

INFLUENCE OF SOCIAL-CULTURAL FACTORS ON WOMEN PARTICIPATION IN WILDLIFE CONSERVATION PROJECTS: A CASE OF NORTHERN RANGELAND TRUST SAMBURU COUNTY

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ABSTRACT

The gender and development theory (GAD) approach, through gender analysis, seeks to understand the roles, responsibilities, resources and priorities of women and men within a specific context, examining the social, economic and environmental factors which influence their roles and decision-making capacity. The purpose of this study was to establish the influence of social-cultural factors on women participation in wildlife conservation projects a case of Northern Rangeland Trust Samburu County. The specific objectives were; to establish the influence of cultural practices on women participation in wildlife conservation projects, to assess the influence of the level of education on women participation in wildlife conservation projects, to determine the influence of gender roles on women participation in wildlife conservation projects, to examine the effects of religious beliefs on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. Descriptive survey research design was used in this study. The target population was 213 members of staff in management position of Northern Rangeland Trust Samburu County where a sample of 64 respondents was selected. They were conservancy board, Management staff and Conservancy Scouts/rangers level project managers

consulted or involved in the development projects undertaken between 2015 and 2016. Primary data was obtained using self-administered questionnaires. Data was analyzed using descriptive statistics. Multiple regression analysis was used to establish the relations between the independent and dependent variables. The data was presented using frequency tables. The findings showed that cultural practices, level of education, gender roles and religious beliefs had a significant influence on women participation in wildlife conservation projects. The study also recommends that women should be encouraged to participate in the recruitment exercises and be given preferential treatment in order to motivate them otherwise the number of women participating in the wildlife conservations projects will decline despite the constitution giving women equity in the economic affairs of the country. The study further recommends that religious leaders should be encouraged to come up with teachings that are favorable to women. The hardline interpretation of the holy books should be softened such that women get to hold senior positions in religious leadership and stand a chance to influence policy legislation in the country.

Key Words: *social-cultural factors, women participation, wildlife conservation projects, Northern Rangeland Trust, Samburu County*

INTRODUCTION

Participation refers to the simple demographic representation of particular groups in society or simply an act of taking or sharing something or activities of group. Representatives are assumed to share the values, attitudes, and socioeconomic characteristics of those they represent and in a sense, they are mirrors of the larger population. Ara (2016) refers to this form of representation as descriptive or mirror representation. Nominal participation would assume that only women

will bring forward concerns related to their gender and/or those women may restrict their contributions to such concerns. Effective participation requires that participants are active and engaged in conservation projects. An assessment of effective participation would consider the rules of decision making such as whether a process is viewed as accessible, transparent, fair and consistent with existing laws, regulations or policies. It might also consider the attributes of individuals such as their knowledge of particular issues, their ability to mobilize resources and their comfort in speaking out on particular issues. Thus, effective participation involves assessing the ability of members to enhance the equity and efficiency of decisions and to advance their goals.

Effective participation also gives consideration to how power operates within the processes and the influence of power on the capacity of individuals and groups to advance their interests. Biases can be subtle, almost invisible, and yet, they can influence effective participation. They can emerge in procedures that determine selection criteria and processes identify sources and relevance of data, value alternative experiences and knowledge, set the location and timing of meetings and payments for attendance and provide level and type of agency support from government for the process. Nominal participation is linked to effective participation, particularly where participating groups are minorities. Among Scandinavian women politicians, once women became a significant majority (passing a threshold of some 30% seats in Parliament or local councils), there was less stereotyping and open exclusionary practices by men, a less aggressive tone in discussions, a greater accommodation of family obligations in setting meeting times and a greater weight given to women's concerns in policy formulation (Blaydes & Tarouty, 2009).

Women participation in wildlife conservation project implies active involvement of women in project planning, decision making and implementation of the projects. Women participate through community based organization and sponsored by self-help groups, government, non-governmental organization, and other financial institution and constituency development projects. This is influenced by various factors such as culture, level of education, family responsibilities and resources. According to United Nations report (2014) women are half world's population, yet they do two third of the world's work, earn one – tenth of the world's income and own less than one hundredths of the world's properties (UNRSD, 2010). Globally women participation in wildlife conservation projects has been experienced differently. In India, there are a few cases of women participation in conservation projects such as Joint Forest Management (JFM) in all women committees in Indian hill areas (Mudini, 2012). Here, there are women forest protection committees involved in the protection of the village forests. Women are involved in patrolling the forest in groups of six every month to check for damage incurred and the extent of the encroachment. They take appropriate actions such as reporting to the estate authorities if there are major cases of deforestation.

