

**IMPACT OF DOMESTIC VIOLENCE ON WOMEN EMPOWERMENT IN
MARSABIT COUNTY, KENYA**

Milka Wachera Gichango

**A Thesis Submitted in Partial Fulfillment of the Requirement for the Award of
the Degree of Masters of Arts in Counseling Psychology, School of Humanities
and Social Sciences of Africa Nazarene University**

SEPTEMBER, 2020

DECLARATION

I declare that this document and the research describe my original work and it has not been presented to any other university for academic work.

Signed: MW Gichango Date: 14/9/2020

Sr. Milka Wachera Gichango

18J03DMCP019

This research was conducted under our supervision and is submitted with our approval as University supervisors.

Signed: Lucy Nyawira Date: 14/9/2020

Dr. Lucy Nyawira Macharia

Signed: Boniface Njuguna Date: 14/9/2020

Dr. Boniface Njuguna Mwangi

**AFRICA NAZARENE UNIVERSITY
NAIROBI, KENYA**

DEDICATION

This work is dedicated to my late mother Lydia Wanjiru, and my father Alexander Macharia Gichango, my brothers and sisters, Evangelizing sisters of Mary and my dear friends.

ACKNOWLEDGEMENT

My sincere thanks go to my supervisors Dr. Lucy Macharia and Dr. Boniface Mwangi for their guidance in this thesis writing. I also thank Prof. Sr. Mary Jacinta Adhiambo MCEM for critiquing, and proof reading this work. My heartfelt gratitude goes to Fr. Michael Murage for his continuous moral support and encouragement that has helped me to write this thesis. The same heartfelt gratitude goes to the Africa Nazarene University for creating an enabling environment for my studies and making this research successful. Special thanks to my family members, especially my Sister Eunice whose continuous moral and spiritual support encouraged me to go on with my studies despite the challenges faced.

TABLE OF CONTENT

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT.....	iv
TABLE OF CONTENT.....	v
LIST OF TABLES.....	ix
LIST OF FIGURES.....	x
ABBREVIATIONS AND ACRONYMS.....	xi
ABSTRACT	xii
OPERATIONAL DEFINITION OF TERMS	xiii
CHAPTER ONE: INTRODUCTION.....	1
1.1 Introduction	1
1.2 Background to the Study.....	1
1.3 Statement of the Problem.....	6
1.4 Purpose of the Study	6
1.5 Objectives of the Study	7
1.6 Research Questions.....	7
1.7 Significance of the Study	8
1.8 Scope of the Study.....	8
1.9 Delimitation of the Study.....	8
1.10 Limitation of the Study	9
1.11 Assumption of the study.....	9
1.12 Theoretical Framework	10
1.13 Conceptual Framework	12
CHAPTER TWO: LITERATURE REVIEW	14
2.1 Introduction	14
2.2 Review of Empirical Literature	14
2.3 Overview of Domestic Violence	14
2.3.1 Forms of Domestic Violence against Women in Marsabit County.....	16
2.3.2 Coping strategies used by Women who have Experienced Domestic Violence in Marsabit County.....	19
2.3.3 The Impacts of Domestic Violence on Ssocioeconomic Wellbeing Among Women in Marsabit County.....	23

2.3.4. Strategies Offered to Mitigate Domestic Violence by the Communities in Marsabit County	29
2.4 Summary and Research Gap	32
CHAPTER THREE: RESEARCH METHODOLOGY	34
3.1 Introduction	34
3.2 Research Design	34
3.3 Location of the Study.....	35
3.4 Target Population	35
3.5 Sampling techniques	36
3.6 Sample Frame and Sample Size	36
3.7 Data Collection Procedures.....	38
3.8 Data Collection Instruments.....	39
3.8.1 Questionnaires	39
3.8.2 Interviewing Method.....	40
3.9 Pilot Study.....	40
3.10 Validity and Reliability Test	41
3.10.1 Validity.....	41
3.10.2 Reliability	41
3.11 Data Processing and Analysis	42
3.12 Legal and Ethical Considerations	43
CHAPTER FOUR: DATA ANALYSIS AND FINDINGS.....	45
4.1 Introduction	45
4.2. Response Rate	45
4.2 Demographic Characteristic of the Respondents.....	46
4.2.1 Age of the participants	46
4.2.2 How long had you been living with your spouse	47
4.2.3 Have you ever been a victim of domestic violence	48
4.2.4 Are you still living with your spouse?	49
4.3 Forms of Domestic Violence Against Women in Marsabit County.....	50
4.4 Impacts of Coping Strategies used by Women who Suffered Domestic Violence in Marsabit County.....	54
4.5. The Impacts of Domestic Violence on Socio-Economic Wellbeing Among Women in Marsabit County.....	57

4.6. Impacts of the Strategies offered to Mitigate Domestic Violence by the Community.....	60
4.7 Interview Guide for Women Leaders	64
4.7.1 What forms of domestic violence do women report to you?	64
4.7.2 What are some of the strategies employed by the women to deal with domestic violence in this region?.....	65
4.7.3 What do you think should be done to reduce domestic violence against women in Marsabit County?	68
4.7.4 How can women empowerment be used to fight domestic violence.....	68
CHAPTER FIVE: DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	71
5.1 Introduction	71
5.2. Discussion	71
5.2.1. Demographic information	71
5.2.2. Forms of domestic violence in Marsabit County.....	72
5.2.3. Copying strategies employed by women who suffered domestic violence in Marsabit County.....	73
5.2.4. Impacts of Domestic Violence on socio-economic wellbeing among women in Marsabit County.....	76
5.2.5. Strategies offered to mitigate domestic violence against women by the communities in Marsabit County.....	78
5.3. Summary of the Findings	79
5.4. Conclusions	81
5.5. Recommendations.....	82
5.6. Suggestion for Further studies.....	84
REFERENCES	86
APPENDICES	93
APPENDIX I: QUESTIONNAIRE FOR WOMEN	93
APPENDIX II: INTERVIEW GUIDE FOR WOMEN LEADERS	97
APPENDIX III: REQUEST TO THE COUNTY GOVERNMENT TO COLLECT DATA	98
APPENDIX IV: INTRODUCTION LETTER FROM AFRICA NAZARENE UNIVERSITY.....	99
APPENDIX V: RESEARCH PERMIT FROM NACOSTI	100

APPENDIX VI: IMAGES AND PHOTOS OF WOMEN EMPOWERMENT	101
APPENDIX VII: MAP OF MARSABIT COUNTY.....	105

LIST OF TABLES

Table 3.1 Sample Matrix	38
Table 4.1 Response rate	46
Table 4.2: Forms of Domestic Violence against Women in Marsabit County	50
Table 4.3: Impacts Coping Strategies used by Women who Suffered Domestic Violence	55
Table 4.4: The Socioeconomic Impacts of Domestic Violence among Women; in Marsabit County?	58
Table 4.5: Impacts Strategies offered to Mitigate Domestic Violence by the Community.....	61

LIST OF FIGURES

Figure 1.1: Conceptual Framework Showing the Envisaged Link between Women Domestic Violence Dynamics and Women Empowerment.....	12
Figure 4.1: Age of Participants.....	48
Figure 4.2: The Period Living with your Spouse.....	48
Figure 4.3 : Victim of Domestic Violence.....	49
Figure 4.4: Shows Respondents Living with their Spouse	49

ABBREVIATIONS AND ACRONYMS

COVAW	Collusion on violence against Women
GBV	Gender Based Violence
GVC	Gender Violence Centers
FIDA	International Federation of Women Lawyers
KDHS	Kenya Demographic Health Survey
IPV	Intimate Partner Violence
NGO:	Non-Governmental Organization
NRCDV	National Resource Center on Domestic Violence
RCT	Randomized controlled trial
SPSS	Statistical Package for Social Sciences
SES	Socioeconomic Status
UN	United Nations
VAW	Violence against women
WHO	World Health Organization
WEE	Women's economic empowerment

ABSTRACT

Domestic violence is an issue that cuts across every cultural and socio-economic status within the globe. It harshly damages women's ability to be sustainably developed and empowered. They are emotionally withdrawn, irritable and become helpless. The study aimed at evaluating the impact of domestic violence on women empowerment in Marsabit County, Kenya. This was achieved through investigation into the forms of domestic violence in Marsabit County; the impacts of the coping strategies on women empowerment in Marsabit County; the impacts of domestic violence on socio-economic wellbeing among women in Marsabit County and the Strategies offered to mitigate domestic violence by the communities in Marsabit County. The study was guided by Person-Centered Theory by Carl Rogers. The study adopted descriptive mixed research design. The study used both spontaneous and purposive sampling techniques. The target population for the study was 300 women who were domestic violence survivors and 35 key informants, giving a population of (335). They were sourced from local NGO's, charity organizations, churches, mosques and local leaders who had interacted with the survivors of domestic violence in the seven sub-counties of Marsabit County. The study sampled 98 women and seven key informants. Instruments for data collection included, questionnaire and interview guides. Construct and content validity of the instruments was ascertained through expert analysis while reliability through test retest method. Quantitative data was analyzed using SPSS version 23 to extract the frequency distribution tables, bar graphs, and pie charts. The qualitative data was analyzed using the directed extracts, description and explanations according to each objective and presented in a narrative form. Findings revealed that women in Marsabit County experience different forms of domestic abuse in which 36% of women were beaten by their partners and 30.6% were coerced into sexual intercourse when they did not want to. The coping strategies used by women who suffered domestic violence in the County included use of alcohol/Miraa (30.6 %) as a means of distress reliever, while 24.5% participated in physical group activities in the community. The study concluded that though domestic violence is still rampant in Marsabit County, women are increasingly becoming empowered through self-awareness, recognition of their human rights and identification of workable business opportunities. The research recommends that government and NGOs initiate formation of more women's empowerment programmes which will enable women to be economically stable and have a voice against domestic violence.

OPERATIONAL DEFINITION OF TERMS

Abusive spousal relationship: In this study the term has been used interchangeably with abusive marriage to refer to a relationship between a man and a woman living together or cohabiting whereby the woman is a victim of different forms of spousal abuse.

Coping mechanism: This term has been used in this study to refer to any strategy that an abused woman uses to manage her abusive situation as she stays in it.

Domestic violence: Physical or mental torture emanating from within the family set up typically involving a partner or a spouse.

Empowerment: In respect to the study Empowerment are processes, procedures, behaviors and services intended to alter the status and living circumstances of a survivor of intimate partner abuse.

Intervention: In line with study intervention means involving oneself intentionally in a difficult situation such as domestic violence in order to improve women's living conditions.

Psychological abuse: It refers to verbal threats, intimidation, isolation, victim blaming and manipulation of children in order to humiliate an adult partner.

Physical violence: It refers to a force or power against a marriage partner that may result to injury, death, psychological harm or deprivation.

Sexual violence: In the current study, it's forcing a partner to participate in a sex act, sexual touching, or a non-physical sexual event.

Violence against women: In accordance to this study, it relates to any sort of gender violation that would result in physical, sexual or psychological suffering to women.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter provides the background of the study on the impacts of domestic violence on women empowerment in Marsabit County, statement of the problem, purpose and, objectives of the study, research questions, significance and assumptions of the study, scope and delimitations and limitations of the study. It also contains the theoretical and conceptual framework of the study.

1.2 Background to the Study

Domestic violence has become mainly an issue that cuts across every cultural and socio-economic status on the globe; harshly damaging women's ability to sustainable development (Klein, Chesworth, Howland-Myers, Rizo & Macy, 2019). Domestic violence is defined as any aggression behavior within the home, classically involving the violent abuse of a partner or a spouse (WHO, 2017). Domestic violence is any aggression in-home behaviour, typically involving partner abuse. In addition to the social-economic destruction of the victim's means of livelihood, domestic violence is characterized by death, injury, psychological and emotional abuse. The women whose rights are violated become depressed or preoccupied with the violence and deprived of developmental initiatives and aspirations. They are emotionally withdrawn and have feelings of helplessness. Recently, there has been a lot of concern about domestic violence in both developed and developing countries; the greatest victims of the violence being the women and children in general (Clark, 2015).

Women empowerment involves a process in which women elaborate and recreate that which they need to accomplish in circumstances that previously they were denied. This gives them courage and determination to even takes leadership roles in further

transforming the conservative societies. Incidences have been reported on gender-based violence. A 2013 World Health Organization (WHO) report found that 30 per cent of women worldwide experienced intimate partner violence either physically or sexually. It was further observed that Close partners commit 38 per cent of women's murder. World Health Organization considers violence against women as a grave cause of death and injury to women and children. Furthermore, this has become a major public health issue, affecting millions of people worldwide every year, with negative effects (Graham-Bernan, 2018). Statistics show that 1–3 women throughout the World have witnessed spouse physical and/or sexual assault or harassment by a non-partner. Prevalence has been in different regions being, America 29.8%, Africa 36.6%, Europe 25.5%, South East Asia 37.7%, and Eastern Mediterranean 37.0% (WHO, 2017).

According to Lopez-Avila (2016), there is a positive relationship between both empowerment and domestic violence among women. This goes in the opposite direction to the traditional belief that the more empowered women are, the more they are able to stand up for their rights and are less vulnerable to domestic violence. Economic and sociological theories provide reasons as to why the relationship between domestic violence and women's empowerment can go in both directions American Psychological Association (APA, 2017; Lopez-Avila, 2016). The research further explains that, for scholars to better understand the relationship between domestic violence and women empowerment and to disentangle the various underlying dimensions of empowerment and domestic violence, it was essential to conduct factor analysis. Factor analysis showed that, the dimensions of women's empowerment were self-esteem, willingness to divorce, participation in household decisions, social capital, income, education and domestic violence disagreement.

Women's participation in household decisions is a common way researchers use to tackle women's empowerment. The surveys typically contain a series of questions about who is responsible for income use, the type of food consumed, schooling for children or the use of contraceptive methods, among others (Lopez-Avila, 2016). In the current study, the researcher was interested in determining the relationship of domestic violence and liberation of women in Marsabit County.

Additionally, women face tremendous socio-cultural barriers when they need assistance (Childress, 2017), including the shame and stigma associated with seeking help or divorce, cultural beliefs and social prohibitions. Nonetheless, even in the sense of well-intentioned and thoughtfully crafted systems and legislation, institutional responses (criminal justice, public health and social service) appear to be limited due to the dominant patriarchal norms and attitudes of the country that affect individual respondents' discretion (Childress & Hanusa, 2017). Therefore, a woman endures the Abuse by relying on one's own internal strength and problem-solving skills in the face of minimal family, community and societal support. According to Huffington (2016) in the United States, a current or former male engages in murder of three women every day while 38,028,000 women witnessed intimate physical partner abuse in their lifetime. African American women experience 35 percent higher rates of intimate partner violence than white women. In 2011, 1509 women in the United States were reported murdered by an intimate partner. In Canada, 6 percent of Canada's 19 million spouses were victims of domestic violence, with female victims (60 percent) experiencing recurring incidences of violence, and 3 times more likely to report fatal cases of domestic violence (Statistics Canada, 2013). In the African region it is estimated that there has been physical and emotional violence of 85 to 114 million women and children. Violence against women and children within society is part of

everyday experiences in Ghana. All this occurs in homes where women are daily victims of defilement, abuse, sexual harassment, rape, and battering, and are not reported, or given very little consideration. This reinforces the perpetrators of violence in many homes which makes the mothers affected unable to defend themselves (Issahaku, 2015).

Furthermore, in African countries, cases of domestic violence are on the rise. Most of these countries have recognized gender-based violence as a problem that needs urgent legislative attention and public awareness, even though few countries have enacted laws against violence against women (WHO, 2017). Being a woman in the East African countries is often correlated with unequal access to jobs, physical assets, education and lack of bargaining power in a relationship that results in high proportion of violence against women. Although the East African countries have their history, culture and policies, they hold similar views of the role and position of a woman in society and this adds to the severity of the problem as violence against women in these countries is widely accepted and tolerated (Kenya Demographic and Health Survey (KDHS) Report, 2014).

In Kenya, violence comes in various forms in different communities and remains an issue of great concern. Cases of fatal attacks against spouses have been reported to increase across the country (Njunge, 2014). Kenya Demographic Health Survey (2014) reported that 50 per cent of Kenyan women experience some form of violence with only one in four seeking help following a violent attack. United Nation Education Scientific and Cultural Organization UNESCO (2012) describe violence against women as an upward spiral whereby in Mombasa, Kisumu and Nairobi county 74.5 % of women have been physically violated within their homestead. It is a

concern that up to 60 per cent of cases in the Northeastern region go unreported due to the culture of silence surrounding violence against women, which not only affects women in Kenya but also exposes many children to abuse. This is a societal issue with significant negative effects that need to be tackled as it is perpetrated by individuals known to the victim, unlike other types of abuse.

