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**Current and Future Trends on Kipsigis Women Engagement on Social Economic
Activities in Kericho and Bomet Counties, Kenya**

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Abstract

Purpose: Women continue to be essential contributors to both rural and urban economies all over the world. In this regard, Kipsigis women of Bomet and Kericho counties, living mainly in the rural areas, contribute to the well-being of their families and community, despite the traditional inhibitions imposed by culture, in terms of undertaking extra duties like leaving their homes in pursuance of entrepreneurship and self-transcendence. It is in this regard, that the current study on Kipsigis women roles and the effects of group socio-economic activities was proposed. The research objective sought to identify the current trends and postulate the future trends for women's engagement in socio-economic activities.

Methodology: The study was looked at through a qualitative research method and an ethnographic research design, where different components of the study addressed the research problem. Various data collection methods were used: there were written questions in the open-ended questionnaire, oral questions in the focus group, observation and face to face interview questions. These questions were posed to the participants, who had been randomly picked to represent the rest of the population, with the view of collecting the data that was later analyzed. The study also potentially provided information that could contribute to increased investment in women's socio-economic groups by the government as well as private sector, and can form the basis for further study to promote expansion of women socio-economic groups in the region.

Findings: The findings of the results as shown in the tables, indicate that perceptions of the youth and the public have changed in favor of the women actively participating in socio-economic activities since they have helped alleviate economic demands on the family and society. As was seen in the results, future economic trends of the Kipsigis women in the two counties, was promising, and that if women got the financial support to boost their group economic activities, they could achieve a lot, and they would succeed in supporting family and the society.

Unique Contribution to Theory, Practice and Policy: They would gain knowledge and expose themselves to how business is done, since they would be working as a group, and they would be able to increase the possibility of accessing financial resources. Some of the benefits of being in a group as up-coming entrepreneurs would be evidenced when they need to venture into business and would easily qualify for tenders from the different government agencies since one of the requirements is being in a group and the group has to be registered by the government under social services.

Keywords: *Socio-Economic Activities, Women Engagement, Current and Future Trends, Youth Involvement*

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INTRODUCTION

Kipsigis is a sub-tribe of the larger Kalenjin tribe that inhabits most parts of Rift Valley, west of Kenya. The Kalenjin include the Kipsigis, Nandi, Keiyo, Tugen, Marakwet, Sengwer, Pokot, Terik, and Okyek among others (National Museums of Kenya, 2022). They understand each other linguistically, although the dialect differs with some of the member groups like, Pokot and Marakwet. Furthermore, their traditions are the same in terms of culture and the universal patriarchal system of governance for the above-mentioned sub-tribes. In this research, the Kipsigis community like all other Kalenjin, are patriarchal in nature, and women, who are the main study for this research, have their allotted roles to play in the community and in their homes.

With the economic pressure on families, exposure to religion and other cultures in the society through inter marriages, women have had to seek means and ways of financially helping their families and their community in the face of changing trends (Ronoh, 2000). The research is centered on women group socio-economic activities and the effects this has on the family and the society. As limited literature exists on Kipsigis and more so, women group socio-economic activities, this study will try to address the issue of Kipsigis women as they endeavored to undertake group socio-economic activities, alongside their societal roles in the home and society.

Gender roles could be defined as society's assigned roles to men and women, their terms based on attitude, and role beliefs, (Sweeting et al. 2014). Khalid (2011) opines that gender roles are constructed by society, and hence society-based standards, that men and women are expected to perform, despite any differences that might arise in conformity of the same, (Burke, 2000). This assignment of duties to men and women in society, originate from the social role theory or social cultural theory by Eagly and Wood (1991) that states that, a society's division of labor by gender, drives all other gender differences in behavior, and establishes the relationship between people and social system. In line with the theory, the Kipsigis roles are allocated according to male or female gender which defined the expectation, tasks and organization among the community. These were synchronically managed by culture with such precision, that none of the members could raise any objections to the set-up or do opposite of what was required.

