less paid labor making them the poorest of the poor in almost every society,⁵ and what Parpart calls the most marginalized of the marginalized.⁶ This is a common fact as men overwhelmingly dominate these sectors as women are positioned lower in social, political, and economic spheres of the society. These deprived arrangements are perpetuated, maintained and propagated by cultural and national policies as enshrined in the customary and statutory law.⁷

In many cultural traditions, women have a responsibility for transmission of cultural practices and knowledge to succeeding generations as culture exists and generated by experiences of people making women creators and custodians of culture, as indicated in a report by United Nation.⁸ However, this culture and gender relations are often used for justifying discrimination of women against human right provision. For instance, in many nations, culture and religions, women's rights are subordinated denying them the opportunity to make independent decisions regarding their lives in totality.⁹

⁴ Ibid

⁵ Georgas, J., et al, *Families across cultures: A 30-nation psychological study*, (New York: Cambridge University Press) 2006, p. 123

⁶ Parpart, J. L., "Women and the state in Africa." In Donald Roth child and Naomi Chazan (Eds.).*The Precarious Balance: State and Society in Africa*. 1988, pp. 208-230.

⁷Hussein J. W, "A Cultural Representation of Women in the Oromo Society," *African Study Monographs*. 25: No. 3 (2004) pp 103-147.

⁸UN Department of Economic and Social Affairs, *Gender and Indigenous People's Culture*.

⁹Hutson S. "Gender Oppression and Discrimination in South Africa," *ESSAI*. 5, No. 26, (2007): pp 1-6

Global societies face the challenges of adjusting to the realities of globalization. In the developing countries, for example, people are attempting to create their original identities and repair the damage done to the social fabric before and during colonialism.¹⁰ The belief that women are intellectually inferior to men has also been widely held and has ancient history. Hunting and gathering was the ancient means of getting food and men did the hunting while women gathered food locally and look after the children. In some matrilineal societies for instance Iroquois in North America women have important moral and political roles as compared to their men and another example is also found in Meghalaya North Eastern India where women run business, dominate households, inherit all property and take all the key family decisions.

In some patrilineal societies in the world women are subordinate to men depicted in some cultures such as those of ancient Mesopotamian society of Sumer and Assyria whose religion and laws prevented women from having control over their reproductive functions. According to ancient civilization of Babylon women had similar status enjoying complete independents and equal rights with their husbands and brothers.

In Greek society however, women were determined by being supported by their husband and fathers. In Athens for instance wives were considered as useful in producing children in the society as one of Greek philosopher Aristotle once said that women are psychologically and physiologically inferior to men.

Among the early Romans laws, women were inferior to men and their culture perceived them to be children and consequently, women were not allowed to work in the civil service and were also denied voting right. Young unmarried women were under control of their fathers and after

¹⁰ Mulungu D., *Obstacles to Women's Participation in Postcolonial Education in Tanzania: What is to be Done?* Thesis, (Quebec, Canada: Concordia University), 1999, pp. 163

marriage controlled by their husbands. However, later under the Roman Empire educated women of the upper class had more freedom but the remaining large numbers were still captive of male domination who looked at them as dependents, mistrusted and frail creatures. ¹¹The early Christians Churches also adopted the Greek philosophy that held women to be inferior to men by nature and based their laws on Roman legal codes giving women fewer rights as compared to men in the private and public sphere hence, linking the inferior status of women to spiritual text claiming that only man was created in Gods image. According to the holy bible, but I would have you know that the head of every man is Christ and the head of the woman is the man; and head of Christ is God, 1 Corinthians 11:3. other scriptures on the bible depicting male domination was: ‘and of the women came the beginning of sin and through her we all die’, Ecclesiastics 25:24, For the husband is the head of the wife , even as Christ is the head of the church and he is the savior of the body.....Ephesians 5:22-30, other scripture on domination of women ‘Let your women keep silence in the churches: for they are commanded to be under obedience, as also saith the law’ ,1 Corinthians 14:34, from the bible perspectives Christianity hence has traditionally given men the position of authority while few women are mentioned in the bible by name and role hence seriously downgraded.¹² Christian theologians had also continued with the discrimination for instance St. Augustine believed that only men, not women were made in the image of God. St. Jerome also considered women as the root cause and gate of evil on the earth while St. Thomas Aquinos maintained women were intellectually inferior and only created to give birth to children.¹³

¹¹ Lewis Wolpart Why can't a woman be more like a man.The evolution of sex and gender; Faber &Faber London, 2014

¹² King James Version (KJV)

¹³ Lewis Wolpart Why can't a woman be more like a man.The evolution of sex and gender; Faber &Faber London, 2014

In the Ancient Chinese culture women had virtually no rights. According to Confucious, women were not allowed to get education as they were inferior and not equal to men. Islamic nations were also not exempted on discrimination of women only, until during the time of Prophet.

Mohamed who gave women right to own and inherit property, and to get education as well and also to instigate divorce if need be since Koran holy book advocated for equality.¹⁴

By 1900 a half of all working women in the United states were either farmhands or servants others worked in the factories, stores and offices earned one third to one half of what men earns and the situations were replicated in the industrial towns of Great Britain hence women rights was a controversial issue, Men who didn't agree with the idea of equality for women found quotes in the Koran, the Hindu code and writing of Confucious that claim that men was superior .New Zealand was the first country to give women the right to vote in 1883, followed by Australia in 1902, American women struggle to gather freedom on voting on 26th August, 1920. Later forty years after American women voting right other parts of the world got the voting rights by 1960.

In Africa Poverty has been thriving due to conflict between communities, husband and wife, or the government and citizens. Most of these conflicts involve oppression and discrimination of women.¹⁵ In the pre-colonial Africa, such as Ancient Egypt women had authority and status due to their active role in agricultural production and were given equal rights with men under the law, and they were even allowed to initiate divorce, control their own property and finances and appear in court as witnesses if need be. Despite the fact that women were given some rights in Egypt few as opposed to subjecting women to the home environment, managed to become

¹⁴ Ibid)

¹⁵ Hutson, "Gender Oppression and Discrimination in South Africa," pp 1-6

Pharaoh and also be employed in the public sphere.¹⁶ However, women roles in active agriculture were neglected during colonial times as a result of the commercialization of agriculture, leaving women with no place in the society. The colonial administration in the African continent changed the traditional cultural laws by developing new ones giving women few human rights as compared to their male counterpart.¹⁷ For instance, as indicated by Baden, women access to land was now dependent on the relationship with their men.¹⁸ This was aggravated by the way in which colonialist perceived women as inferior beings as compared to traditional African elders positive thinking on gender relation and development.¹⁹

During 1930s, women had started to move to urban centers in search of jobs but regulations and cultural laws prevented them from achieving their endeavors. Then they were left with no option but only to involve in brewing traditional brews for monetary gains and also to work for white farmers apart from their usual domestic work for survival.

Entering to the workforce was a struggle for women in their attempt to do things differently rather than conform to the discriminating societal norms aimed at undermining their freedom.

Culture and gender relations have a great impact on development in Africa.²⁰ During the colonial periods, divide and rule strategy was used based on religious, cultural and ethnic differences. This contributed to conflicts between communities, a strategy being played even today stressing both gender and ethnic identities.²¹ This makes it difficult to adequately address socio-economic, political imbalances between men and women as affected cultural

¹⁶ Anunobi, Fredoline O., "The Role of Women in Economic and Political Development in Contemporary Africa." *The Negro Educational Review* (2003): pp. 61-77.

¹⁷ Ibid

¹⁸ Baden, Shireen and Sheila "Country Gender Profile: South Africa," p. 68

¹⁹ Anunobi, "The Role of Women in Economic and Political Development in Contemporary Africa."

²⁰ Farid B., et al. *Culture, Religion and Gender*. (Harare, South Africa: Inter Press Service), 2002, p. 56

²¹ Francine, P. Suzanne W., & Carolin S, *Ending violence against women*, (Oxford: Oxfam GB Publisher) 2001, p. 205.

communities will not allow interventions as they are perceived to be instigated from outside and not their own.

In South Africa during apartheid, the country was embattled with both sexism and racism which made gender discrimination deeply rooted in multi-cultural and ethnic traditions. All cultures perceived women to be inferior, and due to these traditional and cultural compliance, mainstreaming gender across African society [has been a thorn on the flesh to continue throughout to many years to come].²²

In postcolonial periods, African countries have experienced government leadership change, development and writing of new constitutions. However, despite the milestone made patriarchal discrimination of women is still high and in fact is still growing in many states around the globe.²³ Radical feminist takes family as the source of oppressive ideals but many women considered their family as their strength and cherish their roles as core-makers and mothers.²⁴ However, because of these roles, they are prevented to make independent socio economic and political decision.²⁵ Due to biased gender relation women are made powerless due to lack of economic power. This makes women an oppressed group suffering both gender-based and racial discrimination.

Modernization of the world in different fields has not been a value to African women. The inability of women to team up together has made them not to be heard in the public area.²⁶ Conventionally, Africa has rid itself of the gender dimensions to adopt gender-neutral approach, a process considered neutral and that both male and female gender have equal rights

²² Meer, Fatima. "The Future for Women." *The Unesco Courier*. 2 (1992) pp. 30-32.

²³ Kango T. *African womanhood in colonial Kenya 1900-50*. (London: James Currey), 2005

²⁴ Meer, "The Future for Women."

²⁵ Bwakali, "Gender Inequality in Africa." pp. 270-272.

²⁶ Anunobi, "The Role of Women in Economic and Political Development in Contemporary Africa." pp. 61-77.

to access opportunities, resource materials and opportunities to participation.²⁷ However, gender-neutral gains are not held in public arenas' where women are excluded due to patriarchal cultural gender and social divisions.²⁸ This makes traditional cultural dimensions overpowering the new ideas of modernization, making them continue being voiceless in the political actions subjecting them more to social, economic, and political discriminations.

The current political economy has its origins in colonial period systems of exploitation.²⁹ Despite the rapid changing of new technology and market economy due to globalization, the old wealth flow patterns are the same. However, much globalization has come with new opportunities, it is vital to examine those accessing them. With the feminization of poverty, women globally are at a disadvantage, with women from developing nations facing the burden of cheap labor while their counter parts from the developed world are shedding a large number of employments due to less stringent labor laws.³⁰ Favorable gender relations in societies through gender equality are essential for human development and should be considered to ensure sustainable human development.³¹

Participation in political decision-making processes for both men and women makes a significant difference in policymaking and adding value; thus, women should be given chance and presence in decision making tables as supported by various International Conventions and Agreements.³²

²⁷Murray R and Evan M, *Documents of the African Commission on Human and People's Rights*. (Oxford: Hart Publishing), 2001, p. 297

²⁸ Anunobi, "The Role of Women in Economic and Political Development in Contemporary Africa." pp. 61-77.

²⁹ Akaranga S and Ongong'a J. African Traditional Cultural Conundrums make Women Prone to HIV/AIDS Infections: A case of the Maasai of Kenya. *International Journal of Education and Research*. 1, No. 8. (2013): p. 21

³⁰ Wendy Max et al., "The Economic Toll of Intimate Partner Violence against Women in the United States," *Violence and Victims* 19 (2004): pp. 259–72.

³¹ Mulungu *Obstacles to Women's Participation in Postcolonial Education in Tanzania: What is to be Done?* pp. 56

³²Ncube W and Stewart J., *Widowhood, inheritance laws, customs and practices in Southern Africa*. (Harare: WLS), 1995, pp. 181

The Beijing conference platform for Action 1995, stressed equal women participation in political decision-making endeavors.³³ This emphasis was also noted in the platform of convention on the elimination of all forms of discrimination on female gender. Thus, making it valuable to develop strategies to outdo women's discrimination in all development spheres, including social, economic and political. However, despite these ratifications, the impact of gender imbalance is still being felt chiefly in political leadership and governance. Considering the political arena, there has been an influx in women participation across Africa in 21st century.

Africa South of Sahara is position low as number five in terms of gender political statistic, whereas the Nordic regions followed closely by American's are considered to be comparatively high in the hierarchy. The report perceived that the total percentages of women the parliamentarians in Africa South of Sahara are below the global average. Female gender in their respective parliament had increased from 7% to 17% in 2007 in Africa, a move closer to the global average.³⁴ This has led to women presidents like in Liberia in 2006, Countries for instance Tanzania, Uganda, Eritrea, Rwanda South Africa and Ethiopia, setting phase for women in local and national legislative institutions women in political governance and leadership. Globally women represent 18.8% in parliaments, with Rwanda leading at 56% with women in parliaments. Countries such as Mozambique, Uganda, Angola, and South Africa have attained the 33% threshold of women representation.³⁵

Like in many other nations across the globe and Africa, Kenya still experiences gross inequalities between women and men both socially and economically and mainly in the political spheres.³⁶Such inequalities have a long-term damaging effect on the whole society. As

³³UN Department of Economic and Social Affairs *Gender and Indigenous People's Culture*. p. 16

³⁴Ibid, p. 18

³⁵Hutson, *Gender Oppression and Discrimination in South Africa*. pp 1-6

³⁶Nashe S., *Enhancing women's rights in Kenya. International Commission of Jurists, Kenya section*, (Nairobi: ICJ-K), 2003, p. 9

indicated in UN Human Development Report, gender inequality is closely linked with human poverty by feminizing poverty among women in many developing states. Democratic institutions for policymaking and governance are another critical ingredient of human development besides gender equality³⁷. This indicates the importance of politics in human development as it gives people opportunities to define their destinies through active participation in deciding what shapes and impacts on their lives.³⁸.

Kenya is still lagging behind other East African countries in gender equality indices and political women participation at a current 9.9 women representation, almost half of the global average. According to policy framework of Institute for education in democracy (1997- 2007), has highlighted the diversity of women election in Kenya since 1969 to 2007 where gradual increase of women elected in parliament is depicted; in 1969 out of 158 members elected only 1 woman from Central Nyanza , Grace Onyango Nyar Bungu was elected MP in 1969, compared to women in Uganda and Tanzania who had been serving in their national legislatures and governments for a decade earlier. It is difficult to escape the feeling that women in Kenya had been lagging behind politically, in 1974, only 4 women elected and Grace Onyango from Central Nyanza was inclusive following her re- election. In 1979 only 4 women were elected, where Phoebe Muga Asiyu Nyar Agoro and Grace Akech Nyar Bungu were MP elects representing Luo Nyanza. In 1983 election, 3 women were elected where Phoebe Asiyu was re-elected and Grace Ogot was elected to take over Horace Ongilis' parliamentary seat after his death two years after election representing Gem Constituency in Central Nyanza thus making a total of two elected women MPs from Luo Nyanza , in 1988 out of 188 members of parliament elected only 2 were women, Grace Ogot was one of the Women MP who survived male tyranny in 1988 Mlolongo election. In 1992, we had 210 constituencies and 6 women

³⁷ UN Department of Economic and Social Affairs, *Gender and Indigenous People's Culture*, p. 16

³⁸ Murray and Evan *Documents of the African Commission on Human and People's Rights*. p. 58

were elected and none from Central Nyanza, and in 1997, 4 women were elected and Phoebe Muga Asiyo was again elected to represent Karachuonyo Constituency in Southern Nyanza, In year 2002, 9 women were elected due to multiparty democracy wave and in 2007, 15 women were elected as MPs.³⁹ Thus dignity and freedom of all citizens should be safeguarded to promote human development.⁴⁰ Kariuki 2010 observation was that, however, women make up to almost 52% of the total population according National Bureau of statistic to but they have been denied decision making organs which have been left as a preserve for men since the onset of the independence in post-colonial era. Such representation constraints make it difficult for women politicians to adequately and equally compete in the male-dominated politics for influencing equitable resource allocation.⁴¹ Other constraints globally that are also local are related to poverty, unequal access to education, health, employment, training, political structures, institutions, cultural barriers, natural disasters, armed conflicts impacting on them socially and economically. In Kenya specifically among the Luo community, gender relations are essential elements for structuring male and female power, participation in social activities, access to the property, and the common assumption on gender roles exhibited in the spatial stratification and differentiation on the Socio-economic and political realm depicting male and female roles in luo community which seems to be marginalized and hence, forms the scope of this Study.

1.2 Statement of the Problem

Unequal socio-economic gender relations and under-representation of women political leadership in history has been a global concern. Women have been discriminated against, marginalized and underrepresented in many sectors in society despite the formation of

³⁹ . National Election Data Book;Institute for Education in Democracy,1997

⁴⁰ Colin C., et al (2006).*Gender Inequalities in Kenya*. (Nairobi: UNESCO) p. 32

⁴¹Kariuki C. G. *Women's participation in the Kenyan society*. An Essay presented at 2010 CIPE Youth Essay Contest, with the theme, women, and participation. . (2010), p 78

international gender treaties, national strategies and policies to ensure equal participation. Apart from the few who have escaped into a different state of empowered life, women constitute a salient majority under male domination both in socio-economic and political realm in Kenya. Among Luo of Central Nyanza, women have remained discriminated and marginalized in various sectors of the society where women have suffered socio-economically in areas such as; accessing education and in land ownership where men are known registered title holders. Politically, they are denied equal opportunities to lead due to patriarchal cultural tendencies and colonial policies favoring male gender. Thus, subjecting women to widespread poverty and gender inequality due to exclusion from sharing in social gains, economic opportunities, power and capital income enjoyed by Luo men who utilizes land for socio-economic and political gains. Scholars with interest in this area had taken their studies from a generalized point of view. Specifically, very few research studies have been carried out on the dynamism of cultural image on gender relations especially among the Luo of Central Nyanza, 1945-2010. Therefore, this study is timely since it re-examines both the past and present Luo culture on gender relations with the aim of filling the existing knowledge and research gaps.

1.3 Purpose of the Study

This study was meant to explore dynamism of cultural images on gender relations among the Luo of central Nyanza Kenya (1945 - 2010).

1.4 Objectives of the Study

This study was guided by the following objectives;

1. To analyze nature of cultural image on gender relations among the Luo of Central Nyanza 1945 - 1963
2. To examine the implications of Kenya government and United Nations policies on gender relations among the Luo's of Central Nyanza, 1963 - 1991

3. To evaluate the dynamics of cultural image in gender relations among the Luo of Central Nyanza, 1991 - 2010

1.5 Research Questions

This study answered the following research questions:

- 1 What was the nature of cultural image on gender relations among the Luo of Central Nyanza, 1945 - 1963.
- 2 What are the implications of Kenya government and United Nations Policies on gender relations among the Luo of Central Nyanza, 1963 – 1991.
- 3 What are the dynamics of cultural image in gender relations among the Luo of Central Nyanza, 1991 – 2010.

1.6 Significance of the Study

The findings of the study will be valuable to various stakeholders, including the Ministry of education, Non-governmental institutions, different religions, gender-based institutions, researchers, students, families, and citizens as a whole. Kenya's governance in general has been faced with several challenges in achieving gender equality in terms of $\frac{2}{3}$ gender policy of representation in leadership positions as was envisioned in our constitution 2010. Therefore, the findings of this study on gender relations and cultural gaps shall be of immense benefit to the education ministry and all associated stakeholders such as principals, head-teachers, teachers, and Board of Management and Parents Associations by facilitating them in re-engineering, restructuring and formulating gender equality appropriate interventions. This will ensure equal and active participation of both men and women equally in the education sector.

Secondly, Non-governmental organizations shall use the findings to attain strategic fit by advocating for women and girls to be part and included in decision making, let the citizens and other institutions through advocacy and lobbying recognize their successes and encourage to

fulfill their potential as future leaders in politics, businesses and societies. Currently, women are few in leadership positions in businesses, yet for a strong economy, women and girls are needed. In addition, through relevant gender lobbying groups and institutions, the study findings were invaluable as they informed them to put these strategies into practice, making us all to provide support in action, not words by ensuring our workplaces, programs not only sensitive to gender issues, but also promote gender equality and empowerment.

Thirdly, the study findings will disclose some of the gender relation and equality barriers in our societies. Some of these barriers and challenges may include early child marriage, unequal access to justice, land ownership among women health, educational matters and promotion of gender-based violence.

Furthermore, barriers and challenges to gender equality is a global concern, therefore the study will be appropriate in informing and empowering individuals, citizens, employers, and employees their roles in working together to address it.

Finally, this study's findings were of great importance to current and future researchers and academicians as the study findings was a source of reference on the culture and gender relations in our societies in socio-economic and political dimensions, more so among the Luos community.

1.7 Scope and justification of the study

The study was necessary in order to bring out the aspect of gender relation among the Luo which had previously been neglected by early researchers.

The study commenced from 1945 in the late colonial period in Kenya which was also the year when the United Nation was formed due to effect of Second World War on humanity.

The United Nation spearheaded equality on gender issues worldwide which also impacted on gender relations among the Luo of central Nyanza which is a subject of the study. The study

also delved into gender issues in post-colonial Kenya up to 2010 when the new constitution was promulgated.

1.8 Assumptions of research Study

The re study was carried out assuming that cultural image and gender relations are essential for the socio-economic and political development of a community and thus would give their views on the subject matter.

Secondly, respondents from the community targeted by the study were able to understand and link cultural image on gender relations variables and their evolution before and after independence to 2010 in all aspects investigated by the study. It was assumed that all sampled individuals actively participate in providing data for the study.

The respondents from the community also assumed to know the concept of gender and culture in order to give correct information on their relationship socially, economically and politically.

1.9 Delimitations of the Study

The study was delimited to cultural and gender relation aspects in communities. The study was delimited to the Luo community within Central Nyanza and data collected from senior Luo residents and custodians of Luo cultural history in the areas targeted. The terms and concepts of the study were clarified to the research respondents.

Finally, the study was delimited to descriptive analysis and use content analysis for qualitative data. This was because the research data instruments gave adequate information on socio economic and political aspects of cultural and gender relations among the Luo of Central Nyanza.

1.9.1 Limitation of the Study

The study anticipates the limitation of providing true information, especially from the older senior citizens and custodians of cultural history respondents in the community who may have not witnessed the evolution of gender relations in colonial and postcolonial period. Overcoming this entailed employing snowball technique which ensured referral to reliable older senior citizens and custodian's respondents of cultural history.

Also, the study was limited to specific Luo Community living in Central Nyanza. Central Nyanza has enormous resource capable of supporting many people livelihood in the region. This involved only conducting in-depth interview and gathering data from older senior citizens and custodian of cultural history from the region. The finding was able to give inferences on a wider cultural and gender relations in the geographical settlements of the Luo in colonial and post independent period. Due to large coverage of Luo community in the region, it is expected that time and resources were limited thus, may hinder data collection. Thus, to overcome this, the researcher engaged only four competent inducted research assistants in data collection so as to use the shortest time possible and save on financial resources.

1.10 Theoretical Framework

This study on cultural image and gender relation among the Luo community is based on theory of change developed by the DFID Learning Partnership on Gender,⁴² Gender and Development theory and Liberal Feminism Theory.

The theory of change focuses on mainstreaming gender equality and at the same time empowering women and girls' socio-economic and political endeavors' by articulating the vision for achieving gender equality. It also explains gender relations in terms of gender

⁴² DFID Learning Partnership on Gender, *A theory of change on gender equality & women's and girls' empowerment*. (UK : ActionAid and Christian Aid) 2015, p. 2

equality, empowerment, securing women and girls' rights. The theory narrates and maps the pathway evolving to change and this entails key interventions and principles. It makes it easier for individuals, organizations, and researchers to work together to achieve equality in cultural gender relations. The theory is ideal to the current study as it provides the process of achieving gender equality over time, indicating achievement of positive dynamism aspects of the societal cultural images on gender relations progress in socio-economic and political realm among the Luo of central Nyanza since colonial times to 2010. The theory of change when used in gender relation study in Central Nyanza will enhance critical changes to gender cultural images dynamism and ultimately achieving equality rights for both gender overtime.

The study also focuses on issues pertaining to gender and development theory in the 1980s replacing the Piloted Women in Development theory (WID) which emphasized women to develop themselves at the expense of men. However, WID failed to achieve its objectives of empowering women. Gender and Development theory (GAD) was influenced by socialist feminist thinking focusing on the result of development for both women and men. It delves into a keen perception by focusing at all gender aspects as it tries to analyze the basis of classifying the gender roles to the two sexes. The theory ensures full participation of men and women in development as it emphasize the need for cooperation among men and women in their socio economic and political endeavors accomplishment. Kate Young indicates that GAD not only focused their interest on women but also on the social relations among gender sensitive men and women in all settings.⁴³ It finds men to be future allies of women and uses gender relations as a category of research. Similarly, it acknowledges that while women may participate in development and growth, they do not often benefit from it.

⁴³ Young, K. *Gender and Development Reading*, (Ottawa: Canadian Council for International Cooperation), 1992, p. 32

GAD isn't just about sex; it's about how gender relations assign particular tasks, obligations, and aspirations to male and female gender, judged as disadvantage to women. In general terms development entails significant and long-term shifts in how society deals with gender inequality. Women's contributions both within and outside the home, like non-commodity manufacturing, are also highlighted in this strategy. As a result, campaign tackling problems such as discrimination against women have emerged.

It acknowledges that family tensions are exacerbated by both gender and generational disparities, stressing the nation's obligation of offering social services aimed at emancipation of women. It stresses women concern on economic independence and political undertaking. GAD delved in holistic approach by treating development as a critical process with a foundation embedded on socio economic and political platform.⁴⁴ This makes it ideal for the current research as it advises and influences the variables under study concerning cultural image on gender relations. The theory also cherishes women performance in development, thus providing a foundation for this study by treating both sexes as equal potential forces for development and gender relations in societies. This strengthens legal rights to both men and women, reforming the legal and educational frameworks as well as upsetting the existing patriarchal power relations, which gave a guideline to the study concerning the potential avenues for achieving gender equality and relations over time. In Central Nyanza, GAD have proved to be beneficial to both gender for instance; it enhances community saving and loaning groups where both men and women are members, achieves their empowerment objectives through their subscribed shares hence reducing poverty level than the WID theory previously used by women.

⁴⁴Visvanathan, N., et al, *The Women, Gender and Development Reader*. (Cape Town: Fern wood Publishing Ltd). 1997, p. 23

Liberal feminism is another theory applied by the study, and it is embedded in the tradition of 16th and 17th c. liberal philosophy focusing on equality and liberty ideologies.⁴⁵ The liberal groups viewed equality on the basis of assumption that men need to be rational and injustices to be analyzed rationally. Liberal feminists argue that women have been excluded from many important public spheres of modern social, economic and political life. Their aim is therefore to incorporate women into the mainstream of contemporary society. Thus, the works of liberal feminists are marked by the emphasis on representation of women, campaigning for changes in laws which discriminate against changes in women and equal rights for both men and women. The liberal feminists demand liberation through legal reforms and increased participation in education and training. This will empower women and open up opportunities in the political, economic and social sectors.

This is the feminism that motivated the United Nation's Decade for Women, 1975– 1985. It also counts among its achievement the large number of declarations and conventions promoting human rights. These declarations have positively impacted on women's life. The welfare and equity approaches can be described as liberal feminism's procedural modes and many women in development projects and program which are devoted to supplying the practical needs of women fall under its success.⁴⁶

People were regulated only with their permission and under such boundaries, which were usually specified either as public or private realm in which the government could control the former while the latter to be out of the government control. Liberal feminists advocate for

⁴⁵Jane L. Parpart,^[1]M. Patricia Connelly,^[1]and^[1]V. Eudine Barriteau. *Theoretical Perspectives on Gender and Development*. International Development Research Centre. Canada. 2000, pg 140 - 153

⁴⁶Nyakwaka D Phd. Dissertation on Gender and Political Transformation in Kenya, A case study of women in Luoland;2013

women and men to have equal opportunity.⁴⁷ Their concern that women should have equitable educational opportunity before the legislation has sparked global movements involving women voting and property ownership rights. They also made sure that women in government and industry have equal opportunity with men in rising to levels of authority.

Liberal-feminist seeks to make sure that statutory laws and regulation should not be discriminative against women but should stand to enhance equality in all life spheres.

The theory is ideal for this study. It helps the researcher identify the challenges incurred to ensure equal participation in socio economic and cultural ideals in the community and respective countries by strategizing on how these obstacles could be removed to facilitate equal men's and women's well-being and opportunities. Generally, the study employed the use of Theory of Change, GAD Theory and Liberal Feminism Theory to analyze the gendered socio-economic and political dynamism that Luo women have undergone during colonial to post-colonial period of 1945 to 2010. Women in Luo Central Nyanza have remained discriminated and marginalized in domestic and public sphere, therefore the three theories are used to explain the challenges and solutions to problems women have faced.

⁴⁷Enslin, Penny. 'Liberal Feminism, Diversity and Education.' *Theory and Research in Education*, 2003. 1: 73-87, pg 14-17

1.12 Literature Review

1.12.1 The Luo Community

The Luo community is one of the largest tribes in Kenya and it comprises of a quarter of the total Kenya's population thus, making it the third largest tribal group.⁴⁸The Luo is a large group comprising of other Luo remnants groups who were left in Uganda, while others moved to Tanzania and Ethiopia. The Luo remnants are also said to remain in their cradle land in Southern Sudan. According to the Luo culture their predominant occupations were fishing, animal keeping and growing of traditional crops like sorghum, millet and pumpkins. During the onset of colonialism some men preferred working in urban settings as migrant labor living their women home. River-Lake Nilotes was the name given to the Luo tribe. The names of these groups were given to them based on their predominant practices at the time of migration.

The Luo culture, on the other hand, was unique when compared to other tribes. They followed the Nile River from their cradle land in Southern Sudan during this migration and settled around Lake Victoria, hence the name. ⁴⁹Fishing, forestry, and pastoral herding are the primary sources of income for the Luo people. They are said to have migrated along Nile River searching fish because it is believed to be among one of their favorite food sources. As the community population grew and the river could no longer support them, they were forced to relocate. Some moved to eastern Uganda such as the Acholi community, some to the western part of Kenya and even some to Tanzania and Ethiopia. With the mingling of the various people in the lake region, these cultural,

⁴⁸Awuor Ayodo, PH. D. Ayodo, Atieno Odhiambo, *Luo*. (2008). p. 29

⁴⁹Herbich, Ingrid. "The Luo." In *Encyclopedia of World Cultures Supplement*, C.

economic, and political values were to change considerably during the colonial and post-colonial epoch.⁵⁰

The movement however caused changes especially as far as the social construction of the Luo culture is concerned. For instance, Luo society has gradually evolved as a result of diffusion, innovation, exploration, lack of culture, and acculturation, through which they absorbed both material and non-material culture, both of which have influenced their social system.