Aura-Adhiambo (2015) cited that, women and girls who are exposed to the gender-specific type of violent found out that there are socially recognized disciplinary cases such as slapping women / youth to serious domestic abuse by their intimate partners using blunt guns, abduction and gang rape, sadistic sexual and non-sexual torture practices. Additionally, violent deaths and mutilations were mostly advanced on women and girls across various societies in the country. In the same way, FIDA (2014) decrees that the majority of cases of domestic violence against women in Kenya have mostly occurred in private homes where no individuals have bothered to investigate and are subsequently not reported anywhere. Additionally, it is unfortunate that incidences of violence usually take place in the presence of children. Furthermore, Children such as these end up becoming victims of domestic violence for the greater part of their childhood due to mental and physical abuse. The negative experience may later replicate itself and perpetuate them in their adult lives. Too little is achieved by the legal system of the Kenyan government and the community does not take care of the sin that occurs among them in the first place (FIDA, 2014).

1.3 Statement of the Problem

The most common form of violence against women in the home is domestic violence. It occurs in all countries, whether rich or poor, developed or developing, regardless of caste, creed, colour, social status, wealth, urban or rural residence or the ages of the victim and aggressor and Kenya is no exception. The Kenya Development Health Survey 2014 is Kenya's third Demographic Health Survey to include issues of violence against women and the first survey to include issues of violence against men. A study done in Asia by Gupta and Samuels, (2017), reveals that allegations relating to wife battering have increased.

Between women who have ever witnessed spousal (physical or sexual) abuse, 39 percent and 24 percent reported physical injury respectively. Research does, however, suggest that women are becoming aware of their right to be free from abuse. There are those who have suffered emotional, psychological and financial abuse but do not appear in any records. They are not only concealed by not appearing in the figures, but also concealed from families, friends and other social networks. Intimate partner abuse is a dynamic, multidimensional phenomenon, rooted in culture and interwoven with cultural, social, and political issues (Human Development Report Office, 2014). So, this study aimed at examining the impacts of domestic violence on women empowerment in Marsabit County, Kenya.

1.4 Purpose of the Study

The research goal was to find out the women's experiences on domestic violence and its influence on their lives. The study aimed at examining the influence of domestic violence on women empowerment among a sample of women who had experienced domestic violence prior to their participation in the study in Marsabit County.

1.5 Objectives of the Study

The main objective of this study was to examine the impacts of domestic violence on women in Marsabit County. The study was conducted based on the following specific objectives:

- i. To establish the forms of domestic violence encountered in Marsabit County.
- ii. To establish the impact of the coping strategies on women empowerment in Marsabit County.
- iii. To evaluate the impacts of domestic violence on the socio-economic wellbeing of women in Marsabit County.
- iv. To determine the Strategies offered to mitigate domestic violence by the communities in Marsabit County.

1.6 Research Questions

The study had attempted to answer the following research questions:

- i. What are the various forms of domestic violence encountered in Marsabit County?
- ii. How do the coping strategies used by women impact women empowerment in Marsabit County?
- iii. What are the impacts of domestic violence on the socio-economic wellbeing of women in Marsabit County?
- iv. What are the strategies offered by the communities to mitigate domestic violence

among women in Marsabit County?

1.7 Significance of the Study

This work would be helpful to policymakers in designing, implementing and evaluating programmes concerning women empowerment. Local social workers, marriage counselors, counseling psychologists and social workers may utilize the findings of the study to sensitize women on the impact of domestic violence.

Researchers will also learn from the data collected and collected information that will provide a source of new knowledge in the process of empowering women. The findings of the study will encourage the formation of more women's programmes due to the benefits which increase knowledge to women through empowerment. The research findings will form the basis for further studies in the area of women empowerment and women violence, on issues of genuine love, respect, and cooperation in a home.

1.8 Scope of the Study

The study was carried out in Marsabit County. It was carried out from November 2018 to October 2020. The study focused on the 98 women sampled from the target population of 300 women who had experienced domestic violence and reported to the police, gender offices, women leaders and local NGOs in Marsabit County.

1.9 Delimitation of the Study

The study had covered a sample of 98 respondents. The researcher was not able to cover the whole population due to time and resources constraints. This was countered by the use of sampling, which extracted a representative population to the entire population in Marsabit County. The study had only explored the various forms of Domestic Violence, the coping strategies used by women, Domestic abuse impacts on

women empowerment and measures of mitigating Domestic Violence. The research hence could not cover other aspects of Domestic violence and women empowerment. This aimed at responding to the research problem.

1.10 Limitation of the Study

Some of the beneficiaries were illiterate. The researcher employed the use of research assistants who were conversant with the local languages; they translated the study tools for the respondents. Some of the key informants could not have time to go through the research instruments. The researcher hence employed the use of a questionnaire and an interview, with precise questions that addressed specific objectives. The interview was conducted at the convenience of the respondents. Some respondents were as well not willing to respond to the study tools for the fear of victimization. The researcher reassured the respondent that the study was purely for academic purposes and that their identity was to be kept anonymous.

1.11 Assumption of the study

By undertaking this study, the researcher assumed that domestic violence led to dependency. It further assumes that the sample could represent the whole targeted population and the target population could give adequate responses to the study. A further assumption was that there could be no other constraints and delays during the research process and that the respondents were to be honest and truthful. The researcher assumed that participation in family decision-making would empower women. Another assumption was that the Provision of quality education early in life led to empowerment.

1.12 Theoretical Framework

Every hypothesis can completely describe the causes of domestic violence, and it can also offer a justification for battered women to perpetuate the relationship and not pursue empowerment. They need to understand and agree that domestic violence has all kinds of relationships behind it. Most researchers seem to accept that no single theory can accurately explain the dimension and the dome phenomena. However, it can adequately describe the dimension and the phenomena of domestic violence. However, some of the theories that have looked into domestic violence include; Psychological theories, Resource theory, Social learning theory, Theory of learned helplessness, Feminist theory, Theory of the cycle of violence, and exchange Theory. The theory guiding this study is person-centered theory.

1.12.1 Person-Centered Theory

This study is guided by the person-centered theory backed by Carl Rogers (1999). The theory places great importance on the ability of the individual to step in a positive direction. The therapist trusts in the clients' trustworthiness and their innermost desire to progress towards self-actualization and well-being when the right conditions are in place. Therefore, the main idea in philosophy states that the perception of a person to the world is special to each other and that no two people's perceptions of the world are the same. The theory believes in individual actualizing in self and not conditional worth. If the women in Marsabit County who have experienced domestic violence start working on their self-worth, it could empower them to reject domestic violence, wife-beating and denial of women involvement in family decision making.

Everyone needs to be empowered, encouraged and accepted to bring out the hidden self into full actualization. This is the essence of Carl Roger's humanistic theory,

according to Hough (2006). Empathy, as applied in the person-centered approach, refers to a clear, untiring understanding of the client's experience. This requires a constant testing process with the client to see if the interpretation is complete and correct. It is carried out in an intimate, natural and free-flowing manner; it is not a kind of mechanical reflection. Caring is distinguished by deep respect for the client's dignity, and unconditional, non-possessive concern. Genuity is characterized by the congruence of what the therapist thinks and says and the ability to connect on a person-to - person basis rather than by a remote position in the profession (Mearns, 2007). Women in Marsabit County need to be empowered to realize their full potential. Marsabit approach to securing women's empowerment would concentrate on women's participation in human rights and challenge the gender neutrality of the human rights definition.

This philosophy stresses that it is possible to support people by reflecting on frequently felt emotions, clarifying what a person feels, and making him or her feel like they are understood. The goal is to build more self-awareness and self-responsibility and to help people become more congruent and authentic. Rogers and his supporters agree that most supportive activities, whether in schooling, therapy or other public service, takes place in a trusting and respectful relationship. The emphasis is focused on the learning process as well as on the tests. It means that great attention is paid not only to what people are thinking and how goals are being met, but also on how people feel and view their experience. (Fall, Holden & Marquis, 2010)

This theory assumes that for a person's potential to develop well, one's opportunities need not be determined as is the case of the husbands of Marsabit women who deny

their women opportunities of involvement in decision making and go to the extent of battering them. Women, by their virtue of being humans, have the right to be loved and empowered. The Marsabit problem is not isolated case; similar incidences are reported every day across Kenya and beyond.

1.13 Conceptual Framework

A conceptual framework explains diagrammatically or in a narrative the main themes to be explored, key factors, variables and presumed relationships (Bryman & Bell, 2015). This study was guided by the conceptual framework illustrated in figure 1.1.

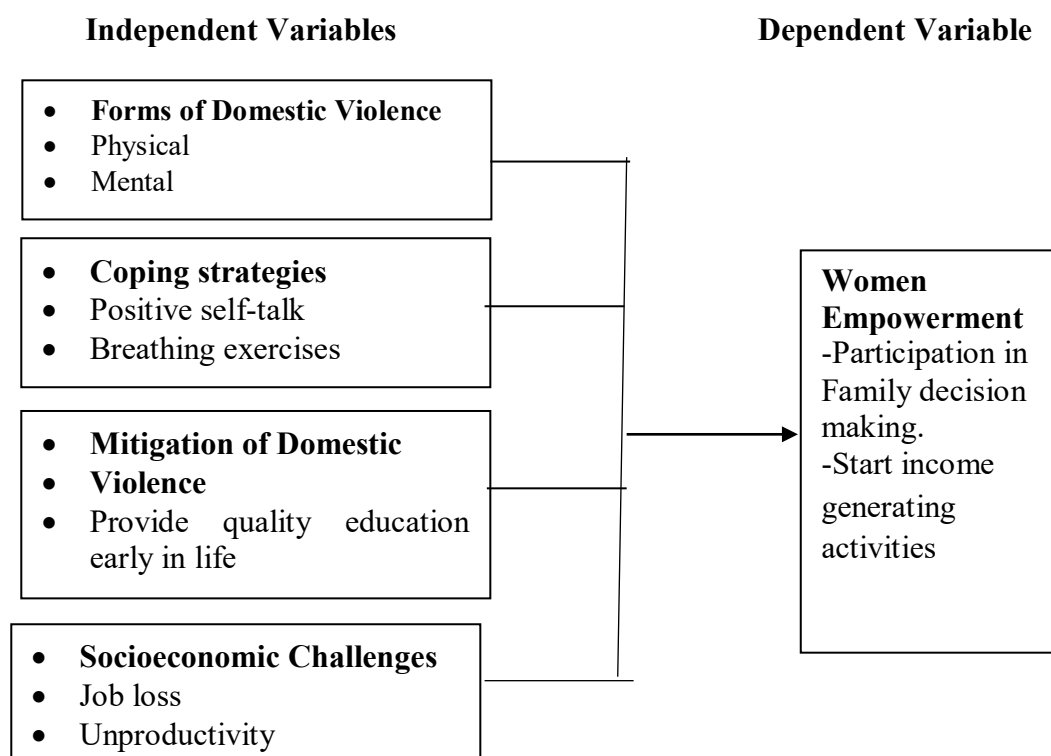


Figure 1.1: Conceptual Framework Showing the Envisaged Link between Women Domestic Violence Dynamics and Women Empowerment

Source: Author 2020

Figure 1.1, shows the envisaged link between the various dynamics associated with women domestic violence such as forms of domestic violence, coping strategies, mitigation of domestic violence, socioeconomic challenges and women empowerment in Marsabit County. It was conceptualized that as a result of the difficulties most women undergo due to physical and mental abuse in their homes, they become resilient and proactive, starting their own income generating businesses, and acquire more leverage in championing and guarding their human rights.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the scholarly literature related to domestic violence against women and women empowerment. It extensively covers different areas in support of the study. The literature related to this study was reviewed thematically based on the specific objectives.

2.2 Review of Empirical Literature

This section begins with the literature on an overview of domestic violence, highlights the forms of domestic violence against women, establishes the coping strategies used by women who have experienced domestic violence, evaluates the impact of domestic violence on the socio-economic wellbeing of women in Marsabit County and lastly determines the strategies used by the community in mitigating domestic violence against women in Marsabit County.

2.3 Overview of Domestic Violence

The Kenya Development Health Survey 2014 (KDHS, 2014) statistical records findings were; as follows: 45 per cent of women and 44 per cent of men between the ages of 15 and 49 have witnessed physical abuse since the age of 15, and 20 and 12 per cent respectively and the physical abuse endured during the 12 months before the survey. Husbands are the main perpetrators of physical violence against women; while parents, teachers and others are the main perpetrators against men. Fourteen percent of women and 6 percent of men aged 15-49 reported having witnessed at least once in their lifetime sexual harassment. Overall, 39 percent of women who are ever

married and 9 percent of men between the ages of 15 and 49 report having witnessed physical or sexual harassment in spousal life. Bearing in mind that many unreported incidents of abuse still remain in our culture, this would mean that many would suffer in silence. Most people already view domestic abuse as a private matter and feel that what occurs in the home should remain in it. This is usually the norm within the community where the researcher is working. The husband is considered the head of the house and whatever he says stands.

Domestic violence has several common names: domestic assault, harassment of intimate partners, wife-beating, battering, child abuse, or abuse of family members. According to the American Psychiatric Association (APA, 2017), aggressive acts against other members of the family may have physical, emotional and psychological consequences, mostly teenage children living in the home. Most of the perpetrators of domestic violence are either spouse, current and former intimate partners. There is no "typical" victim, because it cuts across in all socioeconomic families, regardless of gender and cultural limitation (Women's Aid, 2018).

The survivors are more likely to suffer body trauma, self-harming, and other psychological and emotional damages in many recorded incidences of domestic abuse. There are similarities in experiences of domestic violence and the type of abuse that differs for different couples. Most of the domestic abuses often occur between partners after arguments become hostile (Namakanga, 2018).

In such situations, physical violence is the product of poor impulse control and involves hitting, kicking, and pushing, choking and victim bodily injury that may lead to physical and emotional pain (Tilton Weaver, 2014). Some offenders commit only verbal attacks. According to (Renner & Boel-Studt, 2017), in comparison to physical

assault, verbal assault causes more mental and emotional damage which causes physical harm. This may result in the victim's feelings of inadequacy, low self-esteem, and later, aggressiveness as they defend themselves from the abuser. It is important to know that when a partner abuses a spouse, the child is emotionally affected. The consequence may be that the child will use the learned behaviour to develop social responses and other psychopathologies against the associated environment. These effects are troubling because sometimes when children grow to be adults, they also become abusers.

2.3.1 Forms of Domestic Violence against Women in Marsabit County

Gender-based violence from intimate partners is commonly understood to involve physical, sexual, and psychological abuse. Explanations from gender and development strategies indicate that the root cause of violence against women is not psychological damage to individuals or political causes, but rather the unequal power structures between men and women that maintain male supremacy over women and are a characteristic of human society worldwide. (World Bank, 2019).

New global prevalence estimates indicate that 35 % of women worldwide have witnessed either domestic abuse or partner sexual harassment during their lives. (WHO, 2017). According to the global report of the UN in 2014, Victims of domestic violence experiences some trauma physically such as injuries, sexual or psychological harm, harmful controlling behaviours, and chronic health conditions like arthritis, chronic pain, pelvic pain, ulcer and migraine.

Domestic violence against women, which includes beatings, rape, and other forms of abuse, is a major source of morbidity and mortality (Stöckl et al., 2014). These abuse affects 30–60 percent of women across the globe on average in regions. Although

domestic violence is widespread among Central Asian women in Kyrgyz, neither the perceptions, attitudes and values of abused women in this country are well known (Joshi & Childress, 2017; National Statistical Committee and UNICEF, 2014), nor the most promising solutions to social services and health care. UNDP (2019) indicates that family violence is a by-product of male authority-based social systems, with women conditioned to acknowledge their secondary position. In these cases (societal structures), the woman is in a dilemma of what to choose between culture and her safety. Women can either refuse or pursue other choices which will not lead to severe social, physical, or psychological consequences. However, some of these women may do this to keep the peace in the home, but not for her benefit. This is one of the gaps the researcher identified in this objective. In the Marsabit community, culture plays a big role in most of the decisions made leaving no room for women empowerment.

According to Curtis and Burns (2016), the economic status of women is tied in three main ways to domestic violence. First, although domestic violence occurs across socio-economic groups, poorer women are more likely to be survivors of domestic assault than wealthier women, both because of social factors such as neighborhood and individual factors such as male work insecurity. Second, women economically dependent on their abusers are less likely to leave and more likely to return to abusive partners. In fact, the degree of women's economic dependency on an abuser is related to the extent of the violence they are experiencing. More extreme violence is associated with greater economic dependency. Third, economic abuse is a form of domestic violence in itself because abusive husbands can behave in ways that financially damage women and hinder their ability to become financially independent. Examples of economic exploitation include restricting women's access to funds and weakening their ability to work or go to school (Weaver et al., 2019). Considering the

centrality of household abuse in financial matters, advocates have gradually made financial capability a component of domestic violence interventions. Domestic Violence includes a range of mechanisms that can either be undetected or obvious to a third person. The violence may include, physical violence: slapping, kicking, hitting, strangling or use of an object to hit the victim, psychological violence: vilification, systematic humiliation, controlling behavior like choosing her friends, degrading treatment in public or family gathering, sexual violence like coerced sex and economic violence which is through restricting access to finance. A husband does all the shopping, or he is in charge of other resources with the purpose of controlling a person (World Bank, 2019).

