Empowering Maasai Women in Ngong Catholic Diocese, Kenya: Training and Imparting Empowerment Techniques

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Empowering Maasai Women in Ngong Catholic Diocese, Kenya: Training and Imparting Empowerment Techniques

Abstract
This paper discusses the empowerment of women in the corporate world and in the community, with various gender issues. Then these findings are applied to the present status of the Maasai women in the Ngong Diocese of Kenya. Decades of cultural traditions have assigned them a passive and secondary role, with no voice to ask for rights and opportunities in their society. Yet certain training techniques can give them that voice. Indeed, not only will the Maasai women be helped, but the welfare of the Diocese itself. The women will be able to release the power within them and utilize the potential of their hidden talent to the maximum.

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Empowering Maasai Women in Ngong Catholic Diocese, Kenya

Training and Imparting Empowerment Techniques

A Final Project Submitted to the Faculty of the Graduate School of Human Resource Development of St. John Fisher College in Partial Fulfillment of the Requirement for the Degree of Master of Science

An Applied Project

Rev. Fr. John Orenge Omboga

St. John Fisher College

April 24th 2008
Dedication

I dedicate this paper to the Creator who knit me in my mother’s womb; He has continually molded me to this time and age. To my late Dad Thomas Omboga, who taught me the fear of the Lord as a teenager, to my late mother Comelia M. Mochache, who was an empowered woman in her own right, and my siblings. To the bishop emeritus Colin Davies who tried in the early days of the Diocese to make sure that the Maasai women of Ngong Diocese Kenya are empowered, and to my bishop Rt. Rev. Cornelius Schilder who has followed the foot steps of his Predecessor and has put in place the Department of Women and Gender in the diocesan structure.
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ABSTRACT

This paper discusses the empowerment of women in the corporate world and in the community, with various gender issues. Then these findings are applied to the present status of the Maasai women in the Ngong Diocese of Kenya. Decades of cultural traditions have assigned them a passive and secondary role, with no voice to ask for rights and opportunities in their society. Yet certain training techniques can give them that voice. Indeed, not only will the Maasai women be helped, but the welfare of the Diocese itself. The women will be able to release the power within them and utilize the potential of their hidden talent to the maximum.
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Dr.Fr. Leo Hetzler who went through my papers and is the reader of this final paper. To Prof. Cynthia Basset who proofread my paper, all faculty in the program who were a great support, Mr. Richard Sullivan, who did initial editing, Mr. Kenneth E. Kuzia, the President of Dupere Development services (a consulting firm specializing in Organizational Development and Training), who has helped me be embedded in facilitation skills, and last but not least my fellow cohort ten members who were a great support to me and gave their time to peer review my papers. To all who contributed in one way or another to make sure I achieve my goal.
## Signature page

We approve this paper of Rev: Fr. John O. Omboga

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Date 4/24/08
Empowering Maasai women

CHAPTER ONE

Introduction

Overview of Issue

In creation stories in the Bible, the empowerment of women is subtly implied but not directly stressed. When the first human beings, Adam and Eve, were created by God, the first to be formed “ex-nihilo” was man, who was given the mandate to name the creation. Later a woman was formed to be the mate. Men ever since, have used this verse to claim superiority over women. All too often they have overlooked women’s uniqueness and strength.

Women’s uniqueness and strength are expressed by the following figures in the Bible: Esther, (Est. 5: 1-8) who pleaded with the king for the people of Israel to be spared; Judith, who killed the tyrant Halofernes and helped the Israelites; Hannah, (1Sam: 1:8-10) who pleaded with her husband Elkana for perseverance and persistence in prayer amidst ridicule; Jezebel, (1Kgs: 18:17-21) the wife of King Ahab, who although an evil person shows strength of character, in her resistance to the Prophet Elijah.

In the New Testament, there are also numerous examples of women who reflected strength and empowerment. Mary, the mother of Jesus, overshadowed her husband, Joseph (In: 2:1-6). Mary Magdalene (Mk: 15:40-41) was an empowered woman in her own right, for she chose to sit near the feet of Jesus in the company of men. Paul also
speaks during his missionary journeys of being taken care of by empowered women, Chloe and Aquilla, Lydia and Priscah.

Brief history of women's rights in America

American women draw some of their strength in the drive for equality and empowerment from the document Declaration of Sentiments (1848). One of the Articles affirms: “All people are created equal by the creator.” This declaration of sentiments gave birth to the Universal Declaration of Human Rights of 1948, which states in Article One: “All human beings are born free and equal in dignity and rights; they are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (p.7). In Great Britain and America from 1880 to 1917, a forceful movement emerged for the right of women to vote. As the birth place of Susan B. Anthony, Rochester, New York was a leader in this. For the purposes of this Masters paper, I wish to move forward in time to the 1975 Mexico City first international convention for women.

At this convention, the members addressed the issues of equality, education, violence and environment. There was a follow up to the first convention five years later, held in Copenhagen, Denmark. The members revisited the issues and tasks given to the member states. Although the 1975 convention began some good work, unfortunately, little was actually accomplished.
The Decade of the Women’s Convention was held in Nairobi, Kenya in 1985, the third in a span of ten years. Participants reported a remarkable improvement in women’s rights by the member states. For example, the report indicated high numbers of enrollment in schools for girls. However, Africa and Asia were trailing the rest of the world. The participants set out goals to attain in the years ahead. Among these were: to improve the standard of living among women; to enroll more women in schools; to encourage women to be more involved in politics, and in environmental and economic activities.

Ten years later, in 1995 the Fourth Convention on Women met in Beijing, China. Once again, the participants reported the progress made by the member states, what had been achieved, and celebrated their successes. As action plans, they assigned goals to member states to accomplish in their respective countries. The convention asked member states to concentrate on twelve goals in their respective countries. From this list, one is central to the purpose of this paper: to empower the Maasai women in education, especially the Loita Maasai of Ngong Diocese Kenya.

Twelve years have passed since the 1995 Convention, yet in Maasai land and especially among the Ngong Maasai, little has been achieved. It is as if these conventions were held on another planet. This reality prompts me to examine how it all started and how it will help the Maasai women to be more empowered.

In the corporate world, it has not been an easy task for women to make it to the top position because of an inherent belief that women were subordinate to men. It is the same
among the Maasai people, and although women do a lot, the Maasai men believe that women are only there to be seen and not to be heard.

Empowerment—Briefly Defined

The term “empowerment” has been used for over 100 years (Spreitzer, 1995; Randolph, 1995). Many theorists, movements and philanthropists have endeavored to make workplaces more humane and self-renewing. All along, they have encouraged employees to utilize their gifts and talents, to stand up for their rights, and to claim their rightful place in workplaces where they spend tireless hours. Among the pioneers of this notion were Taylor, McGregor, and Lewin (Weisbord, 1987).

Empowerment has been the subject of intense study by theorists (Conger & Kanungo 1998; Block 1987, and Byham 1987) who popularized the term as it relates to the workplace. They have shown in detail what is meant by workplace empowerment. In the last eleven years, the focus has gone from theory to empirical research. Proponents such as Spreitzer (1997), Blanchard, Carlos and Randolph (1995) and Silver (2000) have shown that there is a relationship between empowerment and job satisfaction, empowerment and work performance, and empowerment and productivity, quality and competitiveness in organizations.

While empowerment seems to mean different things to different theorists who focus on different types of organizations, there has been some consistency in its basic definition. For instance, Byham (1988) defined empowerment as “a feeling of job ownership and
commitment brought about through the ability to make decisions...” (p.10); Voght & Murrell, (1990) defined it as “an act of building, developing and increasing power through cooperation and sharing work together” (p.8); and Block (1987) referred to it as a state of mind as well as a result of position, policies and practices” (p.64). One unifying idea that researchers share is that empowerment begins with a spirit of top down, willing the people to have room for growth.

