



JOINT WORKSHOP BY KU AND
UON WEE HUBS



METHODOLOGICAL APPROACHES TO RESEARCH ON AFRICAN WOMEN

MAY, 19TH-21ST, 2021



EDITOR: ANNA P. MWANGI

MOTTO:

Promoting women's economic empowerment through African women centered research, policy change and collaboration with women's organisations, policy makers and other stakeholders

Table of Contents

ACKNOWLEDGEMENTS	5
ABBREVIATIONS	6
1.0 INTRODUCTION: CONTEXT AND PURPOSE OF THE WORKSHOP	7
1.1 Introduction	7
1.2 Context of the Workshop	7
1.3 Purpose of the Workshop	7
2.0 UNDERSTANDING GROUNDED THEORY: DAY 1: WEDNESDAY 19th MAY	8
2.1 Session 1	8
2.1.1 Welcome Remarks by Prof. Kabira, UoN WEE Hub Leader	9
2.1.2 Introductory Remarks by Prof. Judith Waudu, K U WEE Hub leader	9
2.1.3 Key Note Address by the Chief Guest, Prof. Agnes Mwang'ombe	9
2.1.4 Key Issues Raised during Plenary Discussion	12
2.2 Session 2	12
2.2.1: Reflections on the Grounded Theory, Prof. Patricia Kameri Mbote	12
2.2.2 Plenary Session	12
2.3 Session 3	13
2.3.1 The Status of WEE in Africa: A Case Study of Achebe's Things Fall Apart	13
2.3.2 : Plenary Discussion of the Video	13
2.3.3 Prof. Julie Stewart: Breaking the Mould: Methodological Framework for WEE	14
2.3.4 Discussions in Plenary Session	15
3.0 PROCEEDINGS, DAY 2: THURSDAY, 20th MAY	16
3.1. Session 1	16
3.1.1. Overview of the Previous Day's Proceedings	16
3.1.2 Reflections on Women's Economic Empowerment	16
3.1.3 Plenary: Group Reports and Discussions on Women's Economic Empowerment	16
3.2 Session 2	17
3.2.1 Understanding grounded theory	17
3.2.2 Discussing in Plenary the Meaning of WEE from the Maasai Women's Perspectives	17

3.3 Understanding women's empowerment: A case study of Kinangop women's voices in the Evaluating the impact of gender integration in agriculture study.	18
3.4 Summary of Comments and Contributions from Day Two Reflections	19
4.0 A multiplicity of approaches to grounded theory,	
DAY 3: FRIDAY 21st MAY	20
4.1 Session 1	20
4.1.1 Preliminaries	20
4.1.2 Video: 'Why Mrs X Died?'	21
4.1.3 Levels of Empowerment: Sarah Longwe's Framework and its relationship with WEE	22
4.2 Session 2: Women Economic Empowerment Indicators	23
4.2.1 Women Empowerment Indicators: UNDP, World Bank and ILO: Dr. Mary Mbithi:	23
4.2.2 A Indicators on Women Empowerment in Agriculture: Ayoo Odicoh, Reuben Waswa and Ruth Wamuyu	24
4.2.3 Paul Samoei: Women's Empowerment Indicators by KNBS-	24
4.2.4 Gendered Problems and Barriers to Realizing WEE: Prof Julie Stewart	24
4.3 Session 3: Methodological Approaches, Conclusions and Closing	25
4.3.1 Reflections on Methodological Approaches in Research on WEE	25
4.3.2 Joint Communique	26
APPENDICES	
Appendix 1: Workshop Programme	27
Appendix 2: Communique	30
Appendix 3: List of Participants	33
Day 1: 19/05/2021	33
Day Two : 20/05/2021	34
Day 3: 21/05/2021	35
Appendix 4: ILO Indicators	38
Appendix 5: Agriculture Index Framework for Measurement of Women Empowerment	40
Appendix 6: Women Economic Empowerment Indicators in Kenya, Kenya National Bureau of Statistics	44

Acknowledgements

The University Of Nairobi Women's Economic Empowerment Hub acknowledges the contribution of the key note speakers, team of trainers, participants and researchers from Kenyatta University and the University of Nairobi WEE Hubs, The Hub would like to specifically thank Prof. Wanjiku Kabira, University of Nairobi WEE Hub leader, Prof Judith Waudu, the Kenyatta University WEE Hub Leader,, Prof. Julie Stewart, Trainer/SEARCWL Prof. Agnes Mwang'ombe, Chair UoN WEE Hub Research Quality Assurance Panel, Prof Vincent Onywera, Kenyatta University, Prof. Patricia Kameri- Mbote, UoN WEE Hub, , Prof. Grace Wamue Ngare, Kenyatta University WEE HUB; Prof Elishiba Kimani , Kenyatta University, Dr Regina Mwatha, Kenyatta University WEE Hub; and Dr Nkatha Kabira, UON WEE Hub.

We also wish to thank Ms Anna Mwangi, UON WEE Hub for the great work on editing this report, as well as the team that compiled the report namely, June Ombara, Ruth Wamuyu and Brender Akoth from the UON WEE Hub. Finally, the UON WEE Hub management appreciates the support of the Bill and Melinda Gates Foundation in the implementation of this program.



ABBREVIATIONS

AAF	Affirmative Action Fund
AWSC	African Women Studies Centre
CAF	Confirmatory Factor Analysis
CFA	Confirmatory Factor Analysis
CRAWN	Trust Community Advocacy and Awareness Trust
EAT	East African Time
EFA	Exploratory Factor Analysis
EIGIA	Evaluation of Impact of Gender Integration in Agriculture
FGD	Focus Group Discussion
GT	Grounded Theory
ILO	International Labour Organization
KDHS	Kenya Demographic and Health Survey
KNBS	Kenya National Bureau of Statistics
KU	Kenyatta University
SEARCWL	Southern & Eastern African Regional Centre for Women's Law
SGBV	Sexual and Gender-Based Violence
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
UoN	University of Nairobi
WEE	Women's Economic Empowerment
WEEF	Women's Equality and Empowerment Framework
WEI	Women Economic Indicator

1.0 INTRODUCTION: CONTEXT AND PURPOSE OF THE WORKSHOP

1.1 Introduction

This is a proceedings report on the three-day workshop held jointly by the Women's Economic Empowerment Hubs (WEE) of Kenyatta University (KU) and the University of Nairobi (UoN). The workshop was virtual and took place from 19th to 21st May, 2021 in Nairobi, Kenya, hosted by the University of Nairobi. About 60 researchers from the WEE Hubs of the two universities participated (See Appendix 3, p.46). This event was graced by the presence of Prof Agnes Mwang'ombe, Chair of the UON WEE Hub Research Quality Assurance Panel; Prof Vincent Onywera (KU); Prof Judith Waudu, the KU WEE Hub Leader; and Prof Wanjiku Kabira, the UON WEE Hub Leader.

1.2 Context of the Workshop

African women know, understand and experience their environment in ways that are seldom captured by traditional research methodologies. The Women's Economic Empowerment Hub is concerned that the currently practised research methodologies, philosophies and theories, as used in most disciplines, have not taken into account WEE frameworks, processes, philosophies and methods and are thus not in a position to adequately capture the voices and views of women or the issues that are important to them. Women's knowledge that has been accumulated over the ages has been neglected and belittled by the more dominant traditional methodologies despite this knowledge being very rich and powerful. Therefore, there is a felt need to design a framework that listens to the hearts, voices and minds of African women and their situation.

Barriers to women's participation in the economic life of society and the undervaluation of women's unpaid care work limit the extent to which women can advance economically. No single theory addresses issues concerning the African women's economic empowerment which requires a multi-disciplinary approach. Thus, there is dire need for reflection and exploration of methodologies that are best suited for WEE and that can create pathways for growth of African women's research on WEE, with focus on African women's realities.

1.3 Purpose of the Workshop

The purpose of the joint workshop was to bring together researchers from various disciplines to discuss the kind of methodologies used in our various disciplines and find ways of modifying and enriching them so as to be able to collect the untapped knowledge of African women for the purpose of their economic empowerment.

Thus, this forum provided the opportunity to reflect on some women economic empowerment methodologies and come up with grounded frameworks and methodologies that can adequately harness women's perspectives in WEE.

The workshop objectives were to:

- reflect on the grounded theory and its relevance for WEE research;
- explore different methodological approaches with a view to create research synergies;
- unpack what Women's Economic Empowerment means for different groups;
- use grounded methodological approaches to develop a WEE research framework.

2.0 UNDERSTANDING GROUNDED THEORY: DAY 1

WEDNESDAY 19th MAY

The workshop began at 9.00 am on 19th May 2021 with a word of prayer from Ms. Emily Owiti. Next, Dr. Nkatha Kabira came up with some icebreaking crackers on women's economic empowerment and introduced the participants.

2.1 Session 1

The session was moderated by Prof Patricia Kameri Mbote who welcomed all participants on behalf of the UoN WEE Hub and noted the importance of voices of women in issues that affected them as an area that needed reflection. She then introduced the host of the Workshop, Prof Wanjiku Mukabi Kabira who is the leader of the University of Nairobi WEE Hub.

2.1.1 Welcome Remarks by Prof. Kabira, UoN WEE Hub Leader

Prof Kabira welcomed all participants, the Chief Guests Prof Agnes Mwang'ombe and Prof Judith Waudu, who is the Kenyatta University WEE Hub leader. In her opening remarks Prof. Kabira appreciated the joint meeting between Kenyatta University and the University of Nairobi, noting that it was the beginning of an exciting partnership and a journey between the two Hubs. She acknowledged the presence of Prof. Agnes Mwang'ombe whom she recognized as a leading

researcher on the continent and more particularly, in the area of agriculture. She noted that the area of theory and research methods for those in the WEE Hub remains critical. Irrespective of their discipline. More often than not, the theories and methods that the various disciplines use do not take into consideration women's experiences and views; the way women speak and think or the way their hearts bleed because of oppression. In addition, Prof. Kabira observed that the current knowledge has not benefited from women's experiences.

This, therefore, was a unique meeting that brings together women who will look at things in ways never done before. She took note of women such as Prof. Grace Wamue Ngare, Prof. Leah Wanjama and Prof. Agnes Mwang'ombe who have walked the journey of trying to listen to and understand women's perspectives. She appreciated this joint workshop which brought together women from various disciplines to begin a study of African women economic empowerment in theory and research ways that talk to and about women because the

kind of methodologies we use in our various disciplines have not provided appropriate avenues or methods. Prof Kabira further explained that the methodologies, philosophies and theories used in most disciplines have not taken into account WEE frameworks, processes, philosophies and methods that adequately capture the

African women are the majority in the informal agriculture sector, the benefits of their labour are not commensurate and there is need for women to claim their right to land ownership

voices and views of women. She observed that there are women's ways of knowing what surrounds them that have over the ages and periods been neglected and denigrated by the more dominant traditional methodologies despite this knowledge being very rich and powerful. Thus, the need to re think current theories and methodologies and design a framework that listens to the hearts, voices and minds of African women and their situation.

Prof Wanjiku Kabira concluded by reminding researchers and scholars of the importance of hearing the voices of women and reminded them of the quote "If you want to know more about women, ask the women." She challenged the participants to reflect on the questions they asked women during research which included interrogating whether the methodologies give women the space and recognition of their views. She, therefore, challenged all participants to take advantage of the workshop and try to understand African women's perspectives, taking into account that existing methodologies have not provided processes and methods to hear women's voices. Thus, the opportunity provided in this forum was to reflect on WEE methodologies and come up with grounded frameworks and methodologies that can adequately harness women's perspectives in WEE.

2.1.2 Introductory Remarks by Prof. Judith Waudu, K U WEE Hub leader

The workshop began at 9.00 am on 19th May 2021 with a word of prayer from Ms. Emily Owiti. Next, Dr. Nkatha Kabira came up with some icebreaking crackers on women's economic empowerment and introduced the participants.

2.1.2 Introductory Remarks by Prof. Judith Waudu, K U WEE Hub leader

Prof Wanjiku Kabira concluded by reminding researchers and scholars of the importance of hearing the voices of women and reminded them of the quote "If you want to know more about women, ask the women." She challenged the participants to reflect on the questions they asked women during research which included interrogating whether the methodologies give women the space and recognition of their views. She, therefore, challenged all participants to take advantage of the workshop and try to understand African women's perspectives, taking into account that existing methodologies have not provided

the opportunity provided in this forum was to reflect on WEE methodologies and come up with grounded frameworks and methodologies that can adequately harness women's perspectives in WEE.

Prof. Judith Waudu, the Kenyatta University Women's Economic Empowerment Hub leader, informed the participants that the Kenyatta University WEE Hub had developed twelve concepts and was working with three partners, some of whom were represented at the workshop. They included the Kenya National Bureau of Statistics (KNBS) represented by Paul Samoei, the Institute of Economic Affairs and Tharaka Nithi County. In her remarks, Prof Waudu noted that the Kenyatta University Hub was in the process of finalizing its proposals in preparation for the piloting and that the workshop on reflections on methodological approaches to research on women's economic empowerment and the focus on grounded theory was important because most of the researchers were new to these methods and the training would improve, enrich and help them reconceptualize their knowledge of the research process. She thanked the University of Nairobi WEE Hub for hosting the workshop and for involving the Kenyatta University WEE Hub in the planning.