The Luo ethnic groups have continuously embraced intermarriage, exchanging and borrowing cultural traditions from occurring civilization to other. However, the Luo ethnic group have been heterogeneous community throughout the time, the modern cultural development trend tends to erode the culture beliefs that were predominantly practiced by the Luo society.

Central Nyanza as far as the research study is concerned is part of Geographical environment where the Luo community practice fishing, farming, hunting and livestock keeping.

1.12.2 The nature of Cultural Image on Gender Relations among the Luo of Central Nyanza 1945 – 1963

In the 1800s during the colonization of Africa, women had liberty. The autonomy was brought about by cases of warfare, diseases, slavery, and dislocations, which exerted a lot of pressure on the women performing domestic and motherly functions as well as reproduction to offset population loss.⁵¹ Among many African cultural communities in the pre-colonial era, politically African women were very hardworking and influential.⁵² Politically, in informal sectors, at the

⁵⁰Whisson, M.G. The journeys of the Jo-Ramogi. *Kampala: East African Institute of Social Research Conference Proceedings*. (1962) pp. 115-124

⁵¹ Nelson, N. "How women and men get by: The sexual division of labor in the informal sector of a Nairobi squatter settlement." In Josef Gugler (Ed.) *The urbanization of the Third World*. (New York: Oxford University Press. 1988). pp. 183-203.

⁵² Gordon and Gordon, (1996)

expense of formerly laid political role, women also claimed that the onset of colonialism in Africa, men were favored by colonialist in Africa making them to gain political advantage on decision making power over females power which was ignored or not allowed them to operate. Colonial powers made African males to be leaders and at the same time allowed to grow cash crops since land was recognized by colonialist belong to men while women provided labor. Colonization introduced African societies to capitalist economy mainly practiced by European Colonialist. Ensuring cheap labor and extracting mineral and commodity wealth in Africa, radical changes were enforced.⁵³ It led to the commercialization of agriculture by introducing cash crops. This changed customary gender division of labor, which largely discriminated and disadvantaged women as men grew cash crops mainly for export, however, women were to grow food crops for local use and family consumption. While women grew food crops for local and family consumption.⁵⁴ The paradigm shift provided men with better opportunities as they were driven by colonialist to embrace wage economy by mining and getting job in town while women were not allowed to be migrant laborers and hence were only found in rural in their rural homes.

The male migrant labor practiced led to development of traditions which favored men to control economy and hence gain at the expense of women since they were favored in commercial cash crop production having access to land use and more income which were not shared equally in the family with their spouses. This resulted into great wealth. On the other hand, some Beti men from Cameroon, for example, married many women to provide free labor on their farms. In Zambia at the Copper belt, women were required to do customary domestic chores besides labor claiming

⁵³ Anunobi, F. O. *The theoretical foundation of international political economy: The challenge of global competition*. p. 45

⁵⁴ Nelson, N. "How women and men get by: The sexual division of labor in the informal sector of a Nairobi squatter settlement." In Josef Gugler (Ed.) *The urbanization of the Third World*. (New York: Oxford University Press. 1988) pp. 183-203

nothing from their husband's income; a culture from pre-colonial periods. Without income-generating jobs, women had to sell sex, food, domestic services, or homebrew to other men to support themselves.⁵⁵

With growing domestic and support responsibilities, women rights to assets such as land grew to be equally undermined as most of the land and the best of it were inherited and given to man for cash crop farming.⁵⁶ This was aggravated by colonial land policies such as the Swynnerton Act of 1950s in Kenya which provided title deeds to male household heads. The policy replaced African land tenure system which promoted communal land ownership making all access to land.⁵⁷ Such policies have continued to date, threatening the economic wellbeing of women.

The Luo community political and social organization was in two levels in late colonial time, they had nuclear family and extended family structure where the nuclear was headed by male parents and challenged by his wives, sons and daughters. The nuclear family was headed by the male who had unchallenged power over his wives, children, and unmarried daughters. The family setting was very essential in the community as it was the center for educational matters and parents had opportunity to teach their children on community values, customs and traditional practices.⁵⁸ The extended family comprised parents, their children, their relatives, and aunts considered as clan in pre-colonial periods. This cultural practice still plays a role in the Luo community to date though the present interactions with the global world has eroded some values and believes for instance male heads unchallenged power.

⁵⁵ Bujra, I. B. "Urging women to redouble their efforts: Class, gender, and capitalist transformation in Africa." In Claire Robertson and Iris Berger (Eds.). *Women and class in Africa* (New York: Africana. 1986) pp. 117-140

⁵⁶ Norma, C. L. "African women caught between new laws and social traditions." *Christian Science Monitor* (December) 1995. "Plus ca change." *African Report* 40 (January-February): 1994. 55-59.

⁵⁷ Lovett, M. "Gender relations, class formation, and the colonial state in Africa." In Jane L. Parpart and Kathleen A. Staudt (Eds.) *Women and the state in Africa* (Boulder: Lynne Rienner Publishers. 1989) pp. 23-46

⁵⁸ Ogot, B.A. *A history of the Luo-speaking peoples of eastern Africa*.

Political, economic and educational issues were preserved from the male down to the siblings. When it comes to running the family, the male head makes the decisions, and authority is passed on to the wives and handed over to the male sons starting from the oldest to the youngest.⁵⁹ The Luo have always had a strong decentralized political culture and lacked centralized authority, despite the fact that they lived under the leadership of tribal chiefs appointed by the British Colonialist and maintained by the postcolonial government of Kenya state at the achievement of independence period. In the pre-colonial era, a leader meant to be personality of great influence as opposed to the institutionalized political system.⁶⁰.

1.12.3 The Implications of Kenya Government and United Nations Policies on Gender Relations, 1963 - 1991

Global gender relations have been a matter of great concern as it aims to restore gender equality among men and women among different cultures of the world nations. Many women worldwide do not equally on the same capacity with men own, control or inherit property such as land or wealth since discriminatory cultural laws still dominates the globe Women gender have remained in the domestic sphere where they endure the subordination of males as the head of their families instead of ensuring socio economic and political equality.⁶¹ Africa and Asians countries women do not have guarantee rights to their husband's income and property, while women in North America and European countries have legal protection, especially for their economic compensation. Such western corporations, governments, development agencies and international financial institutions are male dominated. The same applies in African societies, negatively impacting women through non-agricultural employment, private ownership, waged labor, cash crops to replace food crops, the money economy, and land capitalization. These transformations widen the division of labor between men and women, creating a distinction between productive and reproductive labors. Women taking domestic and reproductive roles could not get the income and thus were devalued by colonial states that recognized only men and relied on them,

⁵⁹ Ibid, p. 136

⁶⁰Ogot, B.A. *A history of the Luo-speaking peoples of eastern Africa*. p. 67

⁶¹ Nweke, Theresa. "The role of women in Nigerian society: The media." In *Women in Nigeria Today*. (London: Zed. 1985) pp. 201-207

marginalizing women's labor and economic positions. This further developed the central government, which has been suppressive for women. Though women played an active role in revolutions, national liberations and independence and expected to join their fellow men in the liberation struggle, they were not given equal responsibility and power to form new states.

Conventional wisdom and modernization of African civil society, state and democracy have ignored gender dimensions and adopted gender neutral approaches, such as elections, party politics and campaigns. This is assumed to affect female and male gender equally for instance accessing equalities on opportunities instruments and integration of private and public spheres. However, majority of women remain excluded as a result of patriarchy and division of labor. Negative impacts of modernizations are not limited to economic aspects alone but also don't politically benefit underprivileged women in Africa.⁶² In Nigeria, urban women from informal sectors have not demonstrated politically since independence than under colonial rule.⁶³ Tripp succinctly demonstrated that commercialization and modernization of agriculture have further discriminated and deprived women in rural settings, leading to a short run and reducing women's power and political influence.⁶⁴

In world agriculture labor is on the shrinking age year in year out and thus making women increase their labor force; making up about 40% of the agricultural labor force worldwide, 67% found in developing countries in the world, much of farm work done by women is uncounted.⁶⁵ In most developing countries, women grow, harvest and prepare virtually all the food consumed by families. Much of this work is hidden under the rubric of housework.

⁶²Nwankwo, A. *Gender and state in Africa*. (Ibadan. University of Ibadan Press 1997). p. 27

⁶³Nelson, N. "How women and men get by The sexual division of labour in the informal sector of a Nairobi squatter settlement." In Josef Gugler (Ed.) *The urbanization of the Third World*. (New York: Oxford University Press. 1988) pp. 183-203

⁶⁴Tripp. A. M. "Women and democratization in Africa: Reflections on the Tanzania case." Paper presented at the African Studies Association, St. Louis, Missouri, November, (1991) pp. 23-26.

⁶⁵ Nwankwo, A. *Gender and state in Africa*, p. 35

Modernization has altered gendered relations of agricultural production. Mechanizing farm work reduces male farm labor but not female. Women are deployed chiefly on production of cash crops in which men tend to control, commercial farming eventually shifted male work pattern allowing them to work away from home. At the same time, female farm work was increased especially in subsistence production and hence no profit made accruing for women. Commercialization of agriculture often reduces land available for subsistence crop production and leaves women to cultivate ever more marginal lands. In economies where agricultural labor is paid for, women are typically employed, not employers.

Although contributions by feminists in this period have not brought consensus on issues pertaining to equality among male and female gender relationship. Culture interference with state policies having institutionalized relation of power, indicating male domination of the state, its authorities and political institutions.⁶⁶ Western liberal democracy feminist critics see the state as not an arena in which gender relations are mediated but as a set of institutions that uphold gender inequality through the division of public and private spheres.

Feminist fundamental critics describe the state as not a good arena where gender relations are mediated on, but an institution which enhance gender inequality through complex division identified as public and private realm, radical scholars to mention a few such as Nelson and Tripp, as well as Boserup refused to accept the notion that underdevelopment of women in Africa, was their beginning of impoverishment. According to Boserup women marginalization was caused by

⁶⁶Gordon, A. A. and Gordon, D. *Understanding contemporary Africa*. (Boulder, Lynne Rienner Publishers. 1996) p. 68

imperialism which she argued brought women global economy in unequal manner with male gender development.⁶⁷

Kenyan government has not done any legislation trying to answer question geared towards solving problem of female subordination.⁶⁸ These scholars believed that political leaders both female and male sexes should agree to take advantage of equality in opportunities yet practically there are discriminatory laws impeding women success found in our statute's books.⁶⁹ Beside the human rights notion, equality promotion is generally a legal fiction which only make status quo legitimate. The laws should define norms of conduct needed to be enshrined and applicable to all gender irrespective of their status. The study elaborates on comprehensive analysis of legislation in Kenya affecting women in political involvement such as patriarchy and financial support which impedes women success among others.

The colonial attitude of privatization of land and eventual land holding was at women disadvantage and hence need to set their land right laws after independence⁷⁰. The selective policies on land ownership have continued in Kenya post-independence period posing a significant challenge to gender mainstreaming. The state borrowed heavily from the colonial system which established fiscal policy which only earned revenue collection to develop administration, welfares services, industrial development and infrastructure. The fiscal policy collected taxes directly or indirectly in order to collect enough fund for colonial administration.⁷¹In colonial Kenya, white settlers and Asians paid less taxes as compared to African owning more properties, the idea of taxing the

⁶⁷ Visvanathan, N.Duggan et.al,' The Women Gender and Development Reader, 1997.

⁶⁸Choti C. *Gender and Electoral Politics*.(PhD Thesis University of Nairobi). (2005).

⁶⁹Mbeo and Ombaka, (1989). P 23

⁷⁰ Davidson, J. *Who Owns What? Land Registration and Tensions in Gender Relations of Production in Kenya* . (1988). P 87

⁷¹Ekeh, (1994). P 34

Africans forced them to seek jobs in the Europeans farms so as to get enough fund for their survival and extra coins for paying taxes. Colonial masters appointed chiefs and head man who could collect tax for them as required, most of the chiefs appointed were not liked by their fellow Africans since they were other able people who could be useful to become chiefs but were not favored by Europeans, these appointed chiefs were given more powers such as executive and judicial which were even not known to Africans settings, since it proves to be disastrous not only in the denominated areas but also in other part of Kenya. In this set up the village headsmen had autonomy power to collect tax and took them to the responsible district head.

Discrimination in ownership of properties in Africa rural setting is slowly shrinking since women are the field workers who tilt the land, grow crops for family use and harvest food but not allowed to own the title deeds hence denied land ownership, the land is a factor of production hence also needed when one seek to get a bank loan, he or she uses land as collateral in order to get loans, however, in Kenya communities, women fail to get bank loans since they don't own land.

There is a similar policy order for home ownership in industrialized countries, with fewer women than men owning homes. During the period of mid 1970's gender imbalances was dominating sectors such as mortgages, loans and credit departments since they were widely practical.

This acts such as discrimination of women on land issues is rampant among many countries and they practice unequal access to properties ownership and wealth acquisition. This inequality is associated with biased cultural fabrics in our societies. For example, they are pressured not to exercise their full inheritance rights. They are socialized to believe that financial matters are beyond their realm. Globalization have also entrenched inequality on property ownership since introduction of cash economy has impeded the communal land ownership.

At independence in Kenya, the colonial discriminatory and depression persisted. The first President Mzee Jomo Kenyatta continued with the colonial tendencies and system which made him not to recognize gender mainstreaming in the first government he formed in 1963. Mzee Kenyatta's first government had all male cabinets and male leadership in almost all departments was witnessed since they made it clear that women never made good leadership.

The colonial government depicted a lot of inequality in gender mainstreaming by encouraging sensitive biased socioeconomic and political policies. Some of the notable injustices include land alienation, underrepresentation of Africans, forced labor, over taxation and promotion of racial discrimination. When Kenyan got their independence, the colonial government had socioeconomic and political legacy bedeviling the new state of Kenya which became a republic after a long period of colonialism. The ideology of building Kenyan nation required visionary male and female gender who will want to put new republic of Kenya at a different height of development. Mzee Kenyatta became first president but he failed to stamp out ethnicity, however, he only promoted Harambee philosophy in which Kenyans were allowed to pull together in tackling socio economic and political problems affecting their young state. Mzee Kenyatta's first wife Margaret was very instrumental to women development since she came out strongly in support for women solidarity and formation of women groups.⁷²

In post-colonial era especially from the onset of independence acquisition women have shown solidarity in socioeconomic and political endeavors as driven by governmental and international declaration towards gender equality policies mainstreaming by improving women advancement in

⁷² Ogot et al (1995)

politics and literacy hence making them survive in the competitive nature of Kenyans young economies.

The first ten years of Kenyatta era was witnessed as a decade of economic growth and economy diversification. Young educated people occupied government position initially under British personnel, these positions were taken mainly by men since it was presumed that women were uneducated hence could not held leadership positions. In fact, the first Kenya government was male dominated and hence characterized Africa patriarchal system.

Thus, despite Kenya being granted independence, women never gained the same and their status did not change whatsoever. The women were on a marginalized state, subordinated and oppressed even though Kenyan government under Kenyatta developed a sessional paper promoting African socialism, which advocated for equal political participation of men and women.⁷³Overall overview of Kenya's political trend after independence was characterized by authoritative and centralized state structure spearheading male dominance in the independence Kenyan society.⁷⁴The male patriarchal relationship characterizing colonialism was a mirror image of colonialism in the newly founded government of Kenya where women leadership was not recognized and neglected to the periphery, this newly formed government under political party of KANU, did not recognized the women role during the achievement of independence hence supported male dominance. Due to this emerging result, liberation was just a change from one form of marginalization to another realized in postcolonial Kenya.

⁷³ Kabira, W. and Wasamba, P. *Reclaiming Women's Space in Politics*, Nairobi: Centre for Gender and Development. (1998). P 34

⁷⁴ Ayot, T.O. "*Summary of Research Findings on women and Agriculture* (ed) Kivutha Kibwana, women and Autonomy in Kenya, Policy and Legal Framework (Nairobi: Claire Press). (1995). P 23

Kenya independent state depicted colonial structures and thus made it impossible to display and enhance good political opportunities and a proper democratic space for Kenyans.⁷⁵ Other African independent states also demonstrated colonial administrative method and abolishing administration at the regional level. However, Kenya adopted a centralized state system administering institution of power. The Kenya administrative structure from provincial level was further divided into 41 districts. The leadership titles were as follows provincial Commission (PCs), District Commissioner (DCs) and District Officer (DO's) followed by location (Chiefs) and Sub-Location (Asst. Chiefs) controlling the sub-location.⁷⁶

The administrators monitoring the Province, District, Division, Location and sub-location exercise political power which was a replacement of colonial system, all these leaders hitherto were men who were supervising the appointed chiefs along with their heads men in executing their roles on communal labor and enhancing taxation collection in Central Nyanza and parts of Kenya. This appointment encouraged male dominance realized by men in government.⁷⁷ Therefore, the state's patriarchal disposition interfered with gender equality and empowerment as male was favored at the expense of female.

Male dominance also had originality from Victorianism emotion in which women were perceived as low status individual which only were to be found working in the kitchen and should not be allowed to be public office holders, however, bodies like Maendeleo ya Wanawake (MYWO) had good leaders such as Margaret Kenyatta and Jane Kiano who survived gender discrimination on their relationship with the president and his government.

⁷⁵Choti C. *Gender and Electoral Politics*. (PhD Thesis University of Nairobi) (2005). P 74

⁷⁶ Nyakwaka D., *The Gendered Political Transformation in Luoland*, Unpublished Ph.D Thesis Egerton University. (2012). P 34

⁷⁷ Kabaji, E. *Women in Development*, Eldoret: Zapfchancery. (1997).

Democracy was not delivered by the sovereign state. Gender issues concerning women were not taken seriously by the government in terms of improvement in socioeconomic and political development but instead left in the marginalized form in the society. The worst performed areas was in political in which women leadership was not embraced but were only entertained as voters, mobilizers of political campaign, cleaners and dancing for politician during political rallies. Political representation of women did not see the light of the day during the onset of independence. During the first election between 1964 and 1969 there was no elected woman in parliament as Ruth Habwe who had shown interest was not allowed to vie as a result of men patriarchal believes on women leadership. It was only in 1969 election when the first woman elected as MP of Kisumu town namely Grace Onyango. Statistically between 1969 and 1974 female representation in parliament was 0.56% while the nominated group stand at 5% and slight improvement in representation in politics in comparison with 1974 to 1979. During Kenyatta regime which did very little in bringing gender equality especially in political decision-making marginalization.⁷⁸This would only see the light of the day in a democratic country where the rule of the law and democratic constitution ideals are also respected.⁷⁹

The Kenyatta regime came to an end at his death following the death in 1978 and as a result president Moi came to power in a single party election of 1979. At this time of change of regime Kenya as compared with other Africans Countries was praised as having openness in political endeavors which in real sense was male dominated starting from the main party KANU to its formed government..⁸⁰When president Moi assumed power, his regime was characterized by

⁷⁸Kabira, (1998). P 56

⁷⁹ Nzomo, M. Taking Stock of Women's Performance in Kenya's Parliamentary politics in the 2002 general elections, in *Perspectives on Gender Discourse: Women in politics: challenges of democratic transition in Kenya*. Heinrich Böll Foundation. (2003). P 121

⁸⁰Throup. D. & Hornsby, D. *Multi-party politics in Kenya: The Kenyatta & Moi States & the Triumph of the System in the 1992 Election*. James Currey. (1998). P 26

authoritarianism in government.⁸¹ President Moi style of leadership adopted Nyayoism philosophy which claimed to continue with the legacy left by Mzee Kenyatta but generally it increased its authoritarianism when coup *d'état* in 1982 almost removed president Moi from power and henceforth he declared Kenya *de jure* system which was a one party state by laws.⁸²

Moi's take over in 1978 with totally a new system and ideology was to face more challenges than his predecessor.⁸³ First, Moi came to power just as the coffee boom of mid 1970s was ending and as the international women's decade was commencing. Most activities advocated for during the women's decade such as income generating activities were collapsing and there was urgent need to revive them. Recently scholars have indicated that women's lack of access to formal employment and education is a barrier to Africa's economic growth and development.⁸⁴ Discrimination and marginalization of Kenyan women was a legacy of the past colonials especially during the Moi era.⁸⁵ Further, indicating that socioeconomic and educational opportunities were unequally shared between Kenyan women and men.⁸⁶

The Nyayo regime was characterized by suppression of opposition hence contributing to bad governance exhibited throughout 1980' with the support of umbrella of the Kenya African National Union [KANU], a dominant single entity. This made women work and their contribution to the society be viewed by the systems as inferior, backward and traditional as compared to men's

⁸¹ Hornsby, C. *Kenya: A history since independence*. IB Tauris. (2012).

⁸² Amutabi, M. Beyond imperial presidency in Kenya: Interrogating the Kenyatta, Moi and Kibaki regimes and implications for democracy and development. *Kenya Studies Review*. Vol. 1 (1), (2009). pp. 55-84.

⁸³ Throup, D. & Hornsby, D. (1998)

⁸⁴ World Bank. *Voice and Agency and Empowering women and girls for shared prosperity*. (Washington DC: World Bank. 2014)

⁸⁵ Akyeampong, E. and H. Fofack Historical Perspectives and Policy Precolonial and Colonial Implications on African Women's Contribution to Economic Growth and Development. *Economic History of Developing Regions* 29(1): (2014). pp. 42-73.

⁸⁶ Evans, A. History lessons for gender equality from the Zambian Copperbelt, 1900- 1990. *Gender, Place & Culture*. Forthcoming. (2015). pp 176-180

work. Marginalization of women in the formal employment was attributed to post-colonial gender relations and hence when opportunities come in the colonial times, men had opportunity to reserve for themselves lucrative jobs in the modern public sphere.⁸⁷ This hypothesis was advanced recently by Akyeampong and Fofack by further civil employment was especially attributed by marginalized post-colonial relationship in gender issues to date.⁸⁸

Oduol in his publication denotes that, women failure to undertake political leadership at the time of president Moi was merely as a result of lack of women experience in political matters.⁸⁹Oduol further highlighted that women obligation of doing family domestic activities and male patriarchal nature denied them the chance of political leadership and participation (Oduol, 1992). She further classified that their involvement in household chores made them inactive towards political endeavors. Oduol work on gender discrimination on socio economic and political matters reflected the situation women faced on political leadership, economic matters and in another social realm seen as catalyzed by their inexperienced. In Kenya male dominancy in socio economic and political realm have thrived mainly because they have opposed any legal attempts to stamp out patriarchal systems in our society failed because men protected it since it aided them in female marginalization.⁹⁰

It was also found that majority of female organization groups which were formed in Central Nyanza and Kenya at large were similar to welfare group. They were also seen as political only if the women groups combined other resources which eventually increased their need for cash and

⁸⁷ Boserup, E. *Woman's Role in Economic Development*.

⁸⁸ Akyeampong, E. and H. Fofack *The Contribution of African Women to Economic Growth and Development in the Precolonial and Colonial Periods*

⁸⁹ Aduol A. *The Kenya women in politics and Analysis of first and present trends*, Nairobi: University of Nairobi. (1992).p 35

⁹⁰Mwangi, (2004). P 37

thus, increasing their awareness. Most of these organized formed groups mainly delve on economic matters as opposed to politician of which rural women organization assumed to belong to men only. Furthermore, the groups formed did not have any mechanism to solve gender relation thorny issues emerging from domestic violence accelerated by cultural biased ideologies within our communities. As a result of this gender communities marginalization witnessed in Kenya women were not able to amplify their needs and demands, Kenyan women failed to advocate for political inclusiveness, fairness in land ownership, favoring both gender during and after the period of active gender mainstreaming process propagated by the UN advocacy for women.⁹¹ In the year 1979 a UN Convention on elimination of all forms of Discrimination against Women (CEDAW) was adopted but later it was enforced in 1981 and was the beginning of women crusade in fighting for their socio economic and political rights spearheaded by the United Nation and other countries supporting equality for gender. CEDAW was officially drafted in 1975 by United Nation Women Conference organized in Mexico concerning the status of women, others were marriage rights, political rights and trafficking rights CEDAW set standard required for shaping national gender policies aimed at eliminating gender discrimination, globally countries that have adopted CEDAW ratification were forced to make laws aimed at thrashing out gender discrimination within their respective countries. Many countries are advised to enforce resolution formed in order to mainstream gender as the organization allowed the countries with gender discrimination to be held accountable.⁹²

Once the idea of growth was expressed in economic terms rather than in terms of equity, it was quickly adopted into documents of the UN General Assembly and numerous UN specialized

⁹¹ Bwakali, David J. "Gender Inequality in Africa. *Contemporary Review* 279.1630 (2001): pp. 270-272.

⁹² Aduol A. *The Kenya women in politics and Analysis of first and present trends*, Nairobi: University of Nairobi. (1992).p 35

institutions, also before México hosted a conference on world international women year, as well as female gender. These conferences held in three occasions by United Nations proved very important symbolically since they pronounced women agitation for gender equality in the eyes of all national and international leadership and required them to address and then vote on statements clearly deplored the devolution of women's productive and reproductive roles and recorded women's continued inequality and growing poverty in most countries of the world.

There was a need for government of the day participating in the conference to submit proper data on gender discrimination to allow national planners to scrutinize their policies and identify their implication on women for necessary review mostly far reaching impact of the conference was the mobilization of women which they engendered. Although the official conference provides the impetus and incentive to investigate global concerns of women, participation in UN conferences is necessarily limited.

By 1985 women in development had become synonymous with the process of change that was affecting women in developing countries. The second trend is on greater awareness of political institution through gender sensitive loans. First two decades age, the emphasis was on economic as a path for women to gain greater equality while present emphasis was on politics, local, national and global. United Nation forum held in Nairobi, Kenya in 1985 which was held in parallel to the UN Conference on women development in which women role and participation in environment management were discussed as per case studies documenting women participation issues affecting forestry, Agricultural and energy based on how women from global should attend to environment. Women were portrayed as managers of environment were important to be considered for us to have sustainable development in the world and hence the study became a powerful instrument to

implement WED debate which ultimately will expose women problem related to management of natural resources.

During the onset of multiparty democracy in early 1990s women were operating impressive environment and hence multiparty achievement was timely to resolve the general women problem.⁹³ Oduol in her publication further observed that, women though legacy have the right to participate in any socio economic and political endeavors in Kenya, but reality of patriarchal nature of our society affects gender mainstreaming.⁹⁴

Kingship, caste, and age rules regulate social ties among the Luo Patrilineal system in the society is based on male lineage, society which embraced male dominance in leadership via the female line of kingship. Kingship groups come together to trade goods, marry and form political alliances. Names are handed on along the male line, and women remain on their husbands' farms until marriage. A married woman establishes bonds with family where her husband is born bonding relationship with her husband, sisters and brothers, whether they reside in her place of birth or even abroad.

A woman is supposed to give birth to children for the lineage of her husband. Money for the bride which is to be given to bride by her husband and his friends, which is permanent throughout her life time with their home people. Raising offspring greatly strengthens female resilience as well as her husband's lineage's power. When the children get older, they pay close attention to her hobbies. Polygamy, in which a man has multiple wives, accounted for up to 30% of Luo's households

⁹³(Oduol, W. (1993). *Kenyan Women's Movement and Women's Political Participation in Khasian and Njiro*, AAWARD – Kenya)

⁹⁴(Oduol, W. and W. M. Kabira (2000), *The Mother of Warriors and Her Daughters: The Women's Movement in Kenya*, in B. G. Smith, *Global Feminisms Since 1945*, London: Routledge)

before (1990s). This strengthens the bond between a mother and her blood children. Polygamy was generally accepted by both men and women, as long as traditional ideas and laws are followed. For instance, the first wife, or "great wife," whose house and granary are prominently located at the rear of the homestead opposite the main gate, receives special recognition. The first wife was Mikayi followed by Nyachira and third wife Reru. Luo subsistence depended on mixed animal keeping farming and mainly fishing expedition on Lake Victoria and rivers within their settlement. Small scale subsistence farming for family use, currently done purely by female gender in small subdivided plots with the home setting neighborhood. A primary small-scale farming mean for family feeding was part of Luo women duty. In rural setting, Luo women depended on the crops they grow and little dependent on food purchased.

Probably most outstanding characteristic of the ancient Luo community was the great importance of cattle in all their spheres of life. In the Luo culture the cattle provide them with milk and meat. Culturally any Luo man who wanted to marry a wife was to take many fines cows to their wife home as assign of appreciation before marrying her and those men without cows married in a difficult circumstance. For a long time, they were primarily cattle people although they often turned to cultivation to obtain sufficient food.⁹⁵ After cattle, fish seems to have been the second most important source of their food, since majority lived within easy reach of fishing grounds for instance all the Central Nyanza clans apart from Kajulu, Ugenya and Gem only depended on their rivers for fish. Other clans like Alego, Imbo, Sakwa, Uyoma, Asembo, Seme, Kisumo, Kano and Nyakach depended on Lake Victoria and other rivers like Nzoia, Yala and Nyando found in their vicinity.

⁹⁵ Ibid, p. 130s

People who had no cattle were always scorned for many fine cows' ownership gave a man considerable prestige.⁹⁶ The system of land ownership among the Luo's was communal. Within the family a man's plots were divided among his wives who on death passed to their male children; the senior son receiving the lion's share. Since colonial period, the Luo's subsistence depended on mixed animal keeping, farming and mainly fishing expeditions. Small scale subsistence farming for family use was done purely by female gender in small subdivided plots within the home setting neighborhood, a primary small-scale farming for family feeding was part of Luo women duty. In rural setting, Luo women depended on the crops they grow and little depended on food purchase.