Problem Statement:

Women in Maasai land have been sidelined for a long time in terms of education and full participation in society. With empowerment, there will be some progress for them to have a voice in education matters, and more fully participate in society.

There is need to integrate the research and lessons learned from workplace empowerment with the research and lessons learned from community and gender empowerment, so as to help Maasai women to have more control over their own lives. In brief what is needed is a “synthesis of empowerment best practices” applied to the strategy of helping Maasai women. Given the examples of empowered women elsewhere in Kenya and the world, Maasai women have many examples to copy.

Purpose of the Research

This research will explore workplace, community and gender empowerment in order to help Maasai women become more empowered. For the Maasai women in particular, it will suggest how they have been left decades behind in education, while other communities in Kenya, who embraced the empowerment of women, are decades ahead.
Research Questions

This study will explore three fundamental questions:

- Q. 1. What is workplace empowerment, and what is community empowerment?
- Q. 2. How can Maasai women be empowered?
- Q. 3. How will empowering Maasai women be of help to my workplace, the Ngong Diocese Kenya?

Significance of the Research

This research will help human resource development professionals understand and appreciate the role empowered women play in the workplace and in society. Further, if this goal is addressed in the developing countries, as stressed in the Beijing Conference, the world will be better off in its economy than it is today. With empowerment of women the corporate world prosper, and the church will advance.

Methodology

This research is based on a review of the literature, including books, articles, scholarly journals, magazines, and websites, relating back to the origin of the term empowerment. This literature review will integrate ideas from the different, but related, worlds of workplace empowerment and community/gender empowerment. By examining both literatures it is hoped that recommendations for Maasai women will both be practical, and strategic.
Organization of the Paper

This paper is organized into four chapters. The first chapter provides an introduction and a synthesis of the whole paper. The second chapter is divided into three sections, and endeavors to present the development of the concept empowerment, its definitions and limits. Chapter three outlines a nine month training session on empowerment. The last chapter shows the relevance and implications for HRD professionals and how it can be applied in Diocese of Ngong Kenya, my workplace when I return to Kenya.

Definition of Terms

Empowerment

Psychological empowerment (Spreitzer, 1995)

Psychological empowerment is defined as an interaction of four different cognitions; namely: meaning, which takes place when people feel that their work is important; impact, which takes place when people believe that they can have an influence on their work; competence which happens when people feel they are good at their work; and self-determination when people feel they can make a difference in an organization (Thomas & Velthouse, 1990; Spreitzer, De Janasz & Quinn, 1999; Seibert, Silver & Randolph, 2004).

Organizational Empowerment

In order for managerial and organizational empowerment to be implemented, scholars (Randolph, 1995, Blanchard et al., 1996; Silver, 2000) have discussed three necessary strategies: namely, information sharing, setting boundaries and self-managing teams.
Transformational Leadership

Transformational leadership is an approach to leading and influencing others that focuses on constructing a new cultural context, and empowering people in groups and teams throughout an organization. It is not just about quality and higher levels of production, but changing followers and the organization for the better. Its aim is not just motivating but also instilling self-motivation (Sashkin and Saskin, 2003). According to research, the main characteristics of transformational leaders are vision, self-confidence and empowerment.

Community empowerment

Rappaport J. (1987) defined empowerment as “a mechanism by which people, organizations, and communities gain mastery over their affairs” (p.122). Empowerment comes about through intertwined changes in behavior, self-concept, and actual improvements in conditions of the individual, the group, and the community. Leavitt & Saegert, (1990) view empowerment as intrinsically involving individual and group learning and action, the growth of collective organizations, the development of linkages to settings and groups beyond the initial locus of action, and material and political change in the lives of participants.

Who are the Maasai People?

The Maasai people are found in the southern tip of Kenya, the northern tip of Tanzania, and the western part of Kenya around Mount Elgon in East Africa. They are plain Nilotes, whom Webster’s dictionary defines as “Nilo-Hamitic designating or of the
eastern branch of the Nilotic group of Sudanic languages, including Maasai” who are pastoralists. Due to harsh climatic conditions and land demarcation some have turned to tilling the land for cash and food crops. Before Kenyan independence, their staple food however, was milk, blood, and meat. After independence, the government started the demarcation of land. This action limited Maasai’s movement with the cows, sheep and goats in search of pasture.

The Maasai people are patriarchal and polygamists who circumcise both their boys and girls. The female children were not allowed to go to school until after independence, and even after independence they are allowed to attend only to grade eight, while young men are allowed to go on with studies uninterrupted to the limit of their intellect. More liberal and supportive parents allow their daughters to attend high school and even community college.

Only recently have the Maasai people understood the Swahili saying: “Kuchelewa chelewa hutamkuta mwana si wako.” The literal translation is if you are late you might find that the child is not yours (time waits for no man or woman). The Maasai people have through the influence of the church and the state, started to educate their female children. However currently, the traditionalists still believe that taking female children to school is a waste of time and money.
Chapter Two
Section one

Workplace Empowerment: Overview

Conceptual Development

There are many contributors to the conceptual development of workplace empowerment. The idea arguably goes as far back as the originators of Organization Development. In the early 1900s, Fredrick Taylor talked about developing workers to their greatest efficiency and prosperity. Kurt Lewin fought for democratic values that gave birth to participative management. In the 1960s, Douglas McGregor championed empowering those who were at the heart of production and yet were regarded as mere tools by their employers. In the later years, Eric Trist and Fred Emery argued for more employee decision-making, feedback and learning, mutual support as well as respect, and opportunity for workers' growth (Weisbord, 1987).

The notion of empowerment is built upon a well-grounded body of research (Conger & Kanungo, 1988; Randolph 1995; Spreitzer, 1999; Silver 1999). The word "empowerment" can be traced back to the American Civil Rights Movement where leaders talked about empowering their members who had long been denied any meaningful say over their lives (Silver, 1999). Later, the notion filtered into the business literature as a way of helping people claim increased control over their daily work (Bennis, 1989; Block, 1987; Byham, 1987). The argument was that if leaders shared responsibility, employees would rise to the occasion, work harder, and consequently, increase productivity (Byham, 1988).
As the notion of empowerment evolved, its features became more diversified. Earlier works (Hackman & Oldham, 1980; Bennis, 1989; Block, 1987; Byham, 1988) stressed the manager’s role as that of empowering his/her followers by delegating decision making authority. Kanter (1977) for example, defined empowerment as giving power to “more people through generating more autonomy, more participation in decisions, and more access to resources increasing the total capacity for effective action…” (p.166). Other literature on empowerment underscored the importance of organizational structures, policies and practices (Blau & Alba, 1982; Mainiero, 1986; Conger & Kanungo, 1988; Randolph, 1995; Spritzer, 1996). The notion evolved further, and some research also emphasized the aspect of psychological cognition (Thomas & Velthouse, 1990; Seibert, Silver, & Randolph, 2004).

**Empowerment: Definitions**

The term has proven to have so many developments since it was first coined that it cannot easily be given an all encompassing definition. Webster’s Dictionary defines empowerment as “to authorize, commission or license”. Early literature defines empowerment from a viewpoint of the manager’s role in empowering employees (Block, 1987, Bennis, 1989). In the managerial field, empowerment is defined as a “feeling of job ownership and commitment brought about through the ability to make decisions…” Byham, (1992) p.10, Vogt and Murrell, (1990) defined it as “an act of building, developing and increasing power through cooperation, sharing work together” (p.8); and
Block (1987) referred to it as “a state of mind as well as a result of position, policies and practices” (p.64).