In spite of the cultural dynamics in a society, Doyal (2003), argues that women cultural positions tend to create inequality and imbalances in terms of positions, ownership, and recognition among others. For instance, among Kipsigis boys and girls, there is a tendency to believe that boys should always have a bigger say in the family or in the community, particularly after circumcision when boys transition to manhood. Girls were also considered as adults after initiation but remain with more limitations in freedom. For example, after circumcision, boys move into a little hut (*Singiroino*), meaning the bachelors' quarters, while girls were to stay within the confines of the home, under the watch of the mother. In the modern society, these differences are considered discrimination of the girls. Cohen (2004) noted that, the concept of discrimination on the basis of gender, arises in workplace and household tasks. Reflecting similarities across cultures, Ali et al. (2011) study on the Pakistani society, observed that as a patriarchal society, men are the commanding figures and head of the family.

Women gender roles in the Kipsigis set up, entails looking after the aged, young children, managing kitchen gardens, milking and food preparation for the family, as indicated by Musila (2018). Despite the commitment in the home chores, Kipsigis women of Kericho and Bomet were able to initiate socio-economic activities that assisted to bring a difference to the status of

family and society economically. This attests to the fact that women efforts, from very humble back-ground, can be of immense benefit to a country's economic projections and service to the welfare of people. The effect of engaging in socio-economic activities and the cultural roles as assigned to the women, is that women will no longer be engaged in their day-to-day activities as before but some will seek external helpers to support them on the home front as they go out and engage in activities that contribute to financial wellness of the home and society.

Statement of the Problem

Kipsigis women roles in the home, involve specific duties that are undertaken as stated in the social strata of the society, where all members are allocated duties to perform in conformity with the dictates of society. As observed by Musila (2018), various studies indicated that women roles and responsibilities, are culturally defined by a patriarchal system, and are often limited to home-based duties, with limited roles in decision making and economic pursuit. The cultural activities undertaken by women are chores that confine them to the home and its environs, under the guidance of their husbands and the society. In this regard, Kipsigis women socio-economic activities and the effects on family and society come as a result of a number of factors impacting on women well-being, like change in family structure, increase in financial demands, access to education opportunities, and women advocacy programs that are increasingly advocating for women empowerment. With all the changes and pressures experienced, it necessitated the Kipsigis women to think of means and ways of keeping up with the changing times and its demands.

Despite the conformity to the cultural roles that were mandatory to be carried out, Kipsigis women devised means and ways of survival like forming women groups, where their core mandate is the socio-economic activities. Involvement in group economic activities becomes an addition to the already established roles in the homes. In a way, the roles in the home limit the diversification of women activities beyond home and community, but with the group socio-economic activities, it entails transcended behavior that conforms to the group rules that govern the way groups work and helps empower these women.

Women economic empowerment entails women indulging in economic activities that empower them socially and economically, as they transcend from cultural day to day activities that they have no control over. According to Taylor and Pereznieta (2014), the economic empowerment of women is defined as a process whereby, women and girls experience transformation in power and agency, as well as economic advancement. Kipsigis women of Kericho and Bomet Counties emancipated themselves from cultural activities to entrepreneurial activities that resulted in economic effects felt in the family and society. The youth are able to emulate the efforts of women economic activities because of the positive outcome on family and society. The improvements attained in the family encourages others to undertake the same economic activities for the benefit of themselves and their families.

By undertaking this initiative, the potential to affect the family can be both ways, positively or negatively. Therefore, understanding the dynamics of women activities in the home and in groups, forms the core of the study, in finding out the effects this has on the family and the society. In addition, the study will enhance the relevance of women financial empowerment and the social aspect derived from their group meetings, and seek to understand the various arguments on the potential and actual economic contribution of women, in the light of changes in the family and society.

Study Objective

To identify the current trends and postulate the future trends for women's engagement in socio-economic activities.