There is also discrimination and male bias in the provision of services including credit and technology (Doss, 2015). They are also excluded at decision making at household, community

and the national levels. They severely bear the cost of trees and forest management and realize only a portion of benefits. They are enlisted to decision making when forest and tree resources are degraded or after conflict. In some parts of Asia, only one household member can be represented in the forest groups and most of these have been male heads or in some cases women are members by the virtue of their husband's membership (Dasgupta & Sudarshan, 2011). In Brazil, the federal government created eighty-nine sustainable development reserves in Amazonia region encompassing twenty million hectares of forest. However, the rural women's relative role in forest policy and management is currently marginal. In order to ameliorate this dire situation, the Secretariat of Women Activists helped to transform the women's role and political hierarchy from the largely invisible to one of significance that the government took notice of and could not be ignored any more. In Nepal, community forest management has been acknowledged as a useful mechanism for protection of natural resources and as a tool for local development. Community Forest User Groups (CFUGs) have been formed for management and conservation of forests (UN Women, 2014).

According to Dahal (2012), in North East Cambodia, there have been achievements in the implementation of Gender Action Plan of Prakas II Project. Sixteen field training courses on gender and natural resources were conducted in four target provinces. 167 out of 393 participants were women (Dahal, 2012). The ability of women to part in such flora will boost their skills and make better managers when given a chance in conservation projects. In Sweden, women perceive conservation projects differently than men while women employed in the USDA Forest Service are more likely than men to hold positive expectations and higher levels of trustworthiness regarding environmentalists, range users, citizen activists, and tribal representatives. With respect to the environment, women have been found working in grassroots organizations engaging more in environmentally friendly behaviors that can be integrated into their everyday life and working actively with forest certification programs (Blaydes & Tarouty, 2009).

In North America and Scandinavia, forestry occupations have created and elevated the importance of a working man's culture or community. This bias has been generated by the mystique of logging that created an image of forestry as hard, outdoor, physical labor that is dirty, dangerous, and ultimately masculine making conservation projects to be perceived unsuitable for women (Kasomo, 2012). In African content, participation of women in wildlife conservation projects is still facing a lot of challenges especially most of the countries being in the process of development. In South Africa despite the countries improve in economic growth, there are insufficient jobs created to absorb the additional entrance into the labour market. As a result, women are over represented amongst the unemployed, with more than half unemployed according to both the narrow and expanded definition of unemployment. It has also been suggested that women continue to be disadvantage relative to men within labour market, the female being over represented in low income, less secured employment. In addition, a significant

portion of the new jobs attribute to women may simply be a reflection of data collection since 1995 specifically recording self-employment in the informal sector (Kalita, 2012).

In Nigeria, various interventions and conferences such as the one held in 1989 was embarked upon to improve the status of women in the society. Nigeria is a signatory to many international instruments such as convention on the elimination of all forms of discrimination against women signed on 13th June, 1985. All these efforts made by both Nigerian government and international communities point to the fact that women participation in development has remained abysmally poor both in the developed and developing countries alike but the situation is worst in developing countries like Nigeria where women are regarded as inferior and second class citizen (Khanal, 2015). In Zambia, the economic factors, socially and culturally ascribed gender roles and women's limited access to factors of production has contributed to high poverty levels amongst women. The failure to adequately address gender issue in all macro- economic policies in the planning and programming process to address the structural cause of poverty is also a contributing factor. In Tanzania, Maasai women are among the poorest and most marginalized groups though they contribute 58% to Tanzania GNP, but condition for them is getting worse due to lack of proper representation in all levels of decision making, according to pastoral women's council (2008).

In Kenya, the 2030 vision for gender, youth and vulnerable groups is gender equity in power and resource distribution, improved livelihoods for all vulnerable groups, and responsible, globally competitive and prosperous youth. In addition, Kenya aims to increase the participation of women in all economic, social and political decision-making processes through higher representation in Parliament; improve access of all disadvantaged groups to business opportunities, health and education services, housing and justice; and minimize vulnerabilities through prohibition of retrogressive practices such as female genital mutilation and child labor (Kariuki, 2010). According to Bett (2014), stated that women participation in conservation projects is influenced by cultural values, level of education, resources and family responsibilities are the factors to be investigated in regard to women participation in development projects. Most of the rural people still keep some cultural values that hinder women from participating in community development. Most of these cultural values upheld male chauvinism thus making women to feel that they are unable to participate. Education is the key to any economic improvement of any society; therefore, education level for rural women has a direct relationship on their participation in community based development projects. Another factor is resources. This is a factor that incapacitates women from active participation in community based development projects.