The varied definitions of empowerment seem to depend on the perception of the one who defines it, and thus definitions differ as the context and perspective differ. Even people in the same organization and at the same level can perceive empowerment differently. Some see empowerment as top-down while others see it as a bottom-up process (Quinn & Spreitzer, 1997).

The current use of the term “empowerment” has acquired a far broader meaning than merely “to delegate.” In today’s terms, empowerment commences by asking employees to assume responsibility and to identify and solve problems that get in the way (Ettore, 1998). Blanchard, Carlos & Randolph (1999) state, “the real essence of empowerment comes from releasing the knowledge, experience, and motivational power that is already in people, but it is being severely underutilized” (p.6). The task of the leader, therefore, is to coach or mentor, thereby helping the workers release the power that already exists within themselves (Randolph, 2000).

A great deal of conceptual literature on empowerment has been written (Block, 1987; Byham, 1988; Bennis, 1989). The research that has been done to validate this vast conceptual literature on empowerment has been primarily quantitative (Keefe, 2003) with results achieved through surveys and quantitative analysis of both psychological and organizational empowerment.
Psychological Empowerment

Thomas and Velthouse (1990), expanding on Conger and Kanungo’s (1988a) definition of empowerment as self-efficacy, defined psychological empowerment as “intrinsic motivation manifested in four cognitions reflecting an individual’s orientation to his or her work role” (Spreitzer, De Janasz and Quinn, 1997, p. 512). The four cognitions which make for psychological empowerment are, first, meaning, which takes place when people feel that their work is important. This is the value of a work goal, judged in relation to an individual’s own ideals and standards or the fit of the work to the beliefs and values of the individual. The second cognition, competence or self-efficacy, happens when people feel they are good at the work they do. This is the individual’s strength of belief in his/her capability to perform work-related activities with skill or work-related self-efficacy. Self-determination, the third cognition, takes place when people are free to choose how to do their work; that is, the extent to which an individual has a choice in initiating and regulating outcomes or the extent of work-related autonomy and even making decisions about work, methods, pace and effort. Finally, the fourth cognition is impact, which occurs when people believe that they can have an influence on their work. This is the degree to which the person can influence strategic, administrative, or operative outcomes at work (Ashworth, 1989).

To validate and develop Thomas and Velthouse’s (1990) four cognitions, Spreitzer (1995) developed a multi-dimensional construct of psychological development by surveying a group of mid-level managers. Her research shows that the four cognitions
relate to organizational effectiveness, satisfaction, and lack of strain, (Spreitzer, Kizilos, & Mason., 1997).

Further research (Spreizter, 1996) has demonstrated that there are work design characteristics that can enhance employee's psychological state of empowerment. For instance, the boundaries of decision-making authority must be clear so that individuals can feel confident. Again, decentralized control helps subordinates feel able to make decisions under their domains of responsibility, and promoting self-determination. Sociopolitical support and a participative work climate also facilitate cognitions of empowerment.

In order to integrate these work design characteristics, research (Quinn & Spreizter, 1997) has suggested four key "levers": First, a clear vision that will challenge the employees stretching their capacity to improve themselves and the organization; second, openness and teamwork that will help employees feel they are part of a corporate culture that emphasizes the value of the organization's human assets; third, discipline and control that make the employee aware of boundaries of their decision making discretion, thus reducing the disabling uncertainty and ambiguity that so often accompany empowerment efforts; and fourth, support and sense of security to help employees believe that the company will support them as they learn and grow. Spreitzer's research (1995; 1996), however, has the limitation of utilizing only mid-level managers rather than the followers. Again, in her research nothing could be observed. As Keefe (2003) notes, the
results seem to be based strictly on psychological perceptions of the managers as obtained through self-report surveys.

It is worthwhile to note that psychological empowerment is based on perception. "It is not something that management does to employees, but rather a mind-set that employees have about their role in the organization" (Quinn & Spreitzer, 1997, p. 40). This explains why different people will perceive their state of empowerment differently.

**Organizational Empowerment**

For managerial and organizational empowerment to happen, companies must change the way they are conducting business, argues Randolph (1995; 2000). Instead of making piecemeal and superficial changes, they must embark on an ongoing process comprising differentiated values, attitudes and behaviors different from those that guided the organizations in the past (Randolph, 1995). Randolph has identified three strategies for leading an organization to empowerment. These are: information sharing with all the employees, setting boundaries to create autonomy, and development of self-managing teams to replace hierarchy (Randolph, 1995; Blanchard et al., 1996; Silver, 2001).

**Information sharing:** As a key strategy for empowering workers, information sharing has three justifications. First, by sharing information, workers will have a sense of belonging. When workers feel like partners, they will volunteer ideas and do everything else possible to help the organization succeed. Second, "employees will take risks only in a culture of trust," as shown by Randolph (1995, p.21). Where employees are not trusted, they will use much energy in self protection, instead of directing their energies to improve the
business. Thirdly, in order for employees to make informed decisions, they need detailed information. Without adequate information, workers have no basis upon which to make judgments.

It goes without saying, “people with information are almost compelled to take the risk of making business decisions to the best of their abilities” (Blanchard, et al., 2001, p.48). Again, “people without information cannot act responsibly. People with information are compelled to act responsibly” (Blanchard, et al., 1996, p.34). Information is the currency for responsibility and trust in the land of empowerment. For managerial and organizational empowerment to occur, therefore, sharing with employees all types of information... financial plans, competitive data, results, goals, customer feedback, trends and direction... is crucial. It communicates trust and says ‘we’re all in this together’ (Silver, 2001). For example, people who have information about current performance levels will set challenging achievable goals, and when they achieve them, they will reset the goals at a higher level.

Blanchard et al., (2001) discusses issues that would hinder a meaningful flow of information sharing. If people fear the consequences of making bad decisions (even in good faith, for instance), they will not be willing to make them; hence, no empowerment occurs. The employees must count on the understanding of leadership even when decisions would not measure the expectations of the organizations. Making a mistake in an empowered organization should be viewed positively and as an opportunity for learning based on trying new ideas and not as an opportunity for punishing failure
(Blanchard, et al., 2001). If something went wrong, the question should not be ‘who did it, but rather what went wrong and how do we fix it.’ Randolph (1995) says that this is the only sure way to “know that people are using information to empower others to take risks, to learn and to grow” (p.21). While sharing information in the journey to empowerment, employees will need a leadership style that has high direction. If none is provided, they should feel safe enough to ask in order to start moving down the road to empowerment (Blanchard, et al., 2001).

Information sharing alone will not bring empowerment to people and organizations. Though it is a critical first step in the process, once information begins to flow and trust begins to grow, it would be an occasion to move on to the second step of setting clear boundaries.

*Setting clear boundaries:* This is a second step toward empowerment. Setting clear boundaries in a culture of empowerment essentially means being clear about the policies and processes people need to follow, the limits of individual and group authority, and the priority of respective goals. This might sound incongruous but it is through initial boundaries that employees become autonomous (Randolph, 1995). As employees begin to receive important company information, the most immediate need is to begin clarifying boundaries.

“To avoid misunderstanding... in the newly empowered organization, people need guidelines for direction” (Blanchard, et al. 2001, p. 87). Since the goal of empowerment
is to minimize structure and quarrels for harmonious operation, initially employees will need boundaries to help provide precision on responsibilities and goals (Blanchard et al. 1996). If these are well accepted, employees can become more self-directing and less reliant on management.

To help provide structures that will facilitate empowerment, Randolph (1995) offers four suggestions. First, he encourages organizations to espouse a vision statement. This will function as a collaborative effort of the entire organization, allowing members to see where they all fit in. Second, he recommends the setting of goals. This will help establish a collaborative partnership between informed employees and the manager, and eventually among peers in teams. Goals should not be seen as ends but as milestones of progress. Third, rules for decision-making must be put in place. This will remove the wrong impression that employees get to make all decisions. “Letting people do what they want, whenever they want, isn’t empowerment, it is anarchy” (Keefe, 2003, p.24).