Research Question

What are the trends for the Kipsigis women's engagement in group socio-economic activities; and how can the current patterns be used to predict future trends?

LITERATURE REVIEW

Cultures and communities across Africa and the world, have continually changed and adapted due to various push and pull factors. Different authors have studied and made arguments about changes among the Kipsigis community that have occurred over time. For instance, Ronoh (2000), studied the historical changes of the Kipsigis community from (1895 to 1963), utilising and analysing changes in the community's way of life over time. Ronoh (2000) utilised a combination of structural functionalism, and the historical materialist conception of colonialism, as the theoretical frameworks to analyse the precolonial and colonial periods, respectively (p.11), focusing on the transition from traditional to formal education, and its impact on the community. Omwoyo (2016) on the other hand, undertook a historical inquiry of agricultural changes among the Kipsigis, utilising the dependency and under development theory, to analyse the impact of the colonial era to the way the fundamental practice of agriculture changed the gender and labour destitution dynamics among the Kipsigis. Such historical studies are useful in providing context and understanding of the patriarchal system of governance and the various socio-economic activities practised by the Kipsigis community, in order to better understand the specific gender relations and distribution of roles, which is relevant to the current study.

Other authors delved specifically on Kipsigis women for instance Koskei (2018), who used feminist critical discourse analysis, to explore and present the stereotypical construction of gender roles among the Kipsigis as captured in secular songs. The study found that female composers mainly advocated for gender subversion and women empowerment, while songs by male composers advocated for female subordination. These songs depicted women as inferior and the men as superior, which influenced the social construction of gender roles in the Kipsigis society as captured through the feminist critical discourse theory. Koskei's study, compared against Wambura's (2018) study, analyses the difference in gender roles among the Kuria community. This study observed that whereas men were depicted as active outside the home environment and owning properties of great value, women were portrayed as active indoors, concentrating on beauty, adornment and owning properties of less value. His study was guided by the critical (interpretive) discourse analysis, to review various discourses, including political and media discourses to analyze issues of inequality, oppression and injustice. On the other hand, Koskei (2018) on stereotypical portrayal of women in secular music among Kipsigis of Chepalungu sub-county of Bomet county, borders on gender inequality and the demeaning messages about women conveyed in the songs. In light of this, the writer advocated for the need of the artists to collaborate and compose songs that promote gender equality in the society. Chepng'eno (2017) in her examination of portrayal of women in Kipsigis secular songs, and the stereotypical messages passed for public consumption, tends to push women to the periphery in the society as they are considered not able to produce anything of value.

Through secular music as shown by the writers, there is a tendency to portray women as incapable and irresponsible in the society. Despite the stereo-typical portrayal of women, this

study will look at the women from an angle of transcendence and emancipation through socio-economic activities that tends to enliven their egos and proof their worth in society. From Sorensen's (1992) observation, Kipsigis women organized groups, have become source of livelihoods for the women and family because of the women's hard work. This study will further the notion that Kipsigis women efforts through women economic groups, has had some financial impact on the family and society, and that through those efforts, change will occur in the family and society because of financial increase in income to the family. The perception of the people towards the women and their ability to perform positively changes. Women's cultural duties include looking after home, the elderly, and the children. The transcendence from these roles to group socio-economic activities calls for proper co-ordination on the part of the women to ensure no area of their jurisdiction is left unattended, and to avoid any negative effect on the cultural duties and the socio-economic activities meant to improve their families and the society economically.

This study used critical social theory, which focuses on social justice and empowerment, (Herbamas, 1971), to understand the Kipsigis women socio-economic activities and the effects on family and society. It addressed the cultural activities undertaken by Kipsigis women as well as the limitations encountered in the course of carrying out these activities. According to Stahl (2008), the intention of critiquing the status quo in society, is to overcome injustices and alienation, and promote emancipation. The women under study in the two counties of Kericho County and Bomet County, emancipated themselves from cultural activities to group socio-economic activities and the benefits gained in the family and society as a result.