The failure of criminal law to implement concrete legislation to protect women from abuse and prosecute offenders is unlikely to establish an effective mechanism for mitigating violence against women (Clark, (2015)). These interventions include an integrated support network for the mother and her children, financial assistance and at least take over the fight from the NGOs, which would serve as an example of the government's determination to oppose violence, very low educational rates contributing to economic exclusion and, consequently, deprivation are very strong examples of socioeconomic factors. The question here comes from formative years, when the girl is not allowed to go to school or is married early. Lack of awareness leaves girls in the dark and exposes them to restricted access to legal assistance and advice, thus exposing them to poverty by early property grabbing (Clark, (2015)).

Socialization of the childhood has also been proposed as another form of marital abuse. The theory is that women are forced to feel that in their lives their worth is attached to men as fathers, brothers, husbands, and daughters, and are hated if they

reject these men or disobey them. For example, women are taught to see their self-esteem as being tied to the fulfillment of others' needs and wishes, and are therefore conditioned to blame themselves for being weak or bad if men beat them. (Ondicho, 2018).

Cultural factors such as the belief that women should be beaten when they have done wrong by their husbands are a major contributor to the issue of abuse. For example, the majority of women in sexual activity have very little control, with husbands exposing them to HIV and AIDS. Upon the death of their spouse, women are forced out of their homes by in-laws, as they have no right to inherit the property of the spouse (Kanem, 2018). While some partners participate in reciprocal or low-level violence that does not change the dynamics of power within their relationship, the broader societal issue of domestic violence involves a behavior trend typically committed by men against women. This aims to gain the advantage of power and control over their victims (Kanem, 2018). Physical abuse and the possibility of continuing abuse, and psychological torture are intended to instill fear or doubt in the victim and challenge her ability.

2.3.2 Coping strategies used by Women who have Experienced Domestic Violence in Marsabit County

Any woman experiencing violence may use various kinds of approaches to deal with the violence, reduce the seriousness of her injury, get help, or stop the violence. Some may fight back, leave the relationship, seek help from friends or family, or turn to police, health care professionals, counselors, social workers, or other assistance services. (Yamawaki et al., 2015). It's highly likely that there are programs or individuals' women would like to get help from. It was also noticed in the UK that in

interviews with 15 volunteers in domestic violence support programs, there was a tendency to accuse women who do not stay within "appropriate," "traditional norms," behavioral styles, femininity, or dress code. According to Luis Armstrong (2018), women find it difficult to leave their violent partners. This is due to the cultural implications and the logistics required doing so, as they may not be allowed to stay in their fathers' houses afterward. The women seem to get trapped between the situation of the fire and the frying pan. When she wants to remain with the abuser she will be mocked, blamed and even stigmatized for allowing the abuser to continue the act. On the other hand, when she wants to leave, she is seen by the group as uncaring and uncommitted to her husband and children. Therefore, we need to be mindful that the abused women consider several factors before they decide to leave. Such considerations can include social expectations on marriage, children's involvement, commitment to the abuser and financial constraints. In some cases, the religious factors can play a crucial role on whether and how women leave an abusive relationship. (Louis Armstrong, 2018). Ultimately, it's hard to grasp the motivation for remaining with an abusive woman and little understanding for the tough situation they face. The religious aspect is so common in Marsabit County. Because of the religious inclinations forth, the women preferred staying in an abusive relationship than leave. Sanni Yaya (2019) did a cross-sectional study of 30 mostly Caucasian women who had left abusive relationships. These women ranged from two weeks to twenty-three years out of the relationship. Some of them had been in the relationship for more than five years, and 63 per cent of them reported being harassed on a regular basis. He defined a trapping cycle for women still in the relationship and those recovering from an abusive relationship that consisted of four phases: binding, maintaining, disengaging and healing. The binding phase consists of the development of the

relationship and the beginnings of abuse. This is the stage where the women's response is trying to make things work and appease the abuser. In the enduring phase, Females concentrate on maintaining and remaining in a relationship because of their sense of responsibility for sustaining the relationship. She tolerates the violence, and is also blamed for the violence. At this point her sense of self shrinks and the woman feels like she leads two lives, one of abuse and another of stable and normal relationships (Andarge & Shiferaw, 2018).

In the disengaging phase, the woman begins to detach and reclaim her self-identity. Women disengage from the relationship the moment they become aware of the abuse and begin to take a lead in seeking for help. Now they may communicate with other women who have been victimized and mark their condition as abusive before finally leaving. The actual termination of the relationship takes place in the healing process, where challenges for survival and mourning for the broken relationship are placed. Women slowly pass through these stages, and assign meaning to their violence experience. Through the viewpoint of the individual, she identified the meanings assigned to the experience of violence from within the connection sense. She shows how the characteristics of the relationship influence a woman's perceptions and choices. This study was able to bring out both intra-personal and inter-personal processes about the cycle of being in an abusive relationship, getting ready to leave and leaving which could contribute to empowering the woman. (Sanni Yaya, 2019). Women empowerment becomes the critical method to alleviate challenges related domestic violence that women suffer in both developed and developing countries.

The goal of several programs was to prevent and minimize domestic violence. The approaches contain elements primary and secondary to each other. Key approaches

aim to deter violence by changing social norms or by educational outreach before it begins. Secondary approaches resolve or "treat" aggression after it happens, often at the individual or situational level. Many interventions concentrate on possible violent targets, aiming to help them prevent future abuse. In the sense of gender-based violence, the design and execution of target-oriented interventions may be problematic since sometimes perpetrators of violence are blamed for their distress on the basis of their inability to adhere to social norms. There two types of preventive interventions that aim to reduce the prevalence or severity of gender-based violence by reaching potential targets before victimization (Ferguson & Malouff, 2016).

In Kenya, the Sexual Offenses Act (2006) allows provisions concerning sexual offenses, their definition, prevention and defense of all persons against harm from unlawful sexual acts. The act was created to increase the penalties levied on criminals and, in a way, to prevent them from committing the crimes in the light of the strict penalties levied. The Kenya constitution 2010 has a law called The Prevention of Domestic Violence Act which focuses on the precaution against and prevention of domestic violence. There is also the setting up of Gender violence desks in most police stations (GOK, 2010).

For most situations, getting out of an abusive relationship is the only cure for domestic abuse. While leaving an abusive relationship can be difficult, the alternative is too risky and is sometimes fatal. The victims of intimate partner abuse are given different forms of recovery facilities. These rehab centers provide Programmes that offer assistance to move on from the victims' abusive life. Services such as legal services, job training, and domestic violence shelters are included in the Programmes. Gender Recover Centre (GVR) and Centre for Assault and Recovery of Eldoret

(CARE) are examples of centers that assist victims of intimate partner violence in Kenya (FIDA, 2014).

The services offered for domestic violence victims are important if they will meet the survivors' needs which are unquestionable. However, the challenges of domestic violence versus its continuation have been found to correlate with the services and support systems provision give to domestic violence (Louis Armstrong, 2018). He further states that inadequate security, lack of a safe space and lack of awareness of harassment are some of the factors that exacerbate domestic violence in the provision of services. All these factors partially contribute to the woman leaving her intimate relationship, making her sacrifice her home and other security things to get support. (Louis Armstrong, 2018). These may lead to disregarding the dangers and problems women face in leaving and create the characteristics, such as a lack of safety for the woman and the abuse not being recognized. The intervention technique that allows a patient to leave, by neglecting their individual decisions, disempowers them and may potentially lead to more women dropping out of care. However, in Marsabit County, there are no such provisions to help women who had been abused. Lack of this kind of facility created a gap for the research to be done so that this issue could be addressed.

2.3.3 The Impacts of Domestic Violence on Socioeconomic Wellbeing Among Women in Marsabit County

Globally women are more likely than men to live in poverty and economic instability. Moreover, one in three women has witnessed sexual or physical abuse in her lifetime, and with consequences for women's economic participation, (WHO 2017). Developmental rights-based approaches promote women's struggles for and access to

their rights to economic participation and security, and to live free of violence. Nevertheless, these fields of research are mostly dealt with in different projects, fostering women's economic empowerment (WEE), and combating violence against women (VAW). Addressing WEE and VAW in isolation from each other could lead to separate threads of women's rights programs operating for cross-purpose purposes. (Vyas & Heise, 2016).

Socioeconomic status (SES) has been defined as the role occupied by the person or community within society. It is a most commonly calculated multidimensional construct as a combination of schooling, jobs, and income. (Marize'lia Rodrigues Costa Ribeiro, 2017). In a literature review of studies performed in countries on different continents, the correlation between SES and violence against pregnant women was considered inconclusive either because the variables describing SES were calculated without taking into account the measurement error, or because the analysis was not modified, or because of the socioeconomic homogeneity of the samples. (Marize'lia, 2017). An analysis of African research, however, identified low SES as a risk factor for violence against intimate partners. (Louis Armstrong, 2018). Two researches in Brazil that investigated the link between pregnant women's socio-economic characteristics and intimate partner abuse reported conflicting results. High SES was a protective factor for intimate partner abuse in the WHO Multi-Country Study but this result was not repeated in the São Paulo sample collected. (Brazil) (WHO, 2017).

Studies and studies on women's economic empowerment indicate a correlation between the possible risk of domestic violence and the involvement of women in initiatives to stimulate the economy. Hughes et al. (2015) concluded, in reviewing

research on women's economic empowerment programs, that such interventions may have positive impacts on marital and family dynamics, but can have negative effects that can increase domestic violence. Having said that, the findings of this issue's empirical studies appear to be contradictory. Many reports point to a spike in domestic violence against women and girls following their involvement in these initiatives while some record declining rates of violence (Haneef et al., 2014; Perova 2010).

Domestic Violence does create negative impacts in the short and long run in society. According to Australia National Domestic Violence and the Workplace Survey, almost half of the respondents who experienced domestic abuse acknowledged that abuse affects their ability to get to work, this was from 3,600 respondents (Mcferran, 2016). Women who live in a domestic violence situation are forced to get out of their homes which affect their daily routines, miss their personal belongings during forced evacuations making them omit childcare. Sixteen percent of the respondents felt exhausted, unwell, or distracted to work and 7% were late to report to work.

According to Issahaku (2015), the effects of domestic violence range from the loss of family, injuries, psychological and emotional torture, poverty and several challenges of staying in abusive marriages. What causes domestic violence in specific settings will determine what the policymakers may consider in responding to alleviate the incidence of domestic abuse. In cases where expressive motives dominate, processes aiming at changing men's attitudes may be appropriate. To attain this goal, it is important to come up with Programmes such as education to alter men's attitudes and norms about gender inequality, or through engaging groups of them in training and discussion sessions (Jewkes, Floods & Long, 2015; Elsberg et al., 2014).

Economically when women are empowered in this context it may be counterproductive, which may threaten men in their traditional authoritarian role. If communicating with the men is not enough or is considered unimportant, then perhaps empowering women economically makes sense. The two interventions mentioned above are expected to increase female support in two dimensions. The flow of resources that the women bring into the household increases and can directly alter their position as a bargaining partner and lower the violence tolerance. (World Bank, 2015) This outcome makes the women feel a sense of belonging, hence increasing the awareness of empowerment.

When women are economically autonomous it also increases their chances in life after marriage which can alter the point of danger in cooperative bargaining. The husbands would then intentionally stop domestic violence for the fear of losing their wives and their income. Some of the initiatives aimed at promoting women's economic independence include women's targeting programs for microfinance, cash, assets and voucher transfer. Some organizations working with women, build safe homes and women support groups to promote female entrepreneurship. Other studies evaluate interventions that aim to promote female employment or entrepreneurship. (Bulte & Lensink 2017)

Green et al. (2016) carried out a study in Uganda which had a training curriculum and financial involvement. A one-off cash transfer was paired with a training initiative on business skills designed to encourage entrepreneurship by creating non-farm microenterprises. Although this initiative resulted in significant increases in jobs for the abused women (Blattman et al., 2016), violence was not lessened. The above

studies might send mixed signals about the scope to control economic development interventions to tackle domestic violence in Africa.

A research by Cafcass and Women's Aid (2017) revealed that domestic violence may affect the mental health of a child and cause depression and anxiety when he / she sees the outside world and knows what he / she lacks in life is a proper family. The World Report on Violence and Health (2017) reports that global figures released by WHO suggest that about 1 in 3 (35 per cent) women around the world have witnessed either physical and/or sexual intimate partner abuse that often leads to murder. The report further indicates that as many as 38% of murders of women are committed by a male intimate partner. The Daily Nation Kenya of January 16, 2018, had published an article entitled, "Murder in the family: alarm as the wave of domestic violence hits Kenyan homes" a high school principal in a school in Kiambu was in a court having been accused of killing her husband with accomplices. The woman was on July 20th, 2018 sentenced for having a hand in killing her husband in Kikuyu Sub-county of Kiambu County over the land issues. While delivering a ruling, the high court justice suggested that "it was time relevant institutions of government, non-state actors, community and religious organizations', among others, take up the challenge and urgently work out interventions aimed at stemming the unlawful loss of life in families through domestic violence"

Staying in marriage is characterized by domestic violence results in challenges including fear, threat, victimization, disrespect, psychological and emotional torture, injuries and extreme cases death of the victim. The National Domestic Violence Resource Center (NRCDV) (2014) claims that; religious convictions are a significant reason woman remain in an abusive relationship. This is because some religious texts

say that the husband has total power over his wife (Kenya Fairley, 2014). Callegari Eet al. (2018) claims that women see marriage as a religious obligation and thus believe that they cannot receive a divorce, whereas others may feel that they have failed to uphold the religious principles of peacekeeping in their relationships and are responsible for the abuse. Such women in abusive marriage are subjected to all forms of gender-based violence, victimization, poverty, and suffering as well as disempowerment in their lives (FIDA, 2014).

Very low educational levels which lead to economic disenfranchisement and subsequently poverty are very powerful examples of socio-economic factors. The question here stems from their formative years, in which the girl child is not permitted to go to school or get married early. Lack of awareness leaves girls in the dark and exposes them to restricted access to legal protection and advice, thereby exposing them to poverty by property grabbing early on. Therefore, illiterate women-heading families still face breakdowns and often end up in informal settlements once they're widowed.. Furthermore, because of her inability to negotiate for property and other income-generating means, her reliance on the mercies of her abusive husband is perpetuated, which ultimately makes it impossible for her to set out alone. (Kenya Fairley, 2014).

When the survivor is not adequately supervised, domestic violence against women can also lead to complex conditions such as posttraumatic stress conditions (PTSD), self-harming behaviors and suicidal thoughts. Women emphasize that in addition to the physical attacks, the mental repercussions of these acts and of the other cognitive violations they had endured were the hardest and toughest to bear. Less commitment to other aspects of parenting out of concern for protection for her and the children

(emotional unavailability) creates a gap of authority and power that leads to children who have experienced their father abusing their mother confronting her and become physically violent towards her.

2.3.4. Strategies Offered to Mitigate Domestic Violence by the Communities in Marsabit County

The constitution of Kenya 2010 promotes women's and girls' equality in education, employment and representation. The Marsabit County Government incorporated the policy within the county government policies as a 2013-2017 action plan. Revised First County integrated development plan (CIDP, 2019). Unfortunately, there is the allegation that many women in Marsabit county are segregated from their tender age, not offered constructive education; many are offered shaky education and others no education at all. Young women are expected to do more labour than their male counterparts and attend school partially. Young women are used as substitutes for absent mothers to look after their younger siblings or often forced to leave school and graze to secure their household sustainable livelihood. The study highlighted the policies that are in place and had contributed to women's disempowerment in Marsabit County.

One of the measurable phenomena in the literature is that interdisciplinary activities and opportunities for social interaction by referrals, advocacy officers, mentor support services, and home-visiting services improved safety habits and mental wellbeing in women experiencing domestic violence. (Bair-Merritt et al., 2014, Gupta et al.; 2017; Rivas, 2015). The researcher's goal was to decide whether any interdisciplinary steps that the policy makers and the community might take to empower the County women. Maslow's (1943) theory of human motivation and needs hierarchy indicates that health and protection are the most important human needs. A person's physiological,

health, and protection needs must be met to move on to satisfy certain higher-ordered needs (ShIPLEY, 2018). This reduces loneliness when individuals have social ties and this empowers people to take steps to meet health and security needs. (Bair-Merritt et al., 2014; Parker, 2014; Prosman, Lo Fo Wong, Romkens, & Lagro-Janssen, 2014). Failure to meet the hierarchy of needs resulted in the woman feeling socially isolated and increased risk for physical and mental harm (ShIPLEY 2018). Having read and analyzed the literature on the occurrence, prevalence and debilitating effects of domestic abuse, it appears wise to pose the following clinical question "In adult females experiencing intimate partner violence or domestic violence, how do interdisciplinary actions, compared to traditional primary care, impact the safety and overall well-being of women?"