In the world of business, managers continue to make strategic decisions, leaving employees only operational decisions. Again, due to employees’ tendency to back off from making operational decisions for fear of being held responsible for the outcomes, clear rules of the game should be put in place so that the decisions they can make and the consequences thereof are clearly known. Over time, empowered employees will gradually start making strategic decisions for the business (Randolph, 1995). “We have to learn to crawl in an empowered culture before we can walk and certainly before we can run” (Blanchard et al. 2001, p.98).
Randolph's fourth suggestion is found in the performance appraisal process. The issue at hand here is not the typical appraisal where the manager rates the employee; that is a more disempowering event. A meaningful appraisal process, argues Randolph (1995), should be reorganized into a performance management process that is focused toward collaboration and continuous improvement. An effective performance appraisal process assumes ongoing coaching and involvement of both employees and managers. Performance management will then be the responsibility of all, which is the core connotation of empowerment.

*Self-managed teams:* To truly have a good footing on empowerment, a third strategy is needed— the development of self-managed teams (Blanchard et al. 2001). The role of the self-managed team is to reduce dependence on hierarchy (Randolph, 1995). According to Randolph (1995), empowered self-managed teams are directly involved in decision making and implementation. Self-directed teams make decisions, implement them, and are held accountable... they are not there only to recommend ideas (Randolph, 1995).

Where possible argues Silver (2001), teams should be delegated whole projects and tasks, including some of the manager's work. Also, the teams should be made responsible for defining goals, key processes, resources, and measures of success, provided they are clear on their boundaries. What self-managing teams need most is enough support from management. Leaders or managers should be there to provide information, facilitate decision-making, partner with employees, and share responsibility (Randolph, et al.
1999). As Silver (2001) puts it, the manager’s role should not be to control but to coach. The manager does this by helping followers to understand the ‘big picture’ and show how what they do (small pictures) fits into it. A manager also should allow employees to exercise their ‘decision muscles.’ The more employees exercise their capacity to make decisions, the more competent, confident, and empowered they will become, argues Silver.

Silver (2001) notes it is Goethe, the 18th century German thinker, who summed up the essence of empowerment when he stated: “Treat a man as he is, and he will remain as he is. Treat him as he can and should be, and he will become, as he can and should be” (p.88).

_Empowerment Limits_

Randolph (1995) says, “at its most practical level, empowerment is recognizing and releasing into the organization the power that people already have in their wealth of useful knowledge and internal motivation” (p.19). The real challenge, however, is to understand the complexities inherent in the process as one moves to embrace empowerment. One complex thing is to understand that empowerment has to be a gradual process with boundaries and limits.

A case in point. A responsible parent cannot empower his or her young teenager to go out for a game on any day of the week and come back with any person he or she wants to come back with. It is to some extent the responsibility of the parent to make sure that his
or her teenager is going out with the right people and come back within the agreed time.
As the teenager grows, he or she must gradually be introduced to the responsibility of being a young adult. He or she must be helped to integrate with other equally important responsibilities into his or her social life; for instance homework, and respect for others.

Empowerment is to delegate at the appropriate level of responsibility and authority to a follower based on his or her competencies and capabilities (Bass, 1988). This is what the important step of setting boundaries on the road to empowerment is all about... being clear who has the right to change things. Boundaries are meant to help clarify roles and goals (Blanchard, et al., 1996). “Letting people do whatever they want whenever they want is not empowerment, it is anarchy” (Keefe, 2003). It is necessary that one possesses the appropriate power that should be released for an appropriate task. As Argyris (1988) points out, “a sense of empowerment is not innate, it is something that must be learned, developed, and honed” (p.103).

**Community empowerment**

Community empowerment as defined in this paper is a mechanism by which people, organizations, and communities gain mastery over their affairs. Once people are in control in their own affairs and lives they will be able to make choices, policies and reach solutions which benefit them as a community.

Community empowerment (Rappaport 1987) implies that many competencies are already present or at least possible given the niches and opportunities. He goes on to say
that what you see as poor functioning is a result of social structure and lack of resources which make it impossible for the existing competencies to operate. It implies that in those cases where new competencies need to be learned, they are best learned in a context of living life rather than artificial programs where everyone, including the person learning, knows that it is really the expert who is in charge.

Empowerment of the community lends itself to the possibility of a variety of locally rather than centrally controlled solutions, which in turn fosters solutions based on different assumptions in different places, settings and neighborhoods. With empowerment of the community we get the diversity of form rather than homogeneity of form which dominates the operating process Rappaport (1987).

Empowering poor people to do the things that the more affluent can already do aims at spreading the power around a bit more and to do so where it matters, in people’s control over their own lives. The policy of community empowerment does not only benefit the poor and their neighborhoods, but also the entire community. The poor will no longer be passive recipients of aid, but instead will have purchasing power as a result of an improved economy. The crime rate will go down as the poor start working and earning their own income. This will enable them to meet their hospital bills, for example, and in the case of the Maasai people, there will not be any more cattle raids; but instead there will be community policing.
Programs and policies of community empowerment will make it more possible for people to obtain and control the resources that affect their lives. Most people benefit psychologically from more rather than less control over their own lives and resources. Rappaport (1987) further says that laboratory studies and historical analysis of group cohesiveness as well as the obvious outcomes and popularity of self-help groups, labor unions, community organizations, and community development projects, must lead us to the same conclusion that empowerment is good social policy, but one which requires a breakdown of the typical role distinctions between professionals and community people. Community empowerment needs to be based on divergent local groups.

Saegert and Winkel (1996) say that community empowerment points at personal, interactional, and behavioral components of empowerment. This view does not form a single dimension, but rather participates as a dialectic that goes through stages or episodes of development, involving a changing group of individuals and evolving collective identities and organizations. These authors say that they see changes in identity and efficacy and indicate that empowerment leads to a stronger awareness of the connection between proximal conditions and distal events in the larger society, actions directed at these less local conditions is seen as more complete than empowerment confined to a specific setting (Rappaport 1987, p.520-21).

Thus, community empowerment is the individual and group realizing their need to come out of their circle of poverty by questioning the status quo. One example of this in action are the Bangladeshi women in the community by Begum (2005). They had to be assisted
to realize the power within them to eradicate poverty, and through microfinance and the encouragement they got, they were able to do it, on their own. They were also taken through the millennium development goals which they felt that as a group they had to implement. The millennium development goals (2000) UN Women convention, were signed by each member country and are as follows:

- Eradicate extreme poverty and hunger;
- Achieve universal primary education;
- Promote gender equality and empower women;
- Reduce child mortality;
- Combat HIV/AIDS, malaria and other diseases;
- Ensure environment sustainability; and,
- Develop a global partnership for development.

Against these goals, the standard of living is very low for many Maasai women and even their housing is comprised of inadequate structures built by women using sticks and straw. Nevertheless, these goals are being applied and are of importance to the Maasai community as a way of empowering women even though many Maasai women may not be aware of the millennium development goals.
**Comparison table of the Kikuyu tribe and Maasai tribe in the empowerment of women**

<table>
<thead>
<tr>
<th>Dimensions of empowerment for women</th>
<th>Kikuyu</th>
<th>Maasai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Have invested greatly</td>
<td>Late investment and half hearted</td>
</tr>
<tr>
<td>Circumcision</td>
<td>Have stopped</td>
<td>Still practicing</td>
</tr>
<tr>
<td>Politics</td>
<td>Very involved</td>
<td>Male dominated</td>
</tr>
<tr>
<td>Members of parliament</td>
<td>Three elected</td>
<td>None</td>
</tr>
<tr>
<td>Female owning business</td>
<td>A good number</td>
<td>Very few</td>
</tr>
<tr>
<td>Women in management</td>
<td>A good number</td>
<td>Very small number</td>
</tr>
<tr>
<td>Literature</td>
<td>A good number</td>
<td>Only one</td>
</tr>
<tr>
<td>Prizes</td>
<td>One Nobel Laureate</td>
<td>None</td>
</tr>
<tr>
<td>Involvement in church</td>
<td>A good number involved</td>
<td>Minimal</td>
</tr>
</tbody>
</table>

The table above sharply contrasts the Kikuyu tribe of Kenya, who have empowered their female children, with the Maasai tribe. This comparison ought to challenge the Maasai tribe to attain parity with the Kikuyu tribe in empowering their females.