She concluded by emphasizing on the timeliness of the training and that the principal researchers would, in turn, use the knowledge gained to train their colleagues and help them improve their knowledge on Grounded Theory and WEE measurements.

2.1.3 Key Note Address by the Chief Guest, Prof. Agnes Mwang'ombe

Dr. Agnes Meroka, on the request of Prof Kabira, introduced the key notes speaker Prof Agnes Mwang'ombe as a distinguished professor of plant pathology at the University of Nairobi with a passion for gardening who had served as Principal in the College of Agriculture and Veterinary Science from 2005-2015.

Prof. Mwang'ombe thanked Prof. Wanjiku Kabira for granting her the honour of being part of the Women's Economic Empowerment Hub which will not only benefit the lives of women in Kenya but in Africa as a whole. She further thanked all the participants from the University of Nairobi WEE Hub for coming together for the workshop under the leadership of Prof. Kabira and



the team from Kenyatta University under the leadership of Prof. Waudu.

The following were the highlights of her key note address:

- i. Noting that the majority of attendees in this workshop were women and that this program could not have come at a better time, Prof. Mwang'ombe observed that women have male supporters who understand the challenges that women face at all levels. She noted that this should encourage women to speak for themselves and for other women. However, she was concerned that, despite this support, some women continued to fall back and were left behind, retreating into their own cocoons because they did not know how to proceed. She

encouraged women not to tire from pushing ahead with the women's agenda at all levels where they are working to ensure their own progress and that of other women.

- ii. Regarding the workshop reflections on methodological approaches in WEE research, Prof. Mwang'ombe noted that the grounded theories should be made available to any scientist working on women's economic empowerment. She observed that although the majority of players in agriculture are women, ironically, men continued to be the beneficiaries of their labour.

- iii. Moreover, although African women are the majority in the informal agriculture sector, the benefits of

their labour are not commensurate and there is need for women to claim their right to land ownership as provided for by the law in the Constitution of Kenya (including issues of access and control). The role of culture and men in relation to land and livestock ownership and the voice of women are issues that need further interrogation and understanding by researchers, using methodologies that capture the views, perspectives and voices of women.

- iv. Women continue to work mostly in farming, under very precarious conditions. Their other income is derived from merry-go-rounds and table banking, with which they have been able to support their families. Sexual harassment that women may experience at their workplace should be addressed

and should not be allowed to take root. COVID 19 has had far reaching repercussions on men and women in urban areas and women's businesses but women have borne the greatest brunt. This has been escalated by industrial losses, job cuts and unemployment. The COVID 19 Pandemic has, however, opened opportunities for women in tailoring and manufacturing of cleaning materials.

- v. Prof. Mwang'ombe noted that most title deeds are in the name of the

male spouse but reminded women to reflect on the fact that the Constitution of Kenya allows women to claim land from their fathers.

She posed a question about how many women have gone back to their fathers to claim land as currently

The issue of land ownership and inheritance by women was widely discussed ...There were questions on issues such as access and control of resources and, especially land, by women

- provided for in the Constitution. She noted that many women, especially because of cultural norms and low education, still do not believe in that they have the right to inherit and own land. She gave an example of a woman who, when asked this question, responded that her husband already had land which she was able to till, produce and sell produce.
- vi. Prof. Mwang'ombe summarized this training firstly, as one that was focused on research which she defined as the search for knowledge or truth and secondly, on women's economic empowerment which she defined as the ability of women to participate in the economic life of society by accessing and controlling economic resources and taking part in making decisions on how this income will be used.
 - vii. Emphasizing that our concern should be on the kind of skills that women need to improve and grow their businesses, Prof. Mwang'ombe observed that most women in Kenya continue to work under very precarious conditions. She cited an example of a research experience she had with a farming community on the Coast of Kenya. The researchers found that women were involved in low level monetary activities such as table banking which they had to declare to their husbands as alternative sources of income and share with them the proceeds, notwithstanding the fact that they still had to take care of all other household and children's needs. In light of such circumstances and examples, she urged the participants to re-examine the role they can play as technical people to help women who are disempowered find alternatives and ways in which they can be supported and empowered to start and grow their businesses further.
 - viii. Furthermore, Prof. Mwang'ombe noted that owing to the continuous marginalization of women in various spheres, both men and women ought should be involved in the women's agenda and raise awareness about the urgency of the matter. The family burden of providing food and education for the children lies squarely on the shoulders of women. What is even more, with their meagre income from informal and small-scale businesses, they even support their husbands. This reality of the plight of women calls for the need for their urgent economic empowerment.
 - ix. Prof. Mwang'ombe explained that informal employment or business do not provide the same kind of safeguards and protection for women as formal employment would offer. Most, women at all levels, who go out to make a living are exposed to harm and danger including but not confined to sexual harassment. She urged women to achieve empowerment by speaking up for themselves and never letting such injustices take root.
 - x. The speaker raised the question about what kind of skills women need to grow and how technical people could support them to achieve this. The keynote presentation further suggested that the two Hubs should work together to carry out cutting-edge research on issues that can empower women to achieve gender equality and social justice by addressing pressing issues such as labour, employment, trade and implementation of policies that affect WEE. Researchers should exercise patience with informants in data collection. Questionnaires should be so structured as to provide space for qualitative data that will fill in and explain gaps not well captured (e.g. agro-pastoralists when making recommendations for pastoral communities) It was suggested that new ICT tools currently available such as of smart phones should enable researchers to follow up an informant in order to obtain accurate data on women's lived realities. It was further noted that programmed data using airplanes can capture incomplete information thus the importance of clear coordination in mapping the different sources of data and the leveraging of other accessible tools from other sources to get a precise and holistic data that captures whole issues from the area.
20. In her closing remarks, Prof. Mwang'ombe emphasized that it is imperative for WEE researchers to investigate the far reaching and devastating effects of the COVID 19 pandemic on women. Although men and women are affected, women have borne the largest brunt because of the burden of having to feed their children despite the closure of industries and job closures because of failure to make profit and the winding up of small businesses,

the majority of which are women. Indeed, evidence shows that jobs, wages and entrepreneurship losses caused the COVID 19 related economic restrictions have affected women and girls more severely and they remain the most vulnerable group

2.1.4 Key Issues Raised during Plenary Discussion

The following were the key issues raised and discussed during the plenary session.

- i. Gender Based Violence continues to affect women and women's health.
- ii. Suggestions were made about the need for African Feminist Pedagogies where women respected each other's differences and focused on accomplishing mutual goals despite differences and Praxis so as to achieve women's economic empowerment in terms of gender equality, women's rights and women's empowerment.
- iii. The issue of inheritance of land and other properties was raised. It was noted that in Kenya, as was common in many African societies, women continue to be denied full enjoyment of property and land rights and that in many instances women have access to but not control over land.
- iv. The impact of negotiated democracy in North Eastern Kenya on women's participation in decision making was raised with comments that it had little impact as there continues to exist systematic marginalization and disproportionate representation of women.

2.2 Session 2

After the tea break deliberations on the grounded theory continued with a presentation by Prof Mbote, followed by plenary discussions.

2.2.1: Reflections on the Grounded Theory, Prof. Patricia Kameri Mbote

Prof. Kameri Mbote walked participants through the workshop objectives and shared her reflections on the grounded theory. She emphasized on the need to rethink the way research had been previously carried out by various disciplines engaged in WEE research. She explored the Grounded Theory methods, noting it provides

systematic and flexible guidelines for the collection and analysis of data to construct reliable theories from the data collected.

Prof. Kameri Mbote further probed the points of convergence and divergence between the different methodologies used in respective disciplines for effective WEE research. She explained her encounter with grounded theory and suggested the need for the WEE Hub to develop their own WEE research theories and philosophies and change the mainstream. She reiterated the importance of creating pathways for the growth of African women's research on WEE which is grounded on the women's lived realities. Moreover, she claimed that it is important for women entering the mainstream economy to enter it as women in their own capacity and not desirous of empowerment on male terms.

2.2.2 Plenary Session

The following questions and comments emerged during the plenary session:

- i. Participants observed that Grounded Research, incorporating orthodox legal analysis, which includes women's law, action-oriented qualitative research, interviews on the ground in the village, FGDs, desk review, narratology and documentary research methodology, should all be considered in WEE research.
- ii. Participants remarked that there was the possibility of achieving neutrality when we venture into WEE and that the female researcher had the potential to achieve this by observing neutrality and objectivity in WEE research. The question of neutrality, objectivity or rationality in WEE research was raised. Participants described value free research as one that aimed to exclude a researcher's own values when conducting research, implying that a value free approach to research would be one where the researcher made observations and interpretations as unbiased as possible. It was noted that such terms may silence women's voices. Further concerns were raised on whether research can really be value free and if re looking at issues of value freedom and neutrality would have the potential to influence female researchers and risk muting or distorting the research findings that contradict the actual research outcomes to meet such requirements.

iii. In responding to the question on judicial activism and whether this required neutrality or objectivity, participants were informed that expressing one's views should not be interpreted to mean compromising neutrality.

iv. Issues were raised about the importance of in-building questions and aspects relating to the conceptual, empirical, professional and methodological significance in WEE and that a WEE Hub Research lacking in personal significance fails to document how the researcher has been affected, thus the need for further systematic exploration.

v. Questions were posed on self-reflexivity in feminist research methodology and suggestions were made on whether self-reflexivity or group reflexivity could be built into a WEE Hub Research Methodological Framework.

vi. The issue of land ownership and inheritance by women was widely discussed during this session. There were questions on issues such as access and control of resources and, especially land, by women. Further clarity was sought on land ownership and inheritance by women. Participants recognized that the Constitution of Kenya 2010 grants women a legal basis of land ownership and that in instances where a woman was married, she had the option to sell land inherited from her maternal home and use the proceeds for other investments.

vii. Included in this discussion, too, was how land had been colonized by patriarchal norms that exclude women and that women hold less than 5% of title deeds in Kenya. In many instances, it was reported that women may have access but not control over

The women's side of the story must also be told; they must be brought from the periphery to the limelight together with their male counterparts. Additionally, it was noted that customs, religion and land greatly affect women.

land and that in other instances, women might be allowed to access land and even control it but only through relationships such as being a daughter, mother or wife. Participants concluded that despite a progressive constitution and legal framework, Kenyan women continue to be excluded from land rights because of the patriarchal nature of the society.

2.3 Session 3

During the afternoon session participants watched a video and were then divided into groups to respond to assigned tasks. The reports of the

groups were presented for deliberation in a plenary session. Finally, Prof. Julie Stewart made a presentation on Breaking the Mould: Methodological Framework for WEE.

2.3.1 The Status of WEE in Africa: A Case Study of Achebe's Things Fall Apart

During this session participants watched a video titled 'Obierika', after which they were directed to retreat into specific groups to:

- Identify five main issues raised in the video;
- Identify a methodology to get information from the ground given the situation.

2.3.2 : Plenary Discussion of the Video

Reports from the group discussions are summarized below:

- i. There was a lack of female voice or perspective in the issues raised by Obierika and the narrative was told from a man's point of view reflecting a huge gap. The proposed methodology includes one that captures the perspectives of women by citing the example used by Betty Friedan, a leading figure in the women's movement in her publication 'Feminine Mystique' in the USA and who is credited

for sparking the second wave of American Feminism in the 20th Century which is summarized as follows: ‘if you want to know about women, ask the women.’ Expounded further, feminist knowledge and thinking is thus what Betty Friedan in *The Feminine Mystique* describes as the starting point. It is significant to note that *The Feminine Mystique* is not presented in the form of a social science treatise deferring to the academic conventions of distance and methodology. Using transcripts of women themselves, Betty Friedan set a precedent which many women were to follow when she used the experiences of women as the starting point for her work, rather than a discreet problem within a particular discipline. Had she followed the academic model she might not have found out what she did (Spender, 1985:8).

- ii. The women’s side of the story must also be told; they must be brought from the periphery to the limelight together with their male counterparts. Additionally, it was noted that customs, religion and land greatly affect women. More work needs to be done in sensitizing, especially younger women, into awareness on new constitutional dynamics that enable women to have land inheritance rights.
- iii. Even before colonialism, the divide and rule elements between genders were not given much significance. This trend appears to have been reinforced post-colonialism. In addition to this, participants observed that typical exploitative gender relations were imposed during the colonial period with unfavourable consequences for women as evidenced in the lack of female perspectives or experiences on the issues raised by Obierika. By implication, participants deduced that when men are subdued women become even more invisible. A relationship was drawn between gender relations, colonialism and marginalization issues arising out of the video thus the need to engage men to help change their mind-set and ensure that women are included in all aspects of society.
- iv. Proposed methodologies included: ethnography, qualitative, quantitative and grounded theory. In this case, mixed methods, which is an emergent methodology, would advance a systematic integration or ‘mixing’ of qualitative and

quantitative data within a single investigation or sustained program of inquiry and both qualitative and quantitative data would should be collected so as to enrich the quality of the findings. On the other hand, ethnography would enable researchers to study people in their own environment using methods such as observation and face-to-face interviews. The Grounded Theory would be applied in both qualitative and quantitative data generation to bring in the dimension that allows the examination of the genuine concerns of participants under study without having to focus only on the academic interests of the research.