The Luo were forced into a monetary system by British introduction of taxes intended to accelerate native labor supply in English colonialists' farms and railroad building at the turn of the twentieth century.⁹⁷ In reality, migrant wage labor by Luo men to present has remained the most significant source of money, with about a third of Luo middle aged men living out of the region doing different jobs for survival. The Luo were against growing of cash crop such as sunflower, cotton, sugarcane, tobacco, peanut and coffee along other crops which were suitable around Kisumu and South Nyanza district since colonial times.⁹⁸

The primary division of labor among the Luo was gender based.⁹⁹ Female duties include subsistence agriculture, childcare, catering, and household upkeep. Luo migrant labor system supported men who were paid wages in their outside job away from home and also got money for cash crop selling accrued from farming at home while they were away. Land was traditionally

⁹⁶Sorley, C. *A collection of biblical ideals to change the art of agriculture*, giving praise to God and hope to the poor. (Limuru, Kenya: Care of Creation Kenya 2009). pp. 56

⁹⁷Sibuor Omeno, *What you must know about the Luo*.p. 130

⁹⁸Whisson, M.G. *The journeys of the Jo-Ramogi*.(Kampala: East African Institute of Social Research Conference Proceedings 1962). p. 26

⁹⁹Sibuor Omeno, *What you must know about the Luo*.pp. 127-128

owned cooperatively by patrilineage and was not individual alienable under the conventional land tenure scheme.¹⁰⁰ Farmland, pasture, water, firewood, and clay sources were all included.

Being loyal to their husband patriarchal society, women in polygamy were controlled by the husband or senior co-wife whom expected them to be loyal, respectful and depended upon various dimensions of seniority relations benefits.

The majority of women worked between three to five hours. However, this arrangement has been exposed to a variety of pressures, including rising population density and land tenure changes introduced by British colonialists and later own, perpetuated by post-colonial states.¹⁰¹ The reform's primary aim was to organize land ownership and register individual land titles. Land during colonial and postcolonial therefore, become an alienable asset in a regime of almost entirely male individualized possession, with no regard for women's access to it.

Luo predominant society associated with property ownership as men with a lot of land married as many wives who were to take care of the land by cultivating and hence producing food. Kariuki's findings is that Kenyan society do not give women clear roles and are assumed to be appendages of men and should not be trusted with position of leadership, generally Kariuki work was important in comparison with our present studies since they tackle cultural role spearheading the Kenyans women marginalization and more so the Luo's of Central Nyanza.¹⁰²

¹⁰⁰ Ibid, p. 134

¹⁰¹ Achieng, J. *Paul Mboya Luo Kitgi Gi Timbegi: A translation into English*. (Nairobi: Atai Joint Limited. 2001) p 54

¹⁰² Whisson, M.G. *The journeys of the Jo-Ramogi*.

1.12.4 The Dynamics of Cultural Image in Gender relations among the Luo of Central Nyanza, (1991 - 2010)

Kenyans demanded political changes due to various human rights suppressions realized during president Moi tenure in office which therefore encouraged unrest and riots in 1990 among the Citizens that climaxed to the arrest of some of the vocal supporters of multi-party democracy. Kenyan parliament in 1991 therefore, legalized multi -party democracy by passing constitution amendments to be used in the first multiparty election witnessed since 1963.

After the celebrated election was done, Opponents announced that the election was rigged when KANU won, and they accused the government of human right violations. In the subsequent election of 1997 KANU party won however, the party lost several seats in parliament won by other parties hence symbolizing improvement ushered in by 1992 Multiparty democracy which upheld democratic tendencies.¹⁰³

This period of improved human rights advocacy is a major political landmark of multiparty democracy in Kenya. Multi -party democracy brought multi -party election in which the order of the day targeted political empowerment to achieve the goals associated with the advancement of women's status.¹⁰⁴ There was anticipation hoping that women if consistently engaged and allowed to participate in crucial government decision-making positions in significant decisions. Women have an overall high number of memberships which when they are allowed to team up together will make them abolish or reverse discriminatory cultural and statutory illegal laws. Due to equality development they will engage in designing laws which are designed to mainstream and empower women rather than the ones discriminating women.¹⁰⁵ As from January the year 1992

¹⁰³Oduol and Kabira, (2000). P 83

¹⁰⁴Nzomo, (2003). P121

¹⁰⁵ Gordon, (1996)

general election women were optimistic women to win a greater number of parliamentary and civic election seats. According to Nzomo women were seen to express their desires and were determined to participate in the development process of mainstreaming gender issues.¹⁰⁶ According to Oduol repealing section 2A laws were to enable equality in gender realization especially in the modern society in which there was need to leave behind cultural images and adopt mainstreaming in gender.¹⁰⁷

Nzomo further highlighted the need for political improvement for female gender which he associated to have emanated from Beijing conference and the initial first world women conference of Mexico 1975 and second World Conference Denmark in 1980 advocated for gender equality and rights.¹⁰⁸

The gains for the women development in Africa had an important trend ever since 1990 when pluralism of multiparty democracy gain in Africa. Women have ever since from then participated in political leadership at national level and anticipated that women representation in politics will improve a great deal by 21st century. United nation women conference convened in Beijing China in September 1995 advanced political rights for women in their agenda which need women right to be classified as human rights challenging the notion of separation of family, traditional, customary laws and civil public law has privileged male control of households, women demand the same punishment for areas of battering or murder within the family as outside control over their own rights to land and housing also from recognition of women as equal citizen under law.

¹⁰⁶Nzomo, (2003). P121

¹⁰⁷Oduol, W. (1993). P 41

¹⁰⁸Nzomo, M. *Women in Politics and Public Decision Making*. London: James Currey (1991). P 34

Recognition and acceptance of women role in development process grew and were crucial for the success of food production, family planning and labor in Africa. Despite this significant contribution, women still face economic, social and political barriers with little done to reverse the trend with growing scarcity of resources. Accordingly, striving to overcome gender inequality biasness and discrimination neglecting and despising women's participation, most of the organizations aimed to improve the state of impoverishment among women were in real sense worsening the menace of inequality.

Due to pressure exerted to president Moi to retire, his preferred choice Uhuru Muigai Kenyatta was consequently defeated in 2002 elections and Mwai Kibaki elected as president with his political vehicle to power National Rainbow Coalition (NARC) as a result winning more seats in parliament. Kenya women initiated a national agenda for democratization geared toward eliminating human rights inequalities which had been interfering with women rights challenging social economic and political strides. Women campaigns attempted in establishing themselves each year before the general election and despite the fact that there was not enough time to participate, they were perennially defeated in the subsequent elections due to gender biased cultural laws.¹⁰⁹The number of women who were elected in 1997 were four rising to 9 females M.P.S in 2009. President Kibaki's government also anticipated and geared toward giving Kenya new constitution which was friendly to both gender since it was inclusive for both sexes. President Kibaki promised to deliver the constitution within a hundred days of taking power however, it failed to take place until the preparation of the document in August 2005 in readiness for the referendum earmarked for November 21st 2005. The government side in support of draft

¹⁰⁹ Kamau, N. (2003), 'Do Women Bring a Different Perspective Into Political Leadership?' In M. Nzomo (ed.), *Perspectives on Gender Discourse: Women in Politics, Challenges of Democratic Transition in Kenya* (pp. 103-118). Nairobi: Heinrich Boll Foundation

constitution failed and the old constitution was upheld. Given their small number in parliament, women became extremely silenced during the constitutional campaigns.

Women effort for equality improved 2003-2007, many women got parliamentary nomination. According to nomination result KANU nominated 2 and NARC forming government nominated 6 and also given a slot of 3 women in the cabinet. Some women politician who had initially supported the draft none other than M.p s like Jebii Kilimo changed their mind toward the support of draft and particularly Ngilu who was once a presidential aspirant in 1997 was depicted as fading star in the news reported on constitutional changes.¹¹⁰ When the referendum was done and the government lost in the plebiscite popular vote it eventually forced the very government to reduce the number of female ministers from more 3 to 2 members. The referendum results disappointed the president and hence made him retract from the promise he made on supporting a constitution which was to commit itself in maintenance of 1/3 rule in all public position reserved for Kenya women in the end leading to gender equality and equity.

By May in the year 2007 Kenyan parliamentarians comprised of 222 translating to 210 elected members and 12 members appointed by respective parties. The statistics then stood at 7% because they had 18 women in parliament in which 10 were elected while 8 were nominated members.

Another critical aspect is the influence of women was their own pressure due to failure by their organization which they had formed to fight for their request of equality. The pronounced organization included National Commission on the Status of women (NCSW). The NCSW has been on the fight for equality when supported by International Federation of Women Lawyers (FIDA) Kenya Chapter, Maendeleo Ya Wanawake Organization (MYWO) and the effort from

¹¹⁰ Sunday Nation, November 2005.

National Council of Women in Kenya (WCWK). They have continuously agitated for the rights and especially women accelerated representation in the public sphere.¹¹¹ Nzomo, further praised the organization for their real work in trying to increase women representation by joining hands with the government which tried in harmonizing the difference experienced in gender inequality and create gender equality in the society. Nzomo, further highlighted that women role for change have been seen as from 1992 during multiparty democracy inception when they started forming the women organization which came out with the analysis on how women discrimination is associated with gender relations which are culturally structured and well organized.¹¹²In practice organization such as the league of Kenya Women Voters (NCSW) and other women organizations such as Education Centre for Women and Democracy (ECWD) in Collaboration with similar organization with the same objective found within the committee helped in the crusade of bringing gender equality in socio-Economic and Political realms. ¹¹³The organization involved in the advocacy for gender equality made attempt in sensitizing both males and females in areas such as political empowerment and socio-economic equality needed for all gender. This organization provided civic education necessary for empowering women in voting and leadership endeavors.¹¹⁴

Since independence, Kenya has seen two significant constitutional amendments including entirely new texts: in 1969 and 2010. The 1963 independence constitution was replaced in 1969 by a revised document that codified the changes to the government structure that the independence constitution had predicted.

¹¹¹ Nzomo, (2003)

¹¹² Ibid, p 131

¹¹³ Ibid, p 131

¹¹⁴ Murunga, G. (2010). *Women and Politics in Kenya: Some Historical Background in Kamau N. Women and Political Leadership in Kenya – 10 Case Studies*. Heinrich Boll (Stiftung, Nairobi East and Horn of Africa Region

The state's constitution was transformed immediately we got independence in 1963. The independent constitution advocated for Majimbo system. However, it was changed to Unitary Centralized System of Government. The Legislature eventually had one house in 1964 which was established, the parliamentary structure was replaced by Presidential system when Kenya became a republic. In this system violation of right was witnessed. And the bill of rights' guarantees was reduced. Later changes to the 1969 constitution were made, including the establishment of a *de jure* single-party government in 1982.

The review of the constitution came to a halt, and efforts to enact a revised document seem to be at a standstill. As a result of occurrence of extreme conflict emanating from post -election violence (PEV) realized in late 2007 and early 2008, luckily the Africa Union committee of expert extraction from harmonized Draft Constitution of Kenya, by a mediation team led by Kofi Annan came handy to crack the deadlock.

The Kenyan constitution was the final text arising from the Committee of Experts' revision of the Harmonized Draft Constitution of Kenya. It was first revealed to the Kenyan public in 2009, 17th November for them to read and discussed it in public participation until when the lawmakers had it for the debate to decide the referendum earmarked in June 2010.

During 2010, April 7th the Draft constitution was finally taken to the Office of Attorney General for publication. It was published on May 6th 2010 and offered for referendum which was a public opinion vote on 4th August 2010, after a year of struggle to incorporate over 150 amendments. Many women supported the proposed constitution since it advocated for women rights in political and socio-economic areas.

1.13 Research Methodology

1.13.1 Introduction

This segment describes methodological approach that was deployed to achieve the study objectives. The research methodology refers to the way the research is arranged, organized and structured.¹¹⁵ In this context, this chapter details the research design, targeted population, the area of the study, sampling procedure and sample size.

1.14 Research Design

Research design is a general structure or plan followed in collecting and analyzing data required to solve a research problem.¹¹⁶ This research employed descriptive research design embedding both quantitative and qualitative methods. Descriptive research was used in collecting data with an aim of answering questions on the current status of the study subject.¹¹⁷ It was appropriate for the study as it helped in formulating salient principles underlying knowledge to identify problems concerning the area of study. Thus, through this approach, research questions were answered with a view of providing information on the state of cultural image on gender relations in the context of political, socio-economic and dynamics among the Luo community in Central Nyanza.

Triangulation was then employed since it was a way of collecting valuable information from different individuals in different settings applying various methods that automatically prevented a chance of coming together and sharing information which could lead to systematic biasness hence, triangulation was used to give better assessment of general information developed in the research.

¹¹⁵ Creswell, J. W. *Research Design: Qualitative and Quantitative Approaches*. (New York: Irwin publishers 2003). p. 41

¹¹⁶ Ibid

¹¹⁷ Kinoti Hannah. W. *A handbook of social Research method*. (Nairobi: The National Council of Churches of Kenya 1998). p. 84

¹¹⁸ The study considered triangulation as the information gathered from a diverse perspective, including elderly senior citizens and any other custodians of cultural history comprising of men and women from different clans of Central Nyanza targeted. The researcher needed the opinions from the informants as they contributed toward gender relation topic of dynamism of cultural image in socio-economic and political development among the Luo community of central Nyanza. Their contributions were applied by documenting accounts of a research situation from quite different perspectives, thereby establishing the validity of the findings.

1.15 Area of Study

The study focused on Central Nyanza, which comprised 12 clans formerly from 13 clans from Luo Nyanza during pre-European days.¹¹⁹ Luo of central Nyanza comprised of Ugenya, Alego, Gem, Yimbo, Sakwa, Asembo and Uyoma from former Siaya District, currently Siaya County. Others include the Seme, Kajulu, Kisumu, Kano and Nyakach clans from former Kisumu District during colonial times, currently Kisumu County.¹²⁰ In this context, these clans provided a strong foundation for the study as they are believed to have entrenched diverse Luo culture and traditions with minimal assimilations.

Despite having pockets of other communities mainly in the urban settings, Central Nyanza as a region is dominantly inhabited by the Luo community. This serves the study right as the higher populations of the community made it possible to access the target population as well as improve reliability of the study.

¹¹⁸ Luttrell, W. *Qualitative Educational Research: Readings in Reflexive Methodology and Transformative Practice*. (New York: Routledge. 2010). pp. 159-163

¹¹⁹ Evans-Pritchard E. E., Luo Tribes and Clans, *The Rhodes-Livingstone Journal*, 7(1949). pp24-40

¹²⁰ Ibid

Figure 1.0 Map of Central Nyanza, Kenya.



Source: Luo Exhibition Pitt Rivers Museum

1.16 Target Population

A population is the full set of items from which a sample is taken.¹²¹The Target Population was thus a set of people the researcher used to generalize the results of the study. The study case population comprised of elderly senior citizen and any custodian of cultural history comprising populations of both men and women who could give us information on cultural gender relation images, among the Luo of central Nyanza. The elderly senior citizens and other custodians of cultural history populations of these clans varied in population as the researcher targeted them from the said clans.¹²²

1.17 Sampling Techniques and Sample Size

1.17.1 Sampling size

A sample is a sub-category or smaller group taken from the available population.¹²³ Therefore, targeting a small population of the older senior citizens and custodian of Luo cultural history

¹²¹Borg. R. W and Gall M.D*Applying Education Research; A Practical guide 3rded*, (Boston New York: Person. 1989). p. 425

¹²²Kenya National Bureau of Statistics *The 2009 Kenya Population and Housing Census* (2009)

¹²³Creswell.J. W. *Research Design: Qualitative and Quantitative Approaches*. p. 45

among men and women of central Nyanza earmarked for the study. The sampled population was based on age, gender, knowledge on cultural history and leadership position in the community.

1.17.2 Sampling Techniques

The study employed both purposive and snowball sampling techniques. The researcher targeted only Luo older senior citizens and custodians of cultural history from men and women knowledgeable on Luo culture. Snowballing as a technique for finding research subject where one subject recommends another subject who again recommends another subject to be ideal for the study because the target population is likely to know each other thus the researcher found it easier to access them with acceptance through referrals. Older senior citizens men and women and custodian of Luo cultural history drawn from the targeted population were purposively selected as they were deemed appropriate for the study because they lived through pre and colonial Kenya periods hence could provide a historical perspective of gender relations among the Luo of central Nyanza.

1.18 Data Collection Instruments

The researcher deployed oral in-depth interview Data collection schedule and document analysis due to the descriptive nature of the research.

1.18.1 Oral in-depth interview

Oral interview was applied to all the subjects and those older senior citizens persons and custodian of cultural history who understood the Luo dynamism of cultural images on gender relation. This was convenient for the study as the researcher was able to explain extensively to the respondent the purpose and significance of the research. It was a key in the collection of specific study aspects such as cultural imbalances, evolution of culture since colonial periods, concept of culture and gender relations.

1.19. Document Analysis

Document analyzed was essential to the study as it provided information to cross examine and validate the responses given by the informants from the community. This included written such as thesis, reports, published books, newspapers, journals and magazines. Secondary data was ascertained from already documented findings in related contexts. The documents enabled the researcher to situate the current study thematically and also provide general background on gender relation since colonial periods in Kenya.

1.20. Validity and Reliability

The research instruments were developed through Interview schedules. It was prepared by scrutinizing the research objectives, related literature, and research questions this was to come up with the Validity and Reliability based fact from the field, thus the validity and reliability of this study remained crucially supreme and cannot be emphasised. Mugenda and Mugenda (2008) hold that these standards must be met by the research instruments for any meaningful study to be effectively conducted.¹²⁴

1.21.1. Validity

According to Orodho, (2009) and Borg and Gall, (1989), reliability of the research interview and questionnaire schedule, testing the instruments are expected to cover the stated research questions. Pilot study was done after which elements of ambiguity in questions; overlaps and irrelevance were corrected by consulting the experts.¹²⁵

The piloting of the study was conducted among the Luo bordering central Nyanza. The pilot was done in Kabondo clans of Homabay County, which has features in common with research area .

¹²⁴Mugenda and Mugenda :Reliability of Research

¹²⁵Orodho (Ed) Research validity

For the pilot study researcher chose a total of 10 respondents from Kabondo sub-clans .¹²⁶the modifications to the final instruments took into the account, the findings from the pilot study. In order for the researcher to come up with reliable information on the topic some of the necessary adjustments were done as recommended. The instruments deployed were prepared for the study. Even though some information were conflicting while others were in agreement. For those that were conflicting, the researcher had to consult other authorities that helped in harmonizing the anomalies. For instance, such conflicting information had to be corroborated by primary sources such as those from Kenya National Archive (KNA) in order to get valid information from respondents of the targeted clans of Central Nyanza.

1.22.2. Reliability

The aspect of consistency is internal consistency, thus focuses the extent to which items on the test to be measured. In ascertaining the reliability, data collection instrument was applied on some informants during the piloting stage. The verge error was found to be small after comparison. This therefore, guaranteed the reliability used in the study. Oral data from the oral interviewee which were gathered from informant were also compared with Archival sources and were found to be reliable. For instance, what the Archival sources reported on the operations.

1.23. Data Collection Procedures

The researcher sought for approval letter from the Kisii University and permission from the area administrative County Commissioners of Kisumu and Siaya Counties respectively to collect data from their areas of jurisdiction.

Due to the vastness of the area of the study, the researcher with the help of 4 inducted research assistants conducted in-depth interviews on Luo older senior citizens and custodians of cultural

¹²⁶ Ibid

history in order to acquire relevant information on the subject of the study. All the study participants were contacted and apprised on the research purpose and thereby conduct an exploratory discussion on the cultural images on gender relations among the Luo community of Central Nyanza in Colonial and post-colonial periods.

1.24. Methods of Data Analysis and Presentation

Based on the research questions and framework, the researcher applied descriptive format to record information sampled from in-depth interviews with the help of Content analysis used to explain and describe the main themes, categories and patterns. Respondents' views were analyzed and decoded several times in order to interpret the expressions of the participants, which reflected on the dynamism of cultural image on gender relations according to the research objectives. Secondary data from documentation were subjected to textual external and internal criticism. This was to ensure testing of the relevance of accuracy of such documents identified as appropriate for the current study.

1.25. Ethical Considerations

Research ethics guide researchers in conducting ethical studies.¹²⁷The Researcher sought consent letter from School of Post-Graduate Kisii University to conduct research in the selected region of Central Nyanza. The researcher then made an application to the National Commission for Science, Technology and Innovation (NACOSTI), County commissioners from the selected counties and area chiefs in Siaya and Kisumu County for their approval of carrying out the study in their respective areas of jurisdiction. Participants were informed that personal information would not be released to anyone. The purpose of the study was clearly explained to the interviewee and they were assured of the fact that the data gathered was only meant to be used for the purposes of the

¹²⁷Borg. R. W and Gall M.D *Applying Education Research; A Practical guide 3rded.*, p. 476

study. Participants were assured that their identities were not to be exposed to anyone and that their participation would be anonymous. The informants were assured that their participation in the study was voluntary and that they could withdraw anytime they deemed necessary. A schedule with dates and times was set by the researcher and the participants after consent was obtained from them.

1.26 Chapter Organization

Chapter one

This chapter constituted of the background of the study, statement of the problem, significance of the study, overall objective of the study, and the specific objectives of the study, research interview schedule discussed. Assumption of the study, scope of the study, limitation and delimitation of the study and theoretical framework were also explained. Terms as used in the study were defined appropriately, literature was reviewed according to the objectives, research methodology, description of research location and map of the study area, research design, population of the study, sampling technique, data collection instruments, validity and reliability of data collection tools, data collection procedures, methods of data analysis, and finally, ethical considerations were discussed.

Chapter Two

This chapter addressed the first objective that examined the nature of cultural image on gender relations among the Luo of Central Nyanza in the late colonial period, 1945 – 1963. It also explained the geographical setting of Luo's in Central Nyanza as per their 12 sub-clans scattered across, their migration, traditional occupation, settlement, their socio-economic and political organization. The Luo movement from their cradle land caused changes ranging from social structures for example; culture rapidly changes as a result of invention, diffusion discovered and

how the modern world said to have interfered with culture beliefs in Luo Community practiced. The autonomy brought about by cases of warfare, diseases, slavery, and dislocations that had exerted a lot of pressure on our women to perform domestic and motherly functions and to balance loss of population analyzed in political endeavors, women in Africa communities during the period of pre-colonial times were informally political actors. Socio-economic and Political organization of the Luo's community was studied from late colonial time to independent era.

Chapter Three

This chapter addressed second objective. The implications of Kenya government and United Nations policies on gender relations among the Luo of Central Nyanza in the early post-colonial period 1963 - 1991. It examined the government system during Kenyatta and Moi regimes from post-independence to multiparty democracy inception in 1991. It also highlighted on how a large number of women in Kenya do not own land, property interference and wealth similar to the way men enjoys during post-colonial Period witnessed in many parts of the country and the Luo community of Central Nyanza was not exempted. These dynamic changes that took place during this period of transformations widened the division of labor between men and women creating a distinction between productive and reproductive labor. Legal protection of individual entity and women rights had been addressed by United Nation with an aim of bringing equality among both genders in socio-economic and political endeavours. Conventional wisdom and modernization of United Nation Gender Equality Policies and African civil society have tried to pressurize the government to adopt gender sensitive society with equal access to opportunities, instruments and resources, and integration of private and public spheres to accommodate gender equality.

Chapter Four

This chapter continues to address the second objective, implication and changes brought by United Nations in relation to gender policies. The United Nation Policies addressed changes needed to be modified to improve Gender equality policies of the government formed during attainment of independence up to promulgation of multiparty democracy which include; land alienation, lack of political participation and representation of the African Kenyan women, social acquisition of education and improvement on land policy ownership among others needed to empower our women in the modern world.

Chapter Five

This chapter addressed the third objective: The dynamics of cultural image in gender relations among the Luo of Central Nyanza during multiparty democracy up to Promulgation of 2010 constitution in Kenya. The political affiliation, section 2A amendment which re introduced brought multiparty democracy in Kenya. Improved Organization and movement changes like Maendeleo ya Wanawake, increased number of Women in public offices and political arena. The chapter also analyses the improved debate on constitutional reforms needed to make Kenya a fully democratic state and where the rule of the law was the order of the day. The New Constitution order gave women a lot of rights previously missing and Luo women of central Nyanza were not exempted from enjoying expanded gender equality and rights as established in the act of parliament during multiparty democracy and enshrined in the new constitution document promulgated on 27th August 2010.

Chapter Six

This chapter of the thesis, summarizes and concludes the findings from the study, finally recommendation based from the study objectives were presented.

CHAPTER TWO
THE NATURE OF CULTURAL IMAGES ON GENDER RELATIONS AMONG THE
LUO OF CENTRAL NYANZA, 1945-1963

2.1 Introduction

This chapter discusses the first objective, delving on analysis of the late colonial era on issues concerning cultural images on gender relations among the Luo of Central Nyanza in 1945 to 1963. According to the study objective, economic livelihood, social ways of life, and political decision-making endeavours and their gendered cultural difference was examined.

2.2 The Early Geographical Setting, Political and Economic organization of Luo's in Central Nyanza (1945-1963)

The main source of livelihood among the Luo was pastoral herding along the shores of Lake Victoria fishing and fanning. The Luo community from their cradle land in Southern Sudan moved along river Nile in search of fish which was one of the primarily sources of food. Since the river would no longer support the increasing population, they were forced to migrate to different directions: Some of the Luo's group, the Acholi remained in the Eastern part of Uganda while others moved to the western part of Kenya on the shores of Lake Victoria while other Luo community crossed the border into Tanzania. Throughout the colonial and post-colonial periods, the cultural, economic, and political beliefs of the lake area Luo clans changed dramatically. During the pre-colonial periods in Africa, women had authority and status due to their active agricultural productive role. However, this became less important during colonial times due to agricultural commercialization, leaving women with no place in society. The colonialism interfered with cultural laws and developed other favoring men at the expense of women rights.

For instance, as Baden indicated, women access to land was now depended on the relationship with their men. People ways of life are usually vary greatly influenced by their environment. The Luo of Kenya cradle land of origin was Sudan, and it had two distinct climatic periods, a dry season and a wet one. During the dry season, people migrated to the swamps and rivers where water was available, particularly to the River Nile valleys. During the wet season, the Nile floods and people are forced to move to higher regions on the hill tops and erected their homestead. From there, each father ruled his family since male were on forefront as opposed to women on decision making power among the Luo. When there was population increase, many moved to find new homes, and the Luo are the river lakes Nilotes which moved. From this initial settlement, more prominent and more substantial political units grew under the leadership of *ruoth* Luo traditional chief who stood both at the center and apex of social, political and economic organization of his group.¹²⁸

Among the Luo's, the '*Ruoth*' was supposed to be a leader and not a ruler in the event of a dispute. He was to be an arbitrator rather than a law administrator. He was identified by the community on the ground on his relationship with its entire member, and in his judgment, he embodied the common will of the group. Such personality of *Ruoth* required wealth in cattle and grains for proper dispensation of hospitality and assistance of his less fortunate relative. In administration, junior elder was created to assist clan leaders, and each clan was required to have a peacemaking force. By the mid19th century, the Luo had divided into thirteen major *Ogendini* (Subs tribe division). The grouping was on patrilineage, each clan was headed by *Ruoth*, each *ruoth* advised by the territorial council (*Buch Piny*), consisting of elders (*Jodong Dhoot*), piece makers (*Ogayi*) and war leader (*Osumba Murwayi*). Council deals with matter of state and below council were small council called (*Doho*) of Sub-*ruoth*. With police force

¹²⁸ An outline History of Nyanza up to 1914. Kenya Literature bureau. Nairobi 1974 by. william R. Ochieng

(*OgulMama*) to enforce collection decision. Economically the Luo culture valued cattle as part of their wealth. Fish was also significantly important. They also learned the art of crop growing from the Bantus they met during intermarriage and trade exchange. Cattle provided meat and blood. They also gained skin. According to D.W.Cohen those without cattle among the Luo's were scorned. Land ownership system was communal, and any member of the clan had a right to cultivate any part. After harvesting, individual owning crops returned their land to the clan.¹²⁹

This was aggravated by the colonialists, who went against traditional African elders. The area of coverage constitutes 12 sub-clans who live along the shores of Lake Victoria. Luo of central Nyanza comprises Ugenya, Alego, Gem, Imbo, Sakwa, Asembo and Uyoma from the former Siaya District, currently Siaya County. Others include the Seme, Kajulu, Kisumu, Kano and Nyakach clans from former Kisumu District during colonial times, now Kisumu County.