Communities, organizations, and volunteers work relentlessly to make women understand they don't deserve to live in terror. According to Fulu et al. (2015), these groups speak out against domestic violence and violence in general whenever they have the opportunity. They intervene by calling helpline numbers when they know that a woman is being abused. They support shelters and outreach services financially and also invest the health and wellbeing of the entire community.

Religion and spirituality's position have shown that African American women who were victims of domestic violence have lower rates of depressive symptoms, more coping mechanisms, and more networks of support (Sharma, 2016). Sixty-five African American women who had witnessed domestic violence in the preceding year provided details. The data included demographics, descriptions of violent incidents, existing social support factors, religious engagement, coping behaviors, depression-related symptoms and posttraumatic stress disorder (PTSD). The problems created by

domestic violence have produced many different initiatives in the fields of social care, wellness, and law enforcement. Such group initiatives were motivated by the severity of the different forms of family abuse, client needs, and service provider, advocate and community responses (Sharma, 2016).

The United Nations (UN), (2016) identifies four main ways in which the community can participate in domestic violence reduction. Community awareness raising, linking neighborhood members to resources, shifting social and economic dynamics, and responsiveness of programs and organizations to community needs. In every community mobilization initiative one of the first criteria is to raise awareness of the issue. If people do not recognize that family violence occurs in their culture, they are unlikely to get involved or express the unacceptableness of violence because they do not understand the effect or know where to turn for assistance.

According to the UN (2016), families may be considered a collaboration by a number of outlets, including housing complex management, community-based organizations such as the Boy Scouts, or by the tenants themselves. When established, Partnership staff work with the family to create a group of individuals and service providers that the family feels will help them build and execute a plan to prevent issues that may lead to family violence. These "Family Team Meetings" could or not involve the staff of the child welfare or domestic violence agency, and might also include neighbors, friends, the faith community, schools, or other social service agencies. Therefore, the most ambitious and potentially the most daunting aim is to involve community leaders in addressing the circumstances that lead to crime, such as poverty, while at the same time encouraging individual families to access resources that meet unique needs.

In Angola, public and political focus has been rising in recent years about women's human rights and IPV. For the first time in 2011, the nation passed a law declaring domestic abuse as a criminal offence. (Sanni Yaya, 2019). The healthcare system also undertakes institutional reforms to ensure improved delivery of sexual and reproductive services to tackle the prevalent health problems among women, such as high levels of teenage pregnancy, unsafe abortion and inadequate maternal health care. Actually, however, there is no empirical evidence in Angola about IPV and women's health problems that is an obstacle to informed policy taking and successful intervention strategies. Past research focused on the impacts of IPV on the health of women in high-income settings. Shreds of proof are scarce on African countries, however. we have undertaken the present analysis in this regard, based on recent data from the Angola Demographic and Health Survey (ADHS, 2015).

2.4 Summary and Research Gap

The studies by Louis Armstrong (2018); Cooper, et al, (2014); Bair-Merritt et al., (2014), Gupta et al.; (2017); and Rivas (2015) have focused on the forms and causes of domestic violence as well as focusing on the impact of domestic violence on women empowerment in developed countries. No matter what theoretical position one wishes to defend, one will be able to find evidence to support the arguments. However, their studies focused on other geographical areas. This study focused on the impacts of domestic violence on women empowerment in Marsabit County.

The literature has suggested that ending a relationship with a violent male partner is a phase, and several factors influence a decision of this nature. Many decisions for each woman depend on the specific circumstances she faces. -- Woman was seen as a person who was able to improve her coping skills, which had helped her to survive in

an abusive relation. It is prudent to help professionals make it easier for women to make educated decisions and not to place pressure on them to make a reactive and potentially risky decision that they may later regret. No research conducted in Kenya is being driven with a specific emphasis on the women's cycle in an abusive relationship. Certain partnerships that help such as counselors, social workers, gender-based violence organizations may help strengthen the support provided to battered women in their attempts to end or avoid violence. In conclusion, those who had the experience to teach us about domestic violence and women empowerment are the women who had already succeeded.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the methodology that was used in conducting the study. It consists of the research design, target population, sampling procedures, data collection procedures, reliability of the research instruments, data analysis procedures, techniques and ethical considerations.

3.2 Research Design

According to Creswell (2014), Study design refers to the overall technique that one uses to combine different components of the analysis in a coherent and logical manner, thereby ensuring that the researcher solves the research question effectively. The researcher used descriptive mixed research design in her study. This was the best research design because it recommends for the use of, interviews and questionnaires which allows for the general conclusions to be drawn from particular facts (Creswell, et al., 2014).

The major characteristics of this design are that It collects and analyzes data, both quantitative and qualitative. The architecture combines two data types in a particular way and prioritizes either or both data forms. It can be used in a single or multiple phase of a study, in addition. The use of the mixed research design in this study was justified because the study gave precedence to qualitative data and the use of quantitative played a secondary role to support findings from qualitative data (Creswell & Clark, 2011). Therefore, with qualitative evidence, that is, empirical analysis, the study had a detailed understanding of events in their natural settings and attempted to explain phenomena in terms of their meanings. (McLeod, 2019).

This design allowed an in-depth study of the relationship between the two variables (domestic violence and empowerment of women) at that point without any adjustment to the conditions. This design therefore fits in well with this study since it enabled the researcher to examine variables such as attitudes and characteristics that could not be examined by direct observation but are best analyzed using the qualitative approach (Rahman, 2017).

3.3 Location of the Study

The research was carried out at Marsabit County. Marsabit County is the largest county in Kenya, about 550 km north of Nairobi, covering 70, 961 square kilometres. It crosses three counties; east Wajir, west Turkana and south Isiolo. It also extends northward to Ethiopia. Marsabit County was selected due to the rising incidences of domestic violence and low self-esteem exhibited by the women accessing social and psychological service (FIDA, 2014). As such the locale was accessible to the researcher because she works there and accessing the respondent was easier.

3.4 Target Population

The target audience for the study was from local non-governmental organizations, Charity organization, churches, mosques and local leaders who have interacted with the survivors of domestic violence in the seven sub-counties of Marsabit County. According to FIDA (2014) data registry, 298 women had reported their cases at one point in time being victims of domestic violence in Marsabit County. The target population for this study is therefore approximately 300 women who had experienced domestic violence in marriage 35 women were leaders from different institutions.

3.5 Sampling techniques

A Sample is the group of individuals or objects selected from the targeted population of the research study to conduct the survey or interview (Ndale, 2015). Mvumbi and Ngumbi, (2015), indicate that a sample ought to be large enough to represent the significant features of the target population. Purposive sampling technique was used to select religious institutions, charitable organizations and government institutions with women who had experienced domestic violence in each Sub-county of Marsabit County. Purposive sampling was used to select one women leader in the institution where there was more than one leader. Seven (7) key respondents were selected for the study. The researcher used simple random sampling technique to sample out the women who had experienced domestic violence from the identified institutions in various Sub Counties of Marsabit County. This technique gave every member of the population equal opportunities to be selected in the study and it was done proportionately, basing on the geographical area of the sub-counties for accurate information. This technique was used to meet those respondents who are local and typical natives, their leaders and local representatives, women who gave appropriate information at the time it was needed.

3.6 Sample Frame and Sample Size

Yamane (1967) proposed a simpler method for measuring a population sample size.

Yamane therefore stated that sample size could be computed using the formula:

$$n = N \div (1 + Ne^2)$$

Whereby;

n is the sample size

N is the size of the population (in this case 300)

e is the desired level of confidence (at 95% = (0.05)

The sample size shall therefore be computed as follows

$$n = N \div (1 + Ne^2)$$

$$n = 300 \div (1 + 300 \times 0.05^2)$$

$$n = 300 \div (1 + 300 \times 0.0025)$$

$$n = 300 \div (1 + 0.75)$$

$$n = 300 \div 1.75$$

$$n = 300 \div 1.75$$

$$n = 171.4286$$

$$n \approx 172 \text{ respondents}$$

Since sample size of 10-30% of the accessible population was adequate for a descriptive study (Ogula, 2015), the study used 57% of 172 women, who had given a sample size of 98 of women who had survived domestic violence and (7) key informants. Therefore, a sample of 105 was used in the study.

Table 3.1 Sample Matrix

Target Administrative sub-county	Target Population (N)	Sample Size (n)	Percentage (%)
Marsabit Central	54	17	16.1
Laisamis	35	12	11.4
Chalbi	43	14	13.3
Loiyangalani	40	13	12.4
North Horr	46	15	14.3
Moyale	48	16	15.2
Sololo	34	11	10.5
Key informants	35	7	6.7
Total	335	105	100

Source: FIDA (2018); Researcher, (2019)

This study used a sample of 98 women from seven (7) sub-counties to represent the women population. The study also engaged (7) women leaders from the county to assist with the information on domestic violence and women empowerment. This information was collected through a structured interview guide.

3.7 Data Collection Procedures

Data collection techniques refer to methods used to collect data from the respondents. According to Neuman (2016), it is up to the researcher to choose the most appropriate approach that will provide answers to the questions under investigation. Data collection was obtained from secondary and primary sources. The research was based on quantitative and a qualitative approach which was maximally helpful. According to Creswell (2017), qualitative data requires the use of open-ended questions whereas

quantitative forms of gathering data prefer to use closed ended questions. It was done through the creation or adoption of suitable instruments for the collection of data. The design was preferred because of the need to tap information from the target group and present the information in a measurable and verifiable manner as required for academic purposes. The researcher used open-ended and closed-ended questionnaire together with structured interviews. The approach gave sufficient information from the respondents. It helped the researcher to develop and interpret information from the respondents, according to the topic under investigation. Concerning that, the instruments used for the collection of data included focus group discussion and interviews. Scrutiny of existing records for the secondary data was also done.

3.8 Data Collection Instruments

3.8.1 Questionnaires

According to Orodho, (2012), questionnaire is an acceptable tool, in reality the easiest and cheapest way of collecting data. It also has the ability to collect large quantities of information within a growing, fast time period. Kothari (2014) states that the questionnaire is free of bias on those respondents who are not available and reachable. Therefore, the questionnaires for women who had experienced domestic violence from charitable organizations, religious institutions and government institutions were the most relevant in obtaining information concerning the topic of study.

Both qualitative and quantitative data were collected using self-administered questionnaires. The study employed the use of both structured and unstructured questions. The structured questions facilitated easy interpretation and analysis of the collected data. These questions also reduced variation of the responses from the respondents. The unstructured questions on the other hand gathered more information

from the respondents informing the study. However, some respondents could misinterpret some questions, and some were unable to respond to them at all due to illiteracy hence involved research assistant.

3.8.2 Interviewing Method

An interview is an oral administration of an interview schedule/ guide. The interview facilitated collection of in-depth data, which was not possible through the questionnaire; clarification of questions and facilitated flexibility of the questions. Interviews were used to collect information from the key respondents, using an interview guide. They were employed because some of the key informants could not have time to complete a questionnaire. Furthermore, the information provided was adequate for the research. However, interviews took longer, were costly and were biased. The researcher allowed the informants to participate by choice, sign a consent form and assured them of confidentiality for the gathered information (Schober, 2018).

3.9 Pilot Study

The researcher designed questionnaires and interview guides which were discussed with the supervisor and other experts in the department of research. Then, a pilot study was conducted in 2 randomly selected Sub Counties in Marsabit where five respondents were randomly picked from each sub-county. The pilot study therefore used 10 (10%) of the respondents. This allowed the researcher to acquaint herself with the administration process and to identify areas of the instruments that required improvements. The outcomes assisted to troubleshoot weaknesses of the instruments and ensured that the results were accurate.

3.10 Validity and Reliability

3.10.1 Validity

Validity refers to how a process tests what it pretends to measure (Kothari, 2014). The research provided for constructing validity by deriving specific representative questions to cover the objectives of the study. To test and improve the validity of questionnaires and interview guides, the researcher first carried out a pilot study with 10% of the total sampled respondents in Saku Sub County. In close collaboration with the supervisors the researcher designed the instruments, whose expert opinion helped improve the validity of the data.

3.10.2 Reliability

The term reliability refers to the degree or extent to which if performed repeatedly in the same circumstances, a test or procedure or the analysis would yield the same results (Orodho, 2012). Reliability of the tools was ensured through test-retest method. In the key analysis, it helped to recognize potential issues, explain the instruments and the appropriateness of the language. The study measured the validity of the research goals, as it assessed the research tools' understandability. The reliability check has determined to what degree the findings had been consistent over time. The study collected data from ten respondents who had not taken part in the actual data collection. Therefore, reliability of the instruments was ascertained by re-administering the questionnaires to the same sampled respondents in two weeks interval to determine its re-productivity. The scores obtained from each test had been correlated to get the coefficient of reliability. In order to obtain accurate reliability, Gupta, (2017) asserted that a standard minimum value of 0.6 is recommended.

3.11 Data Processing and Analysis

According to Mugenda and Mugenda (2018), Data review, is the method of adding order and sense to the raw collected data. Data analysis involves organizing data in order to derive helpful information. The analysis employed the mixed research design procedure where the qualitative strand was implemented during the experiment. These involved deciding the reason for the qualitative strand, stated qualitative research questions and determined the approach. The next step was to receive authorization, classify the qualitative sample, collect open-ended data and analyze the data using theme creation techniques and qualitative approach-specific ones. The qualitative strand was used to grasp the experiment and that involved describing participants' experiences with the intervention, described the process and finally, described the treatment fidelity. Qualitative data was thematically analyzed that is, identifying, analyzing and reporting patterns or themes within the data. The data interpreted, arranged and classified the various aspects of the research subject according to the analytical concepts, and presented it in narrative form.

Quantitative data was collated and analyzed using descriptive statistics such as measures of central tendency and dispersion through the use of SPSS (version 23). The analyzed data was presented in form of figures, tabulation, graphs and charts. Prose-form, pie and bar charts and graphs are methods used to display the information. Chi-Square analysis was used in the statistical test to show the relationship between the independent and dependent variables for the objective of the study.

3.12 Legal and Ethical Considerations

Ethics is a code of ethics that the researcher should follow when carrying out research into a defined problem (Mugenda, 2013). Ethical considerations related to the moral principles should be considered by the researcher in all research methods at all stages of research design. Strict adherence to research procedures has been given due care particularly those involving human subjects. Since the study included human subjects, care was taken to ensure that they were not adversely affected in any way, and that the work was not carried out for personal benefit. The researcher had a primary obligation to keep confidentiality of the respondents and to take every appropriate precaution to protect any information collected or stored on any media, recognizing and being aware that law could regulate the confidentiality. Total confidentiality between the researcher and the respondents was highly honored. The researcher only wrote information, which was obtained from the respondents strictly.

There was no plagiarism with all the information that was obtained. Every information was acknowledged and its source clearly stated. None of the respondents was put under threat as they filled in the instruments at their own time. All the respondents gave their due respect equally without prejudices and stereotype. The relationship of the researcher and the respondents was healthy which made them not feel either superior or inferior. The researcher obtained voluntary and informed consent from the respondents to help in collecting data and be able to distribute the findings.

Finally, the researcher applied for a research permit form from the Ministry of Education Science and Technology before the data collection. However, the researcher got a go ahead from the Psychology Department of Nazarene University.

The other ethical issues included; confidentiality, anonymity, voluntary, participation and fairness on the participants. This meant that if any participant was uncomfortable to continue on the research, they were freely allowed to step down. The data collected from the participants was treated with strict confidentiality.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter discusses the study and interpretation of the collected data from questionnaires administered to women who are victims to domestic violence in Marsabit County. The interview schedule was administered to the women leaders in the women protection institutions. Questionnaires from the women of different sub-counties in Marsabit County were combined for purposes of data presentation and analysis. However, interviews were treated separately from questionnaires.

The research had sought to investigate impacts of domestic violence on women empowerment in Marsabit County. The respondents' information was organized and analyzed in accordance with the research objective themes respectively. The objectives include: The forms of domestic violence encountered in Marsabit County and the impact of the coping strategies on women. It also looked into the impacts of domestic violence on the socio-economic wellbeing of women in Marsabit County and the Strategies offered to mitigate domestic violence by the communities in Marsabit County. Finally, the study presented the discussion of findings after the analysis of the data.