Family responsibilities also had a direct bearing on their participation in community projects. Having in mind that we live in patriarchal society, most married women may not be able to make decisions in regard to participation in projects without seek for an idea from the husband. This leads to lack of power to make decisions and may result in a negative effect on women participation in projects. Most women in rural areas have the responsibilities of giving birth,

taking care of the children and more so the sick and old people that lead them to lack enough time to participate in community projects. The Kenya constitution (2010) have the issue of gender mainstreaming but still rural women lacks the capacity and information hence still isolated and marginalized (Bett, 2014).

Mbogori (2014) states that women are generally not able to participate fully in the conservation projects because they are more women are poor, illiterate, do not enjoy proper healthcare, victims of violence such as rape, abuse as well as neglected, denied basic rights, discriminated against and suffer other forms of inequality as though their status is below that of men and their situation is far worse than the men's. The development of the pastoral regions is faced with a number of challenges that are being addressed by Northern Rangelands Trust. The Northern Rangelands Trust (NRT) partners with local communities to build peace and stability through conservation. Formed in 2004 by Lewa Conservancy with support from USAID, it brings together local pastoralist communities with land owners and the Government of Kenya to promote the long-term conservation of wildlife in Kenya's northern rangelands. At present, NRT oversees more than 30 community-owned and managed conservancies covering nearly 32,000 square kilometers. The Trust works to improve the lives and livelihoods of more than 250,000 residents spread over nine counties in one of Kenya's major wildlife migration corridors. Through NRT, communities learn and practice wildlife conservation, natural resources management, and non-violent conflict resolution (ROK, 2016). They also develop tourism and nature-based enterprises to preserve the northern rangelands and diversify their livelihoods.

NRT assists participating community conservancies to design and implement conservation programs, rehabilitate degraded rangelands, and establish livestock and water management plans. This includes building community capacity to resolve resource-based conflict through peace building and improved natural resource management. As a result of this holistic approach, NRT is a critical partner to the Kenya Wildlife Service (KWS) in the immense task of conserving and managing Kenya's abundant wildlife, 60% of which exists on community lands outside of protected areas (KWS, 2016). Approximately half of all NRT conservancies are home to Samburu, who are wealthy of knowledge built up through decades of farming the harsh terrains of northern Kenya. But as changing times bring increased pressure on natural resources, grazing cattle has become a volatile livelihood. By joining NRT, pastoralists can combine their traditional knowledge with modern science to more sustainably manage their rangelands, and other members of the community have means of diversifying their income through alternative livelihoods, so as not to rely so heavily on livestock. Therefore, this give a background of our study on participation of women in wildlife conservation projects in NRT in Samburu County.

STATEMENT OF THE PROBLEM

In Kenya women constitute slightly over half of the total population and form a critical portion of the human resource base. However, available data indicates that they inadequately participate in wildlife conservation projects mainly because they not well represented in senior management

positions in public institutions and where policies that affect them are made (Kariuki, 2010). The possible explanation for this situation could be that cultural practices, gender issues, level of education and religious beliefs have not received due attention in most institutions. While a few researchers have in recent years began to document women's participation in conservation projects in Kenya (Kasomo, 2012), such documentations often have not focused on the actual factors that affect women's participation in wildlife conservation projects in Northern Rangeland Trust in Samburu county that are focused in this study.

GENERAL OBJECTIVE

The purpose of this study was to establish the influence of social cultural factors on women participation in wildlife conservation projects a case of Northern Rangeland Trust Samburu County.

SPECIFIC OBJECTIVES

1. To establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.
2. To assess the extent to which level of education of women influence their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.
3. To determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.
4. To examine the extent to which religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.

THEORETICAL FRAMEWORK

There are different theories on participation, each identifying own paradigm and concept on women participation in conservation projects. Some of these theories include community development theory, role congruity theory, gender and development and agency theory.