Research gaps open for further studies from this study, include the evaluation of the women's performance based on the socio-economic activities already started and how this can be enhanced without adversely affecting the positive effects that have been witnessed on the family and society,

Further research can also be done in the area of the kind of financial products that can be tailored to help the women. Such a research would go a long way in ensuring that the women get the best products that will propel them even further in their quest for economic empowerment.

METHODOLOGY

The research study took a qualitative approach, useful in describing and clarifying human experience. The qualitative approach and its tools were used to answer the question on the effects of Kipsigis women engaging in socio-economic activities and its effect on family and society. To realize this, different qualitative research methods were used to investigate the social aspect, and the aspirations of the women and their community activities in their own environment, while reflecting on other writers' perspectives on the same. To capture the aspirations of the women in as far as their economic activities are concerned, and the welfare of their homes, qualitative research methodology and ethnographic research design was used, and due process followed to realize the same intentions. The women groups in the two counties were over 2,800 in number with participants sampled from the different groups and only those aged between 20-70 years were considered for data collection.

The sample comprised of fifty study participants per county, who were used to provide information through data collection from the different groups. The study utilized the simple random sampling technique which is also known as probability sampling. This is a method that allows for the randomization of sample selection. A small group is selected from a larger group and each member has equal chance of being selected.

The fact that this study was based on the qualitative design approach, meant that there were biases that resulted. As regards biases during the sampling of participants, is the tendency for the researchers to hand pick participants as opposed to free random sampling. To correct this, the researcher randomly assigned numbers and picked participants using a simple system without identifying who they were, for fair and just results. Another bias was the giving of wrong information to the research questions by the participants. This was sorted out by framing the questions in a different way from what it was before without losing the objective of the research question and then compare the answered questions.

FINDINGS

Table 1: Face to Face Interviews on Chances of Youth Taking Up Economic Activities in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
High chances of taking up	33	66.0	66.0	66.0
Look forward to taking up	17	34.0	34.0	100.0
Total	50	100.0	100.0	

The study sought to explore the chances of youth taking up economic activities and the results from Kericho County showed that 66% thought that there is a high chance of youth taking up economic activities, while 34% looked forward to taking up the same as shown in Table 1.

Table 2: Face to Face Interviews on Chances of Youth Taking Up Economic Activities in Bomet County

Activity	Participants	Percent	Valid percent	Cumulative percent
Motivated and empowered	17	34.0	34.0	34.0
High chances	30	60.0	60.0	94.0
Average	3	6.0	6.0	100.0
Total	50	100.0	100.0	

The study also sought to explore the chances of youth taking up economic activities and the results from Bomet County showed that 60% of participants believed that there was a high chance of the youth undertaking businesses, 34% felt motivated and empowered to do so, while 6% had an average chance of taking up economic activities as shown in Table 2.

Table 3: Creation of Women Group Concept in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
Yes	50	100	100	100.0
No	0	0	0	
May be	0	0	0	
Not at all	0	0	0	
Total	50	100.0	100.0	

The study also sought to find out whether the creation of women group concept was a good idea and the results indicated that in Kericho county, 100% of participants unanimously said yes to the women group concept. This then means that there were no participants who said no, maybe or not at all to the concept of women group as shown in Table 3. These findings agree

with the findings of Prillaman (2021), that the creation of women group concept was a good idea.

Table 4: Creation of Women Group Concept in Bomet County

Activity	Participants	Percent	Valid percent	Cumulative percent
Yes	44	88.0	88.0	88.0
No	1	2.0	2.0	90.0
May be	4	8.0	8.0	98.0
Not at all	1	2.0	2.0	100.0
Total	50	100.0	100.0	

The study also sought to find out whether the women group concept is a good idea and the results indicated that in Bomet county, 88% agreed to women group concept, 2% said no, 8% may be, and 2% not at all to the group concept as shown in Table 4.