4.2. Response Rate

The study utilized a sample size of 105 respondents comprising of 98 women who had faced domestic violence and 7 key informants (women leaders). Therefore, 98 questionnaires were issued out for the women and the interviews were carried out among the 7 key informants. Of the 98 respondents targeted, there was an effective respondents' turn up. All respondents surrendered their questionnaires by the time the researcher was collecting them back. All the 7 interviews were successfully captured

by the researcher. This gave a response rate of 100% which was excellent for the researcher to continue with data analysis. This was as informed by Mugenda (2013) who indicated that for a descriptive study, a response rate of 50% was good while 70% was excellent. The response rate is as summarized in table 4.1.

Table 4.1 Response rate

Population Type	Distributed tools	Returned tools	Percentage
Respondents	98	98	100.00
Key Informants	7	7	100.00
Total	105	105	100.00

4.2 Demographic Characteristic of the Respondents

This section contains the respondents' demographic characteristics. The questionnaires were filled with respondents from Marsabit County. The findings obtained from this section were represented in the bar graphs and pie charts.

4.2.1 Age of the participants

The graph presents the age of the respondents who took part in the study.

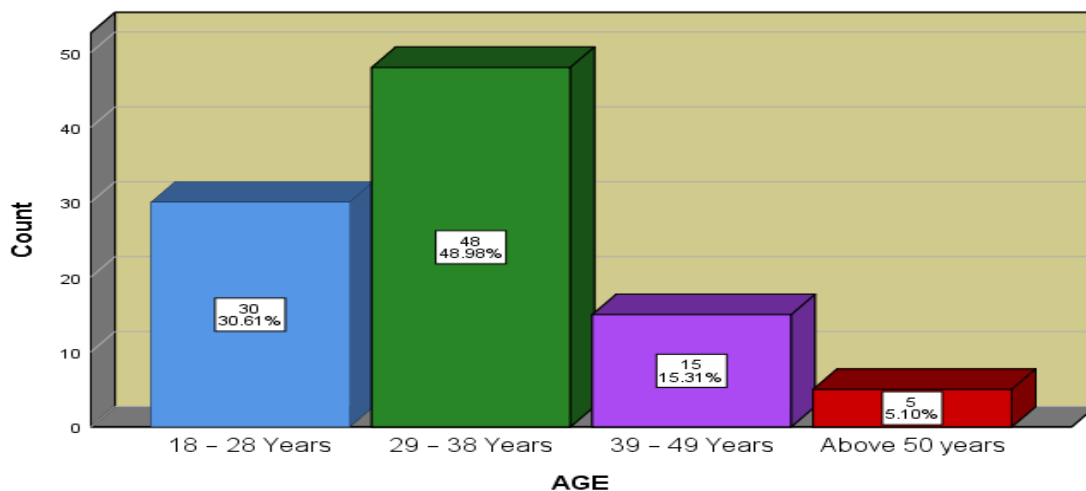


Figure 4.1: Age of the Participants

As illustrated in figure 4.1. Most of the respondents 48 (48.98%) were falling between the age of 29-38 years, while 30 (30.61%) were age between 18-28 years, 15 (15.31%) were aged between 39-49 years, and 5 (5.10%) were above 50 years of age.

It means that most of the women who participated in this study were more capable to provide the required information and mature of age which 29-38 years respectively.

4.2.2 How long had you been living with your spouse

The research had tried to find out from the respondents the duration they had lived with their spouses. The findings were presented in the graph as shown.

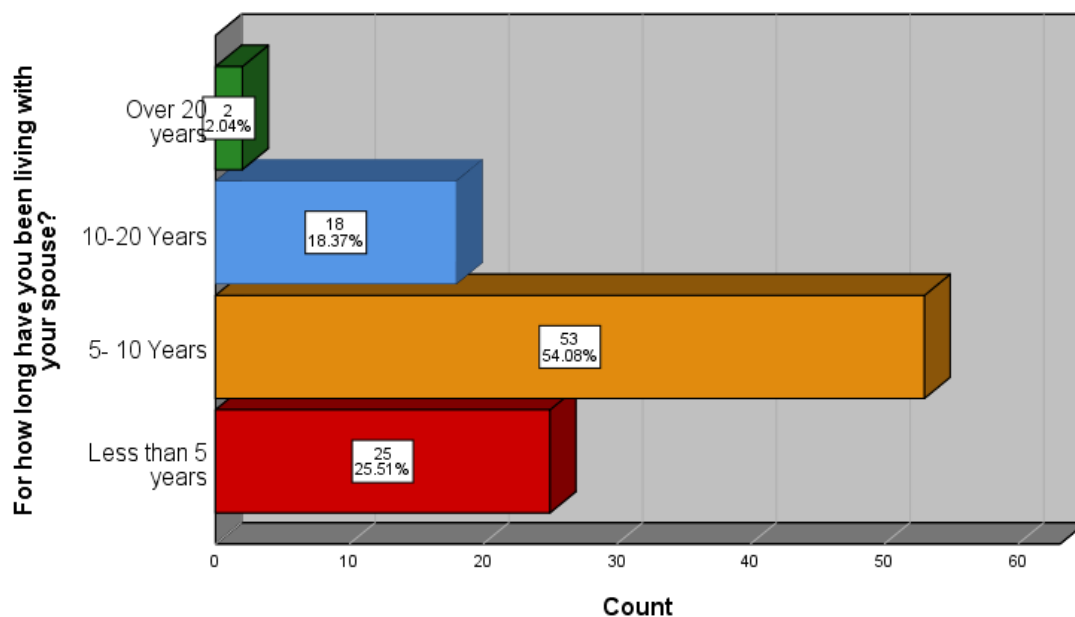


Figure 4.2: The Period Living with your Spouse

The findings indicated that most of the women 53 (54.08%) had been living with their spouse from 5-10 years, while 25 (25.51%) of the respondents had lived with their spouses for less than 5 years. Another 18 (18.37%) of the respondents had lived between 10-20 years, while 2 (2.4%) had lived with their spouses for over 20 years. The findings therefore indicate that majority of the women who participated in this study had spent most of their time with their spouse.

4.2.3 Have you ever been a victim of domestic violence

The question had sought to find out if the respondents had been victims of domestic violence. The findings were presented in the pie chart 4.3.

Have you ever been a victim of domestic violence?

Yes
No

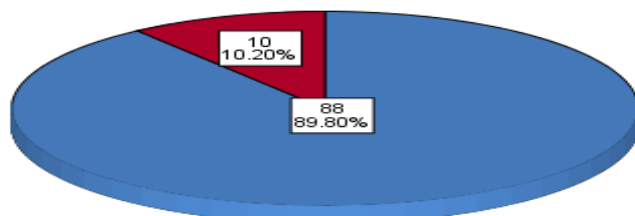


Figure 4.3 : Victim of Domestic Violence

The findings in figure 4.3 indicated that most of the respondents 88 (89.80%) were victims of domestic violence in Marsabit County, while 10 (10.20%) had ever been victims of domestic violence in the region. This illustrates that most of the women in Marsabit County had experienced domestic violence by their closed family members.

4.2.4 Are you still living with your spouse?

The research had sought to find out if the respondents were still living with their spouse. The analysis shown in the chart below presented the findings.

Are you still living together with your spouse?

Yes
No

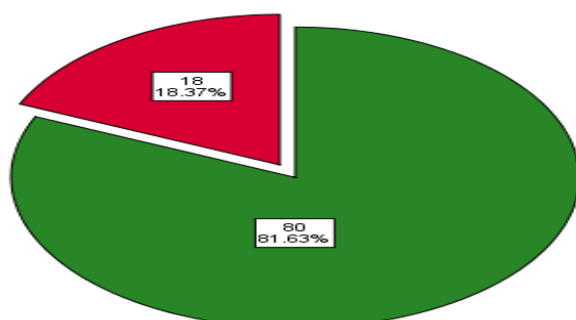


Figure 4.4: Shows Respondents Living with their Spouse

The findings in figure 4.4 presented that majority of the respondents 80 (81.63%) were living together with their spouse, while 18 (18.37%) were not living with their

spouse. Therefore, this explains that majority of the women do live with their spouse due to marriage covenant and customs.

4.3 Forms of Domestic Violence against Women in Marsabit County

The first objective sought to examine the forms of domestic violence experienced by women. Data was analyzed using frequency distribution. The results are displayed in Table 4.2.

Table 4.2: Forms of Domestic Violence against Women in Marsabit County

Statements	Yes	No
1 Have you ever been beaten by your spouse	36 36%	0 0.00%
2 Have you ever been threatened with a knife?	2 2.5%	0 0.00%
3 Have you ever been forced to have sexual intercourse when you did not want to?	30 30.6%	0 0.00%
4 Have you ever been humiliated in front of other people?	20 20.5%	0 0.00%
5 Have you ever been denied money for household expenses?	10 10.4%	0 0.00%
Total	98	

Table 4.2 shows that majority 36 (36%) of the women were beaten by their spouse, 30 (30.6%) They were coerced into having sex when they didn't want to. Additionally, 20 (20.5%) were humiliated in front of other people by their spouse, while 10(10.4%) were denied money for household expenses by their husbands, and 2 (2.5%) were threatened with a knife by their spouse. This implies that most of the women in

Marsabit County have experienced different forms of domestic violence at different levels. The researcher intended to know the action that the participants who said yes took in relation to the question above and some of the participants suggested the following points:

“After having been beaten by my spouse “I took my child and ran away, and as I was moving along the street, it became dark and I slept by the roadside. The following day as I was looking for a rescue, I met Samaritan woman who gave me accommodation. She then took me to the rehabilitation center of the sisters of mother Teresa rehabilitation Centre.” “Whenever it happened, I could go to the church to cry to God and get consolation from Him, but my husband became more cruelty that he stopped me from going to the Church and said” (Hiyo Kanisa ni nini)? “What is that Church”? “He treated me like a maid, “chombo” thing or an instrument. When I remember him, my heart pains a lot, husbands are bad (fisi) hyena”, On addition to that according to our custom, culture and tradition, domestic violence is a family issue, secrets, and should not be talked outside home. I could only take the issue of fights to (Ngozi) clan elders, (barasa) who are all men and most of the times favor their colleague who beats their wives”. (Respondent 1)

“I have no freedom to decide or to suggest anything in my family, for example, he wakes in the morning and tells me to carry everything and children we leave for (Fora) Place for green pasture for cows, goats and camels”. “I have to start packing very fast otherwise, I will be beaten seriously.” “we work with my children in grazing, and provide food while my husband monitors whether we have lost any livestock by counting them every evening, access whether they are satisfied and to sells them when he wants”. Furthermore, “Many times he forces me into sexual intercourse when I do not want. “When I refuse, I am beaten and asked who married the other” A times, he suspects that I was sexual intercourse with other men outside and that is why I am refusing to play sex with him”. (Respondent 2).

“In our tradition, culture and customs, “I cannot refuse sex to my husband wherever he wants because I will be chased back to my parents”. “So, I just keep quiet and bear with it because nobody will listen to me and it is a great shame for other people to hear that you were chased away because you refused to give in to sexual intercourse”. “I decided to separate with him and went away to stay alone though my parents wanted me to stay there. I lack most of

the basics needs but I am psychologically happy and peaceful”. “I stayed in marriage for ten years, and I lived very bad life.” The man was fighting me so many times, psychological torture, violence and he could not provide household goods”. “When I insisted to him for money to buy something to cook, he gave me Ksh 500.” “The physical, economical and psychological violence became too much, I left him and decided to leave alone which is much better”. (Respondent 3).

“He does not provide anything at home; I have to struggle to feed him and my children, and on addition he denies me to move with other women, to join women groups to secure income generating activities”. “I ignored the issue and requested my fellow women to pray for me”. Further, “My husband denials me to talk with other people; he monitors all my movements, many times he chases me away and after arriving home, my brothers or relatives returns me back to him”. “It makes me feel a lot of shame and humiliations, and in spite of all, I just assume everything for I have nothing to do for it is deeply rooted in my culture almost all women are all mistreated”. “I was beaten in front of other people, children and called ‘takaka’ rubbish by my husband because of asking for school fees and little money to purchase household goods and commodities for the children”. (Respondent 4).

“I am abused, insulted, humiliated in front of my children, intimidated many times, forced to follow outdated customs, refuses me to join church worshippers, Church weddings, and celebration and to attend any gathering so that I am not enlightened by other people. “I am forbidden to be employed or do any work that earns money and when I ask my husband to give some money for the Church offering or contribution, he denies me” yet I work every day with my children in grazing the animals. He sells the animals and uses the money as he likes”. “Lucky enough when it came to the awareness of the Church leaders, they intervened by offering a job of cooking and washing clothes for the church residents that supports me in taking care of my daughter and pay for rental house. (Respondent 5).

“I married but unfortunately for a couple of years, I failed to conceive a child, I was hated, ignored, insulted by the relatives and finally my husband married another wife”. “I trusted in God praying continuously until God came to my aid that before the newly married conceived, I conceived and delivered a baby boy”. With time, I was blessed with another baby boy’. “My faith in God cannot be shaken; my husband changed his mind from mistreating me”. “In all my life, I always turn to God, giving service to him through His people who

always rescue me in all my troubles”. “I got married as the second wife and my husband could beat me, abuse, beaten by hands, slept, pieced with a knife, and stoned by anything across near him, until I ran away with my little baby”. “According to our culture when a wife delivers, the husband is supposed to avoid sex with her until after a period of two years. In the current society, very few men are observing that tradition. “At times I am not in the mood of sex. My husband wants sex any time and when I tell him i am not feeling well or I am not in the mood, he starts beating me accusing me that I have another man who sexes me”. (Respondent 6).

“When my husband passed on, his brothers agreed that I should be inherited by his young brother. That was the worst mistreatment I ever experienced in my life, just because I refused to be inherited by the brothers of my husband that made me to be insulted as an hypocrite and they called me names like ‘Buub’ ‘Nyele ya Kifo’ that is “morning hair” meaning the hair of death. They involved the Manyatta (tribal village) people to insult me, humiliated me in public, and was hated. The brothers divided the animals, properties of my husband and denied me any share” I took refuge in the protestant Church that I joined and became prominent member who rescued me and my family by educating me and later got job that made me to become self-reliant”. “In our tradition, the girls do not choose the husband to marry provided the one you are given by your parents has the dowry to pay the bride price. All the properties belong to my husband and have nothing to claim after all your tolling in that home”. “Although within these days, it is declining”. (Respondent 7).

In question related to Psychological violence, some of the reactions were given as shown:

“My husband abuses me ‘Malaya’ (prostitute), humiliates me in front of other women who come to visit and give me the existing information concerning women. He despises them, scolds them and chase them away claiming, they have brought their gossips to me”. “I am intimidated many times, forced to follow customs, refuse me to attend Sunday worship, Church weddings, and celebration or any gathering that I can interact with other women.” (Respondent 8).

Nevertheless, the researcher suggested the following questions in order to cope with the research objectives and gather more information link to the research topic. Below are the questions: After taking the stated actions, did the violence stop? Give more comments on that. The following are the participants' statements:

“The violence did not stop but as it accelerated, I ran away to where I could get help of a Good Samaritan and finally, I was assisted by charitable institution”. “I usually accuse my husband to “Ngozi” clan of elders or chief baraza who warns him to stop beating me but unfortunately after sometimes he starts again.” Furthermore, “I decided to tolerate his beating to keep our family moving and to avoid shame and to minimize the showing of bad example to our children” (Respondent 9).

“After the death of my husband a man came to my house and requested for friendship and since I was feeling lonely, I accepted and I did not feel guilty because the man came by his own. Although there are few church women who are gossiping about my relationship with him, I find nothing wrong because it is my survivor tactics. The man supports me and encourages me to carry on in caring for my children peacefully”. “The violence continues but I adapted it by entering into secret friendship with another married man who gives me all the comforts sexually, emotionally, economically and psychologically more than my official husband. Concubine is like a normal thing in my culture for even my husband has a concubine outside marriage”. (Respondent 10).