Community Development Theory

Community Development Theory was developed by Robert K. Merton in 1960s. The theory focuses on the centrality of oppressed people in the process of overcoming externally imposed socio-cultural problems. Social work, at its foundation, shares much in common with the tenets of community development. Castillejo (2009) offers definitions of both which succinctly point to the similarities as well as the unique distinction. Social work is defined as professional intervention to address situations of personal distress and crisis by shaping and changing the social environment in which people live. Community development is defined as the employment of community structures to address social needs and empower groups of people (Dasgupta & Sudarshan, 2011).

COS focused attention almost exclusively on individuals and sought to provide charity and services to the poor; the COS model viewed the role of the worker as the 'expert' in the process of aid and change (Brady, 2015). By contrast, the settlement house movement focused on the environment and communities in which the poor lived by moving into the immigrant and oppressed areas and developing an understanding of the issues leading to an individual's poverty; settlement house workers then sought to work in collaboration with the poor to achieve community change, viewing the role of the worker as a facilitator in the process of change (Muhammad & Yasin, 2011). This theory is relevant to this study as it addresses centrality of oppressed people in the process of overcoming externally imposed social problems that are to be evaluated in this study on socio-cultural practices and their influence on women participation in conservation projects.

Role Congruity Theory

This theory explains that when women engage in masculine or male-dominated roles of aggressive, ambitious, independent and self-confident in leadership positions, they are evaluated less favorably than men because such management roles are more stereotypically associated with men (Reis & Grady, 2017). Typically, people have congruent beliefs about men and leadership posts, but they have dissimilar beliefs about women in leadership posts. This creates similar male expectations, but not for female leaders.

According to Powell (2012), comprehensive study, on women and men in management, women tended to employ a more democratic, participative style while men tended to take a more autocratic, directive approach. These differences appeared in both laboratory studies and observations of real leaders. Thus it was argued that women's tendency to negotiate, mediate, facilitate, and communicate was more effective leadership style than men's emphasis on power and control; and because this "feminine" style reduced hierarchy, satisfied subordinates, and achieved results, it should be the norm to which men were compared (Mulwa, 2011).

Though females' early socialization and other obstacles impeded them from becoming leaders, those who ascended did not behave significantly different from men in the same kinds of positions (Helgesen, 2011). The differences in leadership style and managerial behavior were discerned in the past. The examination of male/female differences were studied in three main types of managerial behavior (Nelton, 2011). Therefore, differences disappeared where actual leaders were compared mostly it was concluded that women did not behave differently from men in the same or similar kind of leadership positions. Moreover, experienced women managers showed no differences in leadership abilities from experienced male managers. The women, in fact, were likely to more closely resemble their male counterparts in drive, skills, temperament and competitiveness than the average woman in the population. Managers were urged to adopt a caring, collaborative, nurturing and servant leadership styles (Sagan, 2013).

In addition, when engaging in the masculine roles necessary in those leadership positions, women are evaluated less favorably than men, because such behavior is perceived as less desirable in women than men. That is, women who behave in a confident, aggressive, independent manner are seen as behaving incongruous to their societal gender norm. This creates dissonance and less favorable impressions than their male counterparts given that gender norms suggest males should demonstrate aggressive, confident, and independent behavior (Onubogu, 2011).

This theory is relevant in this study because it elaborates on issues addressing competence level of women that is influenced by educational levels, accessibility to information, training in projects, capacity building, knowledge and insight that are key in their participation in conservation projects.

Gender and Development Theory

Early approaches to women in development recognized that development had ignored the important role played by women in their communities and, as a result, largely excluded them from the design and implementation of development projects. The women in development (WID) approach recognize that more efficient and effective development requires the active participation of women as well as men. Seeking to remedy women's exclusion from the development process, the WID approach focuses mainly upon women (Oshewolo, 2011).

Since mid1980's there has been a growing consensus that sustainable development requires an understanding of women's roles and responsibilities within the community and their relationship to each other. Lindsey, Homes, and McCall (2013) noted that improving the status of women is no longer seen as just a women's issue but as a goal that requires the active participation of men and women. This has come to be known as the gender and development (GAD) approach. The GAD approach, through gender analysis, seeks to understand the roles, responsibilities, resources and priorities of women and men within a specific context, examining the social, economic and environmental factors which influence their participation in conservation projects (Ramaswamy, 2016).