**Section one**

**What is culture?**

Webster’s collegiate Dictionary defines culture as “the ideas, customs, skills, arts, of a given people in a given period, civilization; the sociologist defines culture as “the social
heritage, all the knowledge, beliefs, customs, and skills that are available to members of a society.” The anthropologist refers to culture as “the grand total of all the objects, ideas, knowledge, and ways of doing things, habits, values, and attitudes which each generation in a society passes on to the next.” Hofstede (1997), the famous Dutch behavioral scientist, defined culture “as the collective mental programming of a people in an environment”. His later definition was “that culture is the collective programming of the mind which distinguishes the members of one group from another.” (as cited in Youker, 2004).

Types of Cultures

We have varied types of culture: community, ethnic, organizational, societal, regional, national, group and individual culture.

Corporate Cultural Change

Cultures change over time. The fact that the world is deemed a global village is a result of increased global interdependency and technological advancement that has influenced culture change. For the corporate culture change to be effective in any organization, it has to follow the following pattern Robbins (1998) suggests:

1. Top management becomes the role model for new culture;
2. Create new stories, symbols, and rituals;
3. Select, promote, and support employees who espouse the new values;
4. Redesign socialization processes to align with the new values;
5. Change the reward system to support new values;
6. Replace unwritten norms with formal rules and regulations strongly enforced;

7. Work to get peer group consensus through employee participation, (as cited in Youker, 2004).

Application to Maasai women

After exploring the literature on empowerment and culture, we can now to apply these concepts to the Maasai women. How can these terms or concepts be applied to the Maasai culture? In the following section I shall explore the best practices that can be found in the Maasai culture and how the two cultures, that of the community and that of the workplace, can be fused to form a strong empowering culture for the Maasai women.

Best Qualities of the Maasai Culture

The Maasai people of Kenya and Tanzania have traditional qualities in their culture that should both be respected and kept. First, they value hierarchy. Second, they respect elders as decision makers in the community. Third, the Maasai people are monotheistic. They believe in one God (Enkai) whom the Maasai people regard as the creator and the one who gave them the cows, (hence their belief that all the cows on earth belong to the Maasai people). Fourth, the Maasai people value hospitality. They welcome strangers who come peaceably. Fifth, the age group among the Maasai people is of paramount importance for them. The times one was born, circumcised and married are how an individual is grouped among the Maasai people. Sixth, the Maasai people have respect for authority. The late Lenana, a leader of the Maasai people, signed an agreement with
the British rulers in 1904 which stated that Maasai people will be confined to the geographical area south of the Kenya, Uganda railway, which has been followed up to the present time. Seventh, the courage of the Maasai people is legendary. They are the only tribe near the coastal region of Kenya who were never taken as slaves. Eight, the Maasai people are the most well known African people in the world, because of their respect for the wild animals which are now a tourist attraction. Ninth, the Maasai people love oral tradition and its transmission. Last but not least, the Maasai people have retained their culture up to present. It has not yet been polluted to any great extent.

*The Negative Qualities of the Maasai Culture*

As there are good qualities in a “culture,” so there are also negative practices. These are: First, the Maasai people practice female genital mutilation. Second, they have a low regard for female child education; a girl is seen as property to be given out in return for cows. Third, Maasai women have no say or voice in community decision making. Fourth, the Maasai depend on cows too much, without realizing that there has been population explosion, hence the need to reduce the herd or change to more modern farming. Fifth, polygamy is a practice which can lead to HIV and AIDS and its spread. Sixth, cattle raids which cause animosity among neighbors. Seventh, women do not inherit property. Eight, wife beating is common as men feel it is their right to discipline their wives. Ninth, a widow cannot be the sole administrator of her husband’s estate unless she has the male children’s consent. Last, the tradition of Maasai warriors perpetuates not only violence but also the lack of a vision and mission from community leaders. A great number of the
community depends on the diviner or seer (Laibon) to predict the future of the community.

Section Two

Workplace Empowerment and Leadership

From the literature there are workplace and leadership principles that would help the Maasai women as they join more modern workplaces. For any organization to apply the rules of workplace empowerment the rules must flow through the chain of leadership, from bottom up or up to down, since empowerment cannot take place where there is a leadership vacuum. There has to be some structure in the organization for leadership and empowerment to be applied among the Maasai people.

According to Pfeffer’s (1992) research and observations, the following characteristics are especially important for success in an organizational context:

- High energy and physical endurance is the ability and motivation to work long and often grueling hours which can be referred to as hard work.

- Directing energy is the ability and skill to focus on a clear objective and subordinate other interests to that objective. Attention to small details embedded in the objective is critical for getting things done; team skills and emotional intelligence.

- Successfully reading the behavior of others is the ability and skill to understand who are the key players, their positions and what strategy to follow in communicating with and influencing them. Equally essential in using this skill is correctly assessing their willingness or resistance to follow the leader’s direction.
• Adaptability and flexibility is the ability and skill to modify one’s behavior. The skill requires the capacity to re-direct energy, abandon a course of action that is not working, and manage emotional or ego concerns in the situation;

• Motivation to engage and confront conflict is the ability and skill to deal with conflict in order to get done what you want accomplished. The willingness to take on the tough issues and challenges and execute a successful strategic decision is a source of power in any organization;

• Subordinating one’s ego is the ability and skill to submerge one’s ego for the collective good of the team organization. Possessing this attribute is related to the characteristics of adaptability and flexibility;

The Maasai women need to possess the above qualities to be able to steer themselves groups to greater heights in community empowerment and workplace empowerment. Kouzes and Posner (1991) also say “that a good leader has to possess the following qualities:” First, one has to challenge the process. Second, one has to inspire the people that he or she is leading to have a shared vision. Third, enable others to act. Fourth, model the way, lead and others to follow. Last, but not least, encourage the heart.” These attributes lead to what Kouzes and Posner refer to as “ten leadership commitment.” (p.12) The Maasai women will have to learn to be leaders.
The Role of Empowering Maasai Women Leaders for the Success and Progress of the Catholic Church

As the Maasai women are developed for leadership roles within the Catholic church, they will need to learn about several key trends in today’s global marketplace. First, consumers have developed high expectations in regard to quality, price, and service. The trend is if a company or organization cannot meet its consumers’ needs, the consumers will find another company or organization that can. Second, flexibility to consider the demand of the consumer while maintaining identity as an organization. Third, the forces of change brought on by global competition, new technologies, and consumer mind shift mean whatever was outstanding last year may be ordinary and outmoded this year. The bar is continually being raised, and unless one’s company or organization and its people can jump over it, a competitor will gladly take one’s place. Fourth, the members of today’s work force are quite different from those of the past. They have a tremendous potential for professional growth and development and are impatient to control their own destinies. There is an ongoing need to create trust between team members and leaders.