4.4 Impacts of Coping Strategies used by Women who Suffered Domestic Violence in Marsabit County

The study sought to investigate the coping strategies used by women in Marsabit County. A frequency distribution table was used to analyze data where findings are presented in 4.4:

Table 4.3: Impacts Coping Strategies used by Women who Suffered Domestic Violence

Statements	Yes	No
1 Have you ever sought any assistance due to domestic violence?	19 19.4%	0 0.00%
2 Have you ever reported any kind of rejection by believing that your partner will change?	5 5.1%	0 0.00%
3 Have you ever looked for any kind of support like social or spiritual?	20 20.4%	0 0.00%
4 Have you ever participated in physical group activities in the community?	24 24.5%	0 0.00%
5 Have you ever used alcohol/miraa as a means of distress reliever?	30 30.6%	0 0.00%
Total	98	

Table 4.3, illustrated that, majority 30 (30.6%) of the respondents used alcohol/miraa as a means of distress reliever, when they were lonely, while 24 (24.5%) participated in physical group activities in the community. Additionally, 20 (20.4%) looked for support of social and spiritual guidance and further, 19 (19.4%) were seeking for assistance when experienced domestic violence in the family. Similarly, 5 (5.1%) reported such kind of rejection and believing that their partner will one day change. Therefore, this implies that most of the participants had different copying strategies of domestic violence in their region. However, what other techniques did you apply to cope with domestic violence? The following are the participants' responses:

“I sort for help from a professional guidance and counselor secretly since I could be suspected to be talking about my family and tribal issues for we are

strictly forbidden by our culture to talk against issues of the family to an outsider. This can cause one to be beaten by clan members or killed”. “I strongly believe that violence will stop with time for even my mother tolerated violence until she grew old, it is a normal thing and endure it with patience”. “In our traditional beliefs, I should not refuse my husband any time he needs sex for so doing, will cause him to look for another wife to fulfill his sexual desires, so I give in to sex any time he wants and in any manner he desires so as to avoid being beaten and mistreated”. “Many times, I do not feel the need for sex, nor enjoy sex but it does not matter provided my husband enjoys”. (Respondent 1).

“I was purchased by camels, cows and goats and for that reason; I am submissive to my husband even though he annoys me so much that I find my mind disturbed. I take local beer, chew miraa or inhale tobacco that relieves me from stress and to carry on within the same situation”. “Now, with the devolution government, we do not suffer so much like before, the local leaders encourage us to join different associations like Catholic Women Associations, Maedeleo ya wanawake, women empowerment groups, Merry go round, Boma project, Ebenezer groups, soap making, charity rehabilitation centres like sisters of mother Teresa rehabilitation Centre, Women’s groups and young Couples association etc. These groups engage us in activities such as retreats, Prayer, exchange visit, learning tour, Equity loan borrowing, table banking, buying each other household’s utensils, raring chicken, buying and selling milk, goats keeping, beehive keeping and beads making”. Although some of the women are refused to join the income generating activities by their husbands”. (Respondent 2).

“I do cook for changaa and local beer that help me get some money to buy food for my children and to avoid psychological torture”. “Marsabit is semi-arid county and the water is scarce, I travel long distances in search of water, and after arriving home I have to cook for our children and husband”. “I survive by washing clothes of the landlords, and any other casual work that assist me to buy foods and pay the rent”. “I was encouraged by NGO’s to join Maedeleo ya wanawake, women empowerment groups, Merry go round, Boma project, Ebenezer groups, Women group, Caritas Marsabit and young Couples”. These groups engage us in different activities such as prayer tour, loan borrowing, buying each other’s household’s utensils, raring chicken, buying and selling milk, goats keeping, soap making and beads making. Being outside my homestead reduces the frequencies of my husband beating me. (Respondent 3).

Concerning the techniques, the suggested questions as followed: Would you say these techniques were effective? Justify your response. Thereafter, the following are the suggested statements by the participant:

“The techniques were effective because they help me to cope with the stressing situation”. After the refusal of being inherited, I was educated together with my children and to secure job which helps me to be self-reliant. “After I reported my husband to the ‘Ngozi’ clan of elders, he was warned and minimized the beating”. “To lessen the beating, I joined different association of other women and as we share together, I get relieved to hear from others who are suffering more than I do” (Respondent 4).

“The joining of different income generating projects like soap making, merry go round helps me to buy households utensils, pay hospital bills, purchased water tanks, built iron sheets house, bought my own goats and cater for my children’s needs”. Nevertheless, “All the years I lived with my husband, I became like a fool, dirty, depressed and unable to make any decision. I could not go to the market because of fear and yet he had to beat me, asking me for food which he had not toiled for”. “After separation, I do labour to earn my household living, use my money peacefully and free to join and interact with different associations like women table banking, Mary go round that sells things in groups, oil, miraa, soap, rice, sugar, tea leaves which we send boarder riders to buy for us in Marsabit town”. (Respondent 5).

4.5. The Impacts of Domestic Violence on Socio-Economic Wellbeing Among Women in Marsabit County

The study sought to investigate the socioeconomic impacts of domestic violence on women of Marsabit County. A frequency distribution table was used to analyze the data and the researcher presented her findings as shown in 4.4.

Table 4.4: The Socioeconomic Impacts of Domestic Violence among Women; in Marsabit County?

Statements	Yes	No
1 Women have been empowered to seek professional services to cope with the effects of domestic violence?	30 30.6%	0 0.00%
2 Have you ever addressed your conditions of life or learnt new empowerment skills in the oppressive relations?	20 20.4%	0 0.00%
3 Have you ever been involved in women's empowerment in domestic violence?	30 30.6%	0 0.00%
4 Have you learnt importance of reporting the incidence of domestic violence?	10 10.2%	0 0.00%
5 Women have the power to control their homes after being aware that domestic violence is wrong?	8 8.2%	0 0.00%
Total	98	

In Table 4.4, primarily 30 (30.6%) equally shared between the women who had been empowered to seek for professional services to endure the impact of domestic violence and those women who had been involved in women's empowerment in domestic violence, while 20 (20.4%) were those who were addressed and given conditions of life and learnt new empowerment skills in the oppressive relations, 10 (10.2%) learnt importance of reporting the incidence of domestic violence, and 8 (8.2%) were empowered on how to control their homes after being aware that domestic violence is wrong. It therefore implies that the domestic violence and its impacts on socioeconomic practices among Marsabit County women have become very important for their communities. Similarly, researcher investigated on the women

empowerment, seeking for professional services to endure the effects of domestic violence.

The responses were:

“I am not empowered to seek professional services to cope with the effects of domestic violence just like in most pastoral communities, in Marsabit County I have suffered socio-cultural and socio-economic discrimination and have had fewer opportunities than men for personal growth, education, and employment. The pastoralist culture excludes us from important roles. We are brought up to respect and submit to the leadership of men”. “I do suffer from socio-cultural and socio-economic discrimination and have few opportunities for personal growth self-actualization due to lack of education and employment”. (Respondent 1).

“Economically, I am dwarf, and have difficulty in getting credit to set up small businesses because the groups of women invest little amount in order to secure loan. This subjects me to insufficient capital making it impossible for me to build an independent economic status”. “In the household economy, my husband makes key decisions and is in control of most of the household resources like sale of livestock”. “The high illiteracy level has hindered successful implementation of women empowerment activities. The girls and we find ourselves vulnerable and in disadvantaged position in Marsabit County that are also traditionally patriarchal”. “Boys are culturally preferred to receive education than girls, who are targeted with cultural harmful practices of early marriage after going through FGM for the families to obtain dowry-mainly cattle, goats and camels”. (Respondent 2).

“Water is a big hindrance, for it’s not readily available especially in the rural areas of the Marsabit County. “Due to that, i spend time fetching water and with irregular supply, I have to make several trips which takes a lot of time which I could have utilized it in income generating activity like making baskets, beads making that I could sell to tourists and NGO’S when they visit our areas”. “One problem that is very devastating is that one of us developed deep depression, a widow with six children due to too much stress and lack of support”. (Respondent 3).

In the study, the researcher asked the question below: Have you ever addressed your conditions of life or learnt new empowerment skills in the oppressive relations? The following are the participants' statement:

“We have the U.S. and Kenya-based organization that provides us with two years of business and life-skills training, as well as mentorship. Groups of three women are each given a start-up grant of 20,000 Kenyan shillings (\$194.55) and a progress grant of 10,000 shillings to set up a business”. “After graduating, we carry on operating the businesses - mainly small shops selling groceries and household goods - either together or on individually. The 1,200 shillings I earn each week from the shop I established as a BOMA business enabled me to enroll my eldest child, aged five, in nursery school”. I am now hoping to save enough to buy my piece of land and i build permanent house to live with my children”. (Respondent 4).

“One of the local leaders in Marsabit commented that our communities in Marsabit are highly patriarchal, but the different programme from NGOS and County Government helps women gain a voice in society. Like the powerful practice of grouping women in threes creates mutual accountability but also offers protection from many of us whose husbands want to take away money from women”. "The women local leaders once handled a case where the husband tried to take the wife's savings by force, but we approached (him) and told him the money did not belong to his wife but to the women's savings group and he accepted,". "My husband sometimes gets angry when I attend the women's group meetings, because they can last a long time, but once I arrive home with a bag of food or something edible, my husband becomes happy, eats and all is forgotten," (Respondent 5).

4.6. Impacts of the Strategies offered to Mitigate Domestic Violence by the Community

The researcher had sought to find out the strategies used to mitigate domestic violence by the community. The data analysis was done through frequency distribution table. The presentation of the findings is shown in 4.5.

Table 4.5: Impacts Strategies offered to Mitigate Domestic Violence by the Community

Statements	Yes	No
1 Are there free legal services provided by the human right organizations in the Marsabit County?	40 40.8%	0 0.00%
2 Have you ever attended any public gatherings (Chief Barasa) held to inform the community on effect of violence against women?	20 20.4%	0 0.00%
3 Are you a member of the society advocating against domestic violence?	5 5.1%	0 0.00%
4 Have you had activities in churches and mosques that support victims of women domestic violence?	13 13.3%	0 0.00%
5 Are there trainings provided by County government to economically empower women?	20 20.4%	0 0.00%
Total	98	

In Table 4.5, majority 40 (40.8%) of the respondents said that there are free legal services provided by the human right organizations in Marsabit County, while 20 (20.4%) of the respondents concluded that services were shared between those who attended public gatherings (Chief Baraza) held to inform the community on the effects of violence against women and those who attended trainings that was provided by County government to economically empower women. In addition, 13 (13.3%) had activities in churches and mosques that supported the victims of women with domestic violence, and 5 (5.1%) were members of the society and advocated against domestic violence. This explains that strategies offered to mitigate domestic violence by the community have worked for some women in the county. The researcher

pointed out the question below: Are there free legal services provided by the human right organizations in Marsabit County? The following are the participant statements:

“We have many legal services provided by the human right organizations in Marsabit County, for example, legal aid desk where anyone with problem can report. “Horn of Africa Development Initiative in Marsabit, gave us training on HIV, Sexual and Reproductive Health and Rights, ensuring our trainers have all the knowledge they require to deliver information to the communities. For better understanding, after the workshops they took us for practical experience to see HIV Testing and Counselling and Antiretroviral Therapy (ART) (the drugs used to treat and reduce the effects of HIV) the entire group of trainers paid a visit to the local Marsabit County Hospital, to see what services were available and how they’re delivered.” “I just feel so lucky that I’ve been able to get this information. There are so many women in our rural villages that don’t have access to this information, and we need to let them know”. (Respondent 1).

Additionally, a question was asked, Have you ever attended any public gatherings (Chief Baraza) held to inform the Community on effect of Violence against Women?

Therefore, the following are the participant’s statements:

“I attended a constitutional mandate which was promoting gender equality and equity generally and to coordinate and facilitate gender mainstreaming in national development. It gives citizens the right to access information for the exercise of voting or protection of any right and fundamental freedom.” Free Legal services are provided by the NGO’S for victims of domestic violence such as Civic education to victims of violence, gender-based violence, capacity peace building and frontiers.” (Respondent 2).

Furthermore, question was asked to find out whether a member of the society advocating against domestic violence? They point that:

“In our society, we have a few members that are advocating against domestic violence, who are educated women from the community that view domestic violence as an outdated tradition of oppression against women. The woman leader was treated as an outcast and given nicknames such as “Buub” that means hair of death or morning hair. The women representative, women in

gender county offices, and other local women leaders intervened for the woman who was chased away from her family because she conceived before marriage to secure casual job while the man who impregnated her was left free of charge”. (Respondent 3).

Again, the author pointed out question whether the participants had activities in churches and mosques that support victims of women domestic violence. They gave their views as below:

“I have attended many activities that are supported by Churches and Mosques geared to the victims of domestic violence E.g.: seminars on marriage rights and the dissolution of the marriage, women’s right to equal treatment with men, including equal rights to inheritance, to have access to property, and to control any law that prohibits women welfare such as oppressive customs, tradition that prevent women’s dignity and interest”. (Respondent 4).

The Caritas Marsabit in Catholic Church and Food for the hungry from Protestant Churches train women on self-help groups (SHG) that are designed in such a way that income generating activities is emphasized to encourage the SHG members to invest in self-reliant. The main activities are the follow ups, liquid soap making trainings, training on SHG model for new group, refresher trainings for weak groups, facilitators monthly meetings, joint meetings between facilitators and SHG group members and external learning visits to share experiences. During the follow ups and monitoring visits, most groups shows good progress in terms of weekly savings, income generating activities (IGAS) and record keeping. They aim at uplifting victims of domestic violence to self-reliant. (Respondent 5)

Additionally, the researcher asked if there were trainings provided by County government to economically empower women. The participants stated that:

“The County government offer trainings in collaboration with local NGOs, teaching women their rights through County gender office, Caritas Marsabit, world vision, right to votes for their choice. Trainings are given in different sub counties, to the “Manyatta” communities, hospitals, dispensaries to economically empower women. For example, awareness trainings, the women developed awareness to collect litter from their Manyatta and burns”. (Respondent 6)

The women developed awareness to collect litter from their Manyatta and burns: MWADO is a women-led indigenous organization based in Marsabit

County. Established in 2003, that works to ensure that no girl is subjected to child marriage or FGM by seeking justice for affected girls and sensitizing communities on the effects of both practices. The organization also offers career guidance, counselling, training and small grants to empower girls (Respondent 8).

“We were offered training that focused on awareness, self-realization and recognition and guidance on identification of workable business opportunities. Economic empowerment is an ideal force for causing transformation. This will in effect instill a transformational process aimed at changing the mindset of women from being job seekers into job creators hence enabling them to be agents of change in their respective County and sub counties”. (Respondent 9).

4.7 Interview Guide for Women Leaders

The interviews were used in the study to seek for more information from the key informants on the impacts of domestic violence on women of Marsabit County. She introduced the following questions:

4.7.1 What forms of domestic violence do women report to you?

Many people believed that forms of domestic violence are about sexual harassment. However, the researcher concluded her findings as follows:

Physical Violence

Suggested that:

“I struggled, suffocated, kicked, pushed, knocked, raped by my husband, thrown, ignored, slept and beaten by a stick”. “My husband beats me with his fist, hit and once he beats me with phone cable, sometimes he uses stick and threatens to chase me away”. “A different time I was beaten by my husband’s brothers because I escaped from my husband who had seriously pitched my ears, and fought me because of delivering baby girls”. “I was beaten because of refusing to be inherited after the death of my husband”. (Key informant 1).

Sexual Violence

Comments that:

“Many times, my husband forces me into sexual intercourse and upon refusing, he beats me and chases me away to my parent’s home. “My husband

disgraces me by sexing me in the anus as I turn to the opposite side to suckle the child when he cries. “Most of the times, I do accept to be sexed even when I do not need to avoid being taken to clan elders (Ngozi) that comprises men only and normally sides with their colleagues in decisions making that favor them and leaving women powerless and voiceless in the family and the clan”. The worst is when he is drunk, for he sees me in rough manner, shouting, uttering dirty words, urinating, vomiting while I struggle to keep everything secret, cool to prevent the commotion, shouting to avoid the children to hear”. “I am treated like an animal or an instrument”. (Key informant 2).

Psychological violence

Suggested that:

“My husband and I married in the Church; the wedding was colorful. My husband is a working class in a higher rank”. Before I conceived and delivered the first-born, my husband was good for we could discuss about family affairs, economic issues and our sexual life. “To help yourself, search for other women to assist you to pack your properties, “I do not want to interfere with your family affairs”. “It was after that when I came to know that my husband had a concubine whom he loves so much”. I am like second hand cloth”. All the money he earns takes to her, there and he comes to my home very late at night. He does not bother on what we eat, dress or if children go to school, his interest is if we are grazing his animals”. I do not talk any nothing about the needs in the house or about his relationship for he can become very aggressive and hostile”. “I decided to shut my mouth and survive on the little I get”. (Key informant 3).

4.7.2 What are some of the strategies employed by the women to deal with domestic violence in this region?

Most of the women employed different associations to deal with domestic violence as effective strategies to liberate them from emotional, psychological and social wellbeing. Though many of them are not married in Church due to the cultural setting and tendency to have more than one wife, they are very committed in their Christian faith though some are not included fully in the sacramental life of the Church due to the obstacle of their cultural background. They carried on the mission of prayer, charity in the small Christian activities in their surroundings. The members are the

major organizers and engine for the small Christian community activities in various communities. All of them attended the small Christian community meetings which makes them to be enriched and support each other even more. They attend seminars aimed at strengthening, creating awareness of the family rights and their capacity to run the associations. These workshops are well attended by the groups and have empowered them to manage their own groups so far. (Key informant 1).