Gender and Development is, therefore, an analytical approach which considers both women's and men's roles and responsibilities within the community and their relationship to each other in order to ensure that women's concerns and needs are addressed in design and implementation of activities. Spivak (2014) argued that it is thus an approach that looks at women as an integral part of the family, community and the larger society. Through gender analysis techniques, the roles and rights of both women and men are studied to help planners and project managers design how development interventions may be made more effectively. Male domineering and gender stereotype factors influence participation of women in development projects, therefore this theory as it addresses on gender and development it's relevant in helping understand how women

can efficiently and effectively participate in development. Gender analysis helps in establishing more sustainable and effective development.

Research Gaps

The study identified research gaps from the empirical literature as shown in Table 1. It also shows how indicators are identified in research gaps that will be addressed by this study.

Table 1: Research Gap

Variable	Researcher(s)	Findings	Knowledge gap	Addressing the gap
Cultural Practices	Bett (2014)	The cultural values, level of education, resources and family responsibilities are the factors to be investigated in regard to women participation in development projects.	The study established the general relationship on cultural values and women participation in however not in wildlife conservation projects	This study focuses on relationship between cultural values and women participation in wildlife conservation projects
Level of Education	Aselm (2010)	Education plays a significant role in positively influencing the status of women in firm decision making	The study established the general relationship between level of education and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between level of education and women participation in wildlife conservation projects
Gender roles	Njogu and Mazrui (2009)	Contended that the gender roles assigned to men and women today create, reinforce, and perpetuate relationships of male dominance and female subordination.	The study established the general relationship between gender roles and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between gender roles and women participation in wildlife conservation projects
Religious beliefs	Ramaswamy, 2016	For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs	The study established the general relationship between religious beliefs and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between religious beliefs and women participation in wildlife conservation projects

RESEARCH METHODOLOGY

Research Design

Research design refers to the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure (Babbie, 2012). In addition, Kothari (2004) observed that research design is a blue print which facilitates the smooth sailing of the various research operations, thereby making research as efficient as possible hence yielding maximum information with minimal expenditure of effort, time and money. A descriptive survey design was used in this study because data was collected once. The design was chosen since it is more precise and accurate since it involves description of events in a carefully planned way (Andre, 2004). This research design also portrays the characteristics of a population fully (Chandran, 2004). The research design used the mixed Mode approach which allowed use of both qualitative and quantitative data in showing the relationship between the social-cultural factors (independent variables) and women participation in wildlife Conservation activities (dependent variable).

Target population

According to Sekaran and Bougie (2010), a population is the total collection of elements about which we wish to make inferences. The total target population was 213 members of the Northern Rangeland Trust and local community in Samburu County. They were project managers involved in wildlife conservation projects undertaken between 2015 and 2016. This formed the target population for the study.

Sample size and Sampling Procedures

Sampling frame is the listing of all elements of the population from which a sample was drawn. It is a complete and correct listing of population members only (Cooper & Schindler, 2006). A sample is a set of entities drawn from a population with the aim of estimating characteristic of the population (Siegel, 2013). It is a fraction or portion of a population selected such that the selected portion represents the population adequately. A sample size of 64 was arrived at by calculating the target population of 213 with a 95% confidence level and an error of 0.05 using the below formula. The study selected the respondents using stratified proportionate random sampling technique. Stratified random sampling is unbiased sampling method of grouping heterogeneous population into homogenous subsets then making a selection within the individual subset to ensure representativeness.

Research Instruments

Primary data was obtained using self-administered questionnaires. The questionnaire was made up of both open ended and closed ended questions. The open ended questions was used so as to encourage the respondent to give an in-depth and felt response without feeling held back in

illuminating of any information and the closed ended questions allow respondent to respond from limited options that had been stated. According to Saunders (2011), the open ended or unstructured questions allow profound response from the respondents while the closed or structured questions are generally easier to evaluate. Pilot testing of the research instruments was conducted using leaders from the Marsabit County, since it has a similar setting. A total of 14 questionnaires were administered to the pilot survey respondents who were chosen at random. The piloting assisted with identification and correction of vague questions and unclear instructions. It also provided an opportunity to capture the important comments and suggestions from the participants. This helped to improve on the efficiency of the instrument.

The study used content validity which draws an inference from test scores to a large domain of items similar to those on the test. Content validity is concerned with sample-population representativeness. Expert opinion was requested to comment on the representativeness and suitability of questions and give suggestions of corrections to be made to the structure of the research tools. This helped to improve the content validity of the data that was collected. Content validity was obtained by asking for the opinion of the supervisor, lecturers and other professionals on whether the questionnaire was adequate. Instrument reliability on the other hand is the extent to which a research instrument produces similar results on different occasions under similar conditions. It's the degree of consistency with which it measures whatever it is meant to measure (Bell, 2010). Reliability is concerned with the question of whether the results of a study are repeatable. The questionnaire was administered to a pilot group of 6 randomly selected respondents from the target population and their responses used to check the reliability of the tool. The results of reliability of the research instruments are contained in table 2.