Once empowered Maasai women will be able to make their own choices in marriage, in education, and ultimately in all aspects of their own lives. This will boost the community to have a competitive advantage among other communities in Kenya and in the Diocese of Ngong Kenya.
Strategies to enhance Empowerment of Maasai Women: Sharing Information

Share information with everyone, share responsibility with Maasai women and trust them. These are the key tenets to empowerment among women in the Maasai community. To prove effective as a leader, you do not start the journey by sharing your vision of empowerment. Rather, share whatever information you have about your organization. With information, people are almost compelled to act with responsibility. Information sharing gives the empowerment process a step that is essential to a successful journey (Blanchard et al., 1999). Trust people until they give you a reason not to. Delegate as much and as often as you can (Carter, 2005). Mutual trust creates among the team members a sense of self-directed teams and confidence. Confidence is characterized by a person’s self-assuredness; it is the extent to which people trust their own abilities to do a task.

The Communications

Another strategy which can be very helpful in the empowerment process of the Maasai women as shown by Randolph et al., (1999) is communication. Listening skills are a very important element to empowerment. An empowering community leader needs to have what is most important in empowerment: good listening skills. Carter (2005) stated that management should be able to ask for employees’ opinions and be sure that one listens to what they are saying. Unfortunately, this communication skill is not fully appreciated among the Maasai men and the church. The Maasai leaders and church leaders have an opportunity to increase the listening skills. Good mutual listening skills help employees
and leaders to freely express their opinion on how to improve the community and the organization in its service to the people. These listening skills will translate into a positive attitude among the Maasai women to be able to implement what is shared with them about empowerment. The Maasai women will in turn pass this listening skill to their daughters.

*The Role of Change in Empowering Maasai women in Education*

Change has to be embraced by each and every sphere of human life. Organizations have to change, communities have to change, and the individual must also accept change as continuous part of life. The Maasai people have to be made aware that change is constant and dynamic in life. They can either accept it or cling to age old practices, some of which are detrimental to change and progress. For the Maasai community to embrace the empowerment of women, it must change its outlook and attitude towards women.

*Gender Empowerment:*

Friedan (1982) says to “solve the problem of suicide, alcoholism, and emotional breakdown, what is needed is a drastic reshaping of the cultural image of femininity that will permit women to reach maturity, identity, completeness of self, without conflict with sexual fulfillment”. She goes on by saying a massive attempt must be made by educators and parents—and ministers, magazine editors, guidance counselors—to stop the early-marriage movement, stop girls from growing up wanting to be “just a house wife”. Stop it by insisting, with the same attention from childhood on that parents and educators give to
boys, that girls develop the resources of self, goals that will permit them to find their own identity.

Friedan, goes on to say "the only way for a woman as for a man, to find herself, to know herself as a person, is by creative work of her own."(p334) There is no other way... A job, any job, is not the answer – in fact, it can be part of the trap. Women who do not look for jobs equal to their actual capacity, who do not let themselves develop their lifetime interests and goals which require senior education and training, who take a job at twenty or forty to “help out at home” or just to kill extra time, are walking, almost as surely as the ones who stay inside the housewife trap, to a nonexistent future....

It must be a job that she can take seriously as part of a life plan, work in which she can grow as part of society, ... such work is not necessarily a “job,” ... Even if this work was not thought of as “job” or “career,” it was often so important to the various communities that professionals are now being paid for doing it (p.344-45).

Friedan(1982) supports the idea of women finding meaning in their studies and education as to what will bring them fulfillment in life. She states further “it is, of course, no easier for an educator to say no to the feminine mystique than for an individual girl or woman. Even the most advanced of educators, seriously concerned with the desperate need of housewives with leftover lives on their hands, hesitate to buck the tide of early marriage” (p.365).

The government of Kenya has in place free primary education for all. This year, 2008, the Kenyan government has extended their generosity to include free tuition at secondary
schools. This should be an impetus for the Maasai people not to discriminate against female children as they have done previously. For with education comes competition, and in competition, empowerment is enhanced. Without education there will be no exposure for the Maasai women and without that exposure the Maasai women will be content with the status quo. If they are content with the status quo, they will not pose any challenge to the leadership and there will not be any workplace nor community empowerment.
Section Three

Role of Training and Development in Empowering Maasai Women

Role of Training and Development

What is training?

Noe (2007) refers to training as a planned effort by a company to facilitate employees’ learning of job-related competencies. These competencies include knowledge, skills, or behaviors that are critical for successful job performance. The goal of training is for employees to master the knowledge, skill, and behaviors emphasized in training programs and to apply them to their day-to-day activities. For the company to gain competitive advantage, its training has to involve more than just basic skill development,

To empower, there has to be a training of clients through a defined structure and strategy. Training has to be focused, so as to develop a group or an organization. In order for the Diocese of Ngong to become a champion of empowerment, it has to train and develop its workforce, with new skills in technology and it has to improve competencies by either on the job training or by mentor and learner type of coaching in the work place. The leaders in the organization should provide regular training by sending staff to various classes when necessary for the benefit of both the organization or company and the trainees themselves.

Blanchard et al (1999) insists on training and development. They say that if employees were asked what they want from their managers today, they would answer that they want to learn new skills that will not only help them at the company but also be useful for any
opportunity availed elsewhere. What Blanchard et al. are stating is that employees want a new deal for involvement; they want to be empowered. Employees like straight and honest managers; they want to be told how the organization or company is progressing. This honesty and trustworthy spirit will make employees feel that they are responsible in their tasks and that they are partners in the organization or company. This is a trend that will make employees be creative and innovative.

When asking what the company leaders expect of the people entrusted to them, they will answer that they want employees who are problem solvers, who take initiative, and who have a sense of belonging to the organization or company. This implies that they want people who know what they are doing in the organization or company, individuals who are knowledgeable. This kind of employee will take some time to develop but with training from the Diocese of Ngong Kenya, they will eventually be where they want to be as an organization.

Charney and Conway (2005) state, “To be an effective trainer today, one needs to share some common characteristics for success.” These include:

- An appreciation that trainees have various and differed learning styles and preferences
- An ability to adapt materials and exercises to a targeted population
- Techniques for gauging whether information has been understood and can be easily applied in the workplace
- Communication skills that denote respect, including listening skills, summarizing, paraphrasing, and effective questioning
- A commitment to continuous improvement demonstrated by encouraging specific feedback and researching best practices
- A respect for the diversity of today's labor market and diversity within a training audience.

Charney and Conway (2005) add that group facilitation today requires a broad range of skills. An effective facilitator is able to:

- Guide participants to arrive at their own conclusions
- Draw on the group's expertise, knowledge, and experience
- Adjust strategies and approaches to meet the learner's needs
- Describe and discuss behavioral models.

Trainers need continuous feedback:

1. Influencing diverse audiences
2. Consulting with business leaders
3. Gathering and acting on meaningful feedback
4. Setting personal development goals.