- v. An African Feminist Epistemology and feminist narratology should be at the centre of research about women. Participants were in agreement that a Feminist Epistemology provides an understanding of the relevance of Feminist Narratology which can be told through oral testimonies and real-life stories. It was noted that narratives are a basic and essential genre for the characterization of human action and stories that govern a people’s lives and indeed narratives, explain and legitimize human behaviour, cultivate individual self-concept and foster collective identity and personal experiences.

In conclusion, it was noted that feminist narratological methodology whose focus is on an exploration of women’s lives, and whose interest is on the experiences told by, for and about women’s lives, would be critical and at the core of research on WEE.

2.3.3 Breaking the Mould: Methodological Framework for WEE: Prof. Julie Stewart

Prof. Julie Stewart proposed to “break the mould” by evolving an inclusive women focused economic empowerment research methodology for Kenya by combining feminist research perspectives and grounded theory approaches. The following are key highlights of her presentation:

- i. Prof. Stewart posed the question about the need for different perspectives and views on WEE research and the impact of external views or influence. In response to this question a suggestion was made on the need to explore strategic research initiatives and complementary research approaches for quality results.

- ii. Prof. Stewart informed the participants that the notion of women's economic empowerment has been there for a long time but in the silos. She made suggestions about using combined, complimentary, integrated and holistic approaches to investigate the processes in WEE and noted that harnessing the knowledge of women's exclusion is often palpable to academic anger or unfair assumptions.

There was emphasis that men's role and their complementarity in WEE should be considered as critical.

- iii. An Overall Grounded Approach was recommended was defined as a step-by-step process, which is the essence of the grounded theory or a grounded methodology. One of its versions proceeds from a basis of blank canvas. The other, which assumes prior knowledge of the research field requires an open mind, open to new approaches and constantly reviewing the findings and reshaping and remodelling the research as it proceeds.
- iv. Prof. Stewart noted that the Southern & Eastern African Regional Centre for Women's Law (SEARCWL) and others have adopted the grounded approach and it has been incorporated in a variety of different disciplinary and interdisciplinary approaches. The aim is to design a women's economic empowerment inclusion framework which accommodates different and is complementary to inter and intra disciplinary perspectives and methodologies.
- v. The presenter described the grounded theory framework as a framework which can be replicated and developed for both current and future use ending not just in reports but in publications and developing inter-disciplinary methodologies for stimulating inclusive gender sensitive and gender-aware implementation programmes.

2.3.4 Discussions in Plenary Session

Key issues during the plenary session were:

- i. The importance of building in the WEE research questions/aspects of both personal significance as well as conceptual, empirical, professional and methodological significance. It was further noted that a WEE research lacking in personal significance fails to document how the researcher has been affected by the research process and outcomes.
- ii. The question of land was raised again and there were comments to the effect that in reality over 90% of individually registered land is in the name of men. Women should, therefore, be sensitized on the need for land ownership as it gives them a collateral which they can use to borrow money to start or expand their businesses. It was also notable that Kenyan women hold in total less than 5% of the title deeds; most women have access to land but do not own it .
- iii. There was emphasis that men's role and their complementarity in WEE should be considered as critical.



3.0 A MULTIPLICITY OF APPROACHES IN GROUNDED THEORY: DAY 2: THURSDAY, 20th MAY

Day two of the workshop began at 9.00 am on 20th May 2021 with a word of prayer from Dr. Francis Kirimi of the Kenyatta University WEE Hub. There were two morning sessions with a half an hour tea break and one afternoon session. The moderator was Dr Nkatha Kabira.

3.1. Session 1

In the first morning session the participants worked in six groups on a task and then presented their reflections at a plenary session.

3.1.1. Overview of the Previous Day's Proceedings

June Ombara played a docu-report video which was a summary of the previous day's proceedings, followed by a summary of key issues, gaps and deliberations.

3.1.2 Reflections on Women's Economic Empowerment

Dr Nkatha Kabira shared the day's objective which was to unpack the different meanings of women's economic empowerment. The participants were divided into six groups and were asked to unpack the meaning of women's empowerment from their own perspective by reflecting on the following points:

- Who is defining WEE?
- Whose definition?
- What's included/excluded in the definition for WEE?
- Why is what is included, included, and why is what is excluded, excluded.

3.1.3 Plenary: Group Reports and Discussions on Women's Economic Empowerment

The following are the points that the six groups presented and deliberated on:

1. WEE transcends social roles and gender norms. It is the core of other empowerments. Empowering women is empowering the community and the nation at large
2. It raises the self-esteem and confidence in their engagements
3. It gives women access to resources and capital to engage in business.
4. It means being in charge of one's body and ability to decide whether to have children or not, how many and when to stop having children without opposing forces.
5. It gives women the power and autonomy to make decisions over productive resources (everything that brings income, including time, money, etc.) and the ability to exercise that power.
6. Enables women to have financial freedom; giving women agency to contribute to the development of the country.
7. Ability to enjoy own resources without cultural, religious, gender and social norms and inhibitions.
8. Having the ability to move/travel and stay away from home freely in different locations without cultural, gender and social norms and inhibitions.
9. Financial and digital literacy and knowledge of what is going on in one's surroundings.

10. Provides modern solutions for modern problems.
11. Getting into leadership positions.
12. Power to access and control resources and utilize them.
13. Power and ability to make decisions to buy land, or dispose of it.
14. Power with other people and social networks, being part of groups where one can access loans, ability to connect with others for added skills and knowledge to propel one to empowerment.

Participants from one of the groups, however, noted that from an African context, it is not possible to define WEE in using the local dialects, (words such as *mutumia*, meaning the one who keeps quiet, and derogatory words such as *kionje* which brings the connotation of an object). They observed that language is a tool for women's exclusion. They, therefore, concluded that how WEE is understood in the academia could mean something different to the communities. We, therefore, must ensure that women do not feel threatened when we use the term WEE.

3.2 Session 2

In the second morning session the participants watched the AWSC video *Ushanga* then broke into groups to deliberate on their task before they re-assembled to discuss their findings.

3.2.1 Understanding grounded theory

The participants watched the video *Ushanga* which is about a group of Maasai women from Kajiado County engaged in bead work. They were then divided into groups of six members and were instructed to identify at least five statements that indicate what women's economic empowerment means to the women in Kajiado; what strategies they use to realize economic empowerment and what barriers they encounter on their way.

3.2.2 Discussing in Plenary the Meaning of WEE from the Maasai Women's Perspectives

The following were the highlights from the different groups:

1. Women's industriousness is the source of their empowerment;
2. Involvement in business and economic activities;
3. Ability to educate children;

4. Earning livelihoods and being able to feed their families. This way they cover up for their irresponsible husbands;
5. Financial freedom; having their own money and ability to change their own standard of living;
6. A desire for their own independence;
7. Having a bank account and the knowledge of formal management of money;
8. Ability to adorn one self and look beautiful;
9. Having leadership positions;
10. Having self-esteem and a platform to express themselves. There was evidence of self confidence in how they speak;
11. Ability to own property: they bought land and subdivided it;
12. Diversification of income, beadwork and livestock-ownership of goats;
13. Having cultural artifacts that promote their culture (when they dress the bride).

Participants further identified the following as strategies used by Kajiado women to realise economic empowerment:

1. Identified diversification to other income generating activities such as rearing of livestock;
2. Creation of networks to market their products;
3. Circumventing and negotiating with their husbands; silence and secrecy where they do not disclose to their husbands their income and in that way they are able to make decisions on how to use their income.
4. Woman to woman transfer and sharing of skills;
5. Organizing themselves into groups where they support each other;
6. Having a passion for their work;
7. Having bank accounts where they save money;
8. Use of futuristic strategies whereby they use modern ways of beading;
9. Leveraging on high level networks which gives them good visibility. The groups have the First lady of Kajiado County as patron to Ushanga women groups.

Participants also looked into barriers to women's economic empowerment for the Kajiado women. Below is the summary:

1. Lack of trainers to further their skills using the new technologies;
2. Lack of start-up capital is a great impediment to women in the advancement of their business;

3. Lack of external training and digital literacy limits women's empowerment;
4. Lack of marketing skills challenge;
5. Not having technological know – how;
6. Lack of ready market;
7. They are at the bottom of the value chain hence likely to be exploited;
8. Lack of policies that would protect their work;
9. Mobility is a problem as they are unable to travel to market their goods;
10. Lack of spouse support.

3.3 Understanding women's empowerment: A case study of Kinangop women's voices in evaluating the impact of gender integration in agriculture study.

During the afternoon session, participants were instructed to break into six groups and read excerpts from the *Kinangop Evaluation of Impact of Gender Integration in Agriculture (EIGIA)* study and discuss the different responses collected from both men and women on the meaning of empowerment to them.

The women's perspective of empowerment:

1. Religious beliefs and divine power enabling one to accomplish success in their plans; having an income and independence; having sufficient capital; being self-sufficient; efficient management of resources;
2. The ability of a woman to manage a man's ego; the ability to deliberate on issues that propel growth for both the man and the woman and ensure self-reliance for both; the ability to make decisions, plan and actualize plans;
3. The ability to work hard and take care of the family even when widowed; recognition and support for the man as the head of the household; virtue, organization, good grooming, being industrious and rich;
4. Fluency and coherence in speech and communication; diplomacy in home management; wisdom, support and obedience to one's spouse;
5. Having a plan, carrying the plan out and succeeding in what they set out to do. In addition, it means having capital to do farming activities; engaging in activities that result into having farm produce such as farming and keeping livestock and poultry and selling the farm produce;
6. Economic empowerment further means the ability

to think logically and manage farms and cows. The women understand their empowerment as being able to achieve certain actions relating to productivity;

7. The women define their position as secondary to the men's in the hierarchy of power relations between them. This definition is also observed when men define their position in relation to that of women;
8. Both men and women see empowerment as being able to deliberate on issues relating to how the income from farm produce is to be assigned to different needs within the household. The partnership that emerges from the hierarchy of power that is verbalized by both women and men designates the man as the authority and the woman as the subject of that authority, therefore, creating an unequal partnership.

The men's perspective of empowerment:

1. Wives' obedience, being industrious, freedom to make money and being good listeners;
2. The men being the head of all things or a leader in different areas such as work, home in livelihood and other areas, because he is the one who knows what to do;
3. The ability and wisdom to discern good from bad; the ability to budget for his income;
4. Having authority over his household, being on top of the woman in the hierarchy of authority;
5. Being a leader in different areas;
6. Having a sharper mind and being more knowledgeable than a woman, knowing what to do in different situations, being able to budget for his income.

Points of women/men convergence on perspectives of empowerment:

1. The ability by both men and women to develop;
2. Freedom to excel and having capital and financial freedom;
3. An empowered man was described as one who owns property, livestock and poultry is considered to be the head of the household; one whose wife listens to him; one who is a leader in some capacity; knows how to do things better than a woman; implements skills learnt in training;
4. Additionally, convergence on empowerment was seen by both men and women in a man's ability to overrule a woman even if she's right; one who

- is able to join and lead groups, one who has the capability to budget his income well;
5. Both genders view empowerment as an opportunity to sit together and make decisions together; both genders view empowerment as an opportunity to sit together and make decisions together;
 6. Empowerment is seen as an opportunity to budget together in a household; both associate empowerment with households that have both parents (husband and wife);
 7. No mention of singlehood in empowerment; both view empowerment as a way to support children and build better future for them; the trait of being hardworking is associated closely with empowerment;
 8. An empowered person is hardworking and rich;
 9. Women attach their empowerment to support from men, in that if a man does not support an empowered woman, she considers it a disincentive to empowerment; during responses to the study, women were clear and upfront when defining what empowerment means to them, men beat around the bush when responding;
 10. A man is considered empowered when he does not have a nagging wife, and a wife is empowered when she is able to manage and cultivate and plant on a piece of land she has been given. Other aspects of commonalities on empowerment by both genders included the ability to listen to one's spouse, supporting one's husband yet being cognizant of his leadership role as the head of the family.

Points of women/men divergence of perspectives on empowerment

1. Men having exclusivity in their perception of empowerment while women are more inclusive; men having control over resources while women see it as the capacity to meet their basic needs;
2. Men's perception of their own empowerment included leadership in the community, independence from women's finances, control over their families and intelligence;
3. Men's and women's views on their freedom of expression were different. An example was given of men thinking they all have the same freedoms, but women disagreeing.
4. Women attach their empowerment to support from men; if a man does not support a woman's empowerment, she considers it a disincentive to seek empowerment;

5. Men see empowerment as ownership of material things such as poultry; women's view on empowerment takes a progressive view of improving one's own capacity;
6. Men's empowerment is attached to individual success whereas women's empowerment is based on her role in the community.