Table 2: Reliability Analysis

Variable	Cronbach's Alpha
Cultural Practices	.821
Level of education	.833
Gender Roles	.741
Religious beliefs	.708

All variables coefficients in Table 2 were above 0.7 thus reliable and accepted.

Data Collection Procedures

The researcher obtained an introduction letter from the university which was presented to each leader so as to be allowed to collect the necessary data from the respondents. The drop and pick method was preferred for questionnaire administration so as to give respondents enough time to give well thought out responses. The researcher booked appointment with respondent organizations at least two days before visiting to administer questionnaires. The researcher personally administered the research instruments to the respondents. This enabled the researcher

to establish rapport, explain the purpose of the study and the meaning of items that may not be clear as observed by Best and Khan (2003).

Data Analysis Techniques

Data was analyzed using Statistical Package for Social Sciences (SPSS Version 21.0). All the questionnaires received were referenced and items in the questionnaire were coded to facilitate data entry. After data cleaning which entailed checking for errors in entry, descriptive statistics such as frequencies, percentages, mean score and standard deviation was estimated for all the quantitative variables and information presented in form of tables. The qualitative data from the open ended questions was analyzed using conceptual content analysis and presented in prose. Inferential data analysis was done using multiple regression analysis. Multiple regression analysis was used to establish the relations between the independent and dependent variables. Multiple regressions were used because it is the procedure that uses two or more independent variables to predict a dependent variable. Since there are four independent variables in this study the multiple regression model generally assumes the following equation;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon$$

Where:

Y= Participation of Women in wildlife conservation projects

β_0 =constant; $\beta_1, \beta_2, \beta_3$ and β_4 = regression coefficients

X_1 = cultural practices; X_2 = Level of education; X_3 = Gender Roles; X_4 = Religious beliefs

ϵ =Error Term

RESEARCH RESULTS

Multiple Regression Analysis

Multiple regression analysis was used to establish the relations between the independent and dependent variables and the equation used was

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon$$

Where:

Y= Participation of Women in wildlife conservation projects

β_0 =constant

$\beta_1, \beta_2, \beta_3$ and β_4 = regression coefficients

X_1 = cultural practices; X_2 = Level of education; X_3 = Gender Roles; X_4 = Religious beliefs

ε=Error Term

Table 3: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.902	0.814	0.799	0.239

Table 3 is a model fit which establishes how fit the model equation fits the data. The adjusted R2 was used to establish the predictive power of the study model and it was found to be 0.799 implying that 79.9% of women participation in wildlife conservation projects is influenced by the independent variables namely cultural practices, level of education, gender roles and religious beliefs. This indicates that cultural practices, level of education, gender roles and religious beliefs significantly influences women participation in wildlife conservation projects.

Table 4: ANOVA Results

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	12.82	4	3.205	25.986	1.70E-11
	Residual	5.92	48	0.123		
	Total	15.74	52			

The probability value of 0.000 indicates that the regression relationship was significant in determining how independent variables influenced women participation in wildlife conservation projects. The F calculated at 5 percent level of significance was 25.986. Since F calculated is greater than the F critical (value = 3.126), as shown on the statistical table for F scores, this shows that the overall model was significant.

Table 5: Coefficients of Determination

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.345	0.182		7.390	1.86E-09
Cultural Practices	0.654	0.196	0.584	3.337	1.64E-03
Level of education	0.586	0.213	0.539	2.751	8.35E-03
Gender Roles	0.785	0.248	0.672	3.165	2.69E-03
Religious beliefs	0.674	0.212	0.582	3.179	2.59E-03

The established model for the study was:

$$Y = 1.345 + 0.654 X_1 + 0.586 X_2 + 0.785 X_3 + 0.674 X_4$$

The regression equation above has established that taking all factors into account constant at zero, the participation of women in wildlife conservation projects is 1.345. The findings presented also show that taking all other independent variables at zero, a unit increase in the

cultural practices would lead to a 0.654 increase in the score of participation of women in wildlife conservation projects. This conforms to Rao (2013) who claim that a traditional strong, patriarchal value system favors sexually segregated roles and traditional cultural values militate against the advancement, progress and participation of women in any political process.