Observation Responses

Plate 1. Upcoming Entrepreneurs' Future Projection – Kericho/Bomet



The study also sought to show the anticipation of the youth taking up entrepreneurial activities in future and investing in similar farming activities. The photograph shows youth who are overlooking a millet farm and who would be interested in taking up women group activities in future as shown in Plate 1.

Focus Groups Responses

Table 5: Future Economic Trends of the Kipsigis Women in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
Get capital and start a project	18	36.0	36.0	36.0
Be self-employed and improve living standards	15	30.0	30.0	66.0
Reduce poverty by starting a business	17	34.0	34.0	100.0
Total	50	100.0	100.0	

The study also sought to get information on the future economic trends of the Kipsigis women and results from Kericho indicated that 36% of the participants agreed that getting capital will allow them start various projects, 30% were of the view that women will be self-employed thereby improving living standards, and 34% agreed that by women engaging in business, they reduce poverty as shown in Table 5.

Table 6: Future Economic Trends of the Kipsigis Women in Bomet County

Activity	Frequency	Percent	Valid percent	Cumulative percent
Going more into farming	9	18.0	18.0	18.0
Improved financial access	34	68.0	68.0	86.0
Self-employment	7	14.0	14.0	100.0
Total	50	100.0	100.0	

The study also sought to get information on the future economic trends of the Kipsigis women and results from Bomet County indicated that 68 % of participants believed that financial access will improve, 18% would be going more into farming, and 14% would consider self-employment as shown in Table 6.

Table 7: Benefit to Up-Coming Women Entrepreneurs in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
Standard of living goes up and basic needs are met	28	56.0	56.0	56.0
Provide capital for business	19	38.0	38.0	94.0
Gain knowledge and exposure of doing business	3	6.0	6.0	100.0
Total	50	100.0	100.0	

The study sought to find out the benefit of women groups to up-coming women entrepreneurs and the results from Kericho indicate that 56% of the participants agreed that financially enabled women will improve their standards of living by meeting the basic needs, 38 % indicated that women will get capital for business, while 6% felt that they would gain knowledge and exposure of doing business as shown in Table 7.

Table 8: Benefit to Up-Coming Women Entrepreneurs in Bomet County

Activity	Participants	Percent	Valid percent	Cumulative percent
Motivated to do the same	28	56.0	56.0	56.0
Gain knowledge and exposure	9	18.0	18.0	74.0
Get assistance easily from their predecessor	7	14.0	14.0	88.0
Empowerment	6	12.0	12.0	100.0
Total	50	100.0	100.0	

The study sought to find out the benefit of women groups to up-coming women entrepreneurs and the results from Bomet indicate that 56% were motivated to do the same and be part of a women group, 18% felt that they would be able to gain exposure and become knowledgeable, 14% can be assisted easily by those already established, and 12% saw empowerment to them as shown in Table 8.

Table 9: Questionnaire Responses on How Change in Family Structure Has Forced Women to Take on Additional Responsibilities in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
Completely Disagree	0	0.0	0.0	0.0
Disagree	0	0.0	0.0	0.0
Neutral	3	6.0	6.0	6.0
Agree	47	94.0	94.0	100.0
Completely Agree	0	0.0	0.0	
Total	50	100.0	100.0	

The study sought to establish whether change in family structure has forced women to take on additional responsibilities and the results from Kericho showed that 94% of respondents completely agreed that change in family structure has forced women to take on additional responsibilities, 6% were neutral on the same. There were no participants who completely disagreed, disagreed or completely agreed that the change in family structure has forced women to take on additional responsibilities as shown in Table 9.