2.3 The Impact of 2nd World war on Human Rights promotion

The Second World War had impounded challenges towards humans 'right in the whole world, of which immoralities, sexism, and racism were mostly brutal and malicious. This was characterized by the world powers' great effort to guard against the occurrence of similar war 1. To this end, the League of Nations was formed to further strengthen the international relation; however, optimism gave way to pessimisms relation between great powers deteriorated steadily to culminating in another world war. World war II was too destructive than the First World War because the nuclear weapons used were more permanent and very powerful weapons and long lasting. Thus, it created psychological and emotional problems to underdeveloped nations especially to women and children who were maimed while other suffered both mental and physical de

¹²⁹ An outline History of Nyanza upto 1914. Kenya Literature bureau. Nairobi 1974 by. william R. Ochieng pg 46-57

formatives.¹³⁰Immediately after World War II, first draft to treaties chapter was signed by 51 countries to maintain peace and security to all people and create harmony, equal rights and human rights across the nation. The Pan African movement was established in 1900 in London but collapsed, later it was revived after World War II in 1945 though it was not welcomed to colonial states since it contained out colonial philosophy directly in conflicts with colonial interest held in Manchester, its ideal was equality of human being irrespective of the race.¹³¹Social and political movement activities. The conference only gained importance in 1945 in African when many African members joined it. Its first moves were few Africans living outside the continent either as students or in political exile. In entire colonial states, Pan Africans were not welcomed since it contained anti-colonial philosophy directly in conflict with colonial interest. It was also difficult to take root because of the divide and rule policy of the European powers. After the end of Second World War in 1945, the 5th Pan Africanist Congress was held in Manchester in 1945, which included personalities of Africans elites for instance Kwame Nkrumah, Leopold Seder Songhor of Senegal, Dr. Nnamdi Azikiwe of Nigeria, Kamuzu Banda of Malawai and the Late Mzee Jomo Kenyatta of Kenya. In this conference they agreed to go back to their countries to decolonize them from colonialism. UNO supported demand for African decolonization advocated in 1945 by Pan Africanism Movement that supported the ideal of equality among all human beings irrespective of the race, color or gender.¹³²

Therefore, it was necessary for the researcher to finds out both negative and positive impact of Second World War necessitating achievement of human rights and freedom

¹³⁰ KNA –Military 1945-1946:KNA DC/KSM/1/22/135

¹³¹ KNA DC/KSM/1/28/21 social and political movement activities

¹³² Themes in world History book two by Peter Wanyande, Longman Kenya, Nairobi 1990(pg 83-126)

Table: 1 The Impact of 2nd World war on Human Rights promotion

Impacts of 2nd World war	Frequency	Percentage
Protection of human rights	4	3.64%
Formation of UNO for Peace keeping	42	38.22%
Brutal killing, Immorality & inhuman	45	40.95%
Total	91	100

Source: Researcher (2019-2020)

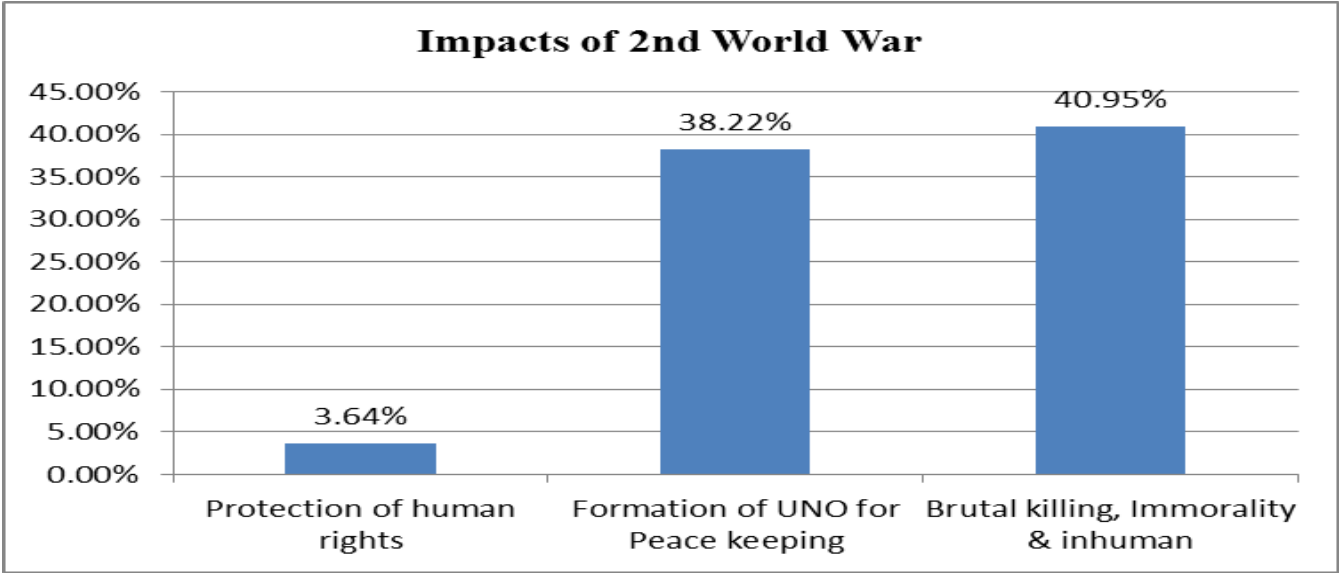


Figure 2.0 The Impact of 2nd World war on Human Rights promotion

2.2.1 Effects of Christianity on Cultural, Socio-Economic and Political Images among the Luo of Central Nyanza.

Culture is believed to be primitive practices within a static and bounded community. The colonial government used Africans mainly for cheap labor and did not give chance for Africans in leadership. This indicates that culture is dynamic and consistently subjected to change, both internally and externally. Thus, culture is never homogenous but somewhat shaped by the actions and struggles of people. Cultural differences simultaneously exist, and cultural beliefs and practices change over time. There were rules on equality, e.g. without a wife, you cannot lead others and vice versa. When building the house among Luo of Central Nyanza, the woman must cook for the husband and visitors. The man must sleep in the wife's house that day. Culture as a potent institution plays a significant role in defining gender roles and upholding gender inequality within a community.

The controversy surrounding polygamy issues was more pronounced since it touched local culture social aspect. Many Luo men argued that it was not wrong for an individual to practice polygamy. However, the emergence of Christianity diluted the vice on favor of women gender.

Ndeda work on Nomiya Church in Luo she analyzed the dynamics of an African independent church among the Luo of Siaya district in the twentieth century and beyond in African Religious Doctrines which still upheld the cultural beliefs on gender inequality and biased norms hence treated as subject matter to mainstream churches. Mainstream churches were architects of colonialism. They introduced laws preventing African culture of polygamy and agitating for monogamy among church members, hence interfering with the socio-economic, political, and cultural fabrics of Luo society.¹³³ Under mainstream churches, female was not allowed to hold a

¹³³ According to Ndeda Master's Thesis (Kenya University)

position in the church and stand before synagogue to preach; hence gender segregation and subordination exhibited. Patriarchal aspect was challenge to equality as it was well established and practiced empowering male power in all sphere of either public or private life. In real study from Johana Owalo time up to post-independence period, women were discriminated and their lives have been uncomfortable. Owalo's leadership authorized men to marry up to four wives for them to have leadership chances but failed to declare the number of women married by a member without leadership position. Polygamy is allowed in Nomiya Church as per doctrines and referred to the Biblical patriarchs who were polygamist leaders. Therefore, it's not a sin for the Luo men to have a polygamist setting. According to Ndeda's study On A gender analysis of the dynamic of an African independent church among the Luo of Siaya District in the twentieth century and beyond, Luo men rebelled against mainstream doctrines churches perceived to interfere with the Luo cultural fabrics. They advocated for the formation of Traditional independent churches spearheading the adoption of existing African cultural beliefs and norms that agitate for domestic patriarchy; hence the birth of Nomiya Luo Church started by Yohana Owallo in 1914 and renamed it Nomiya Luo Mission.¹³⁴ However, during Pope John Paul II's reign as a world Catholic papal, he made changes towards Africanizing the church according to the African Sydnod of the Catholic Church. Customary marriage was, therefore, considered a valid marriage. He gave an example of an African man who is not yet baptized and who had many wives and wanted to convert to Catholicism. Following the adoption of the African synod's recommendations, the leaders of the Church in Africa will have to formulate a new and appropriate way of dealing with polygamist. The current practice of refusing to accept a polygamist is simple and based on the church's Eurocentric tradition. Indeed, the church did not recognize that polygamous union in many cases

¹³⁴ O.I.Maurice Ochuka 23rd July 2020 from Hongo Ogosu, Kano-Kobura Nyando Kisumu County

came about because of women's infertility. The church ignored the fact that polygamy was a status symbol among some African societies and that a man who had many wives and children had many people to work in his field and daughters from whom he gets bride-price. The church also failed to come to terms with the fact that men who do not have boys often marry the second wife in the hope of having sons to allow the family lines to continue with his lineage.¹³⁵ According to Samwel Okuro Colonist laid down policies and practices were seen as catalyst in creating the Luo's Women, becoming migrant labors. Okuro described it as Luo Diaspora, which extended far beyond central Nyanza's physical and cultural boundary. These women went out of their cultural homes characterized by private patriarchy to seek jobs outside their home areas against Luo cultural setting where women were not allowed to leave home for job seeking mission. The colonial activities of the Church Mission Society aimed at derailing African culture and customs were witnessed in support of women hence making it worse according to Luo elders. The Luo culture custodians, The presence of Christianity in Central Nyanza brought by the church mission society (CMS) after evangelizing the people, the missionaries and the converted Luo people of Central Nyanza started to preach ill against cultural tradition, Marriage cultural fabrics and images on polygamy practices ,wife inheritance and prevented those to be fabricated from exchanging bride wealth highlighted by Nzioki in 1986..In comparison to our study, Okuro work analyzed the need for gender equality politically, socially and economically ¹³⁶ Furthermore, missionaries became interested in providing education which was elementary and had element of agriculture training earmarked for young men and women (Ogot,1963).During the period of Christianity Evangelism in 1950's, it became clear that Christianity became a dividing factor according to non-Christian

¹³⁵ Weekly Review, September 21st 1995 pg 7

¹³⁶ Samwel Ong'wen Okuro: Journal of Asian and African Studies, "Our Women Must Return Home: Institutionalised Patriarchy in Colonial Central Nyanza District,1945-1963(Maseno University, Kenya.

couples perceiving Christianity to be making marriage negotiation difficult and complicated between the two groups of converts and non-convert couples .

2.2.2 Land Tenure System and Women Participation in Agriculture during Late Colonial Period

Luo women of Central Nyanza succeeded under their husband's membership in patrilineage to use property such as land, which was communal in the ancient Luo community. Women were given usufruct rights to agricultural plots so long as they remained loyal to their husband. Luo women were also given the right to use farming field and other social economic and other resource under the benefits of their husband being members particularly on properties such as land which was communal among ancient Luo community other resources under their husbands' membership in patrilineage property like land, communal in the ancient Luo community. The Swynnerton plan of 1954 introduced by the British in Kenya, weakened the government and instituted a new reform program aimed at promoting commercial agriculture in favor of the British, mostly consolidating landholdings and recording individual title to land, which favored African males who could now flee and live wherever they pleased.¹³⁷

The agriculture reforms transformed land into an alienable commodity in a system of almost exclusively male individualized ownership with little concern for women access to it. Usually, it was divided into the segmentation of which large pan used in planting sisal for commercial and cash crops for family consumption.

There were no title deeds and legal documentation of land ownership during colonial rule. The land belonged to the community living around the area.¹³⁸

¹³⁷ O.I,Joseph Otolo Okongo) 23dr Nov,2019 Wagai Gem of C. Nyanza).

¹³⁸K..N.A-DC/KSM/1/3/86; Division Land programme (Swynnerton plan)

Before the implementation of land tenure policies favoring male individuals as landowners, It was also confirmed that there was no restriction on land ownership and no land policy and regulation by colonialist to everyone specifically among the Luo of Central Nyanza.

Table: 1.2 Land Division

Land Ownership	Frequency	Percentage
Community/individual owned	89	89%
Colonialist	2	11.0%
Total	91	100

Source: Field Data, 2019-2020

2.2.3 Luo Culture and Gender Role Dynamic

According to the responses from the interviewee, Gender biases are reflected in societal Laws, policies and social practices, which are reflected in attitudes and behavior of people, therefore unequal gender relations tend to deepen other socio-economic and political inequalities and discrimination based on patriarchal nature. Women did household chores and had no authority in socio-economic affairs and political decision making process, men/boys to follow protocol in building houses as well as involvement in land ploughing while still in their fathers home.¹³⁹ The provision according to Ezeilo (2000) are meant to respect, protect, promote and prevent women's rights, but this did not happened when women leadership was given a trial, the outcome brought tremendous change of perception that women were incomplete and many people changed their attitude children, take cares of home, plough and grow food crop for family consumption.¹⁴⁰

¹³⁹ O.I with Wilson Anyanga ,Kanyagwal/Kabonyo of Kano (27th 12,2019)

¹⁴⁰ Ezeilo(2000),The Colloquium on Gender and the 1999 constitution organised by citizen forum reform Lagos 2000,pg 5

2.2.4 Political Achievement of Luo in Central Nyanza during Colonial period.

Women issues in development received little or no attention in Kenya protectorate colony planning until the declaration of international treaties in United Nation (NLC, 2003). Luo's were denied opportunities in accessing any colonial information and any political movement or formation. This therefore, made few men who were learned like Jaramogi Oginga Odinga indulge in movement of labor force and active dominancy in politics.¹⁴¹ Political dominant by Oginga Odinga while women were only to bear children and do household chores.¹⁴² The young educated women brought real revolution to Luo politics. They advocated for gender equality alongside education of girl child and women, which eventually partially took part.¹⁴³

Most of international conventions on the status of women and men in the world today affirm the inalienable rights and equality of the individual in all spheres of human endeavor in the preamble to the United Nation Chartered formed after 2nd world war, whereby members affirmed their faith in the fundamental rights, dignity and worth of human person as well as equal right of men and women.

2.2.5 Nature of Colonial Administration during Late Colonial Era and Constitutional Changes Dominated by Male African Representatives in Kenya.

Colonial system of administration completely disrupted the pre-colonial African administrative system and thus undermined the authorities of the African rulers. The African rulers eventually were turned into mere agents of the colonial power and could not make any decision independently concerning the administration.

¹⁴¹ KNA Report 1958 K.N.A-DC/CN/.1/1/13 Political dominant by Oginga Odinga

¹⁴² KNA report 1955 K.N.A-DC/CN.1.1.10, Oginga Odinga and Movement of labour Force

¹⁴³ O.I, with Roseline Anyango Guda,,Kano Kobura,Nyamkebe,Nyando Sub-County, C Nyanza 11th 12,2019

British rule was effectively established in Kenya after the collapse of the British East Africa in 1894. In 1895 British established a protectorate over the territory and set up a new political-administrative structure. The colonial government established a unitary state with a governor who was the head of state and government and was answerable to the Colonial Secretary in London. Kenya was divided into eight provinces which was further divided into districts and district divided into divisions. Below the divisions were locations and sub-location. Each province was headed by a provincial commissioner (PC), rolled down to District Commissioner (DC) for district whereas Division was headed by District Officers (DO's). Chiefs' and Assistant chiefs were appointed to head locations and sub-locations respectively.¹⁴⁴ In June 1951, one of the sons of central Nyanza Ramogi Achieng Oneko and Mbiyu Koinange represented KAU in UN conference in Paris France. They demanded for urgent solution to the land question, their position was called land hunger in Kenya. On October 20th 1952, The KAU leaders namely; Jomo Kenyatta, Achieng Oneko, Fred Kubai, Kungu Karumba, Paul Ngei and Bildad Kaggia were arrested and charged with managing MAU movement. C.M.G. Argwings Kodhek from Central Nyanza-Gem the first East African Graduate to become a lawyer, formed Nairobi District African Congress 1956 and became member of legislative council 1961-1963. After independence he became the first member of parliament for Gem Constituency and finalizing as minister of foreign affair in 1967 before his death in 1969. This party for C.M.G Argwings Kodhek failed to be registered by the colonial government because of its missing of national outlook. Lyttelton Constitution allowed multiracial council of ministers in which B.A Ohanga one of the son of Central Nyanza who got earlier education in 1928-1931 was appointed the first black African minister for community development and African Affairs, born in 1913 at Got-Regea Gem in Siaya Central Nyanza.¹⁴⁵

¹⁴⁴ Milestones in History and Government form 3 (2002)

¹⁵³ Milestone History and Government, form 3 (2002) page 106-121

In 1957, election was held in eight constituencies as per the Lyttelton constitution and the following male genders representatives were elected.

Table 1.3: Lyttelton Constitution Male Gender Representative in Legco

Name	Legislative region
Ronald Ngala	Coast
James Muimi	Ukambani
Tom Mboya	Nairobi
Daniel Arap Moi	Rift Valley
Oginga Odinga	Central Nyanza
Lawrence Oguda	South Nyanza
Masinde Muliro	North Nyanza
Benard Mate	Central

Lennox Boyd Constitution October 1957 succeeded Lyttelton as secretary of state to the colonies and increased elected members from 8 to 14 members, Council of Ministers from 14 to 16 in which African in Kenya were given Ministries raised from 1 to 2 members. Lastly, Lancaster House conference of 1960 argued on the need of multiracial government while second Lancaster house conference of 1962 wanted the date set for self-independence for Kenya.¹⁴⁶ First Lancaster house was convened in January 1960 by the new secretary of state for colonist, Ian Macleod and the then Governor of Kenya Sir Patrick Renison African were led by Ronald Ngala and Thomas Mboya, Europeans and Asians were led by Michael Blundell and the consecutive Europeans led by Captain Briggs, second Lancaster House conference in 1962 was convened by Reginald Maulding, between 12th Feb and 2nd April 1962 with the main objective of coming up with constitution for independent Kenya¹⁴⁷

2.2.6 African Administration in Central Nyanza during Colonial period.

Before embracing human rights, most of the African culture practiced Gender inequality in socio-economic and political endeavors. To shed more lights on political endeavors, most of the administrative appointments were male based during colonial time, a continuation of what they found as African cultural practices. Police recruitments to support the administration of the colony

¹⁴⁶ KNA DC/CN.1/11/13 158-Political dominant of Oginga Odinga

¹⁴⁷Milestone History and Government form 3 (2011) page 106-121

were also male-based, and women were assumed only to be heard in private patriarchy, and these men hence qualified to work in the public patriarchy. On this, the DC wrote:

The Men have performed all duties allotted to them with Diligence and endeavor, I can record my satisfaction at their Performance¹⁴⁸.

The British colony in Kenya cherished the use of headmen and Chiefs in the ruling system among the Luo. During the pre-colonial time, Luo's were ruled by Ruoth (Chief) and therefore, When the British started ruling Kenya in 1895, they preferred an indirect system of ruling the African rulers could take reports to the Colonial government.

They allowed the African to Rule themselves and hence in Central Nyanza, they adopted the use of Headmen and Chiefs. A report from the DC Vindicates thus:

The more intimately I get to know this District and its people, the more evidence it becomes that the average chiefs is doing very little real ruling. Most of them succeeded in a achieving a surface veneer which generally satisfies the government officers in such thing as collection of tax, Production of recruits, construction of anti-soil erosion bunds, but there is nothing done by them in the nature of paternal friend¹⁴⁹

¹⁴⁸DC/KSM/1/22/135, The DC reported on Tribal Police

¹⁴⁹KNA, DC/KSM/1/28/10-23,1940's DC's Office indicates Chiefs were Men.

Table: 2.3 Sample of Colonial Chiefs by then in Central Nyanza.

Chiefs	Location	Clan
Ogola Ayieke	Sagam	Kisumo/Karateng
Yona Orao	Sagam	Kisumo Karateng
Saulo Outa	Seme	Seme
Erasto Matete	West Kano	Kano
Kitoto Chama	Kano	Kano
Jairo Owino	Gem	Gem
Elijah Owino	Gem	Gem
Opiyo Manyala	Nyakach	Nyakach

Source: KNA, DC/KSM/1/28/10-23, 1940's

SEME - Chiefs (During Colonial time 1918)

1. Chief Kola Ageng'o
2. Kola Outa
3. Melchezedekiah Nindo Nyangada
4. Onyango Oiro
5. Yugi Odindo
6. Onyango Aola

NB: the only chief who left a legacy of controlling stock theft that had been perpetuated by Migele Son of Amolo was chief, Melchezedekiah Nindo Nyangada.

UYOMA Pre-Colonial Chiefs

Leader Name	Years	Clan
Onyango Wuon Otonde	1830-1850	Kabudha
Oguta Wanga	1850-1870	Katwenga
Oginga Agidhi	1870-1880	Katwenga
Mboga Otieno	1880-1899	Kokwiri
Haya Ngonde	1899-1900	Kabudha

Colonial

Leader Name	Years	Clan
Otumbe Mbele	1900-1917	Katweng'a
Paul Mayi Okweso	1917-1922	Wagoro
Jonathan Otumba Ogungo	1922-1940	Katweng'a
Jonathan Okwiri	1940-1952	Kobong'
Bathlemewo Nyabola Owiti	1952-1955	Kokwiri
Elijah Oluoch Atipa	1955-1960	Katweng'a

Alego-Leaders

- George Samwel Okoth
- Jacob Ochola
- Robert Obwogo
- Chief Amoth Owira

Source: KNA, DC/KSM/1/28/10-23, 1940's

The missionaries introduced education to African and promoted equality to women in getting education and consequently made them to indulge in politics, According to the respondents on nature of cultural gender images among the Luo of Central Nyanza.¹⁵⁰

The empowerment of women was stereotype-based and only men allowed to involved in politics, administrative department perhaps their freedom of expression and association were infringed thus the achievement of gender justice requires a combination of both gender equality and equity principles as a basis social action, for one to climb to higher political ladder depended on wealth accessed by individual thus the field favored men very much since the ownership of land was bestowed on them hence economic empowerment.¹⁵¹ It was further highlighted according to respondent's analysis who supported male dominancy in socio-economic and political endeavors in Central Nyanza during the colonial era.¹⁵²

2.2.7 Impact of Colonialism on Socio-economic participation of Luo in Central Nyanza.

The early Luo settlers in Kenya had pastoralist orientation and cattle remains very important as a symbol and unit of wealth. Thus, the central component of bride-wealth exchanges, this proved that Luo were forcibly drawn into a monetary economy at the beginning of the twentieth century though they were notoriously resistant to cash crop growing, especially in Siaya District.¹⁵³ As a result of colonial imposition whereby they were taken as native workers in colonialist farm with

¹⁵⁰ O.I Joseph Awuor Ayoo of Kano,Ogenya,26th 11,2019

¹⁵¹ Achola Pala, Women access to land, 1983.cited by Sibuur Omen ,Descendant of Ramogi pg 192 and Grace Atim ;challenges of gender stereotypes among African women pg 106

¹⁵² OI with Dalmas Arony Kidoyi , 20th Sept,Oct,2019:Pwoyo-Ugenya Masiro O.I with Peter Nyabua 29th ,Oct ,2019 Nyakach.

¹⁵³ Sibuur Omeno Sibuur: Descendant of Ramogi .The Nilotes of Africa: Luo roots,Culture,Customer and Tradition pg 190-192

few cash wage payment which eventually demoralized them to grow other cash crops apart from the main cropping they were allowed to grow.¹⁵⁴

The colonist majorly evacuated people from fertile land for their commercial farming, yet the traditional system of land was patrilineage and not individual alienable. Since then, Women specifically were not allowed to own land; partly men did with few cash crops growing. As allowed by colonialist.¹⁵⁵

According to the KNA Annual Report, DC/KSM/1/3/86 of 1959, the following letter was addressed to the District commissioner Agricultural machinery by a Luo man cherishing European Commercial Agriculture;

**From Dickson Akodhe.
PO BOX Nylima, via.
KISUMU
Uyoma Location,
19.9.55**

**To
District Commissioner
P.O BOX 47
Kisumu**

Dear Sir,

**FOR THE ATTENTION OF DISTRICT COMMISSIONER, AGRICULTURAL
MACHINERY –OUR GREATEST NEED**

As I am interested in the agriculture policy designed to raise productivity standards of Africans, I beg to suggest you the importance of encouraging increased use of the agriculture machinery in African areas. Not only will this raise Productivity standards but it will release the grazing, formerly used for drought animals. I have been in one of the best farms in Kenya, and I have seven years' experience in crop production. I have tried using machines power, ploughing for my people. The result has been excellent. For those who use of machinery, one **man** was able to produce enough food for 3 people. Before these, **one** used to produce enough food to himself. Also, those people who use machinery benefited in spite of drought. This has been witnessed by many people, and they are farming opinion of seeing this continued to be used. It is therefore imperative and urgent to stress the importance of agricultural machinery to them. I am writing to you because you are the president of the Luo. Leaders Agricultural Conference and ask you suggested this to them.

¹⁵⁴ Farming improvement on Commercial Agriculture by Swynnerton plan, Kenya National Archives, KN.A DC/KSM/1/28/22, 1945-1955

¹⁵⁵KNA Annual Report, DC/KSM/1/3/86 of 1959

Should this be of interest to you, I would be too being pleased for an appointment with you.¹⁵⁶

Yours faithfully

Dickson Akodhe

Reply by District Commissioner

Agri/11/7/3

24th Sept, 1955

To

Mr.F. Dickson Akodhe

P.O BOX Nyilima

Via Kisumu

Uyoma Location

Dear Sir,

I know your name well and I shall be glad to discuss with you
Agricultural development in your location when next I am on tour there
if you should be in Kisumu please called in to see me.

Yours sincerely

TA .Watts

District Commissioner central Nyanza

Gender and Political Transformation in Kenya generally focuses on tasks carried out by women during the colonial period, socio-economic development of women was not considered as a priority by the colonialist hence affected female economic and social empowerment. Socially women failed to get good education which later affected them to engage in the political sphere dominated by male hence becoming obstacle and impacted on them towards realizing their gender rights.¹⁵⁷The dynamism of Cultural images on gender relation study on Luo of central Nyanza analyzed how colonialism marginalized the women and how the Kenya state continued with the same legacy. The role of women during pre-colonial to colonial and towards the achievement of independence and how the integration of the Luo women into colonial system impacted on them was analyzed as per the objectives. With exception of few women who got good education, eventually participated in full political competency with male politician. According to Nyakwaka,

¹⁵⁶ KNA DC/KSM/1/3/86-159

¹⁵⁷ O.I Fanuel Akongo of Kano,Ogenya,26th 11,2019

in her PhD work on the role undertaken by Luo women such as; Phoebe Asiyo, Grace Onyango, Grace Ogot, Mama Uhuru, among others in political representation during post-independent Kenya. Few women who rose to political power were as a result of educational empowerment they gained during the colonial period hence supporting our study thesis on dynamism of cultural image on gender relations among the Luos' of Central Nyanza.

Having analyzed Nyakwaka's work, the researcher realized that there was a gap to be filled in Cultural gender images among the Luo of Central Nyanza hence it was timely to undertake research in the field of dynamism of Cultural images on gender relations among the Luos of Central Nyanza from 1945-2010 emphasizing on socio-economic and political gender gap.¹⁵⁸

¹⁵⁸Nyakwaka (PHD Thesis 2013):Gender and Political Transformation in Kenya Egerton University.

2.2.8 Cultural Images on Gender Relations in Education and Health Programs from 1945-1963

Education in Kenya during the pre-colonial period was basically informal. Children learnt from adult behavior and activities. However, during the onset of colonialism the Europeans in Kenya through missionaries started Evangelism accompanied with Elementary education which emphasized only on 3R's (Reading, Arithmetic and Writing) and elementary agriculture for them to work in European farms. Central Nyanza was not exempted from the colonial ideology of elementary formal education, the formal western education was introduction in Kenya by Christian Missionaries. Thereafter, education for African was provided for and managed by missionaries, the Government and African, the beginning of western education be traced to the establishment of Christian Missionaries Society (CMS) station at Rabai 1846 up to 1895, most activities of the Christian missionaries was centered at the coast in the mission station. The curriculum includes the following; Reading writing and arithmetic, Religious education and catechism, Agriculture, Hygiene, Technical skill such as carpentry, masonry, brick making and bricklaying tailoring and writing 1920-Establishment of government schools in Kitui, Machakos, Waa and Narok. The following were schools started by colonist in 1920's

- Alliance Boys High School 1926
- Kabaa High School 1928
- Mangu High School 1928
- Maseno Boys School 1938
- St. Mary Yala High School 1939
- Alliance Girls School 1948

They started schools for catholic and protestant. European schools had professional and marketable courses, these courses they offered produces managers and leaders. African however received basic skills that endorsed them to laborers, clerks and messengers.

Major development in colonial education in Kenya.¹⁵⁹

Table :1. Major Development in colonial education in Kenya

Year	Education development
1846	A church missionary society (CMS) was established school at Rabai
1905	Settlers' community called upon the colonial government to do something about education, they didn't want African to have education.
1906	Memorandum on education recommended that education be provided along racial lines. Missionaries were to support African education, missionary set up 'central' schools at their station and bush school in the surrounding villages. The bush schools were run by African leaders who had been trained at mission schools.
1910	African was to receive basic elementary and technical education. The director of education was appointed.
1911	Colonial government started on education development that concluded giving of limited funds to support African education.
1924	Education ordinance, which was as a result of Philip Stokes commission recommended schools that will only be registered if they were well managed and following the approval.
1925	Mission accepted to develop advanced academic education-Catholic established education Kabaa (Mangu) and protestant established Maseno, They laid the foundation for secondary school education.
1934	Education ordinances created district education boards. They were to plan education in various districts and established and managed primary schools.
1949	Beech committee was appointed to look into African education. The committee established a three-tier education system that is standard 1-4, std 5-8 and secondary education.
1961	Africans and Asians were then allowed to join European schools; Discriminations along racial lines were being gradually eliminated. The first education commission (1964) recommended abolition of racial discrimination on education. (milestone, history & govt

¹⁵⁹ KNA DC/CNI/1/1/4-1948) Central Nyanza District annual report on social, political, economic and administrative affairs.

Most of the people who accessed early education were males. Few Africans who attained University education before independence were males. By 1949, it was only liable to acquire University education overseas, Mbiyu Koinange in 1938 got the first masters in education in Kenya from Colombia University. By 1934-1943, Oginga Odinga joined Alliance High School and later on joined Makerere University-Kampala-Uganda where he got his Diploma certificate in education, in 1943 he was employed as a Principal of Maseno veterinary school.¹⁶⁰

Through their mission, they started building schools and funding education system in those schools and offering motivative services to learners in order to lure and sustain them to continue with the new form of learning. With regard to that, it was indicated that boys got more education chances than girls who were culturally and colonially discriminated in both funding as well. Report indicates that Most of boy's schools were mission schools found in Central Nyanza while others were taken to mission schools in Central Kenya, it was further indicated that there were many Boys school than Girls school hence, showing gender disparity with 8 Boys school and 5 Girls School. The funding system in the annual report from Central Nyanza indicated that Boys school received more funds as compared to girls school.¹⁶¹The KNA report by 1940's, Funding was as follows RC's schools; Kibuye, Rang'ala, Nangina, CMS Ng'iya and Kima Girls received less funds while Boys Schools like CMS Maseno, Nyangori, Yala RC, CMS Butere teachers training and RC Yala, and just mentioned but a few received more funding, it was a clear indication that the Central government invested more on boys education than girls, Matters pertaining to schools and education in central Nyanza were highlighted in our interview scheduled in Ugenya, Masiro and Sakwa Bondo.¹⁶²

¹⁶⁰ Milston In History And Government (Form Three Revised History 2011 Pg 87-90 bY Kivuitu And Fungo Change.(Longhorn)

¹⁶¹ KNA,DC/KSM/1/28/10-23:1940'S

¹⁶² OI with Paul Gero on 20th Dec,2019 Ugenya Masiro

According to the table below, gender inequality was rampant in social affairs like the education sector where boys' schools were being allocated more funds than girl school an indication that there was favoritism of male gender than female on education matters in Central Nyanza and other parts of the country in general during colonial time.¹⁶³

Table: 1.3.8 Colonial Education from 1945-1963

Boys school	Funding	Girls school	Funding
Maseno CMS/Primary Secondary	£3,590-12	Nangina (Ursuline sister from Utrecht (Catholic))	£350
Yala RC"	£2,430	Rangala Girls (Catholic)	£509
Teachers training RC (Yala)	£485		
Nyangori PAG	£3,590-12	Kibuye (Patrick sister from Manchester England)	£310
Kima PAG	N/A	Ng'iya (CMS) small but Efficient girls school	£363-12
Rangala Catholic (Private Aided)	N/A	Kima Girls	N/A
Mangu Catholic	N/A		
Kabaa	N/A		
Teachers Training CMS (Butere)	£385(Partly Luos)		
Alliance high	N/A		
Teachers Training CMS (Maseno)	£ 394		

Pre-colonial medicine services merely relied upon traditional medicine person and healing methods. Missionaries brought medical knowledge and skills then unknown to the Africans who relied on healing through herbs. Missionaries provided clinical medical solution to diseases including malaria, smallpox, yellow fever, leprosy, cholera and sleeping sickness. Mission schools served as a healthcare and treatment centres and by 1929 missionaries on their part had opened up training mission services at Thogoto, Chogoria (Meru) and St.Luke (Kilifi). The early African nurses were men indicating gender disparity in employment and training of health personnel in Kenya as a whole. In 1953, a home and training centre for African female medical personnel was

¹⁶³KNA, DC/KSM/1/28/10-23:1940'S

started at King 'George VI (Now Kenyatta hospital) and subsequently scaling up improvement in the training of female medical personnel. However, male dominancy was portrayed irrespective of the strides made for female inclusivity.¹⁶⁴

2.2.9 Colonial Employment and Gender Relations in Politics and Constitutional Changes in the Colonial Public Sphere in Kenya.