Further it was found that a unit increase in the scores of level of education would lead to a 0.586 increase in the scores of participation of women in wildlife conservation projects. This concurs with. Hanson (2015) who said that a long term remedy to elevate poverty will be to invest in poor people, especially women particularly in their education and training and to bring them into main stream of development

Further, the findings show that a unit increases in the scores of gender roles would lead to a 0.785 increase in the scores of participation of women in wildlife conservation projects. This concurs with Bradley and Healy (2015) who observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels.

The study also found that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participation of women in wildlife conservation projects. This was in agreement with Ramaswamy (2016) who said that the aspects of religion beliefs here in one way or another acts as barriers to women's participation in conservation projects. For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs. Overall, all the variables were significant with $p < 0.05$.

DISCUSSION

Cultural Practices

The objective of the study was to establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The findings of the study indicate that medical treatment and practices (Mean=4.238) as well as traditional values (Mean=4.143) greatly influence women participation in wildlife conservation projects. Rituals and norms of local people (Mean=3.701) moderately influence women participation in wildlife conservation projects while traditional customs and practices of local people (Mean=2.524) was found to moderately influence women participation in wildlife conservation projects. This conforms to Njogu (2006) who observes that story-telling was a woman's genre used to interweave experiences and share these with communities. The results made it clear that medical treatment and practices as well as traditional values greatly influence women participation in wildlife conservation projects. This concurs with Lssozi (2012) who contends that revival of story-telling and oral traditional mythology could contribute immensely in the empowerment of women. In this regard, education institutions ought to give girls and boys equal opportunities to respond to oral questions in a bid to equip them with essential skills

needed to articulate their positions and interpretation of the world, without necessarily waiting for prompts from males.

The research also found out that rituals and norms of local people moderately influence women participation in wildlife conservation projects. This is in line with Mutongu (2013) who said that is very common to see external influence expressed in conservation projects especially in community leaders such as Chief's, Assistant Chief's or even sometime religion leaders have special interest when powers struggle crops up women tend to withdraw and even weaken their power to influence decision making. Traditional customs and practices of local people were finally found to moderately influence women participation in wildlife conservation projects. The study also found that a unit increase in the cultural practices would lead to significant increase in the participation of women in wildlife conservation projects. This correspond to Rao (2013) who claim that a traditional strong, patriarchal value system favors sexually segregated roles and traditional cultural values militate against the advancement, progress and participation of women in any political process.

Level of Education

The objective of the study was to assess the extent to which level of education of women influence their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The researcher found out that accessibility to information (Mean=4.286), capacity building (Mean=4.133) as well as women's knowledge and insight (Mean=4.055) greatly influence women participation in wildlife conservation projects.

It was also revealed that formal education (Mean=3.995) greatly influence women participation in wildlife conservation projects while training in projects (Mean=2.667) moderately influence women participation in wildlife conservation projects. The study made it clear that it's true that level of education greatly influence on women participation in wildlife conservation projects. This correlate with Mutongu (2013) who argue that at first women or girls were educated on how to take care of their families as for example in home science covers and socialized on secondary importance of men.

The researcher found that accessibility to information, capacity building as well as women's knowledge and insight greatly influence women participation in wildlife conservation projects. The study further found that unit increase in the scores of level of education would lead to a positive increase in the participation of women in wildlife conservation project. This is similar to Hanson (2015) who said that a long term remedy to elevate poverty will be to invest in poor people, especially women particularly in their education and training and to bring them into main stream of development.

It was also revealed that formal education greatly influences women participation in wildlife conservation projects. This concur with Isanda (2010) who claimed that parents may prefer to

educate sons because the expected benefits are high due to better job prospect for sons and dependence for son in old life.

Training in projects moderately influence women participation in wildlife conservation projects. This concurs with Aselm (2010) who said that education plays a significant role in positively influencing the status of women in firm decision making.

Gender Roles

The objective of the study was to determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study found that childcare and education (Mean=4.355), family financial status (Mean=3.968) and decision making (Mean=3.807) greatly influence women participation in wildlife conservation projects while house work (Mean=3.113) was revealed to moderately influence women participation in wildlife conservation projects. This correspond to Njogu and Mazrui (2009) who contend that the gender roles assigned to men and women today create, reinforce, and perpetuate relationships of male dominance and female subordination.