Table 10: Questionnaire Responses on How Change in Family Structure Has Forced Women to Take on Additional Responsibilities in Bomet County

Activity	Frequency	Percent	Valid percent	Cumulative percent
Completely Disagree	6	12.0	12.0	12.0
Disagree	2	4.0	4.0	16.0
Neutral	7	14.0	14.0	30.0
Agree	30	60.0	60.0	90.0
Completely Agree	5	10.0	10.0	100.0
Total	50	100.0	100.0	

The study also sought to establish whether change in family structure has forced women to take on additional responsibilities and the results from Bomet showed that 60% of respondents agreed that change in family structure forced women to take on additional responsibilities, 14% remained neutral, 12% completely disagreed, 10% completely agreed and 4% disagreed to the fronted statement as shown in Table 10.

Table 11: Husbands Embracement of Women Group Economic Activities in Kericho County

Activity	Participants	Percent	Valid percent	Cumulative percent
Yes, they do	50	100.0	100.0	100.0
No, they don't	0	0.0	0.0	0.0
Some do and some don't	0	0.0	0.0	0.0
Do not know	0	0.0	0.0	100.0
Total	50	100.0	100.0	

The study also sought to find out if husbands had embraced women's economic activities and results from Kericho showed that 100% of participants noted that the husbands supported women's economic activities. There were no participants who indicated in the category of no they don't, some do and some don't, and those didn't not know whether husbands supported women's groups as shown in Table 11.

Table 12: Husbands Embracement of Women Group Economic Activities in Bomet County

Activity	Participants	Percent	Valid percent	Cumulative percent
Yes, they do	21	42.0	42.0	42.0
No, they don't	6	12.0	12.0	54.0
Some do and some don't	21	42.0	42.0	96.0
Do not know	2	4.0	4.0	100.0
Total	50	100.0	100.0	

The study sought to find out if husbands had embraced women's economic activities and results from Bomet are that 42% of respondents indicate that husbands support of their wives' involvement in economic activities, 12 % said no they did not support, 42 % thought some do and some don't, yet another 4% did not know as shown in Table 12. In addition, the husbands' perspective from the two areas of study, Kericho and Bomet, was that of support to the women's cause of involving themselves in economic activities for the good of their homes and the community. This is an indication of the society embracing changes from the cultural model of women confined to the home chores and waiting for instructions from their husbands or community as to the way forward in their day to day activities.

In addressing the issue of what could be emulated by the up-coming entrepreneurs, and could be replicated in future, the researcher was able to note the positive responses that indicated possible engagement in socio-economic activities by the youth. The up-coming youth, can have a good platform from where they can take off economically and socially in their respective groups, whether in Kericho or Bomet county. From Kericho and Bomet responses, there are possibilities of youth emulating the women activities, going by the positive results recorded. There was an indication that there is a high chance of youth taking up economic activities, given what the women have shown and the success they had made so far. From the results, the participants felt that women group socio-economic activities, could give women groups a lee way to becoming economic strong holds, that their communities can rely on for their future financial support. Furthermore, women socio-economic groups would be viewed as a source of inspiration to women, the family and society. They would be direct beneficiaries of what accrues from the financial gains. In the process, a pattern is formed that sets the standards to be conformed to, especially by the up-coming entrepreneurs.

Butler-Kisber (2010), Creswell (2007), and Silverman (2005), observes that researchers sometimes use visual techniques to represent data such as graphs, matrices, concept mapping and others to highlight a point. This is what the researcher of this study resorted to, to visually highlight some of the women activities that they do to make their group activities moving and noticed. A good example is one of the activities that the researcher observed, that is the growing of millet which is one of the preferred cash crops in the two counties. This is a crop that calls for women's attention, since it is an area purely done by women. This was an activity that needed women to come together as a group in the yester years, and still continues to date. If taken up by up-coming entrepreneurs, they could use this as a chance to become self-employed and improve their living standards. As a strength to the women, the challenges faced by the women in the process of working in the women social economic groups, become an incentive to the upcoming entrepreneurs to appreciate the progression of women efforts, despite the cultural duties that awaited them in the homes and society. As seen in the outcome of Table 7 Kericho, and Table 8 Bomet, indicate that financially enabled women are of essence to the family and society and so become good role models to the upcoming entrepreneurs.