In conclusion, the key issues highlighted from the afternoon presentations on empowerment centred on power, access, control, inclusion, freedom, self-reliance, capital, resources, support, decision making, management, organization, hard work, care for the family and financial independence.

3.4 Summary of Comments and Contributions from Day Two Reflections

Participants were in agreement that there are different ways of defining empowerment and that women's economic empowerment means different things to different people. They noted that tradition still plays a key role in determining the financial freedom of women and that men continue to hold on to their economic power to control women and maintain the status quo. Participants agreed that it was important to unpack in very simple terms the whole concept of women's economic empowerment, using grassroots examples. Emphasis and caution was called for regarding the use of language because it has the potential to be used as an exclusionary tool and can often be misinterpreted.

Further emphasis was made on the role of religion and power at the level of the households as centred on attributes such as virtue, respect, submission, obedience and that these aspects helped to model, define and reinforce the perceived men's leading role and the 'secondary' role of women with regard to women's economic empowerment. It was noted that in the application of the Grounded Theory, it was important in the research process to let the field determine theories rather than have ready-made theories and stereotype perceptions. Moreover, various research methodologies, including Grounded Theory can be used in research on women's economic empowerment and this can be subject to different interpretations

Finally, it was observed that women are aware of their empowerment although with different views; empowerment is multi-faceted, contextual, and relative to many other things.

4.0 A MULTIPLICITY OF APPROACHES TO GROUNDED THEORY, DAY 3: FRIDAY 21st MAY

There were two morning sessions divided by a fifteen minutes tea break. After lunch there was one afternoon session. There was group work, presentations in plenary and discussions.

4.1 Session 1

Session 1 was moderated by Prof Elishiba Kimani from Kenyatta University. It centred on women's self-perception and levels of economic empowerment.

4.1.1 Preliminaries

Ayoo Odicoh started the day with a word of prayer followed by a docu-report video showing an overview of the key issues raised on the previous day. It highlighted the different meanings of WEE for different groups and people as found during the Day 2 deliberations. These were summarized as follows:

1. How do we keep away from interpreting what is not said by women? What does it mean in terms of methodology?
 - a. The issue of context is key
2. Capture the voice of the people/women
3. Give the context
4. Make your interpretation.
5. How do we tease on gaps of knowledge in WEE? What types of knowledge gaps exist in WEE? What kind of model or innovation can be used to address the gaps that exist in WEE knowledge? How can our disciplines contribute to understanding WEE needs?
6. Does the way in which men perceive empowerment affect women's perspectives of empowerment?
7. How do we de-code what is being said and what's not being said? Ethnography? perhaps?
8. Interdependent ways of knowing
9. Experiential knowing, personal experiences and perspectives (from scholars' perspectives)
10. Observation, listening, imagining (from the Maasai women perspective)
11. Review of documents (excerpts from Kinangop)
12. Are there any prejudices that the researcher may need to be conscious of in the interpretation of data?
13. Language use and interpretation in research is key
14. Can the field determine the theories we use in research rather than going to the field with already define theories?
15. Are women aware of empowerment even if from a different perspective? How do we capture this?
16. Personal biases on interpretation as a researcher: how can they affect my decoding on what women mean when they communicate something? How can we avoid these pre-conceived biases and ideas?
17. WEE at the core of universal and inclusive development of humanity
18. In depth explorations are crucial in the interpretation of WEE
19. Women derive their own power or empowerment from men; they do not perceive empowerment in their own individual rights. They view men as the enabler of empowerment
20. Women's empowerment seems to be around the household and, therefore, it is a prerequisite for them before they venture out; while for men, empowerment is equated to leadership in the public sphere (community leadership, group leadership)

4.1.2 Video: 'An analysis of why Mrs X died?'

The participants watched the video *Why Mrs. X Died*. During the plenary session they reflected on and discussed issues emerging from the video with a focus on the questions:

1. Did Mrs. X have to die?
2. Who was responsible for her death?
3. What initiatives can be put in place to prevent other Mrs. Xes from dying?

Most participants could identify with Mrs. X; some of them from their own personal and lived experiences. Thus this session elicited extensive discussions, responses and suggestions as highlighted here:

1. Participants noted that millions of children and mothers die needlessly during pregnancy and childbirth, especially in third world poor countries and that the story of Mrs. X needed to be retold as her fate was often universally replicated in the life and experiences of thousands of women.
2. Similar patterns and stories were observed by participants as common in many third world countries. In addition to this, many participants were able to identify with Mrs X. These deaths were attributed to lack of pre-natal care, inability to access quality maternity health care, haemorrhaging, anaemia, lack of adequate blood for transfusion, inability of the doctors, specialists, midwives and other medical personnel to get to hospital on time because of long distances.
3. Poor infrastructure, unreviewed cases, illiteracy, poverty, ignorance, lack of resources, unreported mother and child death cases resulting from childbirth, lack of support systems and care for pregnant women, lack of information, inability to make choices on reproductive health and pregnancy.
4. Lack of proper food and nutrition during pregnancy, cultural norms that have negative consequences for pregnant mothers and social injustice.

Observing that this was an issue at the core of WEE, the moderator Prof Elishiba Kimani, again posed the question: Did Mrs. X really have to die? To address these barriers, participants suggested better education and information for girls and women so as to empower them to make informed choices on safe pregnancy, maternity and reproductive health; quality health care service at all levels and for all women; improved

infrastructure and transport that can ensure pregnant mothers can access health facilities easily and on time in case of emergency; equal rights and social justice; and improved resources in health care.

Participants observed that, although in some third world countries some progress has been made, they still fell short of addressing the gaps in a holistic way. It was noted that similarly to the video on Mrs. X, the initiatives and progress made still fall short of expectations and that maternal deaths continue to rob poor countries of millions of young women at the prime of their lives. They observed that there should be no closing of files as happened in the case of Mrs. X, that there should be more information on family planning available to women; that there should be ambulance services and proper infrastructure by the devolved government to ease the challenges faced by pregnant women

Recommendations were made on the importance of safe motherhood for all women; that safe pregnancy, child birth and motherhood is a basic right and that the lack of it is a tragedy in the 21st century; that our response to tragedies such as the one that befell Mrs. X should not be reactionary but more action oriented to avert crises and unnecessary loss of life.

Women need to be empowered by the provision of sound education; knowledge and financial stability and independence that can enable them make right choices and decisions. Women should know how to access facilities and equipment that can save their lives and the lives of their unborn children. One of the participants gave as an example of this a real life experience and concluded that more work needs to be done at the county and village levels to enable pregnant women access health care facilities. It was emphasised that low socio-economic status and traditional and cultural norms affect safe pregnancy and motherhood and solutions need to be sought to find lasting solutions.

Other comments from participants included rampant corruption and bribery by government, county and health officials that continue to take root and bedevil health centres and services in many third world countries despite government budgetary allocations to address these challenges. A question was posed about what initiatives the two Hubs (Kenyatta University and

University of Nairobi) could put in place to address the challenges emerging from the video presentation about Did Mrs. X have to Die?

Concluding this session, Prof Kabira informed participants that the UoN WEE Hub had taken a keen interest in the National Budget and, more specifically, in issues affecting women such as health, water, sanitation, security and the burden of unpaid care work done by women. These efforts are aimed at raising awareness, changing norms and making suggestions on strategies that can address these challenges. She emphasized that consciousness-raising empowers both men and women by providing information that can help increase the allocation of resources to health and child care so as to ease the burden of women's unpaid care work and, more importantly, to enable women engage in more productive work.

Prof. Wanjiku Kabira noted that there remains a lot to be done by the Women's Economic Empowerment Hubs. She reminded the participants of the example given by a participant of a recent case in Busia (Kenya), reported in the media, where a thirteen year old girl was trying to save her mother from dying in childbirth. The problem is not in budgetary allocation alone but on the misappropriation of these funds; a lack of systems in checks and balances to ensure that the allocated funds sieve down to the grassroots level where it is most needed; that childbirth remains a frightening and delicate experience not only for poor women but also to women with an education, solid financial base and with access to excellent health facilities.

Despite increased budgetary allocation, there also exists a policy disconnect, thus the interventions proposed by the WEE Hubs should seek to establish the disconnect between policy change and how this translates to the reality on the ground. The impact of the two WEE Hubs' needs to be felt and it should go beyond changes on paper but should involve going to the ground to establish why community health services for pregnant women continue to fall short despite the increase to health services in budgetary allocation; why, despite increased budgetary allocation, there seem to be less and less provisions downstream; why there is no notable change at the grassroots despite progressive increment in health budgetary allocations to county governments. There is also need to interrogate the impact on maternal health

in light of the implementation of gender responsive budgetary allocation, especially with regard to the Covid 19 pandemic; the need to study why there are so many recommendations yet no action to show for it. Moreover, maternal health of mothers should progress from a 'talking point' to an 'action point' where the WEE Hub Projects can be used as an effective platforms to draw women together and empower them.

The UON WEE Hub is undertaking the project Women's Self-Mobilization for WEE in partnership with CRAWN Trust. Noting that this self-mobilization was fundamental in ensuring change in policy, Prof Kabira urged all to be part of the formidable team of the two WEE Hubs who would propel a strong WEE through self-mobilization, conscientization and empowering of women, women's organizations and women leaders in the same way that women did during the constitution making agenda. This collaboration would empower women to own the WEE agenda. Moreover, the data collected in this project could be strengthened and used to ensure self-mobilization of women towards influencing and changing policy for the benefit of women. Thus conscientization should be key for the WEE agenda. This should be linked with the Grounded Theory to establish the interface between WEE's strategic results, frameworks, tools and indicators within the next 10 years and how they apply to women.

4.1.3 Levels of Empowerment: Sarah Longwe's Framework and its relationship with WEE

Dr. Nkatha Kabira made a presentation on the Women's Empowerment (Longwe) Framework by Sarah Longwe. An overview of the framework was given and used to illustrate lessons that could be drawn from the story of *why Mrs. X died*, the different levels of empowerment from the framework and the extent to which intervention at each level could enable women's empowerment at different levels of their needs. Participants were urged to find the link between why Mrs. X died and what they perceived to be her greatest needs in terms of empowerment.

The presentation's overview covered the social construction of gender as well as Tools of Gender Analysis and Thinking about Gender at different levels in the process of empowerment. She also touched

on a number of institutions, structures, systems and processes that play a key role in the social construction of gender such as the family, community, religion, schools and the economic market. She disclosed that the workplace, media, law and state all have some element of influence in the social construction of gender; that there is gendered division in labour, including value attachment and benefits. Moreover, women are expected to do household chores and often have to sacrifice their careers to take care of their children.

The Social Relations Framework defines development as human well-being and examines power and social relations which includes an institutional analysis of government policies, programmes and projects while the Women's Equality and Empowerment Framework (WEEF) was a tool developed by Sarah Longwe for UNICEF for gender mainstreaming.

The levels of empowerment in Sara Longwe's framework ranged from Zero Level, at which basic needs are met and the material conditions required for survival such as food, clothing and shelter; the Access level, at which the means of obtaining basic needs have been met; Conscientization level, at which an awareness of the systematic nature of gender inequality is acquired; Participation Level, where women are aware and begin to seek change alongside men, for example, in policy making, program development and program analysis and implementation; and, Control Level, where autonomy, ownership, equal power, access and control over resources are attained.

4.2 Session 2: Women Economic Empowerment Indicators

Three presentations were made on women empowerment indicators. The first one was by Dr Mary Mbithi, who defined the indicators as used by the United Nations Development Programme (UNDP), the World Bank and the International Labour Organization (ILO). Ayoo Odicoh talked about Indicators for women empowerment in food security and agriculture. Finally, Paul Samoei explained how the Kenya National Bureau of Statistics (KNBS) identify indicators and domains of women empowerment. On the other hand, Prof Julie Stewart shared her thoughts on the multidisciplinary nature of the Grounded Theory.

4.2.1 Women Empowerment Indicators: UNDP, World Bank and ILO: Dr. Mary Mbithi

Women's Empowerment was defined as '*pathway to gender equality, poverty eradication and inclusive economic growth*'. Three dimensions and 13 indicators were discussed. The dimensions were reproductive health and family planning percentages, violence against women and Socio-economic factors. The indicators were ante-natal care coverage, proportion of births attended by skilled health personnel in percentages, contraceptive prevalence and methods.

Other indicators included the percentage of women married by age 18, prevalence of female genital mutilation among girls and women, violence against women from intimate partners, other forms of violence against women, percentage share of graduates in science, technology, mathematics and engineering at tertiary level; percentage share of graduates from science, technology, engineering and mathematics programs in tertiary education, female share in employment in senior and middle management levels and percentage of those with accounts at a financial institution or with a mobile money service provider.

In addition to this, the World Bank definition of empowerment was given as '*the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives*'. This definition highlights the determinant of choice, action and ability to influence institutions which include economic, social and political while the definition of empowerment indicators by ILO (2010) included opportunities for productive work or employment, decent work, safety at work, a fair income, security in the workplace, social protection for families, better prospects for personal development, social integration, freedom of people to express themselves and to organise and participate in decision making, equality, opportunity and fair treatment of all men and women, rights at work and promotion of social dialogue (See Appendix 4, page 38).