Charney and Conway (2005) point out “When communicating with others in a learning environment no trainer can be successful without meeting the following three key principles:
1. Demonstrated commitment to – and enthusiasm for – course content and outcomes;

2. The ability to remain neutral on organizational issues;

3. Respect for adult learners.

In summary, to empower employees and especially women in an organization, company or community, one has to create in those to be empowered an awareness and the sense of need and urgency. They have to grasp the wake up call and believe that empowerment is within their reach. It is their time to seize the opportunity and exploit the potential of empowerment to the fullest. This will not be possible unless women have the knowledge and the techniques to do so. This leads to exploration of the empowerment techniques in the following chapter.
Chapter Three

The Empowerment Techniques: “A Nine months Training Program”

In any organization there is structure. The Catholic Diocese of Ngong has a structure as an organized body. Following is a roll out plan to facilitate the empowerment of Maasai women, in six phases of training. In regards to the techniques to be implemented, the table below shows the actions to be followed and the organizational chart shows the leadership in the Diocese of Ngong Kenya who have to be consulted for consent. Training is an important strategy if empowerment is to take effect among the Maasai women.
<table>
<thead>
<tr>
<th>Who</th>
<th>What</th>
<th>When</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Leaders</td>
<td>Request for full participation from all</td>
<td>As soon as the pilot project is fully implemented and is a success</td>
<td>In the first month and by the end of the nine months.</td>
</tr>
<tr>
<td>Community Leaders</td>
<td>Quoting success cases of empowerment</td>
<td>Second week of first month</td>
<td>Win a buy-in</td>
</tr>
<tr>
<td>Maasai Women</td>
<td>Share the information of what the team is out to do with them, after consent.</td>
<td>Third week of the first month.</td>
<td>Win a buy-in</td>
</tr>
<tr>
<td>Principals of Schools</td>
<td>Seek permission to visit female students</td>
<td>The fourth week of the first month</td>
<td>Permission granted to start the training</td>
</tr>
<tr>
<td>Meeting with women</td>
<td>Second training team building.</td>
<td>First week of the second month</td>
<td>Positive results.</td>
</tr>
<tr>
<td>Meeting with Female students</td>
<td>Questions, why they are in school, whether they have any future goals</td>
<td>Second week of the second month</td>
<td>Challenge for them, need to spend time to reflect about the questions.</td>
</tr>
</tbody>
</table>
The Ngong Diocesan Structure Chart

Bishop

- Vicar-general Administration
- Vicar-general Pastoral
- College of consulters

Departments in the Diocesan Structure

Moderator

- Diocesan development coordinator
- Diocesan women & Gender Coordinator
- Diocesan financial administrator
- Diocesan micro finance coordinator
- Diocesan medical health coordinator
- CBHC Coordinator
- Diocesan education secretary
- Pastoral coordinator
Phase one

Interview with church leaders and Maasai elders

Questions to be asked of the Bishop and the college of consulters:

1. Since the Diocese was formed, how many Maasai baptized Catholics are active in the church?
2. What do you think is the reason for this number?
3. Where are we headed as a Diocese?
4. Can empowerment of women be the answer?

The answers to these questions by the top leadership will spur them to the need for action. Following this, a meeting will be held with the council of priests of the diocese, who will be asked the following questions:

1. How many Maasai women have you baptized since you joined the diocese?
2. What percentage do you think among those you baptized are still active in the sacraments?
3. What have you done to alleviate poverty in your parish?
4. What is the literacy level of the Maasai women in your parish?
5. What is the number of female students in high school in your parish?
6. Does your parish have a strategic plan?
7. Do you as an individual have a strategic plan?

The answers to these questions, assuming there will be a buy-in, will call for an action plan and workshops throughout the five deaneries of the diocese.
With respect to the Diocesan Department of Women and Gender, I will start by congratulating them for trying on their own despite the lack of cooperation. Then the following questions will be asked:

1. Have you ever conducted an evaluation of your program?
2. What were the results of that evaluation?
3. What were the recommendations and have you acted on those recommendations?
4. Did you share the information of your results with the top leadership and did you challenge your participants?
5. Now that you have realized your deficiencies what would you like to do differently?

The assumption is that these questions will challenge the Department of Women and Gender to come up with the solutions to the problems of why empowerment of Maasai women has not been adopted and carried out throughout whole diocese.

*Phase two*

**Interview with Maasai women**

In the fourth week of the first month, the team will visit Loita Maasai with whom the team intends to do the pilot project of empowering Maasai women. The Loita Maasai are one among the thirteen clans of the Maasai people. The rest of the clans are: Keekeonyokie, Kaputic, Matapato, Ilasiria, Moitanik, Ilwuasinkishu, Ildamat, Iloodokilani, Purko, Dalalekutuk, Ilkisonko and Laitayiok.
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Why did team choose the Loita Maasai? Due to the fact that it is the clan with the calabash of the diviner called Laibon, all the Maasai clans come to the Loita people for divinization in times of calamity or natural disasters.

The team will invite all the leaders to a public meeting where the team will discuss with them the issue of empowerment of their women. The questions to be asked are as follows:

1. Why do you think as a community you are lagging behind in development?
2. What do you want as a community for your female children?
3. What do you have that makes you enjoy the comfort zone of the status quo?
4. How do you use what you have to get what you want?
5. What will happen as a result?

Depending on the number of the people who turn up for the meeting, the team will divide them into groups of ten to discuss the above raised questions and come up with possible solutions. The facilitators will direct one from each group to write down the responses and in each group ensure that each member responds. Then the team will compile a report of their answers and possible action items. After compiling the report, the team will adjourn the meeting until the following month. As a parting word, the team leader will ask them to share information with those who did not get the chance to attend the meeting.
At the following month’s meeting, the team will ask them as a group to evaluate the past meeting. How did they find the meeting? Was it beneficial? What information benefited them most? Any limitations and what is the way forward? If there is a buy- in, the team will ask them to send their women to the next meeting for they are the people who need assistance.

The meeting with the women will start with an evaluation of where they are from, as a community, where they are now and where they want to be in the future as Maasai women at this time and age. With the following questions, the team hopes to come up with some action items and win a buy-in from them:

1. As a Maasai woman who are you?
2. What role do you play in the community?
3. What is your level of education?
4. Have you ever heard of the world meeting of women which was held in Beijing, China?
5. Has anybody ever explained to you the millennium development goals?
6. What level of education is the most educated woman in Loita?
7. How many have attained this level of education?
8. Do you have women leaders and are they effective?
9. Have you heard of district poverty eradication strategy?
10. What is the future for your children?
11. What are your goals?
12. What can’t you do now that you would like to do?
Depending on the numbers who turn up from the different sections, the team will divide them up into groups and ask them to brainstorm, coming up with possible solutions and action items for the future. After this activity, the team will ask them to come after two days, and then adjourn until the following month.

Phase three

Interview with teachers and students

During the third week of the second month, my team and I will visit schools to encourage the female students. As the English saying goes, “If you want to fold a tree, nip it at the bud”. In visiting schools, my team and I will challenge the students to know the global world that they are competing with is very competitive and some of them have a competitive advantage.

The following are questions that the team shall pose:

a.) Why are you in school and not anywhere else?

b.) What career would you like to pursue after high school?

c.) What prevents you from achieving it?

d.) What are your individual strengths, and what are your weaknesses, opportunities and threats?

e.) How will you as an individual work to overcome these threats?

f.) Do you have your own individual study plan?

g.) Who are your role models? Why?
Phase four

Teaching skills to Maasai women

Depending on their answers,

The women will be taught the following:

1. Team building
2. Leadership skills
3. Micro finance
4. Basic health care
5. Information sharing as a community
6. Income generating activities
7. Women rights
8. Women and politics

Fifth Phase

Mentoring and coaching

In the fourth week, the team will visit the schools with guest speakers to encourage female students and talk about empowerment. The team shall be able to develop the training tailored on empowerment. The training will assist them to be focused on the concept that once out of school, they should be aware of the career they could choose, depending on their strengths.

These motivating speakers will be women who through their education have made it in life to high levels. This is intended to encourage the young female students to stop at nothing but excellence. For as Freidan(1982) says, “Without education you are nothing in
this earth, you can not even claim your own natural right to vote as Susan B. Anthony
did.” p340.

The third month’s task is to revisit the group of women that the team had encouraged to
do a SWOT analysis. After discovering their weaknesses and threats, the team will
eourage them to enroll in adult literacy. In adult literacy they will learn to read and
write, so that in the future they will be able to run and manage their own accounts, share
information as teams, and manage their micro businesses.

During the fourth month, after conducting an evaluation with my team, the team will
check on whether they are ready for an income generating activity, such as beadwork,
goat keeping, or tree planting. The team will encourage them and show them that with
their education, they will be able to do big things.