Due to gender disparity in the education system of colonial government, few African girls were able to gain good education standard, which favored them to get quality formal employment in colonial government. Most of the work for instance Teaching, Clerks, Medics were given to European women because they had good education compared to African women hence empowering them at the expense of Africans women seen as laborers hence their voice could not be heard or paid attentive. An Application letter on application files among others showed more frequency of Europeans women employment as opposed to African women employment showing racial discrimination, compounding the already existing problem of gender inequality;

Employment of European lady clerk -27th Nov, 1959.

The office has the opportunity of employing highly qualified European lady clerk who was employed by the ministry of work in Nairobi as a stenographer /secretary in the scale E(W)1-C(W), authority consider her as having equivalent of KASSE Service which will give her commencing salary £180 per annum.

A.G.P/C.M.O

JR GRAYBURN

For DISTRICT Commissioner Central Nyanza¹⁶⁵

Provincial Office
Nyanza Province

¹⁶⁴Kivuitu and Fungo ; Milestone in history and Government. Longhorn Nairobi .2011

¹⁶⁵ KNA, AC/KSM/1/31/28-1948-196

Private Bag
Kisumu.
13th Nov, 1958

To
District Commissioner
Central Nyanza
Kisumu.

REF: Mrs.Macklennan, Land Consolidation Clerk

With reference to our telephone conversation morning, you are hereby authorized to recruit a replacement for Mrs. Macklennan when she goes for a leave for three months. This is possible because you hold a vacancy for one out of the two land consolidation Clerks provided for in the estimate.
Ag. Provincial Commissioner
Nyanza province

The Provincial Commissioner
Nyanza province
Private bag-Kisumu

To
The District Commissioner
Central Nyanza

Ref:Conf/LG/7/100:Letter Confirming Employment of Mrs.M.D READ

This is to confirm to you that Mr.M.D Read has been temporary appointed and employed to be African District Council Clerk.

JR GRAYBURN

For

District Commissioner –Central Nyanza.¹⁶⁶

¹⁶⁴ KNA.KSM/DC/1/2/16/45/1958

**MINUTES OF 38TH MEETING OF CENTRAL NYANZA DISTRICT EDUCATION
BOARD HELD ON 15TH JULY,1948**

Presents

CF ATKINS ESQ-Chairman-District Commissioner	Mrs.D.Smart- S.E.D secretary
Rev .Sister Karoli	Mr. Abisalom Wangula
Rev .Fr.Rowland	Mr. David Sumba
Rev .E.S Bekhmet	Mr. Jacob Ochuka
A.W Mayor E.S.Q	Mr. Jacob Orwa
Mr. Isaack Wangu	Rev .W.A Mondy (by Invitation)

Absent

H.W Stock- Senior Education Officer
Mr. Isaiah Nyangu- Agricultural Officer Maseno Health-central Nyanza.

MNT:23/48 EMPLOYMENT OF MARRIED WOMEN TEACHERS

It was pointed out that married women teachers are rarely able to give full time or full thought to their work. It is therefore recommended that married women teachers shall be required to resign from her employment as at any time her domestic responsibility interfere with her way of full time teaching, particularly it was suggested that married women teachers shall leave her employment at the end of term in which she reach 5th month of pregnancy .It was agreed that this matter to be left abeyance until it become pressing problem. Women segregated to men teachers by colonist.

**The provincial commissioner
Nyanza province
9th, February, 1952**

I forward herewith application by Mrs. Shelly for the post as a stenographer in this office.Ms.Shelly would be able to work morning only. Including Saturday.

I'm anxious for Mrs. Shelly to take over from Mrs.Dymond who is leaving in the middle of February and should be grateful in your approval to this application which I recommend. could be given as soon as possible.

AD SHERIFF

District commissioner Nyanza central.¹⁶⁷

¹⁶⁷.EDUCATION SECTOR: 1942-1949 KNA.DC/KSM/1/10/37

The informant from Ugenya Masiro also had information pertaining to African employment during colonial time since he was also an employee of East Africa Postal Co-operation before independence. He stressed that employment favored African men with education.¹⁶⁸

The constitutional talk started in 1960 at Lancaster house and became a long drawn out process that was to take more than three years to complete. A little background of the event immediately preceding independents would be in order to maintain political referees in 1960, Several parties were formed like KADU, KANU though they were of tribal federation based on political affiliation. Later three conferences were held in 1960, 1962 and 1963 with many committee sessions in between to work out technicalities on the on the nitty-gritty of the constitution. The constitution-making took many years to make because of the two models to be proposed were at variant with each other. KANU wanted a Unitary while KADU wanted a federalist or Majimbo Constitution believed to best safeguard the smaller tribes in Kenya. White settlers feared the success of unitary system dominated by Kikuyu-Luo. According to Jaramogi oginga Odinga, the federal constitution was drawn up by die-hard settlers' personalities like Wilfred Harvelok, Michael Blundel and R.S Alexander for the 1962 Lancaster House Conference which was bulky and complex providing for six regions. The political dominance of some of the Kenyan leaders seen in the forefront of constitutional changes to allow for government formation was seen among people like Jaramogi Oginga Odinga, Thomas Mboya, Achieng Oneko, James Gichuru, CMG Argwengs Kodhek, Ronald Ngala, Daniel arap Moi, Masinde Muliro among others. The constitutional changes during the first year of Kenyatta regime whereby it was based on republican unity with a document that does not recognizes or burden country with division and complex clauses related to artificial differences in the past which were based on fear in the field of tribe and

¹⁶⁸ O.I with Paul Gero on 20th 12,2019 Ugenya –Masiro ,Siaya County

racism or economic intensity of political among young people.)The male domicile in Kenya Ministries during the late colonial period, the gender inequality was practiced in all arms of government for instance; in the executive appointment of ministries they were basically male-dominated¹⁶⁹

Tables :1.7 Caretaker Government, March 1960

No	Name	Position
1	Sir Charles Renison	Governor
2	Sir Walter Coutit	Chief Secretary
3	K.W.S Mackenzie	Minister for Finance and Legal Affairs
4	Eng. Griffith Jones	Minister for Legal Affairs
5	LT.Col.B.R.Mackenzie	Minister for Agriculture, Animal, husbandry and water resources
6	A.C.C Swan	Minister for Internal Security and Defence
7	J.N.Muimi	Minister for Health and Welfare
8	M..S.Amalemba	Min. Housing,Common services, Probation and approved school
9	N.F Hamis	Minister for Information and Broadcasting
10	R.G.Ngala	Min for Labour,Social,Security and adult education
11	W.B Havelock	Min for Local Government and lands
12	W.E Crosskich	Min for Tourism,Games,Forest and fishery
13	I.E Nathoo	Minister for works
14	C.B Mathews	Minister without portfolio.

¹⁶⁹ Kenya Political History Colonial period(George Bennet(Oxford University Press pg 180-181

The tables below show Post –Election Government, March 1961

No	Name	Position
1	Sir Charles Renison	Governor
2	E.N (Later Sir Erie)	Deputy Governor
3	R.G Ngala	Leader of legislative council and minister without portfolio
4	A.M.F WEBB	Minister for Legal Affairs
5	K.W.S Mackenzie	Minister for finance and development
6	A.C.C Swan	Minister for Defense
7	J.N.Muimi	Minister for Health and Welfare
8	M.Blundell	Min. for Agri,Animal,husbandry and water Resource
9	M.Muliro	Minister for Commerce, industry and communication
10	D.T.Arap Moi	Min for education
11	B.Mate	Min for health and social Affairs
12	T.Towett	Min for Labour and Housing
13	W.B Havelock	Minister for Local Government and Lands
14	P.Mariah	Minister for Tourism,Forest and Wildlife
145	AB Jamidar	Minister for works

Kenya Political History Colonial period (George Bennet (Oxford University Press pg 180-181)¹⁷⁰

¹⁷⁰ Kenya Political History Colonial period (George Bennet (Oxford University Press pg 180-181

Coalition Government April, 1962

No	Name	Position
	Sir Charles Renison	Governor
	E.N Griffith	Deputy Governor
1	R.G Ngala	Minister for Constitutional Affairs and Administration
2	A.M.F WEBB	Minister for Legal Affairs
3	J.S Gichuru	Minister for finance and development
4	Sir, Antony Swan	Minister for Defense and Internal Security
6	J.N.Muimi	Minister for Health and Welfare
7	M.Blundell	Min .for Agri,Animal,husbandry and water Resource
8	M.Muliro	Minister for Commerce, industry and communication
9	L.G Sajini	Min for education
10	L.T.COL.B.R Mackenzie	Min for land settlement and water development
11	FMG Mate	Min for health and Housing
12	T.J.Mboya	Minister for Labour
13	T.M.T.C.T Chokwe	Minister for work and communication
14	D.T.Arap Moi	Minister for local government
15	T.Towett	Minister for Land Survey and Town Planning
16	M.Mrcson	Minister for commerce and indu stry

Sources: Kenya Political History Colonial period (George Bennet(Oxford University Press pg 180-181¹⁷¹

¹⁷¹. Kenya Political History Colonial period(George Bennet (Oxford University Press pg 180-181

CHAPTER THREE
THE IMPLICATIONS OF KENYA GOVERNMENT AND UNITED NATIONS
POLICIES ON GENDER RELATIONS AMONG LUO OF CENTRAL NYANZA,
1963 - 1991

3.1 Introduction

This chapter addressed the second objective. The implications of the Kenya government and United Nations policies on gender relations among the Luo of Central Nyanza, 1963-1991. The majority of the world's women do not equally own, inherit, or control property, land and wealth. Discriminatory legal inheritance and property ownership laws are still widely in effect around the world, thus making Women in countries like Kenya lag behind in gender equality. It examined how post independent countries like Kenya had handled their affairs concerning socio-economic and political development. Gender socio economic and political relations among the Clans of Central Nyanza are also highlighted. Due to lack of economic empowerment, few women got proper education during the colonial times; hence the majority who had less education failed to get jobs in elective and appointive position when Kenya gained independent during the Kenyatta era. Few Government political reforms like multiparty democracy and United Nation policies during president Moi regime brought minimal changes as far as gender relation was concerned in Kenya. In relation to Luo's community in central Nyanza specifically, gender stereotyping and discrimination has been the order of the day thus rendering women to remain in the domestic sphere and endure subordination of male as the head of their families characterized by widened inequality as far as the division of labor and women rights is concerned. Conventional wisdom and modernization of African civil society, state and democracy have ignored gender dimensions and adopted gender neutral approach, for example, in elections, party politics and campaigns hence

giving women a hard time to compete within the male dominated private patriarchy and public patriarchy.

3.1.1 Kenya Government Progress of Gender relation at Independents period

At the second Lancaster House conference of 1962, where the post-independence constitution of Kenya was cobbled together, Priscilla Abwao, the sole female delegate, argued that African women were not asking for a special position for themselves. What women wanted in the soon-to-be independent Kenya was to be treated as equal partners in the new society. The Maendeleo Ya Wanawake Organization (MYWO), a national grassroots women's organization established in 1952, has remained active over the years.

Maendeleo ya Wanawake started as a welfare agency during the colonial period, but by the 1980s and 1990s, it had developed into political power in the region. ¹⁷²African women are expected to be gentle, soft spoken, passive and docile to the extent that they are to be seen and not to be heard", by not involving women in the process of negotiation will result in the futile attempt and waste of resources and precious time during which lives continues to be devastated to the female gender.¹⁷³ It is due to such perception that, despite women's enormous contribution to the attainment of peace across the African continent, their decision making power is still undermined by the African men. The colonists refuse to recognize the female gender in their capacities to control decision making organs with the society practicing peace but instead the Europeans cherished male decision making power of the males hence giving them authority over female and denying women to ascend to power as national leaders the female gender but only male authorities, the colonial administration destroyed the authority and the capacity of women-controlled decision making

¹⁷² Two steps forward, One step Back: Women and Constitutional Reform 1997-2002, FIDA Annual Report 2002,p,7

¹⁷³ O.I by Magdalina Nyangweso Olandu, December 28th,2019 Kajulu-Kisumu district

bodies and also ensured that the occasional emergence of women as national leaders could not occur.¹⁷⁴

In the year 1963, when Kenya got independent, the KANU Government, through the leadership of Mzee Jomo Kenyatta, the number of men in politics outnumbered women due to the fact that many males got earlier education as compared to women whose fate were sealed by paratracheal ideologies in our Kenya cultural societies which did not advocate for girl child and women education. This scenario of male receiving education from Mission and African independent schools made them to get employment at the expense of women in the newly formed government. When women leadership was given a trial, the outcome brought a tremendous change in the perception that women were incompetent and many people changed that attitude. Kenyatta regime was not inclusive in ministries appointment; all ministers were Men. The perspective role of the women in post-independence where few women challenged marginalization, worked within the societal structure to bring out changes for the women. These women politician worked to change policies and introduced new strategies such as Affirmative Action so as to have women integrated into national politics.¹⁷⁵

¹⁷⁴ Ibid

¹⁷⁵ Nyakwaka (Dissertation 2013): Gender and Political Transformation in Kenya

Table: 2.0 The Nature of Gender Political Participation in Post Independent Period

NO	NAMES	POSITION
1	Jomo Kenyatta	Prime minister
2	Jaramogi Oginga Odinga	Min .for Home Affairs
3	Tom Mboya	Min. Justice & Constitutional
4	James Gichuru	Min. Finance & Economic
5	J.D.Otiende	Min. Education
6	S.O Ayodo	Min. Local Regional Govt
7	Dr J.G Kiano	Min. Commerce & Industries
8	Mr D Mwanyumba	Min. Work, Comm & Power
9	Mr.E.N Mwendwa	Min. Labour, Social & Service
10	Mr L.G Sajini	Min .land/games/Fisheries
11	Dr N.Mungai	Min. Health/ Housing
12	R.Achieng Oneko	Min. Infor/Broadicat/Tourism
13	J Murumbi	Min .of State
14	J M.Koinange	Min Pan Africa Affairs
15	Lt.Col .B.Mckkenze	Min Agriculture

Source: Kenya Political History June-1963(Internal Self-governance).¹⁷⁶

This showed that at the attainment of internal self-governance, in June 1963, his ministers were male dominated and clearly indicated that; patriarchy in the domestic and public sphere was still dominant as it used to be during colonialism.¹⁷⁷ In the early 1970s, under the Kenyatta regime, universal education provided women with the expertise and skills they needed to fulfill their leadership positions. The role of a country's national character in defining a country's educational structure was stressed by Isaac Kandel (1964-1965).

The National character and the National educational system are inextricably connected, but considering all of the efforts made since the early post-independence era, women have not benefited from reasonable gender equality.¹⁷⁸ In May 1964, Kenyatta announced that general

¹⁷⁶ Kenya Political History June-1963(Internal Self-governance)

¹⁷⁷ KNA DC/C.1/1/13 1958:Political Dominant of Oginga Odinga

¹⁷⁸ Isaac Kandel (1964-1965): Drastic change in the education system

review of the constitution was underway, and by December 12th,1964, the constitutional amendment was done No .28 and No.38, According to Prof. J.B .Ojwang' in amendment No.28 established the republican status while the president remains the head of state of whom more power was vested. The late Thomas Mboya introduced a referendum Bill so that the people could approve the amendment in the events of KADUS's intransigence it collapsed on10th November 1964, after Kenya became republic where Ngala announced its dissolution followed by memorable defection (Weekly Review January 20th, 1995 pg 7-8).¹⁷⁹

3.1.2 Socio Economic Gender Relations among Luo of Central Nyanza in Post Independent Period.

According to oral interview conducted in Sakwa-Bondo, one of the informants highlighted that women were not fit to take political positions in Central Nyanza since they were only fit to do household chores.¹⁸⁰ The respondent views was supported by documentary reports on women in leadership faced the task of meeting social expectation of women about their family roles with the demands of leadership in the workplace. ¹⁸¹Women have the natural gift of foresight and give a deeper perspective on issues. Similarly, it has been posited that peace processes characterized by the heavy involvement of women have been found to be more legitimated and sustainable compared to those with little or no involvement of women. He further cited that, in Kenya and Nepal, women are known for strengthening peace accords by increasing attention to human rights concern and promoting reconciliation and security on the ground.¹⁸²

Before the Independence Pre-colonial Luo society, Women were actively involved in every aspect of societal life, that is, Social, Economic and political. Luo women were actively participating in

¹⁷⁹Weekly Review January 20th ,1995 pg 7-8

¹⁸⁰ O.I. Charles Mirasi of Sakwa-Bondo Siaya County on 28th December 2019

¹⁸¹ According to Hoff & Mitchel, Gender Dilemma in leadership,2008

¹⁸² Potter (2008)

subsistence small scale farming where they were producing food for family consumption, they were taking care of their children at home while the husband was merely migrant labor as witnessed among the Luo of Central Nyanza setup. Luo male of central Nyanza have continued with cultural custom of being male migrants even in the eave multiparty era and all the household and farm work were still left for the women thus rendering overworked and impoverished. These women could not wield wealth since males were the owners of land title deeds hence, they could easily get involved in commercial agriculture making them wealthier than women. Most of the Luo women kept their homes peaceful in the absents of their husbands because they were good at instilling moral values to their families. ¹⁸³

3.2 The influence of Education on Political gender Relations among the Luo of Central Nyanza in Post-Independence period.

In much of African societies, women hood was not recognized as important to constitute social role, to be identified or given position while male individuals overlapped and were recognized in various field as far as African male dominated culture was concerned.¹⁸⁴ In political gender relation, males in Central Nyanza have exceled in leadership since many of them have survived in political field as Members of parliament in Luo Nyanza constituencies and only three women that's; Grace Onyango, Phoebe Asiyo and Grace Ogot were nominated to compete with males from the 1969 election to 1997 election. Most of these active political women got their education through the mission schools in Kenya during colonial time.

Their interest as women was ultimately tied to the interest of family and community and had to utilize their social structure ingeniously to exercise initiative for change in development within the private sphere, yet education was left behind. However, few African women, specifically Luo

¹⁸³ O.I with Mzee Pitalis Ragot on 3rd Jan,2020 of Sakwa-Bondo-Siaya County

¹⁸⁴ Phoebe Atieno Musando Master's Thesis On "Grace Onyango and African Women's History"Pg 59-60

women in Central Nyanza, who got education during colonial time like Grace Onyango had the upper hand in engaging in politics. Firstly, Grace Monica Akech Onyango, born in 1924, she attended Ng'iya Girls High school, and later went to Vihiga teachers training college being a teacher turned politician during the attainment of independence and subsequently she began advocating for gender equality. Grace Monica Akech Onyango became the first woman councilor of Kisumu Central ward and found a situation where even the Sweepers of Kisumu Municipality Council were all men without any woman being employed. Grace Monica Akech Onyango (Nyarbungu) could attend teaching at Kisumu union primary before going for council meeting after classes. Grace become the first woman Mayor of Kisumu after the death of Mathias Ondiek in 1965. As the mayor very many people of Kisumu were happy with her leadership more so, women were the winners when she campaigned for women employment by having a policy in which after the death of every male council employee the successor either become her wife, daughter or sister. Her performance as chairlady of various welfare associations in Kisumu made her popularity to rise and hence becoming the first Kenyan woman to be elected in the National Assembly as MP for Kisumu town constituency defeating 10 men who were vying for the post. Furthermore, Women interest in development arena were mainly directed to the family and less recognized in community endeavors in socio-economic and political scope within the parliament dominated by males. Being a strong woman character, she consistently fought strongly in the debate to ensure women rights are discussed in parliament hence making her popular among other male MPs. In Parliamentary proceeding; Grace Onyango Posed to Minister for labor on Paid Maternity leave saying:

Mrs. Onyango asked the Minister for Labor if he would tell the House whether he would consider awarding employed married women leave when they proceeded on Maternity leave since it was a period when financial aid was greatly needed. Response from Asst. Minister Since Kenyan women at the time were agitating for equal pay for equal work, to

grant full pay for maternity leave, therefore, would render women more expensive to employ¹⁸⁵

It was uneasy during the colonial period to allowed pregnant women to continue teaching in schools when they were pregnant hence indicating discrimination. On this, the Education wrote:

It was pointed that married women teachers are rarely able to give fulltime or full thought for their work. It is therefore recommended that a married woman teacher shall be required to resign from her employment if at any time her domestic responsibilities interfere in any way with full time teaching particularly, it was suggested a married woman teacher should leave her employment at the end of the term in which she reaches 5th month of pregnancy.”¹⁸⁶

Another celebrated woman from Luo Central Nyanza was Grace Emily Akinyi Ogot, born in 1930 in Asembo and got her secondary education in Ng’iya Girls and Butere Girls High school, and trained as a nurse in Uganda. She is famous for being an author, nurse, journalist, politician and diplomat. In Politics, she was first elected in 1983 as MP, and re-elected in 1988 in-famous mlolongo election where she holds a position of asst. minister for cultural and social services, representing Kenya women delegation in 1985 Dakar women conference, Senegal.

3.2.1 Contribution of Ominde Commission to Kenya Education System in Post-Colonial Period.

The Kenya education commission was founded by Hon. J. Otiende, the minister of education, shortly after the country achieved independence. The commission was chaired by Prof. Ominde, a renowned Kenyan scholar. The commission's mandate was to ensure through research the educational resources found in Kenya government and to give the government advice concerning how to formulate and execute education National policies necessary to improve education system in our country. The commission chaired by Prof. Ominde proposes Kenya to have a single

¹⁸⁵ Rotich, Jerono P., and Kipchumba Byron. "Kenyan Women: Milestones and Challenges." In *Kenya After 50*, pp. 197-226. Palgrave Macmillan, New York, 2016.

¹⁸⁶ KNA DC/KSM/1/10/37, 15th July 1948

education system in our Country. The Ominde Commission also advocated for building a self-help schools erected by having collection of funds through harmonize spirit being founded by working together.¹⁸⁷

Free primary education was endorsed as a significant goal for educational progress in the commission's report.

The commission suggested that schooling be expanded at the secondary level. A preference in families for spending money on the education of boys rather than girls is hardly surprising and girls are not deprived education entirely, but their education careers are short. The attainment of education by women therefore proved to be a salient feature in gaining employment and participating in political process.

Kenya's post-independence educational growth: Comparatively, this was observed in the number of gender enrolment in grade 1 which showed 47% were girls, and 53% were boys in 1975 general enrolment this led to girl child drop out or failed to reach grade seven.

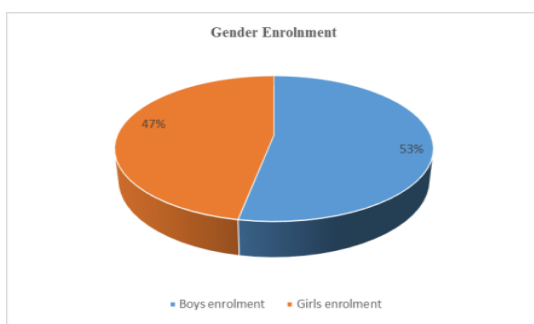
The projection summary of education during the pre-colonial period in Kenya (1945-1963) and immediate enrolment of pupils in post-independent provides an overview of changes indicating girl's enrolment in primary school during the onset of independence in 1963. Enrolment of girls is measured according to the proportion of their participation with every 100 boys in primary school as indicated on the vertical axis of the gender parity index. Balance in gender participation is reached when enrolment of girls equal to that of boys and the GPI should exceeds 100.

Girls were also in the minority in Kenya's primary school enrolments; with the GPI standing rates for girls was at 55, hence indicating that the enrolment of girls was also at 55 for every 100 boy's students.

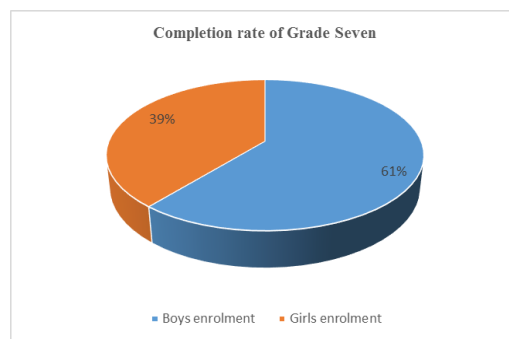
¹⁸⁷ Kenya Political History: The colonial period. George Bewett pg 182

Enrolment participation for both boys and girls, however, shifted toward equitable representation in schools witnessed in 1968 and by 1969 which was five years from independence the rate of participation risen to 68 for girls and in 1973 it had risen to 77 this change realized was attributed by the community attitude and parental obligations where Central Nyanza was also not left behind when many girls were now attending school as compared to colonial period. The post-colonial Kenya government was also applauded for abolition of formal school fees in the year 1974 hence increasing girl’s enrolment and their participation in schools.¹⁸⁸),

Figure 3.0 Gender parity Index in Education grade 1 Enrolment in between 1975, in Primary section.



Enrolment Rate by Gender



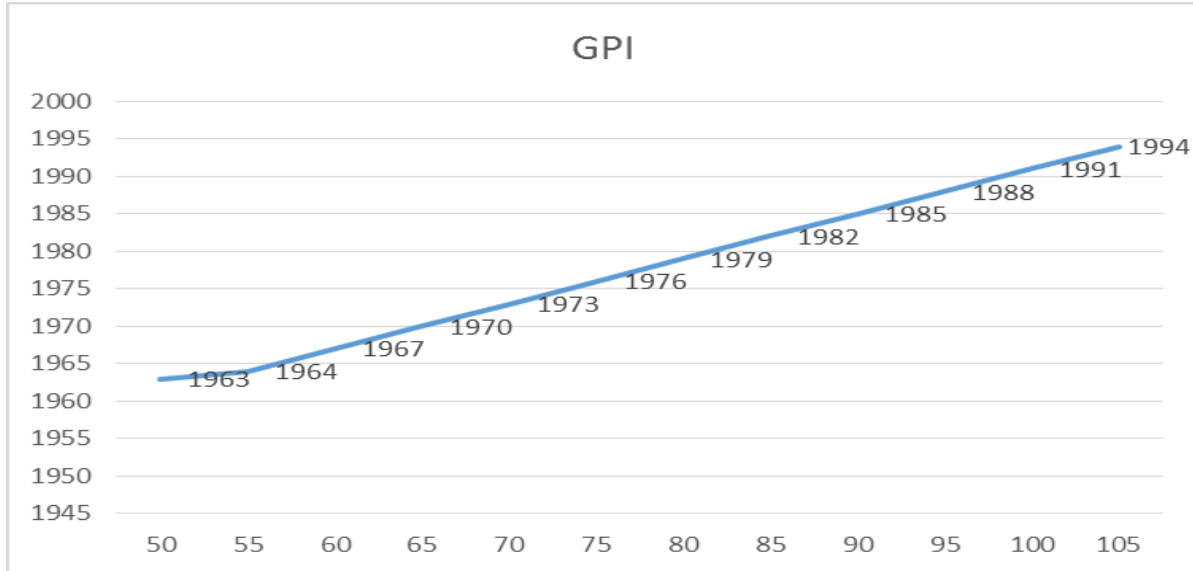
Completion Rate by Gender

The Children Act No.8.The press of the Government College and Creation in Kenya: A Historical Perspective, Joseph Otiende et al. Oxford University.1992.¹⁸⁹

¹⁸⁸ GOK (1976), “Report of the national committee on educational objectives and policies”. Government press.

¹⁸⁹ The Children Act No.8.The press of the Government College and Creation in Kenya: A Historical Perspective, Joseph Otiende et al. Oxford University

Figure 4.0 General Information of Gender parity since 1964-1994



Information which has been presented is generated from data retrieved from the institutional department arranged and analyzed up to the national summit representing qualitative analysis based from discussion and local observation data.

The government of Kenya cooperated well with Ominde commission. The state promptly enforced anti-segregation proposals while maintaining equity and fairness in education regardless of race or tribe thus, enabling Africans enrolled in Europeans and Asian schools formerly preserved for students from high society. By 1970, there were 331 government supported schools compared to 498 unsupported secondary schools in Kenya in which some were aided by private sectors and others by government containing of almost 100 percent of both boys and girl's enrolment. Unaided schools got no funding from federal government. The establishment of the un-aided Harambee schools was a sole priority of local communities who used the Harambee pulling together spirit to do so. The government report of Ominde Commission recommended that the central government be involved in providing education to Kenyans and hence increased enrolment for girls and boys in Kenya and Central Nyanza Schools were not left behind. Many students enrolled in both primary

and secondary schools in Central Nyanza than during colonial period when we only had few mission schools hence the Ominde commission opened more enrolment opportunities for all gender both in Central government and Harambee aided schools.