4.2.2 Indicators on Women Empowerment in Agriculture: Ayoo Odicoh, Reuben Waswa and Ruth Wamuyu

This presentation aimed to increase understanding of the connection between women's Economic Empowerment, food security and agricultural growth. It measured the roles and extent of women's engagement in the agriculture sector in the above three domains which had the following 12 indicators: autonomy in income (intrinsic agency), self-efficiency ((intrinsic agency), attitudes towards domestic violence (intrinsic agency), respect among household members (instrumental agency).

Others include input into productive decisions (instrumental agency), ownership of land and other assets (instrumental agency) access to and decisions on credit (instrumental agency), control over and use of income (instrumental agency), work balance (instrumental agency), visiting important locations (instrumental agency) group membership (collective agency) and membership in influential groups (collective agency).

The Pro-WEAI was described as a composite measurement tool that indicates women's control over critical parts of their lives at the household, community and economy levels. It enables the identification of women who are disempowered and attempts to understand how to increase their autonomy and decision making in key domains (See Appendix 5, page 40).

4.2.3 Paul Samoei: Women's Empowerment Indicators by KNBS

This included a step by step methodology of WEI construction which identified indicators from the Kenya Demographic and Health Survey, 2014 (KDHS) Survey, empirical analysis of women between 15 and 49 years, an Exploratory Factor Analysis (EFA) to identify indicators and domains of empowerment conceptualization of women's empowerment with economic resources, agency and the process of exercising choice and transformative power seen as inter-related domains, Confirmatory Factor Analysis (CAF) used to assess the appropriateness and generalizability of the model and construction of the index, using indicators and domains

the Confirmatory Factor Analysis (CFA). Some of the indicators highlighted and used to measure women's empowerment included decision making at family and personal level, control over sexual relations, economic capability, attitudes towards marital abuse such as beating of wives and human and social resources (See Appendix 6, page 44).

4.2.4 Gendered Problems and Barriers to Realizing WEE: Prof Julie Stewart

Sharing her reflections, Prof Stewart noted that use of Grounded Theory was evident although explicitly. She gave an example of how much she wanted to be 'multidisciplinary' and fight for integrated approaches because her lived academic reality was that she rarely strayed far from law whether from state, customary or religious law.

Noting that this was inevitably her starting point, the end objective was to understand its multiple dimensions, improve its relevance and applicability to individuals, reshape its purpose as, when and where necessary, reform and implement its beneficial provisions and remove the problematic and oppressive aspects by re-tooling.

Prof. Stewart observed that each team at the WEE Hub has an interdisciplinary base and that there were possible concerns about perceived enforced changes with regard to selection of projects for discussions and groups from the Kenyatta University and University of Nairobi WEE Hubs. With regard to team introspection, therefore, she posed the following questions and statements for reflection:

- How do you envisage joining with and harnessing the multiple academic skills sets will help you engage with in the Grounded Theory (GT) process?
- How would you craft complementary interdisciplinary approaches while maintaining interdisciplinary integrity and credibility, reaching and convincing your peers and policy reform targets of your findings and conclusions?
- How do you engage with projected respondents at various levels?
- Can some research teams be the basis for revision/ review and how can they then see their role in this WEE research adventure? Is change obligatory?

Here are some key highlights from the morning presentations and discussions:

1. The Women Economic Empowerment Index as defined by KNBS appeared to make broad assumptions about women's economic empowerment and that the socio-economic indicators may not strictly be applied to define women's empowerment.
2. There is need for Gender-Aware Research to provide a balancing act to the WEE projects, capturing both men and women's perspectives.
3. Women's Economic Empowerment is diverse and constantly evolving both in theory and methodology. New emerging theories and methods and theorizing should be evolved to cope with new theoretical and practical challenges, including in findings and interpretation.
4. Perpetual Theory and research cycle includes problems or issues, preliminary ideas and research needs, theoretical perspectives, assumptions, questions that need to be answered, testing research, reviewing the situation and re-thinking the problem again.
5. Multidisciplinary skills focus on objectives that have different paths, for instance research design is multi-disciplinary, multi-focused and may have mixed grounded methodologies and methods. Conducting research requires responsive and grounded investigations, consistent reviews, sharing of emerging issues and new perspectives and realignment as required.
6. findings and analysis are intra and inter disciplinary, have grounded evidence and outcomes and can be synthesized as whole but with distinct and grouped outcomes.
7. Finally, the outcomes can be in the form of policy briefs, publications, research innovations and implementable variable interventions.

4.3 Session 3: Methodological Approaches, Conclusions and Closing

In the afternoon, final session there were group discussions on affirmative action funds and women entrepreneurship. Before the Workshop ended, a draft communique on the joint workshop by Kenyatta University and University of Nairobi WEE Hubs was presented to the participants outlining the resolutions that were reached as a result of the three-day workshop.

4.3.1 Reflections on Methodological Approaches in Research on WEE

Prof. Julie Stewart facilitated the group session and tasked the groups to evaluate the impact of affirmative action funds such as the Women's Empowerment Fund, Youth Enterprise Development Fund, Micro and Small Enterprise Authority Development Fund on women's economic development. She reminded the participants of the following questions which she had mentioned in the morning session as being at the core of the evaluation process and which they were had been tasked to discuss in their multi-disciplinary groups.

- i. How do we envisage joining with and harnessing the multiple academic skill sets you are engaged with in the grounded process?
- ii. How would you craft complementary inter-disciplinary approaches while maintaining intra-disciplinary integrity and credibility reaching and convincing your peers and policy reform targets of your findings and conclusions?
- iii. How would you engage with projected respondents
- iv. Can some research teams be the basis for revision/ review how they could see their role in the WEE research 'adventure'?
- v. Is change obligatory?

In a plenary session, presentations from the group discussions were made. Here are the key highlights.

a) Kahama Group

They responded to the first question by saying that the project's focus and intentions demand that we need to tap into the skill sets of researchers with multiple disciplinary expertise.

In response to the second question, the group came up with the following questions which they said would guide them through this process:

- i. How do we appreciate each other's disciplines?
- ii. How do we bring in agency in a multi-disciplinary framework?
- iii. How do we give each other space to contribute and to acknowledge different expertise?
- iv. How would we engage with projected respondents at various levels?

The group stated that they would group different respondents per county, and conduct case studies to assess the success of the Affirmative Action Fund. In addition, they suggested that the phrasing of the

research question should be inclusive. Phrasing of questions determines whether one will use qualitative or quantitative methods to enable the triangulation of the data. Questions were posed whether some research teams could be the basis for revision/review, and how they could see their role in the WEE research 'adventure'. There was agreement that there is interconnectedness of the various clusters in the WEE HUB which will influence each other and can make one change their approaches and targets. Finally, the group stated that change is not obligatory but rather about negotiations.

b) The Champions Group

On how they envisaged joining with and harnessing the multiple academic skill sets they are engaged with in the grounded process, the group stated that they would outline what would work, how and why. They would also include multiple methods, for example, survey and desk review.

On how they would engage with projected respondents at various levels, the group stated that respondents in childcare would be at the household level. Health centre managers and policy makers at the county and national government level.

The group was in agreement that it is possible to have research teams' review and provide a different lens to value in the context of the WEE Hub. In conclusion, the group stated that change is not obligatory but is necessary and must happen.

c) Usawa Group

The group discussed the impact of sexual and gender-based violence (SGBV). It was noted that SGBV has a negative impact on women's work. There is a need to address SGBV in the quest for promoting women's economic empowerment.

The proposed methodology is both qualitative and quantitative. Mixed methodologies can be applied to include approaches such as gender responsive budgeting and contingent valuation. The approaches are innovative. In addition, the respondents who are survivors of SGBV are included organically. Questions were raised focused on sex workers. The group interrogated the essence of having different categories of respondents. They asked the question, "Is sex work, work?" Also, is there a relationship between GBV and sex work?

The group felt that policymakers should be included as

research targets. Grounded research should embrace other categories that are important to the research. They may not necessarily be women.

d) The Innovators Group

The group engaged in hearing women's stories, taking their records and using quantitative methods. They evaluated how many women applied for the AA Fund. They would distinguish between successful and failed cases. The group encouraged the use of anonymous tools especially when getting sensitive information.

On how they would craft complementary interdisciplinary approaches while maintaining intra-disciplinary integrity and credibility reaching and convincing their peers and policy reform targets of their findings and conclusions, the group stated that they would use the quantitative method. They would select a representation of the targeted group. They might be required to gather sensitive information. Women who will be interrogated will be required to use consent forms. The group would also use qualitative method. In this case, they would apply snow-balling approach.

They identified three levels that were key in carrying out research. That is, the national, county and grass roots level. At national and county, they would engage in face-to-face or virtual meetings. At grass root level, they would disseminate the discussions carried out at the national level.

4.3.2 Joint Communique

A draft communique (See Appendix 2, page 42) on the joint workshop by Kenyatta University and the University of Nairobi WEE Hubs was presented to the participants. It outlined the overview, objectives preamble and resolutions that were reached as a result of the three-day workshop. The main objective was to explore appropriate and innovative approaches for research on WEE.

It was also recognized that academics must collaborate as their disciplines are linked by their focus on societal development and in particular, women's development progress and prosperity. One of the key ingredients to the research framework for Women Economic Empowerment (WEE) is grounded research on African women that takes into account their lived realities and contexts. It emphasized the place of experimental knowledge and previously undocumented women's knowledge. This aims to capture in words the meaning and feelings manifested in the lived experiences of women.

APPENDICES

Appendix 1: Workshop Programme



JOINT WORKSHOP BY KU AND UON WEE HUBS: REFLECTIONS ON METHODOLOGICAL APPROACHES TO RESEARCH ON WOMEN'S ECONOMIC EMPOWERMENT MAY, 19TH-21ST, 2021

Objectives

1. To reflect on grounded theory and its relevance for WEE research
2. To explore different methodological approaches with a view to creating research synergies
3. To unpack what Women's Economic Empowerment means for different groups
4. To use grounded methodological approaches to develop a WEE research framework.

TIME	ACTIVITY	RESPONSIBLE
DAY ONE-WEDNESDAY, 19TH MAY 2021		
9:00am-9:05am	Opening Prayer and registration	
9:05am -9:10am	Welcome remarks	Prof Wanjiku Kabira, WEE Hub Leader-UoN
9:10am-9:15am	Introductory remarks	Prof Judith Waudu, WEE Hub Leader-KU
9:15am- 9:25am	Introductions/Ice breaker session	
9:25 am-9:35am	Official opening	Prof. Agnes Mawang'ombe
9:35am-11:00am	Reflections on Grounded Theory	Prof. Kameri Mbote
11:00am – 11:15am, Break		
11:15am – 12:15pm	Breaking the Mould: Methodological Framework for Women's Economic Empowerment	Prof Julie Stewart
12:15pm- 1:00pm	Plenary discussion	
1:00pm – 1:30pm, Lunch Break		
1:30pm – 1:40pm	Watch video-Obierika (identify five main issues raised by Obierika in the video, to identify a methodology to get information from the ground given the situation and why)	
1:40pm – 2:25pm	Group discussion	
2:25pm – 3:15pm	Plenary group report	Group leaders
3:15pm – 3:30pm	Concluding remarks	

TIME	ACTIVITY	RESPONSIBLE
DAY TWO-THURSDAY, 20TH MAY 2021		
9:00am- 9:05am	Registration and opening prayers	
9:05am – 9:15am	Summary of key issues from Day One (Docu-report-video)	
9:15am – 9:45am	Women's Economic Empowerment: Views from participants	
9:45am – 10:30am	Plenary-group reports	Group leaders
10:30 – 11:00am, Break		
11:00am – 11:30am	Watch AWSC Video on Ushanga (Identify at least five statements that indicate what women's economic empowerment means for the women in Kajiado and what strategies did the women use to realize economic empowerment)	
11:30am – 12:30pm	Discussion groups	
12:30pm – 1:20pm	Group reports	Group leaders
1:20pm – 1:40pm, Lunch Break		
1:40pm – 1:50pm	Read excerpts on Kinangop Community's understanding of Women's Economic Empowerment (what does women's economic empowerment mean for the women)	
1:50pm – 2:30pm	Group discussion	
2:30pm – 3:00pm	Plenary discussion-group report	Group leaders
3:00pm- 3:30pm	Concluding remarks	
DAY THREE- FRIDAY, 21ST MAY 2021		
9:00am- 9:05am	Opening prayer and registration	
9:05am – 9:15am	Summary of key issues arising from Day Two (Docu-report-video)	
9:15am – 9:30am	Watch video on Why Mrs. X died.	
9:30am – 10:00am	Plenary discussion on Why Mrs. X died: • Sharing of 5 levels of empowerment using Longwe's framework • A short presentation on Longwe's framework- • Relationship between the 5 levels of empowerment and WEE	Prof Elishiba Kimani