The researcher found that childcare and education, family financial status and decision making greatly influence women participation in wildlife conservation projects. These findings are similar to Agostino (2010) who contends that women are unable to mitigate and adapt to the problems caused by climate change because they have limited access to resources and services.

House work was revealed to moderately influence women participation in wildlife conservation projects. The study finally found that a unit increase in the scores of gender roles would lead to a 0.785 increase in the scores of participation of women in wildlife conservation projects. This is in line with Bradley and Healy (2015) who observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels.

Religious Beliefs

The objective of the study was to examine the extent to which religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The research found out that Islam (Mean=4.355), Judaism (Mean=4.024), Christianity (Mean=3.836) and Hinduism (Mean=3.555) greatly influence women participation in wildlife conservation projects while Buddhism (Mean=3.226) moderately influence women participation in wildlife conservation projects.

This conforms to Ramaswamy (2016) who said that the aspects of religion beliefs here in one way or another acts as barriers to women's participation in conservation projects. For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs

The study also found that researcher found that Islam, Judaism, Christianity and Hinduism greatly influence women participation in wildlife conservation projects. This concur with Rachel Oliver (2008) who claim that responsible stewardship is a theme also shared by Muslim prophet Mohammed stance on the environmental protection is quite clear, created beings are the dependent of God and the creature dearest unto God is he who does most good to Gods dependent, human is only the manager of the earth and not proprietor.

Buddhism was also found to moderately influence women participation in wildlife conservation projects. The study further found that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participation of women in wildlife conservation projects. This was in line with Rachel Oliver (2008) who claims that Buddhism has its story of creation with its own kind of Eden, but with one key difference, myth of first origins, human agency destroys the natural order of things.

CONCLUSIONS

The findings of the study concluded that cultural practices plays significant role in women participation in wildlife conservation projects. It's deduced that medical treatment and practices as well as rituals and norms of local people influence women participation in wildlife conservation projects while traditional customs and practices of local people was found to influence women participation in wildlife conservation projects.

Further the findings of study again concluded that level of education greatly influence on women participation in wildlife conservation projects. The study deduced that accessibility to information as well as women's knowledge and insight influenced women participation in wildlife conservation projects. It was also deduced that training in projects moderately influence women participation in wildlife conservation projects.

The study concluded that there is a great influence of gender roles on women participation in wildlife conservation projects. The researcher deduced that childcare and education and decision making greatly influence women participation in wildlife conservation projects while house work was revealed to influence women participation in wildlife conservation projects.

The study concluded that religious beliefs influence women participation in wildlife conservation projects greatly and significantly. The study deduced that Christianity and Hinduism greatly influence women participation in wildlife conservation projects while Buddhism influenced women participation in wildlife conservation projects.

RECOMMENDATIONS

1. There is need to ensure that the number of women in wildlife conservation projects positions is increased so as to ensure their participation is felt and taken seriously. It is not just enough to put women in leadership but it should be in positions that are able to

influence policy and push their feminine agenda. This calls for the review of the selection criteria in such a way it favors women.

2. The study also recommends that women should be encouraged to participate in the recruitment exercises and be given preferential treatment so as to motivate them otherwise the number of women will gradually participating in the wildlife conservations projects decline despite the constitution giving them that minimum guarantee. Discriminative conditions such as not being pregnant or being underweight during the recruitment exercise should be scrapped because it is only the women that are heavily affected by such requirements.
3. The local population especially women should be sensitized on the legislation governing the forest and the general environment. One factor that reduces the participation of women is ignorance. This is attributable to low levels of education among the women. This call for concerted efforts to be made right from the nursery schools to the higher levels and the result will be higher education among the women. This will translate to better understanding of legislation that holds a big sway in wildlife conservation.
4. Religious leaders should be encouraged to come up with teachings that are favorable to women. The hard line interpretation of the holy books should be softened such that women get to hold senior positions in religious leadership and stand a chance to influence policy legislation in the country. This does not mean that the crux of the teachings of these religions should be structurally altered but they should try to revoke the potential that women possess and encourage them to participate in wildlife conservation projects.
5. The society or community should be encouraged to change their negative attitudes on women leaders by making them understand leaders are both born and made. Thus we should engage more women in positions of leadership as they are already the major participants in community groups and projects. This will go a long way in boosting their confidence and getting the public to have confidence in women participations in the wildlife conservation projects.

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