Schools build in Central Nyanza by 1969 courtesy of Ominde Commission and Missionary aided schools.

Ominde and Mission report Central Nyanza District Primary Boarding Std 5-7

Primary schools;

Mission Aided Schools	Area found in central Nyanza
Nyabondo	Colonial Kisumu District
Rae Girls	Colonial Kisumu District
Maseno	Colonial Kisumu District
Lwak Girls	Colonial Siaya District
Nyang'oma Girls	Colonial Siaya District

Secondary schools

Mission Aided Schools	Central Nyanza
Maranda Boys	Colonial Siaya District
Ambira Boys	Colonial Siaya District
Maseno	Colonial Kisumu District
Lwak Girls	Colonial Siaya District
Sawagongo	Colonial Siaya District
Onjiko Boys	Colonial Kisumu District
Nyabondo Boys	Colonial Kisumu District
Nyang'oma Girls	Colonial Siaya District
Rang'ala Girls	Colonial Siaya District
Nyakach Girls	Colonial Kisumu District ¹⁹⁰

National Aided schools	Central Nyanza
Ngere	Colonial Kisumu District
Miwani	Colonial Kisumu District
Rabuor	Colonial Kisumu District
Nyamira Girls	Colonial Siaya District
Chianda	Colonial Siaya District
Sigomre	Colonial Siaya District
Usenge	Colonial Siaya District
Thurdibuoro	Colonial Kisumu District
Barkowino	Colonial Siaya District

¹⁹⁰ KNA/H/T/17/4-Annual report. District Commissioner and other District 1967.

Harambee Aided schools were many in Kisumu Constituency within Kisumu District and only 2 were constructed outside the constituency by 1969.

Kisumu municipal schools

Central primary school

Kisumu union primary school

Lake primary school

Kibuye Girls primary school

Kibuye Boys primary school

Highways primary school.¹⁹¹

In independent Kenya, there were changes in educational administration and management at the same time. The government was responsible for all facets of education, according to the 1964 constitution. Kenya's parliament passed the Education Act in 1968 as a result. The Act granted the education minister to be responsible for all policies pertaining to education ministry.

However, this educational commission of Ominde was chastised for failing to resolve fundamental concerns relating to the educational extension for instance the technical aspect in technical schools. The commission did not have estimates for educational growth, according to Anderson (1970) and Furley et.al., (1978), indicated that the presence of Harambee schools was essential, despite the fact that the commission had not addressed other education issues.¹⁹²

The other challenges faced by African female gender was attributed by different emphasis and goals laid down by colonial government rule while the church missionaries also contributed to some changes in the education system. Mission education witness in many areas of Kenya was not gender sensitive for instance, CMS school in Maseno actually was the place where the first African male from Central Nyanza become the leader of the first political association in the region called Young Kavirondo association formed in 1922. This first mission school of Maseno was meant for

¹⁹¹ KNA,HT/17/152/ Municipal council of Kisumu;29th Annual Report 1969

¹⁹² According to Anderson (1970), Furley and Walton (1978)

boys and not girls, while in Central Kenya, it was Alliance Boys, which was established in 1926. The drastic change in the education system in the Moi regime through the introduction of the 8.4.4 system did not improve the enrolment of girl child and even though adult education was common, but it didn't bear any fruit due to the fact many men enrolled and only a few women were inspired by education and later joining politics.¹⁹³

3.3 The Socio-Economic and political challenges Experienced in the Kenyatta and Moi Regimes

As a result of United Nations policies on gender relations requiring equal participation in socio-economic and political development, however, the government formed by Kenyatta displayed favoritism to male gender in appointments and elections to government positions and public offices. It was difficult to find even a single female in his cabinet and only one woman elected and one nominated seat in the National assembly. This could also be observed in public offices. Most political parties were headed by men, and women only took the membership position. The demands for fairness, respect and tolerance for others, and demand for respect and promotion of rights and equality of all citizen characterized the new movement in attaining independent that sought to compel the state to firmly anchor and protect socio-political was still not considered by President Kenyatta.

In Kenya after independence women faced a lot of challenges in their political endeavors with very few who managed to escape the gender discrimination witnessed when Grace Onyango first joined parliament in 1969.¹⁹⁴ Even though, the women voters register in Kenya indicated that they were 2 / 3 of registered voters according to Pricilla Abwao. Throughout Africa, women registered voters

¹⁹³ I.O George Okumu Olawo on 26th Dec,2019;Ugenya Siaya County

¹⁹⁴ Karama Baraka, "Grace Onyango: Reflection on politics and leadership ."In the East African Standard Nov,25,200, Nairobi

outnumbered those of males however, male patriarchal influence over them ensured only male gender were elected. In 1969 the unexpected occurred Grace Onyango was the only elected woman in Kenya. After 1969 election the year when the first woman was elected to parliament 14 years later in the year 1983 only 3 women elected to parliament after 7 of the women showed interest and 1 woman was nominated all through KANU as their political vehicle to power.¹⁹⁵ According to Nzomo, Kenya eighth parliament with 222 members of parliaments had only 4 female MPs elected and 5 nominated. And none was coming from Central Nyanza with only Phoebe Asiyu elected from Southern Nyanza in 1997 marking the last election won by President Moi.

Women in Kenya today have had gender equality milestone from the onset of independence and they have gradually participated in socio-economic and political endeavors which are vital in community transformation. Women numbers in parliament have increased steadily from Kenyatta, Moi and finally Kibaki regime topping with female representation.

The politics of Kenya was male-dominated until the 1990s, during the Moi's era when women started agitating for their socio-economic and political rights. Men were successful than women because women feared political thurgery. Women had the desire to get involved in politics and participate but were still in ferocity due to policies and rule. It showed that their contribution was compromised as compared to men. According to Mari Wilson in a forwarding note, "If we are to overcome the immense problems that face our society, women's values, such as empathy, empowerment by community focus, lines of authority, and leadership skills, are critical"¹⁹⁶

¹⁹⁵ O.I Charles Obonyo Koyo of Sigoma-Uranga, Alego, Siaya County, on 23rd Nov 2019

¹⁹⁶Ellison Sheila: 'If Women Rule the world' Editor; 2004.

Moi's regime tried very much to incorporate women into mainstream socio-economic and political development Programs in Kenya. However, the government faced challenges of economic management when the United Nations agencies dealing with lending imposed conditions to developing countries like Kenya, thus affecting women empowerment among other key areas of national development.¹⁹⁷ Women socio economic and political endeavors were affected in post-colonial Africa especially during the introduction of the Bretton Woods institution policies of 1980's which aimed to restructure Africa countries' economies at the verge of collapse and therefore, need to be helped by developing countries to settled their debts under Structural Adjustment Programs (SAPS). Women issues could therefore no longer be attended to properly especially on health and education sectors due to constrained economies realized across Africa..

Inadequate funding of women programs caused a lot of setback since women were also affected by cultural patriarchal responsibilities, for instance, in managing domestic affairs and source of labor in ensuring subsistence farming for the family was women duties to secure food security, the young children and aged group across Africa were also depending on these impoverished women.¹⁹⁸ When women attended the African Regional Conference on Women in Dakar Senegal in 1994, two faction groups of women from Kenya tried to argue out that the documents presented by the government representative was doctored and didn't portray the original version prepared by the government and non-governmental organization on problems affecting women in Kenya.

They wanted to have the way forward by solving problems that emanated during a regional

¹⁹⁷KENYA' S HISTORICAL JOURNEY OF WOMEN LEADERSHIP...
<http://docobook.com/the-historical-trip-of-womens-leadership-in-kenya/>

¹⁹⁸Phoebe Atieno Musando Master's Thesis 2006) about Grace Onyango and Women African History; pg.78

conference in Dakar 1994 before proceeding to the next world women Conference in Beijing in 1995. The Controversy surrounding the Kenya Country report at the African Regional Conference on women in Dakar, Senegal, must have been the saddest moment on the women movement in this country. The Chairperson of National coordinating for the fourth Women Conference in the world Mrs. Grace Ogot, vehemently defended the government positions with regard to women in development. In her report to the Conference held November 16th to 23rd. Mrs. Ogot reportedly highlighted gains made in the areas of girls' education, economic empowerment, and political participation old due, apparently, to deliberate government intervention. Pretty predictable sentiments, one would say, coming from a government appointee. Unfortunately, a good number of Kenyan women leaders do not perceive matters in quite the same light. The women openly challenged the content of the country report, and the Kenya National Council of Women Chairperson, Ms Lilian Mwaura, charging that Ogot "doctored" the very original document and seriously embarrassed the Kenyan Delegation to the Conference. The truth of the statement to the Dakar Conference aside, the wrangling raises several matters of great concern to sympathizers of the Women's movement and indeed, to all taxpayers given the secretariat and delegations to the two conferences in Dakar and Beijing-are operating within the name of Kenyan public.

If there cannot even be an agreement on the basic position on Kenya women, how can we expect to chat out effective strategies to improve their status? As a result, are left with the issue of the legitimacy of the current crop of women leaders as representatives of ordinary Kenyan women-especially 80% who lived in the rural areas hence the need to resolve their conflicts before attending the preceding World women Conference in Beijing, China in 1995.¹⁹⁹

¹⁹⁹Weekly Review, December 9, 1994 pg 3

The issue of the women 'Doctored' document by the government official was also highlighted in the article on the back page of Sunday's newspaper Nation, November 20th 1995, which seemed innocuous at first. In an article titled "Kenyan Women Shine in Dakar", the Chairperson of the National coordinating committee of the world Fourth Conference for women Mrs. Grace Ogot, was quoted as making a statement highlighting "Milestones" recorded since 1985 due to government efforts.²⁰⁰

Kenyan women, according to Ogot, have registered success in all areas of development. She cited some of Kenyans women achievement as continued education for pregnant schoolgirls upon delivery, penalties for those who force girls to early marriages, deterrent action on females' circumcision and fundraising and bursaries for school girls in difficult circumstances, moreover, she says there are six women parliamentarians and women can now get a bank loan without endorsements and guarantees from the husbands. Not surprisingly, the women in Dakar "highly applauded" Kenya's success. Women leaders back home, however, appeared to be far from amused by the rosy pictures in Ogot Report, with the Chairperson of the National Council of women Kenya, Ms Lilian Mwaura, charging that the original document prepared jointly by the government and Non-governmental was "doctored". Others have dismissed the Government roles in women achievements, preferring to attribute any success on the political front to women's effort rather than official intervention. It was observed that immediately when Moi took power, the number of women leaderships increased both in parliament and in civil servant offices, Nyiva Mwendwa became the first cabinet minister in 1983, and also other seats were created for women representation to the National assembly. Political power was seen as the main tool for liberation and both men and few women hence, came out strongly to fight for their rights irrespective of Luo Cultural patriarchal tendencies.

²⁰⁰ SUNDAY Nation November 20th,1994

3.4 Resources Inheritance in Kenya after United Nation policies and Ratification by the Government of Kenya.

Except in countries where a matrilineal kinship arrangement is followed, many East African societies embraced patriarchy where women were not allowed to own land and could only succeed depending on their relationship with their male partners who automatically favor their daughter, sister or mothers ²⁰¹ Any institutional conferences, as well as new legislation and laws adopted during institutional, United Nations Policy changes, resolve women's land and property rights. However, there is still a substantial difference between formal policy, law and practical practice at this stage.

In Southern and East Africa, one of the most difficult obstacles for women's land rights has got its source in the discriminatory and statutory laws that inspires women right campaigners to fight for the reforms yearning for gender equality milestone. Macharia highlighted that Kenya land laws have been discriminatory in nature since they favoured males as land owners entitled to title deeds belittling women as mere workers as farm laborers with no say in the land ownership.

During president Moi's government, the nature of inheritance was fine as long as one belongs to the family patrilineage. Kibwana also agitated that land ownership were given to men at the expense of women since their names were written in the title deeds as land owners but not as

²⁰¹ *Journal of Eastern African Research Development' No.13.1983 'Women's Access to Land and Their Role in the Agricultural Experience of the Joluo in Kenya'*

M L Wanyeki (ed.)

The year was 2003.

In Africa, women *and land are connected through tradition, faith, and the realization of women's rights.*

South Africa's David Phillips Publishers

trustees as some claimed therefore men could easily sell the lands without women consensus who only had user right. ²⁰².

The vulnerability of women was also witnessed on the security on land tenure as they were limited by cultural customary laws and statutory by then. ²⁰³

Culturally, for women to enjoy agricultural land use they were to be on a formal for them to enjoy economic right on the male dominated lands ownerships guided by the husband, fathers-in-law, bro-in-laws, sons or any male relatives if others are not available. ²⁰⁴ According to one informant, only men were to inherit and had the knowledge to protect their assets that due to their courage, strength and confidence on how to manipulate and manage. ²⁰⁵ In reality, the order a time was dynamic. In case a man dies, the son inherits ²⁰⁶

3.4.1 Luo male dominance on Land inheritance in Central Nyanza, Post-Colonial Period.

In Kenya, Customary laws are ever changing alongside statutory laws which derived their authority found in cultural practices and not from the government of the day. The Kenyan Constitution discusses and contains cultural and customary practices acknowledged by our varied cultures. According to informant on Dynamism of cultural image on gender relation among Luo in Central Nyanza indicated that the right to own property as an inheritance was more pronounced in Kibaki's government, especially when the 2010 constitution was born as compared to colonial, Kenyatta and Moi regime ²⁰⁷

²⁰² Kibwana (1996:157)

²⁰³ Maria Nzomo. Bleak Prospects: Why Women Candidate did poorly, 'in the Daily Nation Newspaper. Nairobi: Nation Media Group Archives, 2002 Williams G, 1996. *Setting the Agenda: A critique of the World Bank's rural restructuring programme for South Africa*. Journal of Southern African Studies, Volume 22, Number

²⁰⁴ Kangoo, 2005, 43. Cultural limitation on properties inheritance

²⁰⁵ Mary Okumu of Asembo-Rarieda, Siaya County on 12th, Nov 2019)

²⁰⁶ O.I Vitalis Nyapuodi Rasare of Central Gem-Siaya on 17th 12, 2019 Kisumu County

²⁰⁷ O.I by Paul Gero Okono 20th 12, 2019 of Ugenya Siaya County

Assets inheritance shall be upheld by men and not women. The land belongs to a man in Luo land. Men will only give land to a woman to use for their subsistence farming, depending on their relationship with their husband. The gap bridge was done by other authors and researchers but unfortunately still seen to be the mild range of filling proper step and rights to own assets or wealth inheritance among Luo customary practice.

The Luo community cultural laws are well laid down and were even recognized by the colonial government.²⁰⁸ This report was written by Gordon Wilson and is called ' '. The report containing the Luo cultural laws is readily available at Government printers Nairobi. The Luo cultural and customary laws are used in Kenya courts when interpreting laws connected with cultural beliefs. Good statutory laws are meant to provide room for gender equality aimed at empowering women in their socio economic and political endeavors. Mostly, Kenyan court by 2008 still uses archaic laws in division of properties between males and females, in-case of divorce or death. The Court uses 1882 married women property Act the court may also be challenged by ensuring that both men and women get equal share of property division if there is a proof that they both worked. Land ownership was established in 1963 under the registered Land Act. The ownership was established through survey of land and later the owner was provided with a title deed. However, women were not provided with land title even though, women land right advocates need to enhance women right through legislation for them to access economic and social opportunities.²⁰⁹ Under customs and cultural practices, land were generally owned by men and chiefs who were also men. This showed that men were perceived to be the sole decision makers as required by patriarchal African system. Women who had challenges concerning land issues could take them complains before authorities who could not allow them to physically make decision which were to be owned by both genders.

²⁰⁸ Luo customary law and marriage laws customs

²⁰⁹ MoL, DNLP 2006

Even law has not yet been enacted by the parliament for proper implementation.²¹⁰

The land committees comprise of males only and no woman was allowed to be on that committee discussing land issues according to the informant.²¹¹Men were allowed to inherit the land. However, if a man dies, women were given power to own the husband's share. During 2010 constitution, few women are now known owners of land title. Among the Luo communities' women were recognized in performing their role, however, Luo men were given more recognitions in socio economic and political fields.

3.5. The Impact of the Polygamous System of Luo Culture in Relation to Gender and Societal Expectation.

Luo ethnic communities practiced polygamy in the pre-colonial period however; this culture was further diluted by missionaries who only recognize one wife of a polygamist while other women could easily break from the marriage because they were stigmatized.²¹²After United Nation Policies were unveiled and put into practice by many countries Luo women had a lot of autonomy since polygamy could allow movement of women which could otherwise, not allowed to take place under monogamous families. The Luo culture have maintained polygamy practices however, It is diminishing since many women do not want polygamy and they tend to reject the customs while men maintained that polygamy was best and could be compared within Biblical reference on patriarchs like Abraham and David.²¹³ And for one to be respected, he has to be a polygamist to show that he has the capability to bear and lead the community though, it showed discrimination

²¹⁰ The Commission of Inquiry into Land Systems in Kenya (2000)

²¹¹ O.I with Charles Tom Mirasi of Sakwa 3rd .Jan. 2020 Siaya county

²¹² O.I with Penina Aluoch Onyango Nyakach Kisumu County 17th,1,2020

²¹³ O. I with Mzee Wilson Anyanga of Kanyagwal, Kano 27th Dec 2019

to women power.²¹⁴A reconstruction of material culture partner of African society is significant among the Luo polygamy which was mostly practiced and supported by many men who seemingly had a lot of gain towards the program.²¹⁵

Wives of polygamists suffered if their husbands became Christians because the man was only permitted to have one wife recognized by the church. Others were to be sent away because of stigmatization, rejection and disgrace. After United Nation policies, Luo women had managed to cooperate with co-wives, polygamy worked for them in that guaranteed them some autonomy, personal freedom and greater mobility than would be possible in a monogamous nuclear family.

Although the practice of polygamy has declined among the Luo, it persists to date and women attitude toward it is completely different, however, Luo culture maintained that polygamy was not immoral but scriptural since patriarch like David and Abraham practiced it hence, it was acceptable than adultery.

The bridging gap is either polygamy system being regarded as the best form of marriage and does it empower women or men in the society, in terms of rights, freedom and inheritance of husband wealth or son's asset. The opinion of researcher holds that, Women were considered to be critically thinkers and they use their hearts in judging as in comparison with males who were known to use their heads. However, during assets distribution in polygamous setting women tend to have better and mature judgment than their husbands.²¹⁶Patriarchal practices where father is the ruler is very

²¹⁴ O.I with Mzee Peterlis Ragot of Sakwa Bondo, Siaya County on 3rd Jan, 2020

²¹⁵ I O.I with Magdalina Nyangweso Olandu of Kajulu-Kisumu December 28th, 2019

²¹⁶ Samwel Ong'wen Okuro; Journal of Asian and African Studi

common among the Luo and women marginalization is very common hence need to curb the vice by recognizing women's marginalized position at a family level hence working toward gender equality improvement. In this polygamist family of the Luo of Central Nyanza, a polygamous man had power and discrimination attitudes, and women under him had no voice but were seen in term of domesticity where woman was needed to do his work within the home framework²¹⁷Women were to be seen, not to be heard. Therefore, their opinions views were taken as minors and were only to take part in family decision partly and were perceived to be good managers of family affairs hence making them honored and trusted in the leadership.

Polygamous was treated as the best and higher hierarchy in the family and polygamous man fully respected compared to a monogamous man. However, male domination was still notorious in a polygamist family. In Luo traditional culture, polygamy embraced the first wife and was given authority to lead other young women, but all of them were under one-man authority.

²¹⁷ O.I by Samson Okero Mulo from Asembo Siaya County November 21st,2019)

CHAPTER FOUR
LAND ALIENATION AND SOCIETAL PARTICIPATION IN GENDER POLICIES
AMONG LUOS OF CENTRAL NYANZA

4.1 Introduction

This chapter is a continuation of second objective, implication and changes brought by United Nations in relation to gendered policies. The British colonization of Kenya encompasses intrusive and discriminative socio economic and political undertaking affected gender relations. It also addressed radical changes that took place when Kenya got independence; in the central Nyanza context. The factors elaborated included social aspects, land use and ownership as well as political decision making in private and public arena particularly among Luo women of Central Nyanza, initiation of forced labor, payment of taxes and racial discrimination, among others. Kenya, like most countries in Africa after attaining independence wanted to develop a new dawn especially on gender issues and promotes the indigenous culture which suffered during colonial epoch.

4.2 Land Tenure and Social Changes Impacting on Gender Relations among the Luo of Central Nyanza

Kenya being a third world country in terms of development, gender policies, and radical socio-economic changes, have not yet been met. Based on previous studies, it was discovered that conventions and ratifications based on United Nations laws on gender relations are already mired in a quagmire, with little progress in terms of gender equality.²¹⁸ The post-colonial government of Kenya during the Moi regime had tried very much to improve on gender equality measures as far as land tenure, socio-economic and political development are concerned along with the effort made by United Nations bodies such as CEDAW started in 1979 and had strived to eliminate all

²¹⁸ Stewart 1996 *as cited in* Manji, 1999:449),

gender discrimination against women in Kenya and the Luo of Central Nyanza not exempted. The United Nations bodies have tried very much to bring equality in the socio-economic and political development of women.

4.2.1 Land Tenure

Culture and traditions continue to support male inheritance of family land while there is lack of review of gender sensitive family laws. There is conflict between constitutional and international provisions on gender equality concerning customary practice that discriminate against women in relation to land ownership and inheritance. Women representation in land institutions are minimal compared to men hence women rights on communal land ownership is not well defined and therefore, allowing men to dispose of family land without consulting their women. By 2009, when National Land Policy was drafted few women have land registered under their names in Kenya. International Conventions on Women Human Rights on property ratified by Kenya Government have not been put into place since inception. In Kenya, however, the government promised to uphold cultural and customary practices surrounding the issues of land ownership and use. However, government effort was seen to favor males at the expense of women development and stewardship towards achieving their prospective right in owning properties and assets either through inheritance from their husband or patrilineage family.²¹⁹ In Kenya, however, the DNLP supported the idea to include woman in land ownership hence going against cultural customary laws supporting males. There was need for formulation of gender laws supporting both women in empowerment struggles over land manifest the problems inherent in Kenya's dualistic legal system. Before disposing of property, the primary rights holder must receive written and informed consent from all land owners, according to

²¹⁹ MoL, DNLP, 2006: No.100)

DNLP. The written land policy perceived that all gender is equal before the laws and should own land in equal capacity among land owners in Kenya according to the DNLP. This written and informed consent is based on the assumption that all parties have equal power relations in a marriage, which is not the case, especially for rural women of Kenya and particular the Luo women of Central Nyanza are part of this discrimination which had made them impoverished rather than being empowered as the case of a male who owns the land through title deed issuance.²²⁰

4.2.2 Cultural Aspects of Gender Equitable Land Reform in Kenya compared to South Africa

When Kenya land reforms are compared with South African land laws, it is clear that the Kenyan's case, may depict to be committed to gender equality which eventually do not bear any fruits as stated in the land document of Kenya.²²¹In South Africa, instead as from 1994 Department of Land Affairs (D.L.A) document has promoted gender mainstreaming. The issue of gender equality laid down in the Kenya's land policy document are just a scape goat since they do not depict the reality on the ground as far as the problem of women in land rights is concerned in Kenya.²²²

4.2.3 Societal Cultural Expectation on Aspect of Gender Equality after Ratification of Policies

African women were expected to stay within the home setting and any women who decided to go and work out of the society was scorned by African men. Colonialism not only affected the African culture by interfering with social and economic and political fabrics especially among the Luo of Central Nyanza but also affected other ethnics groups of Kenya. The ratification and policies

²²⁰ (MoL, DNLP, 2006 Chapter 3, No. 76).

²²¹ Walker (2003: 124)

²²²2006 Draft National Policy onLand. (Njonjo report)

created gender protection and rights though this has not been enacted and implemented as required. Luo migrant labor among the male gender also affected the gender relations as it affected the social right of married women according to practiced Luo culture. A Son was given permission and support by parents especially when one needed to marry. The parents supported by providing dowry obligations. In reality, male migrant labors seeking jobs outside their home sometimes was caused by other economic and social factors. At the same time women also complained when their husband refused to remit funds and at the same time when being neglected and deserted hence, they were lonely. These male practices were found as needing improvement among Luo of central Nyanza in order to bring the mainstreaming trend on gender equality perspective.²²³

During the Moi regime, gender employment inequality was rampant in various sectors of the government, namely, Judiciary, legislature, Executive. This was further seen in the Judiciary where race discrimination was witnessed especially on chief justice slot where office bearers had served in Kenya were foreigners. The composition of the Kenyan Judiciary was majorly male-dominated, and only four female judges were on the bench; Justice M.A Angara, Effie Owuor, J.Aluoch and Roseline Nambuye symbolizing gender disparity during the Moi regime with little improvement of female inclusion. During the years the Chief Justice who was to be restored in 1994 December was, according to the Kenya law Society was a Ghanaian Mr Fred Kwasi Apolo. Indeed, there was need to have a Kenyan African as Chief Justice as opposed to foreigners. Most of the blame for the lack of Kenyanness in the employment of judges was put on Charles Mugane Njonjo, who was attorney general before his ingenious exist from countries political scene in 1982. However, by 1994, most of the judges were African apart from V.V Patel, O.S.Pak and A.B Shah.

²²³Bookman et al., 1973.

4.2.4 The Female Judges in Luo Central and Northern Nyanza during Post-Independent Kenya

Gender disparity was also seen among the appointed judges, with only two women judges from Central Nyanza who include Justice Joyce Aluoch born in Kisumu County alumni of Butere girls and who later in 2009 joined International Court of Justice (ICCJ) as International judge and Justice Mary Angawa born in Siaya County. The women judges from Central Nyanza who got early education encouraged gender girl child education all over Central Nyanza and many girls could opt to become judges. Others include; Justice Effie Owuor born in Kakamega and alumni of Butere girls became the first female magistrate, state council and prosecutor in Kenya and who has been a source of immense inspiration to women empowerment, leadership and social mobility in Kenyas women education. Justice Roslyne Naliaka Nambuye was also an alumni of Butere girls becoming the third woman joining court of appeal among four and also known as gender equality champion who fights for inheritance rights for women and children hence guiding against cultural norms interfering with female empowerment. Nambuye supported many girls and boys to get education.²²⁴

²²⁴ The weekly review December 23rd 1994

Senior officers in the Judiciary

Hon.The Chief Justice of Kenya

Hon.Fred Kwasi Apoloo

HON.JUDGE OF APPEAL

No	Title	Position	Name
1	Hon	Justice	J.M Gachui
2	Hon	Justice	J.E Gicheru
3	Hon	Justice	R.O Kwach
4	Hon	Justice	A.M Cocker
5	Hon	Justice	M.G Muli
6	Hon	Justice	R.S.C Omolo
7	Hon	Justice	A.K.Akiwami
8	Hon	Justice	P.K Tunoi

HON JUDGES OF THE HIGH COURT -NAIROBI

No	Title	Position	Name
1	Hon	Justice	E.O Kubasu
2	Hon	Justice	V.V Patel
3	Hon	Justice	E.Owuor
4	Hon	Justice	D.K Aganyanya
5	Hon	Justice	J.Aluoch
6	Hon	Justice	S.M Ambiah
7	Hon	Justice	S.E.O Bosire
8	Hon	Justice	E.M Githiaji
9	Hon	Justice	S.O Oduk
10	Hon	Justice	G.S Opal
11	Hon	Justice	G.Mbito
12	Hon	Justice	J.W Mwera
13	Hon	Justice	J.M Khamani
14	Hon	Justice	M.M Ole Kuwuaia
15	Hon	Justice	A.B Shah

HON JUDGES OF THE HIGH COURT –OUT OF NAIROBI

No	Title	Position	Name
1	Hon	Justice	A.Mbogholi Msagha
2	Hon	Justice	T.Mbaluto
3	Hon	Justice	B.K Tunoi
4	Hon	Justice	J.L.A Osiemo
5	Hon	Justice	I.C.C Yangah
6	Hon	Justice	R.Nambuye
7	Hon	Justice	R.C.N Kuloba
8	Hon	Justice	M.A Ang'awa
9	Hon	Justice	D.M Rimita
10	Hon	Justice	C.O Ongudi
11	Hon	Justice	S.C Ondeyo
12	Hon	Justice	A.I Hayanga
13	Hon	Justice	J.M Khamani
14	Hon	Justice	A.G Ringera

Registrar of High Court of Appeal MR.JACOB L.OLE KIRIYI

²²⁵: The weekly review December 23rd 1994

CHAPTER FIVE
THE DYNAMIC OF CULTURAL IMAGE IN GENDER RELATION AMONG THE
LUO OF CENTRAL NYANZA 1991-2010

5.1. Introduction

This chapter addressed the third objective, which analyses the dynamics of a cultural image in gender relations among the Luo of Central Nyanza in the period of 1991 – 2010. The political affiliation, section 2A amendment, Organization and movement changes like Maendeleo ya Wanawake, increased number of women in public offices and political arena. The promulgated new constitution in Kenya, improved human rights in socio economic and political endeavors with the aim of solving human rights violation cases rampant in our country especially on women discrimination in Kenya and Luo women of central Nyanza were not exempted from enjoying expanded gender equality and rights established in the act of Parliament during multi-party democracy and enshrined in the new constitution document promulgated on August 27th, 2010.

5.1.1 United Nation Gender Policy Ratification during Multiparty democracy

The United Nations declaration contains thirty human rights that together form the basis for civilization in which people enjoys. The development in multi-party era fully recognized women status which was improved by United Nation Conference and summit of women in Nairobi in 1985 and developed in Rio de Janeiro, in 1992 to foster human rights. The advent of a multi-party structure in 1992, when Section 2A of the Constitution was amended to allow the registration of more political parties in the democratic system, made it possible for more women to compete for seats in Parliament and other government offices.²²⁵ Kenya also ratified in 1992 AU convention governing dealing with refugee problem in Africa. Women have been conforming to a narrow range of stereotypes. This explains the fight against all forms of elimination, exploitation,

²²⁵The Kenya Constitution. Nairobi: Government Printers

oppression and total discrimination against Women through the Beijing Conference of 1995 organized by the United Nations to mitigate and articulate the women rights agitation concern. The conference played a central role in the fight towards achievement of women rights in socio-economic and political realm. Women were not in positions of public leadership according to their Statement which recognized the voice of all women worldwide and recommends gender equality to women. Kenya had signed AU constitutive Act in 2001 and had also ratified it as constitutive act.