Moreover, the Office of Foreign Disaster Assistance (OFDA) trains the victims of domestic violence and other vulnerable women in the County of Marsabit in economic recovery and market systems through the formation of Self-Help Groups (SHGs). The groups are meant to enhance livelihood opportunities through market system contingency planning and increased access to business planning and financial services. The formation of SHGs concentrates in the areas of Marsabit Central. The areas are enumerated due to higher number of domestic violence, women vulnerability, marginalized, widows, illiterate, irresponsible husband, drunkard and hostels. Groups meet at weekly bases and engage in internal lending (soft loans) that are used to pay school fees, healthcare costs and purchase food stuffs especially during long spelled drought. (Key informant 2).

Gradually, the group shifts from internal lending (soft loans) to huge loans with increased interest. The loan serves as gateway to many income generating activities (IGAs) according to SHGs interest and individuals. The group members engage with sales of the most required household goods such as maize, beans, rice, vegetable oil, sugar, tea leaves, soap and rice, tomatoes, tobacco, Miraa, petrol for the motor bike and so on. Some groups engage with income generating profit with liquid soap making. The liquid soap is made every week and in turn two members pick the twenty

liters and sell. The following Sunday the members return the money for the purchase of more chemicals and the profit they divide among themselves. On the course of time, one of the SHGs house flooded due to heavy rains. The members borrowed a loan of 10,000ksh which she added her previous saving and constructed a new decent modern house. Members have been empowered in self-reliance, increased their skills, realization of their talents, family rights, gifts, increase in self confidence and trust among themselves. The individuals engaged with loans have different small-scale business e.g. sells of Miraa, tobacco, petrol, maize, eggs and beans. (Key informant 3).

Another group has a piece of land of one acre of which they cultivate beans and maize. They have ventured into liquid soap making. In incase of grieving of any person in the Manyatta, the group combine the efforts to support the grieving family. Some fetch water, collect firewood, and cook while others dig the grave. There is a group that ventured to an income generating activity of the sale of water during drought that saves many women and livestock from walking long distances in search of water. Each water buzzer they got a profit of 5000Ksh. Stella one of the SHGs member expressed her joy of loan issued “The loan helped me to transport my husband to the hospital who was paralyzed, i was not ashamed to borrow money since the money belong to us” Their small scale business sells sugar, tea leaves, soap and rice. They said whatever may be, they will continue with their saving and lending (Key informant 4).

4.7.3 What do you think should be done to reduce domestic violence against women in Marsabit County?

From this research, in Marsabit County, there is a need to promote gender equality among women, and to sensitize communities against gender that discriminates traditional practices and violence against women. The results and suggestions will be shared with the Ministry of Gender and Social Services and all Marsabit County stakeholders in general to boost women's empowerment and resolve the root causes of domestic violence. To address this problem, the women are to be empowered to participate in the community decision-making and influence policies that affect the women. Training is to be offered to enable women to better understand and defend their rights and to protect themselves from domestic violence by reporting the violence to the relevant authority while protecting family, community's economic, social and cultural interests. They provide the women, literate and illiterate, with information on their constitutional rights, and allow them to share their views with the County and National government. (Key informant 1).

4.7.4 How can women empowerment be used to fight domestic violence

Gender disparity is profound and deep-rooted for the pastoralist community's culture and mindset, even more so than it is in society at large. Women have very low social status, very low rates of literacy, very small positions in public life and small livestock ownership (cattle and camels) which is the key store of wealth in pastoral economies. In spite of that the women in Marsabit County can be empowered by trainings to create awareness to report the domestic violence, sensitize women, educate young girls, to stop early marriages, illiteracy and strengthen rules that are oppressing the women.

Women need seminars, workshops, social interaction, group counseling, one to one counseling, meeting together to share views on wife battering, inclusion in decision making and deteriorating of social wellbeing. The transformation could be done by national government in conjunction with County government, the government policy makers, non-government organizations and Church leaders who should work together and implement seriously the laws against wife beating by empowering Local Council leaders to forward any man who tortures his wife either physically or psychologically. The perpetuation of wife beating and denial of decision making mainly originates from depriving education to girl child. There should be promotion of equal opportunities to both girls and boys to study.

The promotion of positive culture towards Marsabit women could uplift their social wellbeing and discard that which is negative like the culture which discriminates women from decision making. Other cultural beliefs like the ones that say that battering women is the best ways to discipline them, wife inheritance, viewing women as a weaker sex, enslaving women by allocating them long hours of work with no reward should also be prohibited. The ministry of education should make all the effort to organize adult literacy education, educative seminars, workshops, exchange tours for women at Marsabit in order to expose them for different experiences. The literate women should work extra hard to give their fellow women insight to know more than what is locally available.

The women in Marsabit survive with very little income and so the County government could promote the micro enterprise credit scheme which is flexible, without declaration. It should have simplified transactions and those that offer skills in additions to credit. It's vital for the ministry of agriculture to formulate

programmes to facilitate women in Marsabit who are farmers to access finance, saving accounts technical skills and marketing services. It should also promote intensive training so that women may acquire self-employment skills and reduce their dependency on husbands. The media services should advertise the rights of women in Marsabit in local language through the radios, schools, institutions, churches, hospitals social gatherings. For majority of women in Marsabit, they do not know their rights and those that know lack enough support.

Radios are particularly helpful for women in Marsabit who are not literate. Also, the publishing local newspapers should focus on women in Marsabit and so that women may know their rights and who can help them when they are most in need. Posters and notices should also be put up on boards in community halls, clinics, churches and schools. The women in Marsabit have limited accesses to information that is cheaper and available. The use of telecommunication and other communication Medias should establish information booths in Marsabit County and display posters, adverts, disperse leaflets and offer verbal information. (Key informant 2).

CHAPTER FIVE

DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides discussions of the main findings of the study as per the objectives and the questions. The study was conducted with the aim of establishing the impact of domestic violence on women empowerment in Marsabit County-Kenya. The chapter also presented summary of the findings, conclusions as well as further recommendations towards addressing the gaps identified by the study. Finally, the chapter presented the areas suggested for further research.

5.2. Discussion

The section discusses the results and the analysis in chapter four according to the research objectives. The section starts with the discussion of demographic information.

5.2.1. Demographic information

The purpose of this study was to investigate the impacts of domestic violence on women empowerment in Marsabit County, Kenya. It was guided by the four objectives that focused on the forms of domestic violence, impact of the coping strategies in women empowerment, the impacts of domestic violence on the socio-economic wellbeing of women and measures of mitigating domestic violence among women in Marsabit County.

The findings from the respondents' background revealed that majority of the women who participated in this study were more capable in providing the information required in the study and their age were between 29-38 years. The researcher also

explained that most of the women who participated in the study had spent most of their lovely time with their spouse.

The findings, also illustrated that most of the women in Marsabit County were victims of domestic violence by their close family members. Similarly, most of them do live with their spouse due to marriage covenant and customs.

5.2.2. Forms of domestic violence in Marsabit County

The first research question had sought to examine forms of domestic violence against women in Marsabit County. In regard to table 4.1, most women had been beaten by their partner, while some were coerced out of their agreement to have sexual intercourse. It was also found that women who had witnessed domestic abuse in Marsabit County had been humiliated by their partner in front of others. It was indicated that some of the women were denied access to money for household expenses by their husbands. Similarly, another group of women reported the cases of being threatened with a knife by their spouse in Marsabit County. Therefore, the researcher concluded that most of the women in Marsabit County have experienced different forms of domestic violence which has affected these women in various ways in their lives.

Report by (Stöckl et al., 2014) Found that domestic violence against women is a significant cause of morbidity and mortality, including beatings, rape and other types of assault which affect, on average, 30–60% of women in regions across the globe

Curtis and Burns (2016) found that the economic status of women is tied in three key ways to domestic violence. First, although domestic violence exists across socio-economic groups, poorer women are more likely to endure domestic abuse than wealthier women, both because of structural (e.g., neighborhood) and person (e.g.,

male work instability) factors. Second, women economically dependent on their abusers are less likely to leave and return to abusive partners. In fact, the degree of women's economic dependency on an abuser is related to the extent of the violence they are experiencing. More extreme violence is associated with greater economic dependency. Third, economic abuse is a form of domestic abuse in itself because abusive partners can behave in ways that financially damage women and hinder their ability to become financially independent. Economic violence, for example, involves limiting women's access to funds and weakening their ability to obtain jobs or attend school. (Weaver et al., 2019).

Another position was made by (World Bank, 2019), which noted that domestic Violence includes a range of mechanisms that can either be undetected or obvious to a third person. The violence may include, physical violence: slapping, kicking, hitting, strangling or use of an object to hit the victim, psychological violence: vilification, systematic humiliation, controlling behavior like choosing her friends, degrading treatment in public or family gathering, and threats of all kinds, sexual violence: coerced sex, forced sexual activities considered degrading or humiliating and economic violence: restricting access to finance, a husband does all the shopping, or he is in charge of other resources with the purpose of controlling a person.

5.2.3. Copying strategies employed by women who suffered domestic violence in Marsabit County

In reference to table 4.2, it was illustrated that of the women used alcohol/miraa as a means of distress reliever, when they were lonely, while some participated in physical group activities in the community. Another category of women were seeking for support of social and spiritual guidance, and others called for help when domestic violence occurred in the family. Another group of women reported such kind of

rejection and believing that their partner will one day change. It was found that most of the participants had coped with different strategies of domestic violence in their region.

Referring to Sanni Yaya (2019) who found a method of keeping women still in the relationship and healing from an abusive relationship consisting of four phases: binding, maintaining, disengaging and recovery. The binding phase consists of the development of the relationship and the beginnings of abuse. This is the stage; the women's response is trying to make things work and appease the abuser. The women concentrate on sustaining and staying in the relationship throughout the lasting process because of their sense of responsibility for preserving the relationship. She endured the violence, and is still blamed for the violence. At this point her sense of self shrinks and the woman feels like she leads two lives, one of abuse and another of stable and normal relationships (Andarge & Shiferaw, 2018).

In the disengaging phase, the woman begins to detach and reclaim her self-identity. Women disengage from the relationship the moment they become aware of the abuse and begin to take a lead in seeking for help. Now they may communicate with other women who have been victimized and mark their condition as abusive before finally leaving. The actual termination of the relationship takes place in the healing process, where challenges for survival and mourning for the broken relationship are placed. Women slowly pass through these stages, and assign meaning to their violence experience. She identified the meanings related to the experience of violence from the viewpoint of the woman in relation to the relationship. She shows how the characteristics of the relationship influence a woman's perceptions and choices. This study was able to bring out both intra- and inter-personal processes concerning the

process of being in an abusive relationship, getting ready to leave and leaving which may lead to the woman being empowered (Sanni Yaya, 2019).

According to Ferguson and Malouff (2016) it was also found that several programs were planned to counter and minimize domestic abuse. The approaches contain components primary and secondary to each other. Key approaches aim to deter violence by changing social norms or by educational outreach before it has started. Once it has happened, secondary approaches discuss or "treat" abuse, either on a circumstance or individual basis. Many interventions concentrate on possible violent targets, aiming to help them prevent future abuse. The design and implementation was target-oriented in the sense of gender-based abuse, interventions may be problematic because sometimes perpetrators of abuse are blamed for their distress because of their inability to adhere to social standards. There are two forms of prevention strategies aimed at minimizing gender-based violence prevalence or intensity by meeting possible targets before victimization. Another reference was linked to the Kenya constitution 2010 which has a law called The Prevention of Domestic Violence Act which focuses on the precaution against and prevention of domestic violence. There is also the setting up of Gender violence desks in most police stations (GOK, 2010).

Referring to (FIDA, 2014), women are supposed to get out of an abusive relationship. Although leaving an abusive relationship can be difficult the alternative is too dangerous and is often deadly. Various types of rehabilitation centers are offered for victims of intimate partner violence. These rehab centers provide Programmes that offer assistance to move on from the victims' abusive life. Services such as legal services, job training, and domestic violence shelters are included in the Programmes. Gender Recover Centre (GVR) and Centre for Assault and Recovery of Eldoret

(CARE) are examples of centers that assist victims of intimate partner violence in Kenya.

5.2.4. Impacts of Domestic Violence on socio-economic wellbeing among women in Marsabit County

The researcher had sought to investigate how domestic violence affected the socioeconomic aspect of women in Marsabit. In reference to table 4.4, majority of the women said, services were equally shared between those Women who have been empowered to seek professional services to cope with the effects of domestic violence and those women who have been involved in women's empowerment in domestic violence, a number of women were addressed and given conditions of life and learnt new empowerment skills in the oppressive relations. Another group learnt importance of reporting the incidence of domestic violence, and other women were powered on how to control their homes after being aware that domestic violence is wrong. It was therefore concluded that socioeconomic and its impact of domestic violence among Marsabit County women has become very important for their communities.

In reference to et al. (2015), women's economic empowerment suggested Economic empowerment of women has indicated a link between the possible risk of domestic violence and the involvement of women in economic empowerment initiatives. Reviewing research on women's economic empowerment concluded that these programs may have positive effects on the dynamics of marital and family life, but can produce negative effects that can increase domestic violence. Several reports point to an increase in domestic abuse against women and girls despite their participation in these initiatives. Many record declining violence (Haneef et al. 2014; Perova 2010).

Issahaku (2015) found that the effects of domestic violence range from the loss of family, injuries, psychological and emotional torture, poverty and several challenges of staying in abusive marriages.

In reference to World Bank (2015), women who are empowered economically in this context may be counterproductive, which may threaten men in their traditional authoritarian role. If communicating with the men are not enough or unimportant, then perhaps empowering women economically makes sense.

A study by Cafcass and Women's Aid (2017) revealed that domestic violence may affect the mental health of a child and cause depression and anxiety when he / she sees the outside world and knows what he / she lacks in life is a proper family. FIDA (2014) concluded that staying in marriage is characterized by domestic violence results in challenges including fear, threat, victimization, disrespect, psychological and emotional torture, injuries and extreme cases death of the victim. The National Resource Center on Domestic Violence (NRCDV) (2014) poses that; religious beliefs are a major reason for women staying in an abusive relationship. Callegari et al. (2018) believed that women perceive marriage as a religious obligation and thus believe that they cannot receive a divorce, while others that feel that they have failed to uphold the religious principles of peacekeeping in their relationships and are responsible for the abuse. Such women in abusive marriage are subjected to all forms of gender-based violence, victimization, poverty, and suffering as well as disempowerment in their lives.

In reference to (Kenya Fairley, 2014), Very low educational levels which lead to economic disenfranchisement and subsequently poverty are very powerful examples of socio-economic factors. The question here stems from their formative years, where

the girl child is not allowed to go to school or gets married early. Lack of information leaves girls in the dark and exposes them to restricted access to legal support and advice, thereby exposing them to poverty by property grabbing.

5.2.5. Strategies offered to mitigate domestic violence against women by the communities in Marsabit County

In regard to table 4.3, majority of the women asserted that there were free legal services that were provided by the human right organizations in Marsabit County, while some of the women said, there was sharing between those who attended public gatherings (Chief Barasa) held to inform the community on effect of violence against women and those who attended trainings that was provided by County government to economically empower women. In a similar way, it was found that some women had activities in churches and mosques that supported the victims of women with domestic violence and others were members of the society and advocating against domestic violence. It was concluded that strategies offered to mitigate domestic violence by the community has worked well for some women in the county.

Referring to Fulu et al. (2015), it has been found that governments, organizations, and volunteers work actively to make women realize that they don't deserve to live in terror. Such groups, in general, speak out against domestic abuse and aggression whenever they have the chance. Once they learn a woman is being assaulted, they interfere by calling helpline numbers. They support shelters and outreach services financially and also invest the health and wellbeing of the entire community.

It was also found that problems brought about by domestic violence, have generated several separate interventions in social service, health, and law enforcement settings. Such community approaches were motivated by the severity of the various forms of

family abuse, the needs of clients and the responses of service providers, lawyers and communities (Sharma, 2016).

Sanni Yaya's report (2019) found that Angola passed a law rendering domestic violence a criminal offence for the first time in 2001. The healthcare system also undertakes systemic reforms to ensure better provision of sexual and reproductive services to resolve the prevalent issues in women's health, Topics include high rates of teenage pregnancy, illegal abortion and insufficient maternal health care. Proof shreds on African countries are therefore uncommon (ADHS, 2015).

5.3. Summary of the Findings

The finding according to the first research question that had sought to find out the forms of domestic violence in Marsabit County indicated that majority of the women were beaten physically by their spouse, while some were forced to have sexual intercourse out of their consents. It was also found that another group of the women who had experienced domestic violence in Marsabit County were humiliated in front of other people by their spouse. The findings indicated that some women were denied access to money for household expenses by their husbands and a good population of women reported the cases of being threatened with a knife by their spouse in Marsabit County. Women were abused by their spouses, chased out of homesteads, and only confined to domestic chores.