During the fifth month, the team will again visit the schools with another motivating
speaker. This speaker will challenge them on the steps they have taken, since the first
speaker addressed them. The speaker will talk about issues at stake for example,
affirmative action, millennium development goals, H.I.V. and Aids, and women and
politics.

During the seventh month, we shall pay a third visit to the schools where the female
students study. This will be an occasion for the female students to choose a mentor, after
discussing with them the advantages of having one. It will be an example of America’s
Big Sister, Big Brother relationship. This will be a motivating factor to their studies, and their future aspiration.

*Phase Six*

**Evaluation**

As the eighth month approaches, we will wrap-up as far as women's activities are concerned. As a team, we shall evaluate the seven months' work, where the women stand as a group, their future plans and we will award those who did well in their class work we shall promise to revisit them in three months' time. We will leave time for any questions.

The ninth month will be a month to wrap up with the schools. Before making the awards, which are in the form of certificates of accomplishment and scholarship for those who will make it to college. The team will ask the students to draw an action plan for the present and the future where they would like to be. The team will conclude both sessions of the women groups and the female students by showing them the diagram as power point presentation of my dream of empowerment for the Maasai women as set forth in the table below: *Adapted from Begum (2005)*
Chapter Four

Conclusion and Implications

To empower any group, someone needs to move the group from its comfort zone.

Empowerment is releasing the power within an individual by putting it to use in a more productive, creative and innovative way. The Maasai women are not an exception. They need to move from their comfort zone of the status quo, in their daily modus operandi and be brought out of their outmoded attitudes dominated by male voices and be shown that they have a voice.

When they feel empowered, they will be able to pursue education to its limits.

Empowerment will enable them to participate in decision making within organizations or on boards in their community. This can only be achieved by pulling the Maasai women out of the cave of unknowing to the wonderful light of knowledge, achieved as a result of education. In this way, they will be able to perceive the world with an informed mind and come to the understanding of how far back they have been left by the rest of their female counterparts in Kenya and in the world. The Maasai women will come to know that they have been marking time while the rest of the world has moved far ahead. As Maasai women, they are clinging to age old practices of culture, some of which have been detrimental to the progress and development of the whole Maasai community.
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Empowerment will bring to the Maasai this reawakening from their intellectual slumber, and will enable, the Maasai women to take up their rightful roles in the diocesan structure and in the civil society as the daughters of the land. With empowerment, they will be able to take job opportunities in the service industry within their own land and location.

Empowerment in the corporate world has fostered creativity, reduce, turnover, and helped employees to feel like partners in any business and be ready to take on risks. This should be the spirit among the Maasai community with the empowerment of women and in the diocese of Ngong.

*Implications for HRD professionals and consultants*

From the time of declaration of sentiments in 1848, the world has witnessed, read and seen positive trends in the field of human resource development and in the development of human resource consultants. It is no longer a fad. There are some positive signs from the Fortune One Hundred Companies, which report women in top leadership positions as a result of empowerment. In the current presidential race in America, there is a woman, Senator Hillary Clinton, who is vying for the presidency. In recently held Kenyan elections, (though marred with election rigging), women were able to win twenty parliamentary seats, and seven cabinet positions, the highest number since independence. Unfortunately, none of these twenty seats is held by Maasai women.
Empowerment for women challenges companies and organizations, to rethink their positions regarding the role empowered women can bring to their organization. It is an encouraging trend that more women are going more into graduate schools from colleges than are going to graduate school from the workplace, though it is not proportional. Where are they, as Freidan asks in her book? Have they gone, and disappeared into being housewives? You can put on both hats Freidan did it and she remained empowered.

_The impact of empowerment of Maasai women in Ngong Diocese_

With empowered Maasai women in the populace, the Diocese of Ngong will prosper. They will take and make use of employment opportunities in the diocese. The Maasai women will have a voice and strong view when it comes to marriage. The diocese will witness more strong matrimonial celebrations, and will not experience the present turnover in the diocesan headquarters and health units.

Young, growing female children will have role models and mentors. The education standard will be high among the Maasai women. They will be able to pose a challenge to other communities in the country. The diocese will start to reap the fruits of the millennium development goals.

_Empowerment of the Maasai women and the Issue of Control_

The rest of the communities might feel threatened once the Maasai women are fully empowered. They may feel that the Maasai women will take their rightful positions in the diocese. The positions that other communities hold which end up in high turnover will be
taken by the Maasai women. There might also be a situation of the Maasai being keen in all the developmental projects in the area. They will take positions to ensure that there are returns, in every investment in the area by the Diocese. The Maasai will also take training of personnel to run the hospitals, health units, micro finance offices, schools or non-governmental organizations.

_Evaluations and Recommendations_

This research is a challenge to both men and women to be ready to take up the reigns of empowerment, for it will improve organizations, businesses, and the community. There will be increases in creativity and innovations.

This research has shown that the techniques of HRD are transferable to any field. It has also been shown in this study that empowerment can be effected in any community or in any group that is ready to take on empowerment as their way of change toward self development.

With empowerment, women will have a voice and will help to change the world to be a more peaceful place to live in. Empowerment can assist people to have an education and achieve their own potential. Once empowered, cultures can discard age old practices which are detrimental to development and progress. Women can wear two hats, that of a housewife and that of a professional as a result of empowerment.
It reminds me of Williamson (1996) she says “Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure ... We are born to make manifest the glory that is within us. ... As we are liberated from our own fear, our presence automatically liberates others!”
References


Avolio, B. J. & Yammario, F.J. (Eds.). *Transformational and Charismatic leadership: The road ahead*. Boston: JAI.


Appendices

First Sample letter:

To: Dr. Fr. Leo Hetzler
C. Dr. Tim Franz, Program Director, GHRD
St. John Fisher College
3690 East Avenue
Rochester, NY 14618

From: Fr. John Orenge Omboga

Re: Request for editing GHRD Final Master Paper
Empowering Maasai women in Ngong Catholic Diocese, Kenya
Training and Imparting Empowerment Techniques

Dear Dr. Fr. Leo,

Thank you, for agreeing to edit and later evaluate my final paper for my M.S. in Human
Resource development.

Your participation in this process is greatly appreciated.

I am looking forward to picking up the edited paper as soon as you are through.

If you have any questions about this paper or process please contact me at:

Our Lady of Lourdes Parish,
150 Varinna Dr.
Rochester, New York 14618
Tel: 585-4739656 ext 110

Yours Sincerely,
Fr. John Orenge Omboga.

Second Sample letter

To: Dr. Fr. Leo Hetzler
C. Dr. Tim Franz, Program Director, GHRD

From: Fr. John Orenge Omboga

Re: GHRD Final Master Paper Evaluation
Empowering Maasai women in Ngong Catholic Diocese, Kenya
Training and Imparting Empowerment Techniques

Dear Dr. Fr. Leo,

Thank you, for agreeing to evaluate my final paper for my M.S. in Human Resource Development.
Your participation in this process is greatly appreciated.
Enclosed in this packet of materials, please find

- 1 copy of the paper
- 1 copy of the Faculty Reader Evaluation Packet
- 1 return envelope

Please return the evaluated paper and completed form to Dr. Tim Franz, GHRD Program Director at:

St. John Fisher College
3690 East Avenue
Rochester, NY 14618

No later than 4/22/2008

If you have any questions about this paper or process please contact me at:

Fr. John Orenge Omboga.
Our Lady of Lourdes Parish,
150 Varinna Dr.
Rochester, New York 14618
Tel: 585-473-9656 ext 110
In addition, feel free to contact Dr. Tim Franz at any time during this process at
tfranz@sjfc.edu or 585-385-8170. Thank you, in advance.