Besides that, Protocol to the African charter dealing with people rights such as women right was referred in 2003. The ratified protocol on woman fought for gender equality in making of decisions on political platform and the state also to promote governance which was participative allowing women to be in their political lives of their countries by establishing affirmative action supported by respective countries act of parliament. In 2008, Kenya became a signatory of the African chartered on democracy but it has not been ratified²²⁶

Gender policy ratification has helped in empowering women leadership position, Women are perceived to be good and are not as corrupt as men. The informant further added that, if there is a point of correction on women, they tend to change as required, impact of international treaties are also found to be good however, needs to be treated carefully without being allowed to interfere with cultural fabrics which favor both gender. ²²⁷The political parties in Kenya have been only focused in using female votes to propel them to the presidency and parliamentary position while women are neglected and given lower public office to lead. Despite the provision of the new Kenyan Constitution 2010,

²²⁶ACEDG:2006

²²⁷O.I John Andhoga from Kakola-Kano Kisumu County 16th Jan,2020

which provides no more than two-thirds of either gender may occupy a leadership position, it has not been functionally implemented by male dominated law makers in Kenya.²²⁸

5.1.2 Women involvement in Social and political activities before and after multiparty democracy in Kenya.

There were numerous socio-economic and political gains that accrued to individual women majorly, after discarding gender cultural images in our societies. According to UNICEF, (1996) report indicating that girls and women lack of education reduces the female social power and also increases their discrimination by cultural society's patriarchal ideologies. The need for gender education improvement was also confirmed by a renowned Ghanaian educationist²²⁹

During Kenya's independence election in 1963, there was no woman Member of Parliament elected only until 1969 general election when the first woman was elected to parliament²³⁰ Just 3.6% of women were represented in 1997 when the Constitution talks were at height. In this year of 1997, Kenya had 222 members of parliament in which 210 were to be elected and 12 nominated hence, only 4 women were elected and 4 were nominated. Women's leadership was hampered by social and economic obstacles, as well as cultural and traditional barriers, political history, hegemony, and a shortage of capital. In Luo Nyanza constituencies no woman was elected during the last election won by President Moi under KANU party. However, many schools, colleges and Universities were open up in Kenya during Multiparty democracy hence improvement of girls and women access to education and political decision making and women and girls of Luo Nyanza made substantial improvement and gains.²³¹

²²⁸ Kenya Constitution, 2010

²²⁹ UNICEF (1996)

²³⁰ (CEDAW 1979) Discrimination against Women: Dr James Kwegy in Aggrey: Ghanaian Education

²³¹ O.I with Fanuel Akongo Origa: Kanyagwal in Kano . December 4th, 2019

5.1.3 Women Movements towards Gender Equality in Kenya.

Kenyan women designed facilities that were incredibly helpful during the gender equality achievement progress period.

Some of the women movements fighting for equality included; Coordination around Mothers in Motion, Coalition on violence against women (COVAW) 1998, women political Alliance (2000), Women political Caucus (1997), In 1999 Network for women mobilization was established under the guidance of collaborative center for gender and development which have banded women together in their equality right. Kenyan women must understand these systems, draw on them, and explore how they can continue to serve them.

The journey started in February 1992, when the African development and Communication Network (FEMNET) and the National Councils of Kenya gathered women for a National Women's Convention. ²³² These movements opened the doors to an increase in the number of gender participation creating a climate of gender-free society demand.

However, the organizational grouping of women in Kenya made strategic gender equality decision during the period between 1997-2010 eventually giving birth to Sexual Offences Act, The organization input of women also gave birth to 20% of women representation in public sphere as recommended by a directive from president office. The Government also started to allocate funds geared to improve women. During the election of 1997, women were provided with affirmative action which would bring gender equity in representation.

The first motion seeking to adopt affirmative action was introduced by a female member of parliament, Hon. Phoebe Asiyo who demanded need for participation of women in election, her motion demanded that parliament raises female MPs number in parliament house by 18 members

²³²Prof. Maria Nzomo. (, 1991).Women in Politics and Public Decision Making. London: James Currey

and if possible two women MPS to come from every province in Kenya with exception of Rift valley province which was to get extra two MPs from the normal two each province had received. Maendeleo Ya Wanawake Association (MYWA) became silent but however, gained momentum in 1992 election.

When the number of women in the legislature is about 30%, they develop the political agenda to represent their experiences and values more accurately.²³³

Kenyan women had considered the critical mass hypothesis, which suggested that the anticipated rise in female representation in the Parliament after the 1997 referendum could not be celebrated. Hon. Beth Mugo, supported by women organization group and the affirmative action committee, returned to Parliament on April 12th, 2000. Women's movements have mobilized a huge amount of grassroots funding. And other group such as coalition on violence against women started in 1998 was all created with the objectives to combat resistance, especially against women, in decision-making institutions.²³⁴ Women will be more noticeable if their rights are enacted by an Act of parliament for instance; Honorable Member of Parliament Beth Mugo demands for introducing a bill entitled 'Affirmative Action' with the aim of strengthening and expanding equality to the disadvantaged, in early June 2000, for instance female gender in making decision in our Institution ideology into account. This is because all legislation passed had an impact on those groups, and affirmative action was required to ensure their representation.²³⁵

Kenyan women built facilities that were extremely helpful during the evaluation period of cultural gender dynamics.

²³³Ginwala, F. (1998) *Women in Parliament Beyond Numbers*. Stockholm, Sweden: International IDEA

²³⁴(*House of Commons Hansard*, April 12th, 2000).

²³⁵ Panafric News Agency 7th Sept.2000

The Women's Political Caucus (1997), Women's Political Alliance (2000), and the Coalition on Violence Against Women (COVAW) (1998) were created to combat human rights violations against women. According to Veronica Kaindi Kaluyu works Violence on human rights based on gender violence is majorly reinforced and support by cultural gender norms and values with patriarchal ideologies hence, putting women as subordinate to men in their endeavors (Veronica 2007). In 1999 the collaborative center for Gender and Development has created mobilization network diminishing well bid mechanism by women in keeping and driving towards their agenda and hence need for women in Kenya to recognized these institutions and considering serving them, freedom for women must be guaranteed to reach.), the G10 group formation (2009), the Caucus for Women's Leadership Regional Assemblies, and also Warembona 'Yes' (2010). The Collaborative Centre for Gender and Development (1999) has created Women Mobilization Networks, demonstrating that women can build mechanisms to keep them together and drive their agenda forward. Kenyan women must recognize these institutions, draw on them, and consider how they can continue to serve them.

Women freedom to read, instruct, exchange information, discover, scrutinize, and translate knowledge to influence as a result of these experiences (Kabira 2012). Since they embodied diverse talents, took into multiethnic experience of age, across political groupings and finally valuing abilities of different categories, these systems, horizontal, and reliant on mutual and individual engagement. It is to women's benefit that, despite a lack of support, they have banded together and mobilized themselves to push for causes caring for female leadership. Women in

Kenya are therefore on high alert on the process used for implementing the newly Promulgated Constitution 2010 when brought on course. ²³⁶

Legal proceedings involving the Application of 2010 constitution article 27 which indicated the need to apply 2/3 gender rule in appointment and elective position however, a lot of difficulties in achieving the rule has been a challenge to reckon on . At the end of 2002 when the new government came to power new dawn was realized when the new government promised democratic space in Kenya. During the 2007 December election the very democratic government fought with the opposition party and violation of human rights was witnessed hence eroding the socio-economic and political democratic space among gender witnessed as from 1991 when de jure system was brought to an end. In several respects, Kenyan women's story is special, but related incidents have happened in Uganda Rwanda, Tanzania, Ethiopia, South Africa and to some extent Somalia hence depicting women in African as a force to be reckoned with. In 1990, in Kenya the reform to multiparty democracy was a milestone very important in enhancing human rights. ²³⁷Freedom and various human rights were exhibited during this time and Kenyans had freedom to participate in affairs affecting the public. Kenyans had the rights in questioning leaders in their worth and holding them to account for their leadership qualities, Multi -party democracy hence was put to a test.

According to Veronicah Kaindi Kaluyu, study on Causes, Consequences and Management strategies in domestic gender based violence study done in Kitui district Central division of Kenya, she argued that gender violence are accelerated and supported by cultural gender norms with values within a bribed gender society putting women in a subordination state to men seen in education, religion and social

²³⁶Nzomo, M. (1991). Women in Politics and Public Decision Making. London: James Currey *Parliamentary Hansard*, April 12th 2000

²³⁷Nzomo, M. (1991). Women in Politics and Public Decision Making. London: James Currey *Parliamentary Hansard*, April 12th 2000

classes in all level. Other areas needing gender mainstreaming role, class and religion as being identified in the cultural context as main organ pushing domestic violence alongside sexual on women. The European further supported men in ownership of land against women as men were allowed to grow cash crops hence allowed to take titles as land ownership documents, women were left to grow subsistence crops which could not help them accrue wealth as men did..²³⁸

5.1.4 Political Representation of Luo Women of Central Nyanza in parliament before and during multiparty democracy.

The responds of the informants during the research indicated that there was gender disparity in political representation in parliament and local government council election. Before multiparty democracy, Luo of Central Nyanza in Kisumu town constituency were represented by Grace Onyango in 1969 and 1974 election, and later on Grace Ogot from Central Nyanza of Gem Constituency represented the constituent for two terms general election which was 1983 and 1988 elections. In comparison with Southern Nyanza political trend, Phoebe Muga Asiyo ‘Nyar-Agoro’ represented Karachuonyo constituency in 1979, 1983 and 1992 general elections. However, during multiparty democracy, women in Luo Nyanza lost most of the seats to men who were deemed to portray violence acts on women during campaigns period with only Phoebe Asiyo who managed to defeat male counterparts in 1992 multiparty election. All constituencies of Central Nyanza had no women representative in parliament from 1992 election up to after 2010 constitution is when women resurfaced in getting leadership position mainly attributed by affirmative action passed by parliamentarian in 1997 and 2010 Kenyans constitution dispensation which contained favorable gender equality rights.²³⁹

²³⁸According to Veronica Kaindi Kaluyu, Master's Thesis on Causes, Consequences and management strategies of Gender-Based Domestic Violence: A Case of Central Division, Kitui District, Kenya.

²³⁹I.O with Leonardus Agaya: Nyamkebe in Kobura, Kano.10th April, 2020.

5.1.5 Women Employment in Public sphere during Multiparty Democracy among Luo of Central Nyanza

Before multiparty democracy, most of the Luo women joined labor market when opportunity rose, some were employed by county and municipal councils especially during the time when Grace Onyango ‘Nyar-Bungu’ became the 1st Female Mayor in Kisumu Municipality. Many women were employed as teachers, messengers; typist, social workers and nurses. However, during the advent of multiparty democracy, women were now employed in many ministries and paid by public service commission. Many were now employed in the ministry of education as teachers; Provincial administration. This significant improvement was witnessed in the appointment in the office of public commission under president office for instance provincial administration officers such as provincial commissioners down to office of the assistant Chiefs in the Sub-Location. For instance; in Kobura –Kano, Mrs. Rose Oguya in the year 2000 became the first Female Assistant Chief of Kamayoga Sub-Location in Kadibo Division, formerly Kisumu District. Mrs. Lilian Otieno also became the first female Assistant Chief of Tura Sub-location in Nyando division, formerly Kisumu District both from Central Nyanza. School administration in Kenya education sector also witnessed tremendous influx of female head teachers and principals appointments hence indicating improvement in female gender recognition in the public sphere.²⁴⁰

5.1.6 Impact of International Treaties Towards Gender Equality in Socio-economic aspect Among Luo of Central Nyanza

Luo women were discriminated on socio economic for instance; the ownership of land was bestowed to men and women were only allowed to grow food crops for the family. At the same time women were not to be heard and only men could make decision affecting their

²⁴⁰ O.I With Rev. Maurice Okal Ochuka on 5th April, 2020-of Hongo Ogosa -Kano-Kobura

families.²⁴¹ Looking critically at central Nyanza, gender mainstreaming was discriminative women were only allowed to participate in colonial agriculture where they grow subsistence farming for the family food. According to Okuro work, 2010, Luo males were culturally allowed to be migrant workers hence forcing females to endure staying without husbands for sometimes.

The aftermath of treaties ratification was shadowed and narrowed down by the patriarchal system in the male-dominated government of Kenya. Potential of women has not been fully exploited in Kenya and especially among Luo community, it has been well articulated that women are valuable national resource whose thoughts, innovation, and respect for national integration have the potential to positively impact the whole community.²⁴² Luo women of Central Nyanza during multiparty democracy were still engaged in practicing subsistence agriculture where they were only allowed to do farming for family consumption where they grow millet, sorghum, simsim and yellow maize. After the introduction of rice and cotton growing, many women are the laborers working during two rainy season that they followed in their crop production, this was, long-rains (Koth Chwiri) and short-rains (Koth Opon), hence no economic prosperity realized by them. These type of agriculture could not improve their economic status and most of them languish in poverty aggravated by the absent of their husband migrant workers help in economic undertaking. In comparing Gender inequality in Nigeria and Kenya, Most Nigerian women farmers do subsistence small holder farming within agricultural plots hence the production of food security and agricultural production development, particularly striking, Women in rural areas take part in farm activities than their male counterpart, Rural farmer play a vital role in food production unlike

²⁴¹ Ndeda, Thesis on Gender Analysis of the Dynamic of African Independent Church Among the Luo of Siaya in early 20th Century and beyond

²⁴² Nyakwaka Dissertation on Gender and Political Transformation in Kenya. 2013.

in Kenya, during the pre-colonial time women did a lot of work as far as subsistence farming for feeding the family was concerned, however, during the onset of colonialism agricultural practices were dominated by males and a woman could not plough or rehabilitate farm without husband consultation.²⁴³The issue of women accessing land has always been discussed along with land reforms (FAO,1990), and as a result it was found out that lack of socio-economic and political empowerment of access to land still remains a big gap to be filled and a major constraint for women farmers in Africa, especially Luo of Central Nyanza hence many of them rendered poor and lacked empowerment.²⁴⁴

5.2 Gender Representation in Kenya's Legislature, Judiciary and Executive from Independence to Multiparty Democracy period.

Kenya government have made a milestone towards overcoming historical disparities of gender inequalities with the aim of boosting women's status for instance in legislative participation, judiciary and executive employment. ²⁴⁵In this gender equality quest, the government needs female and male gender to be treated equally in socio economic and political sphere, even though male domination have been recorded in these sectors.²⁴⁶ The election in 1966 were necessitated by a fall out within the ruling party, Kenya Africa National Union (KANU) resulting to some MPs registering and joining opposition party, Kenya People Union (KPU) of Oginga Odinga. By election was consequently held in 28 constituencies and no woman M.P was elected in the process hence

²⁴³ Grace Atim; Challenges of Gender Stereotype.Agricultural development and its implication on African women pg 99-103;

²⁴⁴ Journal of Asian& African Studies by Samwel Ongweno Okuro on Institutionalized Patriarchy) 2010

²⁴⁵Ginwala, F. (1998) Women in Parliament Beyond Numbers. Stockholm, Sweden: International IDEA Publication Office

²⁴⁶Open Society Initiative for East Africa and the Institute: A Review by AfriMAP, Report, March 2014 by Keruti Kinyinga: Kenya Democracy and Political

depicting male patriarchy in the affected constituencies of Central Nyanza which falls among the affected 28 constituencies.²⁴⁷

Table: 2 .1 Number of Gender comparison in Parliament from 1963-2007

Year	Women	Men	Total	Percentage of women
1963	0	124	124	0.0
1966 ¹²⁰	0	28	28	0.0
1969	2	168	170	1.2
1974	6	164	170	3.5
1979	5	165	170	2.9
1983	4	166	170	2.4
1988	3	197	200	1.0
1992	7	193	200	3.5
1997	8	214	222	3.6
2002	18	204	222	8.1
2007	22	200	222	9.9

Source: Gender representation in the office (Specifically Women) in 2008

Table: 2.2 Gender Representation in Judiciary/secretariat/Commissioner/Ambassadors Public Office

Public Office	Women	Men	Total	% of women
Ministers	7	35	42	16.6
Assistant Ministers	6	45	51	11.8
Permanent Secretaries	6	36	42	18.8
Provincial Commissioners	0	8	8	0.0
Ambassadors/High Commissioners	11	37	48	22.9
Court of Appeal judges	1	9	10	10.0
High Court judges	16	31	47	34.0

Source: African Woman and Child Information Network.

²⁴⁷Open Society Initiative for East Africa and the Institute: A Review by AfriMAP, Report, March 2014 by Keruti Kinyinga: Kenya Democracy and Political

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The study was set out to investigate the Dynamism of cultural image on gender relation among the Luo's of Central Nyanza in Kenya from 1945 to 2010. The research study was guided by three research objectives; First, to analyze the nature of cultural image on gender relations among the Luo of Central Nyanza, 1945-1963, secondly, to examine the implication of Kenya government and the United Nation Policies on gender relations among the Luo of Central Nyanza, 1963-1991 and finally, to evaluate the dynamics of a cultural image in gender relation among the Luo of Central Nyanza, 1991-2010. The study was guided by three theories, namely, Liberal feminism theory, theory of change, gender and development theory. These theories used descriptive research study design, in which older age and any custodian of the cultural history of any clans of Luo Central Nyanza was targeted for the study by employing purposive and snowball sampling techniques.

In chapter one, the study mainly addressed the statement of the problem, literature review, research methodology for the study and the theories used. In line with the first objective, the reviewed literature analysed the nature of cultural image on gender relation among the Luo of central Nyanza, 1945-1963. In relation to the second objective, the literature review delved into the implication of the Kenya government and United Nations Policies on gender relation among the Luo of Central Nyanza, 1963-1991. It was observed that with the advent of colonialism in Africa, men gained a political advantage as customary sources of female power were ignored or undermined. Europeans imposed their own prejudices about the proper authority of men over women by dealing only with male leaders. Moreover, men were provided with new commercial opportunities in cash crop agriculture and began to assert their customary rights to land and the

labor of their wives in order to accumulate income for themselves. Colonization made African societies to be integrated into a capitalist economy that was dominated by European powers. It led to the commercialization of agriculture by introducing cash crops.

This changed the customary gender division of labor, which largely discriminated and disadvantaged women as men grew cash crops for export by Europeans while African women to grow traditional crops in small holding for consumptions. However, it led to the development of traditions that favored men to have gainful production at the expense of women who were relegated to do household chores having access to land and more income, which were not shared equally in the family with their spouses. This resulted in great wealth hence allowed men in accessing early education than female, leading to socio-economic and political empowerment. In connection to the second objective, the literature review addressed the implication of the Kenya government and United Nation Policies on gender relation among the Luo of Central Nyanza, 1963-1991.

African women do not have guarantee rights to their husband's income and property. While women in North America and European countries have legal protection, especially for their economic compensation. Though women played an active role in revolutions, national liberations and independence and were expected to combine effort with fellow men as they fought for liberation .There was no equality and power in forming new states, for instance Kenya context, in 1969 election, Grace Onyango –Nya Bungu was the first female to be elected to parliament as MP representing constituency of Kisumu Town. In Women discrimination, marginalization and stereotyping was common throughout the Kenyatta and Moi governments. However, Gender inequality reduced during Moi tenure and majorly as a result of United Nations Intervention measures enshrined in their charter emanating from gender discussion in Women Conferences in

Nairobi Kenya 1985, Vienna Austria 1993, Rio De Janeiro Brazil 1992, and in 1994 Cairo Egypt, in 1995 Copenhagen Denmark and lastly Aug 30th to Sept 15th, 1995, when the mother of all Women conference was held in Beijing China to crown the Women Demand for Socio-economic and political endeavors. Enhanced democracy allowed gender equality democratic space for all in exercising their demands, rights and socio-economic, political empowerment towards multiparty democracy by 1991.

In regard to the third objective, the literature addressed the Dynamics of cultural images in gender relations among the Luo's of Central Nyanza, on cultural gender issues from 1991 to 2010. Pro-democracy personnel in Kenya such as Oginga Odinga, Kenneth Matiba, Martin Shikuku, Masinde Muliro, Charles Rubia agitated for democratic space in Kenya to allow the country to escape from the de jure and dictatorship Government of President Moi. Through the help of American Ambassador to Kenya Smith Hempstone, the Government bowed to pressure and allowed the repealing of section 2A and Kenya became a multiparty state. Women henceforth started to enjoy their rights by forming a feminist movement fighting for gender equality. The civil society groups, the lawyers and the Kenyan people at large started to agitate for the constitutional review change, finally achieved and promulgated on Aug. 27th, 2010, contained fundamental socio-economic and political rights for women.

Chapter two addressed the first objective in details. The researcher field findings were presented and analyzed after a thorough data collection. The nature of cultural images on gender relations was found to be favorable to both genders during a pre-colonial time, with few exceptions in gender roles. The findings from the study indicated that the onset of colonialism interfered with African cultural beliefs, customary and traditional norms fabrics and was completely diluted by

colonialist to favor male at the expense of women. Male were empowered by being allowed to own land titles and economic inheritance since private patriarchy was the order of the day, denying equality. Male access to resources and domination in decision-making power made them acquire wealth and good education, which empowered them politically.

In Chapter Three, it addressed the second objective, Which examined the implication of Kenya government and United Nations Policies on gender relation among the Luo of Central Nyanza 1963-1991. The research findings were based on the Kenyatta and Moi regimes. The major points discussed described how Kenya had transited from independence in 1963 to the multiparty democracy era in 1991. Most of the interviewee describes the Kenyatta regime as gender insensitive. The ministers appointed during the early year of independence were male-dominated. Women cried for change to allow them to participate in socio-economic and political development, but the Government depicted the colonist system of gender inequality. However, the Moi regime, according to the study, it was noted that substantial changes took place like multiparty democracy, which gave women autonomy on gender socio-economic and political equality strides.

Chapter four, generally addressed, the return of multiparty democracy in 1991 which was noted from the field report to have ceased in 1966 due to fall out within the ruling party KANU witnessed, eventually some members of parliament registered and joined opposition party KPU and following the defection, 28 constituencies hold an election where no woman was elected especially in areas of defection where Central Nyanza was inclusive. It enhanced the space in political endeavors for both men and women in Kenya and central Nyanza not exempted. United Nation Policies, Women Conferences were also found to be useful in promoting gender equality. They advocated for equality in socio-economic and political development, and it empowered the

voice of women in Kenya to be heard in Luo of Central Nyanza and Kenya at large. Political abilities of women like Grace Onyango, Grace Ogot, Phoebe Asiyo, Mrs Christine Ombaka, Chelagat Mutai, Charity Ngilu, Nyiva Mwendwa, Martha Karua, Chebi Kilimo, Julia Ojiambo, among others, were mentioned severally by the respondents interviewed.

The analysis on United Nation lobby groups advocated for the adoption of the United Nations Charter obligation in providing equal rights among gender and mainstreaming human equality and dignity for both men and women. Most of the respondents from the field interviewed on government implication and United Nation policies on gender among the Luo's of Central Nyanza highly agreed with human rights international instruments like CEDAW and its objectives in preventing discrimination among women, which eventually brought peace among family members and hence prevented violence against women caused by socio-economic and political and cultural gender challenges.

Chapter five discusses the third objective and analyses the trend of gender equality dynamics among the Luo of Central Nyanza, 1991-2010). This increased the space of democratization in Kenya, and gender inequalities started to fade. The Constitution further provided affirmative action in all jobs, committees and elective positions, and it became a requirement that not more than two-thirds of member of all public, elective and appointive positions shall be of the same gender. The majority of respondents accepted that the 2010 new Constitution had strengthened women's representation, also in Luo Central Nyanza. Much needs to be done, however, to boost equality, such as the enactment of a gender-related act of parliament to allow for a greater intake of women in decision-making positions and complete participation in socio-economic and political development.

6.2 Conclusion

Based on the findings of the report, the following conclusions were drawn. The Nature of Cultural Image on Gender relation among the Luo of Central Nyanza was found to increasingly gaining currency in the field of social sciences and was now a viable analytical category of social phenomenon requiring research undertaking. This is nictitated by the dynamic changing perception of the cultural images among societies, especially among the Luo's, over time and needs to explain power relation and the material condition of both sexes in the process of history. Throughout the interview, Humanity seemed to be a challenging biased view within which social process was culturally conceived and interpreted in purely patriarchal terms. Patriarchal ideology dominated almost all aspect of the social, political and economic life of Luo society of Central Nyanza in areas of Gender Education, Economics in Agriculture and Political decision making during colonial time. The researcher further disclosed the implication made by the Kenya government and United Nations bodies as far as nurturing trend on gender equality in Kenya, specifically Luo of Central Nyanza was concerned. It was found that during the Moi regime, there was a slight improvement in gender equality mainstreaming compared to the Kenyatta regime in the Scio-economic and political arena.

The outcome of the Kenyatta regime, as far as gender discrimination was concerned, was seen as the adoption of discrimination which was an extension of the colonial governance system which supported male dominancy in areas of political and socio-economic realms. During the Kenyatta regime, the first cabinet were all male-dominated, suggesting gender inequality witnessed in the new Government. It took many years before the female gender was elected to parliament during the Kenyatta regime, Grace Onyango breaking record in 1969 and becoming the first female MP in from all parts of Kenya coming from Central Nyanza.. According to our field study and secondary sources, female employment was also not embraced in the Kenyatta government since

male patriarchy was the order of the day as women were considered not educated hence fit to work in house chores as demanded by cultural, societal expectation. Gender-lance in the field study also cited inequality during the Moi regime. However, it indicated that there was a slight improvement founded to be contributed by an effort of civil society towards democratic constitutional changes and United Nation Interventions through women lobby groups and conferences advocating for Gender Equality in all fields ranging from Equality in Education, Economic, Political decision making and Cultural images. The study found that during the Moi regime, female education was more embraced in relation to his predecessor government of Kenyatta since many schools, Colleges and universities were opened to cater for all gender education without discrimination hence enabling many women to graduate in schools, colleges and Universities. Many women were now elected to parliament, which was also realized in Central Nyanza when Grace Ogot and others were elected in the National assembly during Moi era. This was attributed to Gendered Education, according to field studies.

Lastly, During President Moi regime, the study founded that after 1991 multiparty democracy, a lot of changes were realized on Gender equality in Education, Economic empowerment and political decision making and improvement on cultural images such as stereotyping and patriarchal ideologies in Kenya and, more importantly among the Luo of Central Nyanza. The multiparty democracy increased gender equality in all spheres. However, few exceptions in economic empowerment required a lot of emphasis and improvement in areas such as properties acquisition such as land among the Luo's' of central Nyanza. The promulgation of the 2010 Constitution realized during President Kibaki era, which enshrined the rights and gender equality on the constitutional document and also based on informant field views, mostly indicated that after the inception of the new Constitution, it has only vividly improved certain areas of Genders inequality

issue for instance on education, health where a high percentage of social equality has been realized yet other areas on economic and political mainstreaming is yet to achieve full gender equality since the enacted laws on land issues and property ownership and affirmative Actions on Political arena had not been actualized by the parliamentarian in both the National Assembly and Senate House which still pot ray patriarchal ideologies since they are mainly male-dominated. Those interviewed also elaborated on gender inequality realized in public employment and leadership in religious institutions. Men were found to benefit a lot in employment such as in the provincial administration.

6.3 Recommendation Based on the Findings

The Government of Kenya, through the ministry of culture and sports, should organize cultural days among ethnic groups and educate on gender mainstreaming issues among communities in order to abolish discriminatory patriarchal laws and enact Gender Equality Laws in Cultural Socio-Economic and Political Growth, according to the report. The Government was also to enhance legal steps toward Women participation in Agricultural undertaking by removing customary barriers, beliefs and attitudes which confined women under domestic patriarchy where men enjoy the ownership of the land, which is a very important factor of production; hence male gender empowerment. More workload as far as household chores are concerned and laws and customs that prevent women from accessing title deeds useful for credit acquisition hence need for change to allow all gender to own land and stop discrimination against women empowerment realized from colonial time to date.

Women Lobby Groups, United Nation Women Conferences should be allowed to continue with their quest for equality in all societal sectors so as to create a gendered mainstreamed society where equality is the order of the day in all humanity socio, cultural, economic and political endeavors.

The Government of Kenya should ensure that $\frac{2}{3}$ of gender rule is enacted and actualized by Parliament and Senate House to enable both genders to participate equally in the acquisition of an appointive and elective position in the private and public sphere. The ministry of Public service and Gender should ensure that many women are elected in political positions in the public sphere and more are to be appointed and employed in civil service for instance as assistant chiefs, chiefs, deputy county commissioners, and county commissioners in the office of the president among other available jobs in the government departments supervised by public service commission.

For women to be adequately empowered there is a need for parents, teachers and Government through the Ministry of Education and the larger society to step up enrolment of girls in all institutions of learning. Government, through principals, head teachers and Vice-chancellors, should discourage the selective choice of courses offered for girls and boys in order to give the girl child opportunity of choosing a market trend course without gender disparity. The Ministry of education through Teachers' Service Commission should also ensure gender mainstreaming is adhered to during interviews for employment. Finally, Kenya's current Government in power must ensure that the country's 2010 constitution, is properly and completely enforced. In addition, the Government can ensure that the country's 2010 Constitution is ratified and implemented to ensure that gender equality strategies are implemented according to the Constitutional document without fear or favor of either gender, thus strengthening human rights in all parts of the public service, NGOS, mainstreamed gender leadership in religion sector of the country, including Central Nyanza as a region of concern requiring gender sensitivity and equality mainstreaming.