TIME	ACTIVITY	RESPONSIBLE
9:45am – 10:45am	Gendered problems and barriers to realizing WEE	Prof Julie Stewart
10:45am – 11:00am, Break		
11:00am – 11:30am	Short presentation of WEE indicators • Women's views on empowerment indicators (Kinangop & Maasai land) • KNBS indicators - KU WEE Hub • ILO indicators – UON WEE Hub	
11:30am – 12:00pm	Group discussion on presentation of WEE indicators Women's views on empowerment, KNBS, & ILO	
12:00pm – 12:30pm	Plenary report	Group leaders
12:30pm – 1:30pm, Lunch Break		
1:30pm – 2:30pm	Developing a common WEE framework	Prof Julie Stewart
2:30pm – 3:00pm	Plenary discussion	
3:00pm- 3:45pm	Summary of issues connecting Grounded Theory, Research Methods and WEE	
3:45pm – 4:00pm	Comments from two participants -KU & UoN	
4:00pm – 4:10pm	Workshop evaluation	ICT
4:10pm – 4:30pm	Official closing	Prof Caroline Thorua, Chair, KU WEE Hub

Appendix 2: Communiqué



JOINT WORKSHOP BY KU AND UON WEE HUBS: REFLECTIONS ON METHODOLOGICAL APPROACHES TO RESEARCH ON WOMEN'S ECONOMIC EMPOWERMENT MAY, 19TH-21ST, 2021

Communiqué

Overview

The University of Nairobi (UoN) - Women's Economic Empowerment (WEE) Hub, in partnership with Kenyatta University (KU) - Women's Economic Empowerment (WEE) Hub hosted a joint three-day virtual co-learning session from 19th to 21st May 2021. The learning session titled, ***“Reflections on methodological approaches to research on Women's Economic Empowerment”*** brought together 40 senior researchers and over thirty other researchers from the two Universities to reflect on the relevance of Grounded theory to WEE research. The training was facilitated by Prof. Julie Stewart Director, Southern and Eastern African Regional Centre for Women's Law, University of Zimbabwe; Prof. Patricia Kameri-Mbote, University of Nairobi; Prof Grace Ngare, Kenyatta University, Prof Elishibah Kimani, Kenyatta University; Dr. Nkatha Kabira, University of Nairobi; and Dr Regina Mwatha, Kenyatta University.

The UoN-WEE Hub is a research initiative by the African Women's Studies Centre (AWSC). It aims at producing cutting-edge evidence-based knowledge on what works for advancement and full realization for women's economic empowerment (WEE) in Kenya. The UoN-WEE Hub focuses on four key areas: Affirmative Action Funds and Entrepreneurship, Women in Formal and Informal Employment, Childcare and Women's Work, and Women's Movement and Policy Advocacy for WEE.

The KU-WEE Hub aims to ensure that interested parties such as relevant ministries and departments, county governments, policy leaders (legislators and policy makers) implementing agencies and donors utilize empirical evidence to implement and shape policies, programs, interventions, and advocacy efforts related to supporting women's economic empowerment (WEE) in Kenya. The project is focusing on three thematic areas: Women's Roles in the Public and Private Sectors; Women's Skilling and Mentoring; Violence, Crisis, and Women's Work. To support the research initiatives of both Hubs, the workshop had the following objectives: -

MAIN OBJECTIVE

To explore appropriate and innovative approaches for research on WEE

SPECIFIC OBJECTIVES

- i. To reflect on grounded theory and its relevance for WEE research
- ii. To explore different methodological approaches with a view to creating research synergies
- iii. To unpack what Women's Economic Empowerment means for different groups
- iv. To use grounded methodological approaches to develop a WEE research framework

Preamble

Appreciating that “empowerment” is an essentially contested concept that means different things for men and women.

Acknowledging that “empowerment” is multifaceted, contextual, relative and gendered.

Aware that women’s economic empowerment has been defined and redefined throughout history in multiple ways and for varied purposes.

Aware that various frameworks exist for the purposes of unpacking what women’s economic empowerment means and what it constitutes.

Recognizing that deeply rooted gender norms continue to curtail the freedom and economic empowerment of women.

Appreciating that development in Africa is elusive and unsustainable without investing in women’s economic empowerment.

Acknowledging that exploring new frontiers of knowledge creation, innovation and collaboration is critical for women’s economic empowerment.

Recognizing that creating synergies between different disciplines will bring about a knowledge society that can directly catalyse processes and products that lead to women’s economic empowerment.

Recognizing that solutions to the problems facing African women require women’s knowledge, epistemologies and insights.

Aware that innovative knowledge creation, collaboration and dissemination will map new pathways for addressing contemporary problems faced by Kenyan and other African women

Recognizing that academics must collaborate as their disciplines are linked by their focus on societal development and in particular, women’s development, progress and prosperity.

Appreciating that encouraging inter and intra–disciplinary engagement can help strengthen research on women’s economic empowerment and thus debunk negative assumptions, gender norms and stereotypes.

Recognizing that grounded research on African women must take into account African women’s realities in their context and subvert knowledge hegemonies and hierarchies.

Recognizing that developing a *Women’s Economic Empowerment* research framework which accommodates different but complementary inter and intra–disciplinary perspectives and methodologies will enhance knowledge production that pushes the frontiers of knowledge.

Appreciating that even though empowerment is both “qualitative” and “quantitative”, African feminist epistemology, ethnomethodology and feminist narratology will enhance the generation of knowledge on *Women’s Economic Empowerment*.

Acknowledging that self-reflexivity in feminist research methodology can be built into a WEE Hub Research Methodological Framework that recognizes the place of personal experience, emotions, and intuition as sources of knowledge.

Resolutions

Now therefore the Team resolves and agrees to develop An African women centered research framework for *Women’s Economic Empowerment* (WEE). The Framework would have the following key ingredients:

1. Grounded research on African women that takes into account their lived realities and contexts
2. Disrupts and subverts knowledge hegemonies and hierarchies
3. African feminist epistemology, ethnomethodology and feminist narratology will enhance the generation of knowledge on *Women’s Economic Empowerment*.
4. Accommodates different but complementary inter and intra – disciplinary perspectives and methodologies that will enhance knowledge production on WEE

5. Understands gender as contextual and thus the need to look at African women in their own context and address their own experiences within their different societies and within the larger regional contexts
6. Tools that allow for entering into the hearts and minds women in a manner that has not been done before
7. Emphasizes the place of experiential knowledge and previously undocumented women's knowledge. "If you want to know about women, ask the women."
8. Documents African women's historical and contemporary experiences with WEE
9. Aims to capture in words, the meanings and feelings manifested in lived experience transformed into an object in support of knowledge in action.
10. Links grounded theory, research methods and WEE.
11. Distils African women's knowledge on WEE
12. Identifies strategies and key features embedded in women's knowledge and experiences
13. Documents strategies for sustaining WEE
14. Acknowledges that theories do not have to be developed prior to field work but rather theory should emerge from the ground up.
15. Addresses how to tease on gaps of knowledge in WEE; the types of knowledge gaps exist in WEE; the kind of model or innovation can be used to address the gaps that exist in WEE knowledge
16. Addresses how different disciplines could contribute to understanding WEE needs
17. Provides structure but allows flexibility, continuous retooling and filling in the gaps
18. Integrates feminist research ethics for WEE
19. Unpacks the different meanings of WEE for different groups and for women and men
20. Identifies and unpacks conceptual terms related to WEE (gender, patriarchy, empowerment, economic)

Signed on _____

UoN Hub Leader



KU Hub leader



Appendix 3: List of Participants

Day 1: 19/05/2021

Participants	Institution/Organization
1. Prof. Wanjiku Kabira	UoN Hub Leader
2. Prof. Agnes Mawang'ombe	Chair UoN WEE Hub RQAP
3. Prof. Julie Stewart	Trainer/SEARCWL
4. Prof. Judith Waudo	KU Hub Leader
5. Prof. Patricia Kameri Mbote	UoN WEE Hub
6. Prof. Tabitha Kiriti- Nganga	UoN WEE Hub
7. Prof. Wambui Kogi Makau	UoN WEE Hub
8. Prof. Grace Wamue Ngare	KU WEE Hub
9. Prof. Leah Wanjama	KU WEE Hub
10. Dr. Mary Mbithi	UoN WEE Hub
11. Dr. Wanjiru Gichuhi	UoN WEE Hub
12. Dr. Regina Mwatha	KU WEE Hub
13. Dr. Nkatha Kabira	UoN WEE Hub
14. Dr. Agnes Meroka	UoN WEE Hub
15. Dr. Dorothy Njiraine	UoN WEE Hub
16. Dr. Josephine Muthami	UoN WEE Hub
17. Dr. Pacificah Okemwa	KU WEE Hub
18. Dr. Marygoretty Otieno	UoN WEE Hub
19. Dr. Darmi Jattani	IEA – Kenya
20. Dr. Francis Karimi	KU WEE Hub
21. Lucy Maina	
22. Rosalind Ndikwe	UoN WEE Hub
23. Rachael Keeru	UoN WEE Hub
24. Valerie Udalang'	UoN WEE Hub
25. Winfred Kimeu	CRAWN Trust
26. Njeri Karuru	UoN WEE Hub
27. Emilly Owiti	UoN WEE Hub
28. Geoffrey Tanui	UoN WEE Hub
29. Ayoo Osen Odicoh	UoN WEE Hub
30. Beatrice Kamau	UoN WEE Hub
31. Beverlyne Ochieng	UoN WEE Hub
32. Dan Kipkoech	UoN WEE Hub
33. Eric Bundi	UoN WEE Hub
34. Elizabeth Ochola	UoN WEE Hub
35. Mary Wambui Kanyi	UoN WEE Hub
36. Ruth Wamuyu	UoN WEE Hub
37. Dorothy Khamala	UoN WEE Hub
38. Fredrick Kimotho	UoN WEE Hub
39. Gideon Muendo	UoN WEE Hub

40.	Jacqueline Njambi Kamau	UoN WEE Hub
41.	Okadia Fiona	IEA
42.	Brender Akoth	UoN WEE Hub
43.	Purity Muthima	KUWEE Hub
44.	Margaret Kang'ethe	UoN WEE Hub
45.	Monica Maina	UoN WEE Hub
46.	Muthoni Mainah	
47.	Joanne Kepher	
48.	Nelly Nkatha	UoN WEE Hub
49.	Isabella Kamere	KU WEE Hub
50.	Juliah N. Chege	UoN WEE Hub
51.	Josiah Kiarie	CCGD
52.	Calvin Chepsiror	CCGD
53.	Charles Nyamache	UoN WEE Hub
54.	Caudesia Njeri	UoN WEE Hub
55.	Esther Kyalo	UoN WEE Hub
56.	Irene Kendi	UoN WEE Hub
57.	Paul Samoei	KNBS
58.	Dan Kipkoech	UoN WEE Hub
59.	Rosemary Chepkoech	KNBS
60.	Sheila Mutuma	KU WEE Hub
61.	June Ombara	UoN WEE Hub

Day Two : 20/05/2021

Name of Participants		Institution/Organization
1.	Prof. Wanjiku Kabira	UoN Hub Leader
2.	Prof. Julie Stewart	SEARCWL
3.	Prof. Judith Waudu	KU Hub Leader
4.	Prof. Patricia Kameri Mbote	UoN WEE Hub
5.	Prof. Elishiba Kimani	KU WEE Hub
6.	Prof. Wambui Kogi Makau	UoN WEE Hub
7.	Prof. Grace Wamue – Ngare	UoN WEE Hub
8.	Prof. Leah Wanjama	KU WEE Hub
9.	Dr. Mary Mbithi	UoN WEE Hub
10.	Dr. Wanjiru Gichuhi	UoN WEE Hub
11.	Dr. Nkatha Kabira	UoN WEE Hub
12.	Dr. Agnes Meroka	UoN WEE Hub
13.	Dr. Dorothy Njiraine	UoN WEE Hub
14.	Dr. Josephine Muthami	UoN WEE Hub
15.	Dr. Pacificah Okemwa	KU WEE Hub
16.	Dr. Kiti Kitiabi	KU WEE Hub
17.	Dr. Darmi Jattani	IEA – Kenya
18.	Dr. Marygoretty Otieno	UoN WEE Hub
19.	Dr. Francis Kirimi	KU WEE Hub
20.	Juliah Chege	UoN WEE Hub
21.	Geoffrey Tanui	UoN WEE Hub