It was also indicative of potential entrepreneurs taking up and forming women economic groups to assist them in their day-to-day needs. The concept of women groups, was embraced by the respondents as a very viable activity, that could be emulated by future entrepreneurs due to the positive effects this had in the family and in the society. Despite potential hurdles, the overall results were positive and were indicative of the future entrepreneurs joining economic groups.

While interviewing the people in their environment, diverse responses indicated the willingness to have the women venturing into economic activities in order to bring change to the family and society. There were both positive and negative responses from the participants with regard to their perceptions/feelings of women engaging in socio-economic activities. Some of the positive responses were "women are viewed as pillars of society" and being "best performers", while some of the negative responses were that "they are poor implementors" while others viewed them "in the capacity of children" (a common phrase in the Kipsigis patriarchal system). These responses are indicative of the research study findings which showed that despite the overwhelming support the women have received, there are few negative responses especially from Bomet County. This could be due to the fact that the situation in the two research areas are not the same environmentally, and the influence of the proximity of developed areas or large towns, could have had an effect on the outcome of the results. Affluency is noticed from the multi-tribal settings, where backgrounds are not the same, and hence the influence to those who have come in contact with them. Other effects could be the patriarchal hangovers, that still considers women as weak, and only fit to look after home and small activities, under the tutelage of their husbands as used to happen in yester years in Kalenjin community. The difference could also be due to the specific areas they come from and the environment they operate in.

In the course of this research, there were some limitations encountered during the study such as the participants' inability to interpret and translate the research questions as found in the questionnaire due to language barrier, especially those not conversant with the English language. However, the researcher and research assistants were at hand to translate the questions in the way they understood. In addition, while the women engaged in the data collection role, time was of essence as home chores waited for them to be fulfilled. The researcher was able to work around this by ensuring that the participants were given a chance to determine timing and locations that were favorable to them.

CONCLUSION AND RECOMMENDATIONS

As was seen in the results, future economic trends of the Kipsigis women in the two counties, was promising, and that if women got the financial support to boost their group economic activities, they could achieve a lot, and they would succeed in supporting family and the society as the research has shown. They would gain knowledge and expose themselves to how business is done, since they would be working as a group, and they would be able to increase the possibility of accessing financial resources. Some of the benefits of being in a group as upcoming entrepreneurs would be when they need to venture into business and one of the requirements is being in a group that is registered by the government under social services so as to get tenders from the different government agencies. Finally, the evaluation of this research exercise just concluded, has shown that, Kipsigis women economic efforts, can bring change in the Kipsigis community, in terms of development of entrepreneurship.

From the findings, it is evident that the women would be able to further their economic pursuits if the following recommendations are implemented or considered:

- i. Offering them training through government and non-governmental players would increase their technical know-how in managing the different projects that they run. In the Kenya government, is the social service arm of government, that registers and oversees the women group activities, as they indulge in different economic activities like: bee keeping, poultry keeping, dairy keeping, vegetable sales, group harvesting of tea and maize. To do this, agricultural extension officers from the Ministry of Agriculture and veterinary services among others, offer technical advice to the women groups on how best to go about their socio-economic activities.
- ii. Also, considering that women in Africa generally did not own property especially in the rural setting, those institutions that offer financial products could be in a position to tailor products that allow these women to access credit facilities much more easily to help them build profitable ventures
- iii. These women are already doing projects collaboratively e.g. the plucking of tea in rotation on their farms. From their earnings, they can make investments as registered social groups and have a higher bargaining power since they are already pulling resources together and this would work for their benefit.
- iv. Financial literacy programs. The women indicated that they would like assistance with accessing finances. Knowing how to prudently manage these resources would go a long way in their being savvy investors, thus the need to ensure that they are well versed in all financial matters, something that can be enhanced by government agencies and private sector players. Local banks can arrange for women financial capacity building, by offering entrepreneurial short courses with the view of opening up avenues for women to access financial support for their group activities or individual undertakings.

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