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Oral Informants

NAME	AGES	OCCUPATION	DATE	PLACE
Peter Nyateya	89yrs	Farmer	16 th Nov,2019	Sakwa Bondo-Siaya County
Mary Okumu	87yrs	Farmer	20 th Nov,2019	Asembo Rarieda,Siaya
Samson Okelo Mula	89yrs	farmers	21 st ,Nov,2019	Asembo _Rarieda Siaya
Charles Obonyo Koyo	62yrs	Farmer	23 rd Nov,2019	Sigoma-Uranga Siaya
Peterlis Ragot	97yrs	Farmer	3 rd Jan,2020	Sakwa –Bondo-Siaya
Beatrice Akinyi Otolo	55yrs	Farmer	17 th Dec,2019	Wagai _Gem-Siaya County
Julius Nyafula Opondo	63yrs	Farmer	23 rd No,2019	Alego Siaya
Richard Omondi Oduol	64yrs	Farmer	23 rd Nov,2019	Sigomre-Alego Siaya
Peter Nyabua	65yrs	Accountant	3 rd Dec,2019	Nyakach-Kisumu County
Fanuel Akong’o Origa	73yrs	Former employee Railways cooperation	4 th Dec,2019	Kano-Kisumu County
Roseline Anyango Guda	70yrs	Farmer	11 th Dec,2019	Nyamkebe ,Kano-Kobura,Kisumu
Joseph Awuor Ayoo	83yrs	Professional Tailor	26 th Nov,2019	Kanyagwal-Kano Kisumu
Bether Anyango Ndege	75yrs	Farmer	29 th Jan,2020	Ugenya Puoyo Siaya County
Leonida Atieno Boyi	90yrs	Farmer	23 Dec,2019	Ugenya Puoyo Siaya County
Wilson Anyanga	88yrs	Farmer	27 th Dec,2019	Kano-Kabonyo,Kisumu
Milka Mola Opar	97yrs	Farmer	3 rd Jan,2020	Sakwa –Bondo Siaya County
Perez Ochwata Ooko	76yrs	Farmer	4 th Dec,2019	Seme-Kisumu County
Paul Gero Okono	85yrs	Former Employee of Colonial Postal Cooperation	20 th Dec,2019	Ugenya Masiro-Siaya County
George Okumu Olawo	88yrs	Farmer	26 th Dec,2019	Ugenya Siaya County
Vitalis Nyapuondi Rasare	65yrs	Farmer	17 th Dec,2019	Central Gem-Siaya
Mary atieno Wasare	49yrs	Farmer	17 th Dec,2019	Wagai-C-Gem Kajuok siaya
Joseph Otulo Okongo	57yrs	Farmer	17 th Dec,2019	Wagai-Gem Siaya
Magdalien Nyagweso Olando	89yrs	Farmer	28 th Dec,2019	Kajulu-Kisumu
Charles Tom Mirasi	64yrs	Farmer	3 rd Jan,2020	Sakwa _Bondo-Siaya
John Adhoga	75yrs	Farmer	16 th Jan,2020	Kakola-Kano-Kisumu

Tom Okeyo	67yrs	Farmer	20 th March ,2020	Uyoma _Siaya County
Joseph Asum Otiende	71`yrs	Former employee of forest department	3 rd April ,2020	Nyakach-Kisumu County
Dalmas Arony Kidoyi	65yrs	Motor Panelbeater/Painter	23 Dec,2019	Ugenya –Siaya County
Penina Aluoch \Onyango	75yrs	Farmer	17 th Jan 2020	Nyakach Kisumu County
Rev. Maurice Okal Ochuka	52yrs	Farmer	5 th April , 2020	Kano –Kobura,Kisumu County
Leonardus Agaya :	100 yrs	Ex-world war 2 Soldier	10th Apri,2020	Nyamkebe in Kobura ,Kano.Kisumu County

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APPENDICES

Appendix A: Interview Schedule

Section one:

A. Introduction and demographic information

My name is **WALTER ODHIAMBO AWUOR**. I am a postgraduate student at Kisii University undertaking a Master of Arts Degree in History. I am conducting a research on the Dynamism of Cultural Image on Gender relations among the Luo of Central Nyanza in Kenya from 1945-2010. I am interviewing persons who either witnessed or are knowledgeable on the cultural images on gender relations and government and United Nations Interventions to mainstream socio economic and political gender development among the Luo of Central Nyanza during colonial to post - colonial time. The interview will help us understand the nature of cultural image on gender relation developments and historical trends recorded from colonial to post-colonial. The interview may take you about one hour. Could you kindly allow me to interview you?

Dynamism of cultural image on gender relations among the Luo of central Nyanza in Kenya (1945 – 2010).

B . Consent letter to Respondents

Dear respondents, I acknowledge to you that the information given through this questionnaire shall be private and confidential and therefore shall not whatsoever shared to any other person, it's only between me and you. And the information gathered only meant for academic purposes.

Therefore, you are free to participate in this study at your own will or you may withdraw from participating, but I kindly request for your cooperation.

Yes I will adhered to

No I won't adhered to

Thank you.

Sign

Thank you.

Section two: Background Information

Please tick [√] the appropriate box and provide the necessary information where required.

1. State your name (Optional)_____

2. For how long have you been in Central Nyanza? _____

3. What is your age? _____

4. What is your marital status? _____

5. What is your highest level of education?

Primary Secondary Tertiary

Adult Education University Illiterate

Section three: The Nature of Cultural Image on Gender Relations Among the Luo of Central Nyanza, 1945 – 1963

Which war was fought by the African for Europeans in 1945?

6. What was the impact of Second World War on promotion of human rights?

7. What are some challenges faced by men and women in achieving their political ambitions during colonials times?

8. What aspects of colonialism affected men and women in their socio-economic participation and how did they respond to them?

9. How did men and women participate in politics in Luo community in the colonial periods?

10. What role did both men and women play in political parties or associations aimed at liberating Kenya?

11. What were the measures taken by men and women to enhance equal political participation?

12. How was land used among men and women during late colonial times?

13. How colonial land policies did affected land ownership and use among men and women in luo community?

14. How did Luo women and men get education during late colonial times?

Section four: The Implications of Kenya Government and United Nations Policies on Gender relations among the Luo of Central Nyanza, 1963 - 1991

15. Describe the nature of men's and women's participation in politics in post-independence period?

16. How did political experiences become better for both men and women during second regime after Kenyatta era?

17. What basic changes took place in women's and men's political enrolment during Moi's term?

18. How can you rate the young women's political participation in the Luo community during such time?

19. According to various Kenyan and Luo cultures and societal expectations, how did those expectations such as polygamy affected gender relations?

20. How has ratification of international treaties and declarations made any significant improvement of women participation as compared to men in political leadership in your community?

21. Who do you think was allowed to make major decisions in the family and community and why?

22. Were both men and women allowed to lead in equal capacity in the Luo community?

23. What is the nature and order of inheritance of resources in Luo community? Explain.

24. What is your take on non-discrimination on the basis of sex/gender and equality between men and women established in Luo community?

25. Giving reasons, who were the majority political leaders after independence?

26. How successful were men's and women's political activities then?

27. How did the Luo culture encourage participation of men and women for political leadership and administrative positions during colonial times and post-colonial times?

Section five: The Dynamics of cultural image in Gender Relations among the Luo of Central Nyanza, 1991 – 2010

In your opinion, what is your take on the impacts of multiparty democracy on improvement of gender equality?

28. Based on your knowledge and experience, what do you think were the best strategies for promoting equal men and women participation in leadership and administrative positions in your community during such times?

29. Many international conferences and treaties were ratified by the Kenyan government. What is their contribution towards gender equality in socio-economic and political aspects?

30. What cultural norms in your community guarantee non-discrimination and equality between men and women in family and cultural life?

31. Are there any customary, religious law or common law principles/provisions that discriminate against either men or women in family and cultural life in your community?

32. Did women have the same rights as men in your community during Moi's tenure compared to Kibaki's tenure in office?

33. How has the concept of men being the leaders and women the followers in the community influence the socio-economic development of women and men?

34. In the Luo community, what is your take on both men and women being allowed to inherit and own properties such as cattle, land for production and economic development?

35. How did the 1991 multiparty democracy influence gender relations and political participation of women in Luo community?

36. How is the availability of resources such as cattle, vehicles, money, education a major determinant of the participation of men and women in social and economic and political spheres?
37. What are some of the negative effects of low participation of either men or women in political processes in Central Nyanza?
38. In your opinion, how did the creation of movements and organizations influenced women's and men's participation in your society?
39. In your opinion how new constitution's dispensation has gave women and men equal opportunity for leadership and administrative participation?
40. What do you think about international treaties and programs targeting to address equality between men and women?
41. How did the coalition government continue to influence the place of men and women in the society?
42. How has the 2010 Kenyan Constitution played a role in shaping gender equality in the Luo community and in the country at large in socioeconomic and political domains?
43. How has society played a role in ending gender based inequality among the Luo community especially after multipartism and new constitution era?

THANK YOU

Appendix B: Map of Study Area



Source: Luo Exhibition Pit River Museum

Appendix C: Research Consent Letters



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OFFICE OF THE REGISTRAR RESEARCH AND EXTENSION

Ref: KSU/R&E/03/5/Vol.1/73

Date: 23rd September, 2019

**The Head, Research Coordination
National Council for Science, Technology and Innovation (NACOSTI)
Utalii House, 8th Floor, Uhuru Highway
P. O. Box 30623 – 00100
NAIROBI - KENYA.**

Dear Sir/Madam

RE: WALTER ODHIAMBO AWUOR MAS11/60277/15

The above mentioned is a student of Kisii University currently pursuing a Master's degree in History in the School of Arts and Social Sciences. The topic of his research is, **"Dynamism of Cultural Image on Gender Relations among the Luo of Central Nyanza in Kenya (1945 – 2010)."**

We are kindly requesting for assistance in acquiring a research permit to enable him carry out the research.

Thank you.

For Prof. Anakalo Shitandi, PhD
Registrar, Research and Extension
Cc: DVC (ASA)
Registrar (AA)
Director SPGS





REPUBLIC OF KENYA



NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 833301

Date of Issue: 04/October/2019

RESEARCH LICENSE



This is to Certify that Mr.. Walter Awuor of Kisii University, has been licensed to conduct research in Kisumu, Siaya on the topic: Dynamism of cultural image on gender relations among the luo of central nyanza in kenya (1945-2010) for the period ending : 04/October/2020.

License No: NACOSTI/P/19/1956

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THE PRESIDENCY

MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT

Telephone: Kisumu 2022219/Fax: 2022219
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COUNTY COMMISSIONER
KISUMU COUNTY
P.O. BOX 1912-40100
KISUMU

Ref: CC/KC/ ED/3/VOL.4/ (282)

Date: 8th November 2019

All Deputy County Commissioners
KISUMU COUNTY

RESEARCH AUTHORIZATION: MR. WALTER AWUOR

Reference is made to a letter from the National Commission for Science, Technology and Innovation No. NACOSTI/P/19/1956 of 4th October 2019 on the above subject.

The above named is a student of Kisii University. He has been licensed to carry out a research on "*Dynamism of cultural image on gender relations among the luo of Central Nyanza in Kenya (1945-2010) for the period ending 4th October 2020.*"

Kindly accord him any assistance that he may need.

S. W. WAWERU
COUNTY COMMISSIONER
KISUMU COUNTY

Copy to:

Mr. Walter Awuor
Kisii University

REPUBLIC OF KENYA



THE PRESIDENCY

MINISTRY OF INTERIOR & CO-ORDINATION OF NATIONAL GOVERNMENT

E-Mail cc.siaya@yahoo.com

When replying please quote ref. & date

COUNTY COMMISSIONER

SIAYA COUNTY

P O Box 83-40600

SIAYA

8th November, 2019

CC/SC/A.31 VOL.III/66

All Deputy County Commissioners

SIAYA COUNTY

RE: RESEARCH AUTHORIZATION – WALTER ODHIAMBO AWUOR

The person referred to above from Kisii University has been authorized by the Director General/CEO, National Commission for Science, Technology and Innovation vide letter Ref. No. NACOSTI/P/19/1956/833301 dated 4th October 2019 to carry out research on "***Dynamism of Cultural Image on Gender Relations among the Luo of Central Nyanza in Kenya (1945-2010).***" for the period ending 4th October, 2020.

The purpose of this letter therefore is to ask that you accord him the necessary support as he carries out research in your Sub County.

A handwritten signature in blue ink, appearing to read 'Dennis Obiero'.

DENNIS OBIERO

For: COUNTY COMMISSIONER

SIAYA COUNTY

Copy to ✓ WALTER ODHIAMBO AWUOR
KISII UNIVERSITY
P.O BOX 408-40200
KISII.

County Director of Education

SIAYA

NOT TRANSFERABLE

REPUBLIC OF KENYA



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**OFFICIAL ENTRY PERMIT TO
ARCHIVES SEARCH-ROOM ONLY**

Permit No. 30936

Valid from 20/2/20 to 20/2/2

Name: WALTER
ODHIAMBO AWUDR

KENYA NATIONAL ARCHIVE
P. O. Box 49210
NAIROBI

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For Director

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Appendix D: Plates

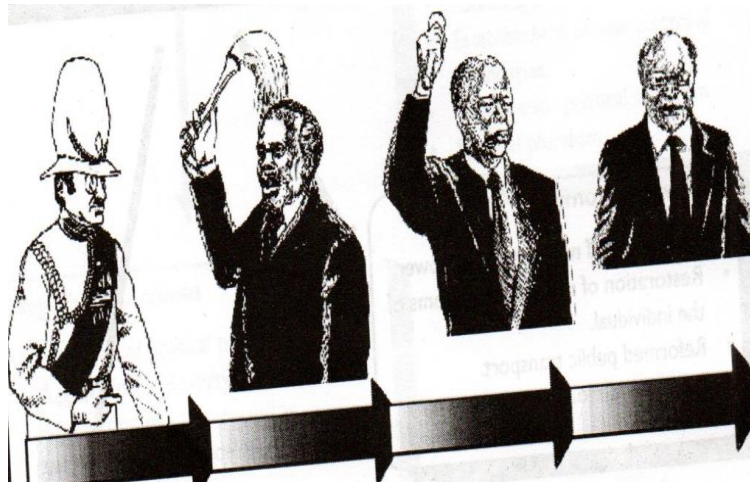


PLATE 1 source:Challenging the rulers-Aleadership model for good governance. 2011

Kenya has had four distinct (regimes), That's Colonial, Kenyatta,Moi and Kibaki by 2010,So the Question is whether movement from one regime to another constitute change or transition



PLATE II

Swearing in of First President of the Republic of Kenya, 12th Dec, 1963 at Uhuru Park

Photo: Kenya Government press



PLATE III

The Promulgation of the New Constitution on 27th August, 2010 By President Mwai Kibaki and Prime Minister Rt.Hon.Raila Amollo Odinga at Uhuru Park, Nairobi

Photo: Government of Kenya



PLATE IV

The Document of New Constitution Profile Shown by H.EMwai Kibaki

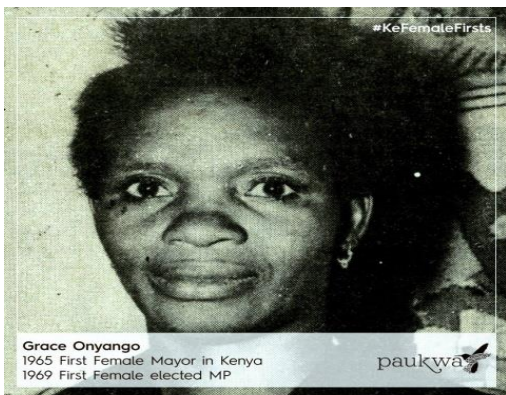
WOMEN PARTICIPATION IN POLITICS AND APPOINTMENTS IN PUBLIC SPHERE INCENTRAL NYANZA DURING COLONIAL PERIOD



Grace Onyango as a Minority leader in Parliament stood against 158 males MPs and beat them all.
Source: Standardmedia coke 22nd July, 2018



Grace Onyango together with H.E President Kenyatta and other MPS during her tenure in office as the first Woman MP IN 1969
Source: standard media coke (undated pictures in her residence) Tom Mboya Estate Kisumu



Grace Onyango
Source: Paukwa Women twitter web app
 8th march, 2018, World women day



Grace Onyango first woman Mayor of Kisumu is seen opening Rotary Club Kisumu 1968
Source: Photo: File/standard



Kisumu Women Caucus MPs with Esther Pasis meet Grace Onyango for Hero Bill 30th June, 2018
Source: Mobile twitter .com



ODM Party Leader Raila Odinga pay courtesy to Grace Onyango 91yrs old at her home when she was sick(2nd Sept,2018)

PHOTOS: THE JOURNEY OF GRACE MONICA AKETCH ONYANGO KISUMU'S FIRST WOMAN MAYOR AND KENYA FIRST WOMAN MP

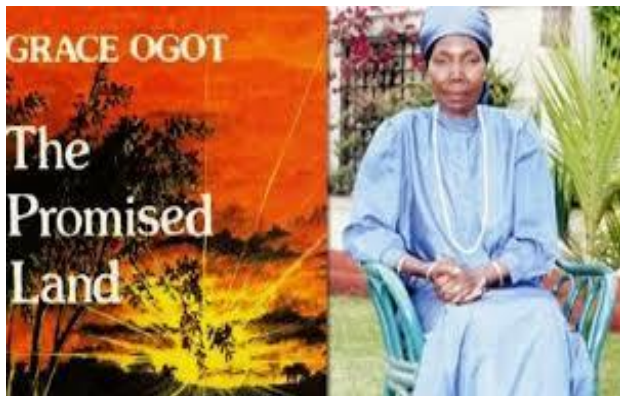


Grace Ogot during her studies
Source: Undated photo in her residence



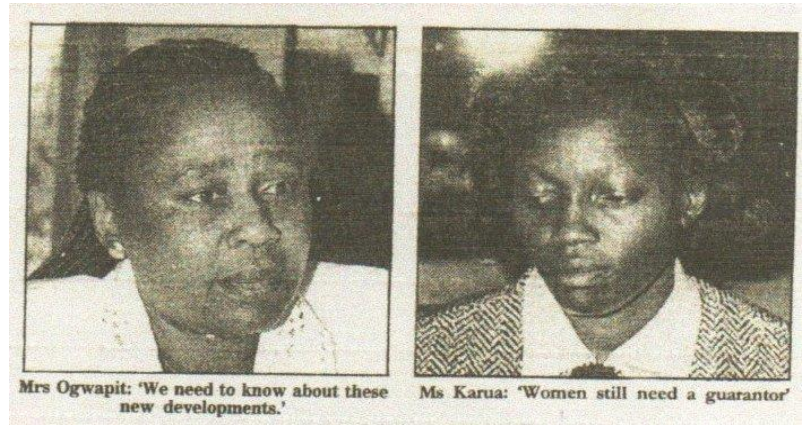
Mrs Ogot (Left) and two other members of the Kenyan delegation after they returned Dakar last week. Did they merely paint a rosy picture of the Kenyan woman?

Mrs. Grace Former Assistant Minister for culture and social service Representing Kenyan Women in Dakar Conference as chairperson Of Kenya National Committee.



Grace Ogot
Source: Bookshybooks.com
 Google images

Women's role: Dakar team did not tell the real story



Mrs Ogwapit: 'We need to know about these new developments.'

Ms Karua: 'Women still need a guarantor'

Mrs.Ogwapit :International Development Research Centre Programme Officer .She was not willing to believe that the National Chairperson Grace Ogot was quoted correctly in Dakar Senegal Conference onMilestone made by women in Kenya,Politically,Economicaly and socially

Mrs.Karua.The Gachugu MP did not also agree with Grace Ogot sentiments on women Development in Kenya since 1985.She argued that women still need guarantor from the Husband in order to get loan.

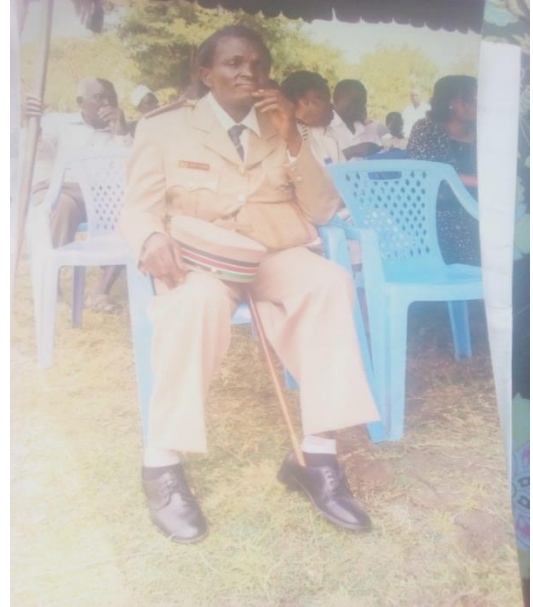
PHOTOS: GRACE EMILY ODOT WAS KENYAN AUTHOR, NURSE, JOURNALIST, POLITICIAN, DIPLOMAT AND WOMEN AMBASSADOR

PLATE V

Women Leadership in the Internal Administration in Central Nyanza after Repeal of Section 2A of the Constitution Allowing Multiparty Democracy 1991.



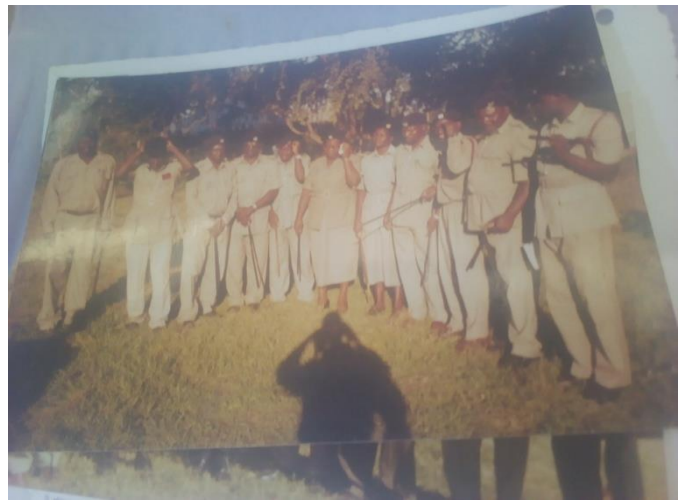
Assistant Chief of Kamayoga Sub-Location-Kadibo Division, Nyando Sub-County:
Madam Rose Oguya. When she was appointed as assistant Chief on 21st June, 2000
Source: Photo taken by Researcher in her residence home on 28th March.2021



Asst.Chief Madam Rose Oguya in jamuhuri day function 12/12/2018 celebration at Kanyagwal Location –Kadibo Div.Nyando Sub-County
Source: Photo taken by Gudah Emmanuel Research assistant 12/12/2018



Assistant Chief of Kamayoga Sub-Location-Kadibo Division, Nyando Sub-County:
Madam Rose Oguya at Divisional Headquarter Rabuor 2nd from left 12/12/2010 on jamuhuri day celebration
Source: Photo taken by Researcher at her residence home



Assistant Chief of Kamayoga Sub-Location-
Madam Rose Oguya.5th from Right and Madam DO 1 Scolastica Kosgei of Kadibo division on Madaraka day celebration 1/6/2001
Source: Photo taken by Researcher in her residence home on 28th March.2021



Asst.Chief Madam Rose Oguya Right of Kamayoga Sub-loc together with Newly Appointed Asst.Chief Madam Beatrice Owidi of Kotieno Sub-location of Kadibo div. Nyando Sub-county .Vandalizing Chang’aa Local brew at Okana Sub-loc.on 5th Mar.2020
Source: Photo taken by Researcher at her residence. 28th Mar.2021



Asst .Chief Madam Rose Oguya on Relocation/Rescue mission of the flood victims in her Sub-Loc. During heavy down pour during long rains April.2020
Source: Photo taken by research assistant.Gudah Emmanuel



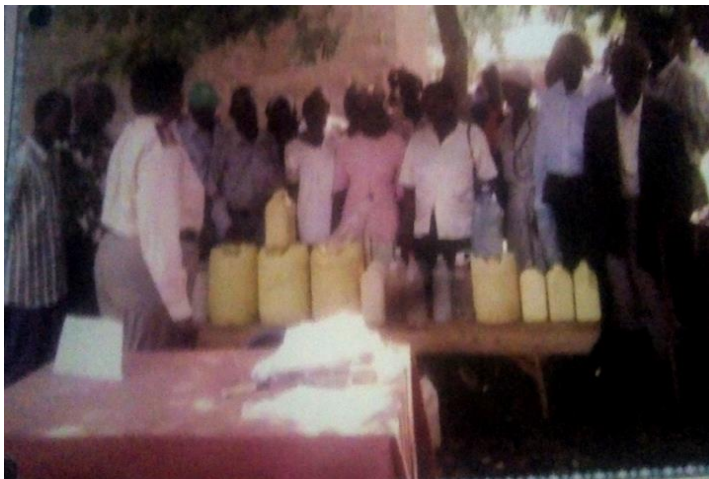
Assistant Chief Madam Lillian Otieno of Tura Sub-Location, Nyando Div, Nyando District during her appointment early 2000.

Source: Photo taken at her residence by researcher on 29th March, 2021



Assistant Chief –Madam Lillian Atieno of Tura Sub-Location, Nyando District addressing the crown at Chiefs Barazas on sensitization on land ownership 6/6/2018

Source: Photo taken by Researcher on 29th March,

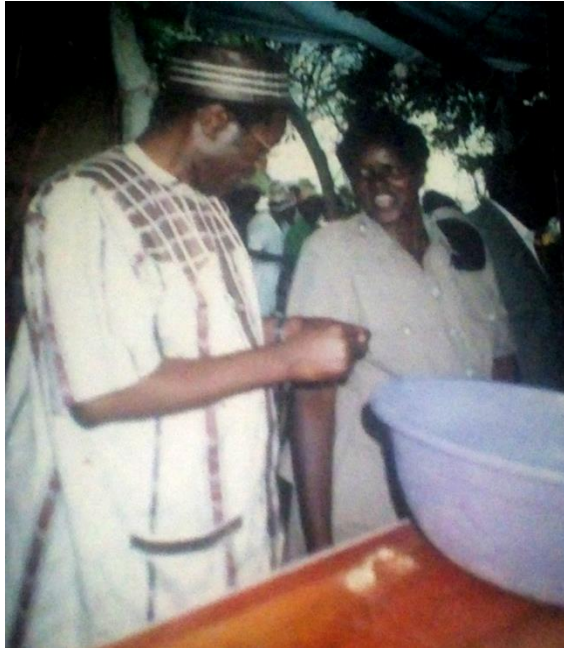


Asst .Chief Lillian Otieno of Tura Sub-Loce, Nyando Div on operation on chang'aa raid at No.Okana Sub-Location in Kadibo Div, Chang'aa den on 10/12/2020

Source: Photo taken at Researcher at her residence on 29th mar.2021



Madam Chief Lillian of Tura Sub-Location together with other civic leaders Cleaning Ahero town on 20th /6/2009



Tura -Sub-Loc. Asst.Chief Lilian and Former MP of Nyando Constituency Erick Opon Nyamunga at fundraising in aid Orphan and vulnerable children 2007
Source: Photo taken by researcher on 29th Mar.2021



Asst.Chief Madam Lilian right at her New Office-Visited by her colleague from Awasi Boarder II Sub-loc Mr. Francis Osewe.For General routine work consultation on 20th Jan, 2021
Source: Photo taken by Researcher on 29th Mar, 2021

PLATE VI

Gender relation Dynamics in the mainstream churches in Central Nyanza



Rev .Dick Agumba and Rev.Onesmu Okumu at Apondo New Apostolic Church-Ahero Region meeting the congregation on Easter Sunday 4th April, 2021.

Source: Photo taken by Researcher on 4th April, 2021



The congregation fellowshipping at Apondo New Apostolic Church-Ahero Region on Easter Sunday 4th April, 2021

Source: Photo taken by Researcher on 4th April,2021



The VOSH CHURCH --: AHERO ASSEMBLY

Left Pastor: Thadius Ouko and His Colleague during Easter Monday celebration on 5th April, 2021

Source: Photo by Researcher on 5th April, 2021

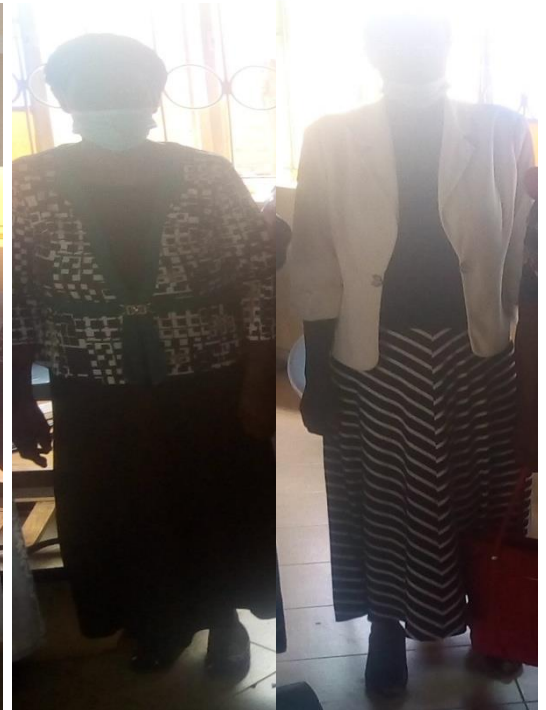


The VOSH CHURCH –WOMEN OF FAITH: NYANDO CENTRAL SUB-REGION

Middle Chairlady: Rev. Grace Phoebe Obat, **Right**-Secr. Emmily Obwolo

Left –Asst. Chairlady: Margret Okoth on 5th April, 2021 during Easter Monday.

Source: Photo by Researcher on 5th April, 2021



Assembly leaders of Voice of Salvation and Healing Church with Chairlady, Assist. Chairlady and Secretary during Easter Monday 5th April, 2021

Source: Photo by Researcher on 5th April, 2021

Appendix E: Plagiarism Report

DYNAMISM OF CULTURAL IMAGE ON GENDER RELATIONS AMONG THE LUO OF CENTRAL NYANZA IN KENYA (1945 – 2010)

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Okuro, S. O.. "Our Women Must Return Home: Institutionalized Patriarchy in Colonial Central Nyanza District, 1945-1963", *Journal of Asian and African Studies*, 2010.

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