22.	June Ombara	UoN WEE Hub
23.	Ruth Wamuyu	UoN WEE Hub
24.	Dorothy Khamala	UoN WEE Hub
25.	Elizabeth Ochola	UoN WEE Hub
26.	Ruth Wanjau	KU WEE Hub
27.	Samuel Njuga	UoN WEE Hub
28.	Rubai Mandela	KU WEE Hub
29.	Felistus Hilda	KU WEE Hub
30.	Monicah Maina	UoN WEE Hub
31.	Rosalind Ndikwe	UoN WEE Hub
32.	Valarie Udalang'	UoN WEE Hub
33.	Njeri Karuru	UoN WEE Hub
34.	Purity Muthima	KU WEE Hub
35.	Winfred Kimeu	CRAWN Trust
36.	Josiah Kiarie	CCGD
37.	Kendi Irene	UoN WEE Hub
38.	Hannah Bula	KU WEE Hub
39.	Francis Omondi	KU WEE Hub
40.	Ayoo Odicoh	UoN WEE Hub
41.	Beverlyne Ochieng'	UoN WEE Hub
42.	Esther Kyalo	UoN WEE Hub
43.	Fiona Okadia	IEA - Kenya
44.	Frederick Kimotho	UoN WEE Hub
45.	Gideon Muendo	UoN WEE Hub
46.	Josephine Muthami	UoN WEE Hub
47.	Sarah Fedha	UoN WEE Hub
48.	Mary Wambui Kanyi	UoN WEE Hub
49.	Isabella Kamere	KU WEE Hub
50.	Calvin Chepsiror	CCGD
51.	Dan Kipkoech	UoN WEE Hub
52.	Beatrice Kamau	WPA
53.	Alfonia Mbuthia	KU WEE Hub
54.	Rachel Keeru	UoN WEE Hub
55.	Wamaitha Kang'ethe	UoN WEE Hub
56.	Brender Akoth	UoN WEE Hub
57.	Prof Tabitha Kiriti Nganga	UoN WEE Hub

Day 3: 21/05/2021

Name of Participants	Institution/Organization
1. Prof. Wanjiku Kabira	UoN Hub Leader
2. Prof. Julie Stewart	SEARCWL
3. Prof. Judith Waudo	KU Hub Leader
4. Prof. Patricia Kameri Mbote	UoN WEE Hub
5. Prof. Elishiba Kimani	KU WEE Hub
6. Prof. Wambui Kogi Makau	UoN WEE Hub

7.	Prof. Grace Wamue – Ngare	UoN WEE Hub
8.	Prof. Leah Wanjama	KU WEE Hub
9.	Prof. Chris Shisanya	KU WEE Hub
10.	Dr. Mary Mbithi	UoN WEE Hub
11.	Dr. Wanjiru Gichuhi	UoN WEE Hub
12.	Dr. Nkatha Kabira	UoN WEE Hub
13.	Dr. Agnes Meroka	UoN WEE Hub
14.	Dr. Dorothy Njiraine	UoN WEE Hub
15.	Dr. Josephine Muthami	UoN WEE Hub
16.	Dr. Pacificah Okemwa	KU WEE Hub
17.	Dr. Kiti Kitiabi	KU WEE Hub
18.	Dr. Darmi Jattani	IEA – Kenya
19.	Dr. Marygoretty Otieno	UoN WEE Hub
20.	Dr. Francis Kirimi	KU WEE Hub
21.	Dr. Wanjiku Ngunjiri	UoN WEE Hub
22.	Juliah Chege	UoN WEE Hub
23.	Geoffrey Tanui	UoN WEE Hub
24.	June Ombara	UoN WEE Hub
25.	Ruth Wamuyu	UoN WEE Hub
26.	Dorothy Khamala	UoN WEE Hub
27.	Elizabeth Ochola	UoN WEE Hub
28.	Ruth Wanjau	KU WEE Hub
29.	Samuel Njuga	UoN WEE Hub
30.	Rubai Mandela	KU WEE Hub
31.	Felistus Hilda	KU WEE Hub
32.	Monicah Maina	UoN WEE Hub
33.	Rosalind Ndikwe	UoN WEE Hub
34.	Valarie Udalang’	UoN WEE Hub
35.	Njeri Karuru	UoN WEE Hub
36.	Purity Muthima	KU WEE Hub
37.	Winfred Kimeu	CRAWN Trust
38.	Josiah Kiarie	CCGD
39.	Kendi Irene	UoN WEE Hub
40.	Hannah Bula	KU WEE Hub
41.	Francis Omondi	KU WEE Hub
42.	Ayoo Odicoh	UoN WEE Hub
43.	Beverlyne Ochieng’	UoN WEE Hub
44.	Esther Kyalo	UoN WEE Hub
45.	Fiona Okadia	IEA - Kenya
46.	Frederick Kimotho	UoN WEE Hub
47.	Gideon Muendo	UoN WEE Hub
48.	Sarah Fedha	UoN WEE Hub
49.	Mary Wambui Kanyi	UoN WEE Hub
50.	Isabella Kamere	KU WEE Hub
51.	Calvin Chepsiror	CCGD

52.	Dan Kipkoech	UoN WEE Hub
53.	Beatrice Kamau	UON WEE Hub
54.	Alfonia Mbuthia	KU WEE Hub
55.	Rachel Keeru	UoN WEE Hub
56.	Wamaitha Kang'ethe	UoN WEE Hub
57.	Brender Akoth	UoN WEE Hub
58.	Edna Moi	KU WEE Hub
59.	Pauline Omollo	UoN WEE Hub
60.	Sheila Mutuma	KU WEE Hub
61.	Jacqueline Kamau	UoN WEE Hub
62.	Norah Mauti	Adventist University of Africa
63.	Caudesia Njeri	UoN WEE Hub
64.	Anna Katuki	NTA

Appendix 4: ILO Indicators



JOINT WORKSHOP BY KENYATTA UNIVERSITY AND UNIVERSITY OF NAIROBI WOMEN'S ECONOMIC EMPOWERMENT HUBS: REFLECTIONS ON METHODOLOGICAL APPROACHES TO RESEARCH ON WOMEN'S ECONOMIC EMPOWERMENT MAY, 19TH-21ST, 2021

ILO Indicators

1. Equal pay for work of equal value

To achieve gender equality and women's economic empowerment at work, women's and men's work must be regarded equally, and they must be paid equally for work of equal worth. The pay gap exists at all levels of employment, including management, and the rate of disparity varies depending on the degree of work and locality. Women's pay disparities vary widely throughout nations and among distinct groups of women, depending on their age, color, ethnicity, migration status, and other disadvantages.

The principle of equal pay for work of equal value is established in the ILO Equal Remuneration Convention, 1951 (No. 100) and Recommendation No. 111. The right to equal pay applies not only when men and women conduct the same or similar employment, but also when they conduct labor that is different but of equal worth, as determined by objective factors such as skills, working conditions, responsibilities, and effort. The remuneration package is not only limited to the basic pay or wage that employees receive but also other forms of incentives including bonuses, overtime pay or stock options.

Principle 2 of the Women's Empowerment calls on signatories to take action to provide equitable payment, including bonuses and perks, for work of equal value and to ensure that all women and men employees are paid at least a livable wage.

1. Preventing and ending gender-based violence and harassment in the world of work

Despite the fact that gender-based violence and harassment, especially sexual harassment, are incompatible with decent work, and they remain throughout the world, regardless of the sector or income. Workplace violence and harassment have a detrimental influence on work organization, workplace relations, employee engagement, company reputation, and productivity.

Women's economic empowerment is affected, as studies have shown that, victims are more inclined to change jobs, resulting to financial stress, rather than report occurrences in order to flee an abusive circumstance. The Violence and Harassment Convention, 2019 (No. 190) and the associated Recommendation No. 206 acknowledges that violence and harassment have a significant impact on individuals, businesses, society, and governments.

¹ILO, Women in Business and Management: The business case for change, 2019, 68..

²ILO, Equal Pay - An introductory guide, 2013, 2

2. Work–family balance and equal sharing of care responsibilities

The burden of care work is disproportionately shared by women, and this inequality in care obligations between men and women has serious implications for women’s economic empowerment. Women’s labor market involvement is lower than men’s in every country around the world, owing to an unequal distribution of unpaid care work hours .

Gender equality and women’s economic empowerment are closely tied to establishing work–life balance, guaranteeing a more equitable distribution of family obligations, and investing in the care economy, as the ILO Centenary Declaration for the Future of Work calls for. Furthermore, family-friendly policies, such as workplace breastfeeding support, have a positive impact on broader social well-being because they are associated with lower mortality rates, healthier mothers and babies, and thus lower healthcare costs.

3 Women in business and management

Achieving gender equality and women’s economic empowerment in business and management requires improving the gender balance at all levels of company leadership, as well as increasing the numbers of women who are business owners and entrepreneurs.

Women-run businesses are frequently small or micro-enterprises with little growth potential. Empowering women in workplace means offering them a chance to prosper as investors and entrepreneurs. The ILO Discrimination (Employment and Occupation) Convention of 1958 (No. 111) and Recommendation No. 111 address discrimination in education and vocational training, employment and certain occupations, as well as employment terms and conditions.

4 Future of work that works for women

The ILO Centenary Declaration on the Future of Work aims to empowering people at all phases of life, particularly women, to work with technology advancements without surrendering their economic and social rights. This calls for governments and social partners to promote the skills of workers by addressing current and anticipated social, culture and economic gaps; ensuring that education and training systems respond to market needs, in light of developments in employment; enhancing the ability of workers to leverage and increase the opportunities offered by decent work.

³WEPs, Principle 2, Treat all Women and Men Fairly at Work without Discrimination.

⁴ILO, Global Wage Report 2018/19: What lies behind gender pay gaps, 2018

Appendix 5: Exerpts from AWSC study on evaluating impact of gender integration in agriculture

PRO-WOMEN EMPOWERMENT IN AGRICULTURE INDEX (WEAI) FRAMEWORK FOR MEASUREMENT OF WOMEN EMPOWERMENT: EXCERPTS FROM KINANGOP EIGIA STUDY

The measurement of women empowerment was based on *The Pro- Women's Empowerment in Agriculture Index* (Pro-WEAI) which measures *intrinsic agency, instrumental agency, and collective agency* of women in the agriculture sector in an effort to identify ways to overcome those obstacles and constraints.

aims to increase understanding of the connections between women's empowerment, food security, and agricultural growth. It measures the roles and extent of women's engagement in the agriculture sector in above three domains that have 12 indicators namely;

- i. *autonomy in income-Intrinsic agency*
- ii. *self-efficacy- Intrinsic agency*
- iii. *attitudes towards domestic violence- Intrinsic agency*
- iv. *respect among household members- Intrinsic agency*
- v. *input into productive decisions- Instrumental agency*
- vi. *ownership of land and other assets- Instrumental agency*
- vii. *Access to and decisions on credit- Instrumental agency*
- viii. *Control over use of income- Instrumental agency*
- ix. *work balance- Instrumental agency*
- x. *visiting important locations- Instrumental agency*
- xi. *group membership, and – Collective agency*
- xii. *membership in influential groups- Collective agency*

The Pro-WEAI is a composite measurement tool that indicates women's control over critical parts of their lives in the house hold, community, and economy. It allows us to identify women who are disempowered and understand how to increase autonomy and decision making in key domains.

Women	Men
1. Intrinsic Agency	
Autonomy in income	
(i) Who receives income after sale of produce:	
.... <i>money belonged to him and he is the one who would do the selling and receive the money. Magumu, OTW1</i>	 <i>in the past, I am the one who used to keep the income in my pocket and I give out little by little but now we are living freely and either of us can keep the money and we are both comfortable. Haraka, FGD mixed</i>

<i>"If you buy anything in your name, it is like a nail in your shoe and in the long end you will be forced to sell it... those who are working and have bought land have been forced to sell... Githabai ward, FGDW</i>	<i>I do not insist on being sent the money; I have given her that freedom over money. Githabai, OTM1</i>
(ii) Self Efficacy- one's capacity to deal with various situations. Perception of self-confidence, self esteem and dignity in being confident in their ability to achieve goals. Self confidence and feeling allow individuals to manage unexpected events that come up. They can voice an opinion within the household and engage in productive activities.	
<i>I am now more confident that I can succeed without even depending on him through what I have learnt. Magumu, OTW2</i>	
If I want to build a house, I can now do it. I just need to farm well. Magumu, OTW2	
(iii) Attitudes towards domestic violence	
Researcher: Let me ask, if he is drinking and he can't make those decisions, a woman cannot make that decision?	
Respondents No...you wait until he is sober. If you refuse you can be beaten. Even though he is drunk, you will be beaten. And you will do nothing.	
(iv) Respect among household members: Respect among household members is a key plank in women empowerment. This measures whether the decisions of the women are respected and whether household members are polite to each other. It also seeks to understand whether household members listen to each other and disagree respectfully. It also indicates whether family members care for each other, spending time with each other, comforting each and caring for each other's interests. It also underscores the parents respect to their children and valuing their space.	
2. Instrumental agency Instrumental agency (power to) measured by six indicators which include input in productive decisions, ownership of land other assets, access to and decisions on financial services, control over use of income, work balance and visiting important locations.	
i. Decision making in agricultural production	
<i>....he is supposed to tell me what to do because I'm the neck and he is the head...even if we go back to the Bible... female respondent, Githabai FGD</i>	<i>.....mostly decisions are made by the man because he is the head. The neck has never been above the head...male respondent, Njabini FGD)</i>

<i>"...these days we feel our husbands are listening to us and involving us in decisions unlike in the past...our men are now changing...this project(EGIA) has really helped us... especially those of us with husbands who are part of this project ...female respondent, Githabai</i>	
ii. Ownership of land and access to other productive resources	
<i>"If you buy anything in your name, it is like a nail in your shoe and in the long end you will be forced to sell it... those who are working and have bought land have been forced to sell... they are told..."I don't want to hear it here unless you put it under my name" Female FGD, Githabai ward</i>	<i>"...like now I have land, then I'm supposed to have my wife's name on the title?...no...that is not possible...even my father did not do it....let her wait until I die then she can have the title...male respondents, Githabai FGD"</i> <i>"...If she has any property, I will make sure I have 'boxed her' to ensure she has sold it and she remains with nothing..."(Male FGDs, Githabai</i>
iii. Access to Credit	
<i>"..when he sees you have brought the money, he is even the one who decides how it will be used...but he will not be with you at the time of repaying....yet he is the one who asked you apply for the loan....female respondent Gathara FGD"</i>	
iv. Control over use of income and expenditures	
<i>....Waah! He is the bank. You can even laugh; you will plant, weed, harvest but after selling, the money belongs to him .You will not even know how much it was even for buying a pair of shoe.....just leave it you will not get(Female oral testimony Nyakio ward).</i>	<i>"...if you allow the woman to manage the money, she will use it extravagantly.....for instance if you gave her five thousand this week, and you ask her for it next week I assure you, you will not get it! she will tell you I bought this and that, the other one I paid this and that and some things are not even necessary so as a man, you must keep the money so that if she want anything, she will ask for it directly from you. You even feel proud when she is telling you, I want this, and I want that such that you can even tell her I will not buy that if it is not important."(Male FGD, Murungaru ward).</i>

v. Work balance/Time allocation	
<i>"Here in Kinangop....? We have never heard of such. That's a waste of time...going to a shopping center just to visit....unless you are sick...or when you want to take someone for a function, a wedding, baby shower...you see like now we were many, but others have had to rush because they have to go and do other work at home like cooking"(Gathara women FGD)</i>	
vi. Visiting important locations	
<i>"...if you want to visit your parents in June, you must have started asking for permission in January and probably he will not agree you go at that time, he will tell you to wait for August so that you can go when the children are on holidays and by this time you will have lost the urge to go such that you don't even want to go."(Female FGD, Gathara ward.)</i>	
3. Collective Agency	
i. Group participation and Leadership	
<i>...We are now able to meet in groups..." Gathara Ward, OTW</i>	
membership in influential groups	
<i>..... For political meetings, you will hear that they went to some place but the reports coming back from there are not good and so when you go to tell your husband that you would like to attend, he will ...say no) (Female Oral Testimony, Gathara Ward)</i>	

Appendix 6: Women Economic Empowerment Indicators in Kenya, Kenya National Bureau of Statistics



JOINT WORKSHOP BY KENYATTA UNIVERSITY AND UNIVERSITY OF NAIROBI WOMEN'S ECONOMIC EMPOWERMENT HUBS: REFLECTIONS ON METHODOLOGICAL APPROACHES TO RESEARCH ON WOMEN'S ECONOMIC EMPOWERMENT MAY, 19TH-21ST, 2021

Kenya National Bureau of Statistics

Women Economic Empowerment Indicators in Kenya

The topic of women's empowerment gained its first momentum in the mid-1970s with the adoption of the resolution 31/136 of the United Nations Decade for Women (United Nations, 1976). The resolution called upon governments to ensure equal and effective participation of women in the political, economic, social and cultural life. Its adoption paved way for other resolutions and international declarations, including the United Nations (UN) Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979, and the 1995 Beijing Platform for Action (BPfA). In 2000, the United Nations Millennium Declaration set the basis for incorporating women's empowerment in the global development agenda.

Under the Millennium Development Goal (MDG) 3, Kenya committed to promote gender equality and empower women. Even though this was a step forward, the goal and its targets were restricted to a few areas including education, paid employment in the nonagricultural sector, and women's political representation and did not treat women's empowerment comprehensively. An improvement was achieved with the Sustainable Development Goals (SDGs), particularly 1 SDG 5: "Achieve gender equality and empower all women and girls," which covers a broad set of themes and indicators to measure gender equality and women's empowerment in a comprehensive manner (UN, 2015).

The development of the Women Economic Index (WEI) represents a major milestone in Kenya's evidence-based policymaking and sets a baseline for monitoring of the government's progress toward Sustainable Development Goal 5 (SDG5) on achieving gender equality and empowerment of all women and girls. Guided by the fundamental principle under the 2030 Agenda not to leave anyone behind, it articulates how every human being should not suffer the confines of poverty or remain destitute.

However, the (UN, 2020) report shows that women and girls continue to be most vulnerable hence the need to increase efforts towards their ability to assert their resilience, versatility and capabilities. The Constitution of Kenya and the ratification of many UN conventions in support of women's development and empowerment provide the impetus to track and monitor changes in women's empowerment. While very many interventions have been implemented over the last 50 years, Kenya still lacks a national tool that can be used to measure, track and evaluate progress towards women's empowerment.

The Kenya National Bureau of Statistics in collaboration with its partners has developed the Women Empowerment Index as an approach to women's empowerment in support of efforts to rigorously assess, demonstrate and learn about the impact of development interventions that are working towards women's empowerment. It recognizes that empowerment is a multi-dimensional concept. The index therefore combines information from a variety of indicators into one composite index. The index targets to meaningfully measure changes in women's empowerment in the context of the development interventions for various socioeconomic groups in spatial and temporal terms. This formulation becomes very challenging when data has to be used to operationalize it. The most proximate data available for such analysis in this period is the 2014 Kenya Demographic and Health Survey (KDHS) (UN, 2020).

The Kenya Women's Empowerment Index draws from important legislative and policy documents at the national and international levels. It is based on an in-depth literature review and empirical analysis, and is contextualized through extensive consultations with numerous stakeholders in the country. The findings from the analysis shows that only 29 percent of women in Kenya between the ages of 15 and 49 years were empowered in 2014. The empowerment rate of women in urban areas is 40 percent, nearly double the rate of empowered women in rural areas, at 22 percent over the same year.

The (UN, 2020) report notes that efforts should be made to ensure that the 71 percent of women identified as disempowered are effectively empowered. Key recommendations of the report include improved quality, availability, and representativeness of data; improved advocacy on the use of the Women's Empowerment Index to inform laws, policies and resource allocation towards gender equality and women's empowerment; enhancing coordination of all relevant stakeholders and partners to increase demand and utilization of gender statistics including the WEI; and strengthening timeliness of production of WEI figures and its integration in reporting for achievements toward objectives and targets of Vision 2030, BPfA, CEDAW, and SDGs.

It has long been recognized that women's empowerment is a precondition for sustained economic development and poverty reduction; and that it is inexorably linked to social transformation. Empowerment of women and girls has therefore been incorporated in numerous policy and legal instruments like the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Millennium Development Goals (MDGs), the Sustainable Development Goals (SDGs), and the Maputo Protocol amongst others. In addition to signing and ratifying these documents, the Government of Kenya mainstreamed women's empowerment through several articles in its 2010 Constitution. The topic holds an important place in the country's key development policy and strategy documents (UN, 2015)

Progress in monitoring Kenya's achievements in enhancing women's empowerment has been slower in the absence of an official measure. This report aims to fill this data and knowledge gap by conceptualizing and developing an official measure for women's empowerment in Kenya that is strongly embedded in the country's context and existing legislation and policy documents. As a first step, a comprehensive literature review was carried out to take stock of existing methodologies and practices for measuring women's empowerment with a special focus on developing countries. Kabeer's (1999) conceptual framework - consisting of three interrelated dimensions: resources, agency and achievement - was then used in consultations with a wide range of stakeholders, as the basis for selection of parameters that best capture the ability of women in Kenya to exercise choice. The second step involved running econometric analysis using the 2014 Kenya Demographic and Health Survey (KDHS) to identify domains of women's empowerment and the constituting factors of each.

For women in union, the econometric model identified five domains of empowerment:

a. Attitudes toward wife battering

The indicators in this component draw from the agency component of Kabeer's (1999) conceptual framework of empowerment. Five indicators measure attitudes towards GBV, that is, whether the woman justifies wife-beating in the following situations:

- i.) If the wife goes out without telling her husband;
- ii.) If the wife neglects the children;
- iii.) If the wife argues with her husband;
- iv.) If the wife refuses to have sex with her husband; and
- v.) If the wife burns the food.

Women who think that wife-beating is justified in each of the situations are considered disempowered, while those who believe that it is not justified are considered empowered. Finally, women who believe that female genital mutilation (FGM) should be stopped are considered empowered, while those who believe that it should continue, do not know or are unsure, are considered disempowered. The same indicators are used for both groups of women.

b. Human and social resources

This domain also draws from Kabeer's (1999) resources component of empowerment. For women in union, it included the indicators of educational attainment, exposure to media, exposure to family planning information, knowledge about modern contraception, knowledge about access to contraception, and knowledge about HIV/AIDS prevention and transmission. A woman is considered empowered in educational attainment if she has completed secondary or higher education. For the indicator of exposure to media, a woman is considered empowered if she read a newspaper, listened to the radio or watched television at least once in the week

c. Household decision-making and Control over sexual relations

A woman in union is considered empowered in the indicator of birth limiting and spacing if she has no unmet need for family planning; and disempowered, if she is unable to either limit childbearing or space pregnancies to her wishes/preferences. For the four indicators of decision-making at the household level, a woman in union is considered empowered if she makes the decision herself or jointly with her partner, and disempowered if the decisions are taken by her husband/partner or by someone else (without consulting her). A woman in union who can refuse sex is considered empowered. Women who cannot refuse sex, do not know or are not sure whether they can refuse sex, and those who can refuse it only under certain conditions, are considered disempowered. Likewise, women in union who can ask their partners to use a condom during sexual intercourse are considered empowered, while those who cannot, are not sure whether they can, or can ask only under certain conditions, are considered disempowered.

d. Economic domain.

In this domain, there were two indicators for women in union: paid employment and house or land ownership. The domain draws on Kabeer's (1999) resources component of empowerment. A woman is considered empowered in paid employment if she is employed continuously throughout the year and is paid, while women who are in seasonal or occasional employment or who are not paid (regardless of the type of employment) are considered disempowered. A woman is considered empowered in the indicator of house/land ownership if she owns a house or land either alone or jointly with her husband/partner. For women not in union, only the indicator of paid employment was used in the analysis.

For women not in union, the model selected three domains of empowerment:

- a. Economic
- b. Human and social resources

c. Attitudes towards wife-beating.

To construct the Women's Empowerment Index (WEI), each of the domains was assigned equal weights, and the weight of the domain was then distributed equally to each of its constituting indicators. In this report, a woman is considered empowered if she is empowered in at least 80 percent of the total weighted indicators of empowerment. Even though empowerment is measured separately for women in union and women not in union, the results are presented jointly for all women aged 15-49 years (UN, 2020).

The findings indicate that 29 percent of women aged 15-49 years in Kenya are empowered. Women in urban areas are nearly twice as likely to be empowered compared to those in rural areas, with incidence rates of 40 and 22 percent, respectively. Empowerment is positively associated with household wealth. While only 6 percent of women belonging to the poorest wealth quintile are empowered, in the richest wealth quintile the rate reaches 53 percent. Other socio-economic characteristics are also relevant. Single and married women are more likely to be empowered, while the opposite is true for widowed women with only 12 percent of them empowered (UN, 2020).

Women in monogamous marriages are also more likely to be empowered compared to those in polygamous marriages. The empowerment rate is the highest among women aged 15-19 years and the lowest among those aged 40-49 years. Sex and educational attainment of the household head are also relevant. Incidence of women's empowerment ranges from 10 percent among households where the head has not completed any formal education to 62 percent where the head has completed high education. This Women's Empowerment Index represents a major landmark in Kenya's evidence-based policy making for setting the baseline and monitoring the country's progress in achieving SDG 5: "achieve gender equality and empower all girls and women" (UN, 2015).

Based on a thorough literature review, the report (UN, 2020) noted that women's empowerment is a precondition for sustained economic development and poverty reduction; and that it is inexorably linked to social transformation. Empowerment of women and girls has therefore been incorporated in numerous policy and legal instruments like the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Millennium Development Goals (MDGs), the Sustainable Development Goals (SDGs), and the Maputo Protocol amongst others. In addition to signing and ratifying these documents, the Government of Kenya mainstreamed women's empowerment through several articles in its 2010 Constitution. The topic holds an important place in the country's key development policy and strategy documents.

The UN, 2020 report recommended the following considerations for policy and advocacy:

- a) Improve advocacy on the use of WEI to inform legislative, policy and resources allocation towards gender equality and women's empowerment.
- b) Enhance coordination of all relevant stakeholders and partners to increase demand and utilization of gender statistics including the WEI.
- c) Strengthen timeliness of production of WEI and its integration in reporting mechanisms for gender equality and women's empowerment such as Vision 2030, BPFA, CEDAW and SDGs

Source: Kenya National Bureau of Statistics

<https://www.genderinkenya.org/wp-content/uploads/2020/08/WEI-REPORT-10.08.2020.pdf>;

JOINT WORKSHOP BY KU AND
UON WEE HUBS