The second research question had sought to investigate strategies employed by women who suffered domestic violence in Marsabit County. From the findings in relation to the research question, majority of the women abused alcohol/miraa as means of distress reliever in times of loneliness while others participated in physical group activities in the community.

Additionally, some of the women looked for social and spiritual guidance as others sought for help due to domestic violence in the families. Report showed that in spite of such rejections these women still believed that their partner will one day change. Therefore, it implies that most of the participants adopted different strategies to cope domestic violence in their region.

The third research question develops on the socioeconomic impacts of Domestic Violence among women in Marsabit County. Majority of the respondents retaliated that was equal sharing between those Women who had been empowered to seek professional services to cope with the effects of domestic violence and those women who had been involved in women's empowerment in domestic violence. Another percentage of the respondents were those who were addressed and given conditions of life and learnt new empowerment skills in the oppressive relations. Most importantly, some of the women had learned the importance of reporting the incidence of domestic violence as others were empowered on how to control and protect their families from the effects of domestic violence. It was concluded that the socioeconomic impact of domestic violence among Marsabit County women has become very important for their communities.

The fourth research question expounded on the strategies offered to mitigate domestic violence by the communities. It was found, in most of the women there were free legal services that was provided by the human right organizations in Marsabit County. Some were shared between those who attended public gatherings (Chief Barasa) held to inform the community on effect of violence against women and those who attended trainings that was provided by County government to economically empower women. The researcher also concluded that some of the women had activities in churches and

mosques that supported the victims of domestic violence while others were members of the society who advocated against domestic violence. From the explanation, strategies offered to mitigate domestic violence by the community had worked for some women in the county.

5.4. Conclusions

The findings from the respondents' background revealed that majority of the women who participated in this study were more capable and mature of age to provide the researcher with adequate information. The researcher also explained that most of the women who participated in the study had spent most of their lovely time with their spouse besides them. Findings also illustrated that most of the women in Marsabit County were victims of domestic violence by their close family members. Similarly, majority of the women live with their spouse due to marriage covenant and customs.

The finding reveals, majority of the women were beaten by their spouse, while some were forced to have sexual intercourse out of their consent. It was also found that another group of the women who had experienced domestic violence in Marsabit County were humiliated in front of other people by their spouse. Some of the women were denied access to money for household expenses by their husbands and a good population of women reported the cases of being threatened with a knife by their spouse in Marsabit County. Women were abused by their spouses, they were chased out of homesteads, and women were only confined to domestic chores.

Another finding indicated that majority of the women abused alcohol/miraa as means of distress reliever in times of loneliness while others participated in physical group activities in the community. Some looked for social and spiritual guidance as others sought for help due to domestic violence in the families.

There was a group of women who were addressed and given conditions of life and learnt new empowerment skills in the oppressive relations. Most importantly, some of the women had learned the importance of reporting the incidence of domestic violence as others were empowered on how to control and protect their families from the effects of domestic violence. It was concluded that the socioeconomic impact of domestic violence among Marsabit County women has become very important for their communities.

Finally, most of the women indicated that there were free legal services that was provided by the human right organizations in Marsabit County. Some were shared between those who attended public gatherings (Chief Barasa) held to inform the community on effect of violence against women and those who attended trainings that was provided by County government to economically empower women. The researcher also concluded that some of the women had activities in churches and mosques that supported the victims of domestic violence while others were members of the society who advocated against domestic violence. The strategies offered to mitigate domestic violence by the community had worked for some women in the county.

5.5. Recommendations

After analyzing the findings of this study, the following recommendations were suggested:

1. Women in Marsabit County need seminars, workshops, social interactions, group counseling, and one to one counseling, and meeting together to share views on wife battering, denial of decision making and deteriorating of social economic wellbeing. With this in mind, the researcher suggests that the

government policy makers, non-government organizations and Church leaders to work together and implement seriously the law against wife beating by empowering Local leaders and (Nyumba Kumi), ten houses of the neighborhood to forward any man who tortures his wife either physically, psychologically and emotionally.

2. It was discovered that the perpetuation of wife beats and denial of decision making originate from depriving education to girl child. The researcher recommends the promotion of equal opportunity, position of girl child in Marsabit County by giving equal opportunity to both girls and boys to study. This should be enforced by the national government and County government in order to promote women development.
3. The study recommended promotion of positive culture towards women in Marsabit County to uplift their social wellbeing and discard that which is negative such as culture which discriminates women from decision making, enslaves women by allotting them long hours of productive grazing and all the house work. The government and the community at large should be in the forefront of implanting the policies that safe guard women right in the society. This will motivate their efforts in poverty eradication.
4. The researcher recommends government policy makers, County government policy makers, non-government organizations and Church leaders to empower women in Marsabit County who are educated and courageous enough to stand for political positions so that they can speak on behalf of their fellow women. By so doing, societal change will be achieved from all parameters.

5. Another recommendation was that the ministry of agriculture to formulate programmes to facilitate women in Marsabit County who are farmers to access finance, saving accounts technical skills and marketing services. To promote intensive training so that women in Marsabit County may acquire self-employment skills and reduce the dependency on men.
6. The study suggests the media services to advertise the rights of women in Marsabit County in local languages through the radios, schools, institutions, churches, hospitals social gatherings. For majority of women Marsabit County do not know their rights and those that know lack enough support. Radios are particularly helpful for women Marsabit County who are not literate and illiterate as well. Also the researcher recommends publishing local newspapers focusing on women in Marsabit County and selected elsewhere so that women may know their rights and who can help them when they are most in need. Posters and notices should also be put up on boards in community halls, clinics, churches and schools.
7. The researcher recommends that the result of this study becomes a basis for any programme aiming at women economic empowerment and involving them in decision making in Marsabit County. This will encourage them to feel worthwhile and be part of the family system.

5.6. Suggestion for Further studies

The following topics can be considered for further research arising from the study:

1. The impacts of women education as a measure of mitigating domestic violence in the contemporary societies

2. The contribution of women socioeconomic stability in withstanding gender discriminations
3. The effects of community involvement in restoring peace in the violent societies.

REFERENCES

- American Psychiatric Association. (2017). *Diagnostic and Statistical Manual of Mental Disorders (4th ed. text revision)*. Washington, DC, USA: American Psychiatry Publishing.
- Andarge, E.; Shiferaw, Y. (2018). *Disparities in Intimate Partner Violence among Currently Married Women from Food Secure and Insecure Urban Households in South Ethiopia: A Community Based Comparative Cross-Sectional Study*. Biomed. Res. Int.2018.
- Aura-Odhiambo, R.A. (2015). *Situational analysis and the legal framework on sexual and gender-based violence in Kenya: challenges and opportunities*, National Council for Law Reporting, Nairobi.
- Bair-Merritt M.H., Lewis-O'Connor A., Goel S., Amato P., Ismailji T., Jelley M. (2014). *Primary care-based interventions for intimate partner violence: A systematic review*. American Journal of Preventive Medicine, 46, 188–94.
- Bank, W. (2019). *Gender-Based Violence (Violence Against Women and Girls): Understanding Poverty*. Retrieved from <https://www.worldbank.org/en/topic/socialdevelopment/brief/violence-against-women-and-girls>.
- Blattman et al. (2015). *Intimate partner violence surveillance: uniform definitions and recommended data elements, Version 2.0*. Atlanta, Georgia: National Center for Injury Prevention and Control, Centers for Disease Control and Prevention.
- Bryman, A., & Bell, E. (2015). *Business Research Methods*. Oxford: Oxford University Press.
- Bulte, E., R. Lensink and N. Vu. (2017). *Do Gender and Business Trainings Affect Business Outcomes? Experimental Evidence from Vietnam*, Management Science, doi:10.1287/MNSC.2016.2472
- Cafcass and Women's Aid. (2017). *Allegations of domestic abuse in child contact cases*. London: Cafcass.
- Childress, S. (2017). "Plates and dishes smash; married couples clash": Cultural and social barriers to help-seeking among women domestic violence survivors in Kyrgyzstan. *Journal of Violence Against Women*, 1-13. doi: 10.177/1077801217722239.
- CIDP. (11 November 2019). "*CIDP Marsabit 2018-2022*." Maarifa Centre.
- Clark H. (2015). *A Fair Way to Go*. In: Powell A., Henry N., Flynn A. (eds) *Rape Justice*. Palgrave Macmillan, London

- Cooper, L. B., et al (2014). *Reducing Gender-Based Violence*. In M. Ryan & N. R. Branscombe (Eds.), Sage Handbook on Gender and Psychology. London, UK: Sage.
- Creswell, J. W. (2017). *Designing and conducting mixed methods research* (2nd Ed.). CA: Sage Publications.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and Conducting Mixed Methods Research* (2nd ed.). London: Sage Publications Ltd.
- Curtis, L. and Burns, A. (2016). *Unit Costs of Health and Social Care 2016', Personal Social Services Research Unit. Available from: <https://www.pssru.ac.uk/pub/uc/uc2016/full.pdf> [accessed 09/12/2018]*
- Ellsberg M., Arango, D. J., Morton, M., Gennari, F., Kiplesund, S., Contreras, M., & Watts, C. (2014). *Prevention of violence against women and girls: what does the evidence say?* 385 (9977), 1555-1566. Retrieved September 15, 2019, from <https://www.vawresourceguide.org/resources>
- Fall, K., Holden, J. M., & Marquis, A. (2010). *Theoretical models of counseling and psychotherapy*, 2nd Ed. New York: Routledge
- Ferguson, C. E. and Malouff, J. M. (2016). Assessing police classifications of sexual assault reports: A meta-analysis of false reporting rates. *Archives of Sexual Behavior*, 45(5):1185–1193.
- FIDA (2014). *Gender-Based Domestic Violence in Kenya*. Nairobi, Kenya: FIDA-K.
- Fulu, Emma, and Alice Kerr-Wilson. (2015). "What works to prevent violence against women and girls evidence reviews: Paper 2 - Interventions to prevent violence against women and girls." *What Works to Prevent Violence*. URL: <https://www.whatworks.co.za/documents/publications/35-global-evidence-reviews-paper-2-interventions-to-prevent-violence-against-women-and-girls-sep-2015/file>
- Gennari, F; McCleary-Sills, J & Hidalgo, N. (2014). *Violence against Women and Girls: Introduction*. Washington, DC: World Bank
- Government of Kenya. (2010). *The Constitution of Kenya, Nairobi: Government Printer*.
- Graham, J. B. (2018). *Learning intervention: Educational casework and responsive teaching for sustainable learning*. Routledge ISBN: 9781138560307 pub: 2018-04-24.
- Green, E. C., Blattman, J. Jamison, T., & Annan, J. (2015). Women's entrepreneurship and intimate partner violence: A cluster randomized trial of microenterprise assistance and partner participation in post-conflict Uganda. *Social Science and Medicine*, 133(1), 177-188. Retrieved from

[https://chrisblattman.com/documents/research/2015.Womens Entrepreneurship IntimatePartnerViolence.SSM.pdf](https://chrisblattman.com/documents/research/2015.Womens%20Entrepreneurship%20IntimatePartnerViolence.SSM.pdf)
Human Rights, 2(1), 13, 46.

- Gupta et al. (2017). Gender norms and economic empowerment intervention to reduce intimate partner violence against women in rural Cote d'Ivoire: A Randomized controlled pilot study. *BMC International health and*
- Gupta, T., & Samuels, F. (2017). *Literature review of Male Perpetrators of Intimate Partner Violence in South Asia*. London, UK: Overseas Development Institute.
- Haneef, C., Muhammad, S.K., Hannan, M., Rahman, M. M. & Halder, T.M. (2014). *CLP's influence on dowry and violence against women on the chars, Chars Livelihood Programmes*.
- HDRO. (2014). *Sustaining Human Progress - Reducing Vulnerabilities and Building Resilience*. New York. <http://hdr.undp.org/en/content/human-development-report-2014>
- Heise. L. (2011). *What Works to Prevent Partner Violence: An Evidence Overview?* London, UK: Strive Research Consortium.
- Henrica, A. F., Jansen, M. (2011). *Survey Module on Violence against Women. Interviewer's Manual*. Developed for UNECEF. Geneva, Switzerland: UNICEF. <https://www.simplypsychology.org/validity.html>
- Hough, M. (2006). *Counselling Skills and Theory, 2nd Edition: (2nd Edition)*. Hodder Education: Publisher, Paperback.
- Huffington, P. (12 Jan. 2016). *Kurdish Teenager's 'Honour Killing' Fades to Memory as Iraq Violence Swells*: Tracey Shelton.
- Hughes, Christine, Mara Bolis, Rebecca Fries, and Stephanie Finigan. (July 2015). *Women's Economic Empowerment and Domestic Violence: Exploring the Links*. *Gender & Development*, 23.2.
- Issahaku, PA. (2015). Health implications of partners violence against women in Ghana. *Violence Vict.*30 (2): 250-64.
- Jewkes, R., N. Flood, R., & Lang, J. (2015). From work with men and boys to changes of social norms and reduction of inequities in gender relations: A conceptual shift in prevention of violence against women and girls. *The Lancet*, 385(9977), 1580-1589. Doi: 10.1016/S0140-6736(14)61683-4.
- Joshi, M., Thomas, K. A & Sorenson, S. B. (2012). "I didn't know I could turn colors": *Journal of Women and Social Work*. 24(3), 244-256. Retrieved from <https://ir-library.ku.ac.ke/bitstream/handle/123456789/15072/WOMEN%E2%80%99S%20PE>

- Kaaria, Z. K. K. (2016). Psychiatric and mental health nursing for Canadian practice. *Medical*, 8(6), 92-116.
- Kanem, N. (2018). *World AIDS Day 2018*. United Nations Populations Fund.
- KDHS. (2014). *Kenya Demographic Health Survey*. Nairobi, Kenya: KNBS.
- Kenya Fairley, M. R. (2014). *Creating a culture of acceptance: abuse, HIV and women in shelter*. National Resource Center on Domestic Violence (NRCDV).
- Klein, L. B., Chesworth, B. R., Howland-Myers, J. R., Rizo, C. F., & Macy, R. J. (2019). Housing interventions for intimate partner violence survivors: A systematic review. *Trauma Violence Abuse*, 7(2), 82-102.
- Kothari, C. R. (2014). *Research methodology-methods and techniques (4th revised ed.)*. New Delhi Publishers.
- Kumar, G., Steer, R. A., & Gulab, N. A. (2010). Profiles of personal resiliency in child and adolescent psychiatric inpatients. *Journal of Psychoeducational Assessment*, 28(4), 315–325. <https://doi.org/10.1177/0734282910366834>
- Lopez-Avila, D. (2016). *Measuring Women's Empowerment: lessons to better understand domestic violence*. Paris School of Economics. March 28. Doi: 10.13140/RG.2.229646.15689
- Louis Armstrong, D. E. (2018). *A Twentieth-Century Transnational Biography*. Lexington Books.
- Marizelia Rodrigues Costa Ribeiro, A. A. (2017). *Effects of Socioeconomic Status and Social Support on Violence against Pregnant Women: A Structural Equation Modeling Analysis*. Sao Luis, Maranhao, Brazil: Department of Medicine III, Federal University of Maranhao.
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-396.
- McFerran, L. (2016). *Has collective bargaining domestic violence worked?* Presentation, Women and Work Research Group, Business School, University of Sydney, 9 March.
- McLeod, S. A. (2019). *What's the difference between qualitative and quantitative research?* Retrieved from <https://www.simplypsychology.org/qualitative-research/>
- Mugenda A.G. (2013). *Social Science Research Methods: Theory and Practice*, ARTS Press: Nairobi.
- Mushava, S. (2016). *Youth Culture, the future of Faith*. *The Herald*. Retrieved from <https://www.herald.co.zw/youth-culture-the-future-of-faith/>

- Mvumbi, F. N., & Ngumbi E. K. (2015). *Companion to research methodology: focus on humanities, education and social sciences*. Eldoret: CUEA Press.
- Namakanga, M. E. (2018). *Determinants of violence against women in central Uganda*. Unpublished undergraduate dissertation. Makerere University, Kampala, Uganda.
- Ndale. (2015). *Probability Sampling: Definition, Types, Advantages and Disadvantages. Statistics How To*. Retrieved from <http://www.statisticshowto.com/probability-sampling>.
- Neuman, W. L. (2016). *Social research methods: Qualitative and quantitative approaches*. Boston: Allyn and Bacon.
- Njunge, C. (2014). *Murder in the family. The silent epidemic. Daily Nation*, Tuesday, July 22nd. Retrieved from <https://www.scribd.com/doc/234737389/Daily-Nation-July-22nd-2014>
- Ochieng, A. (2018). "Murder in the family: alarm as wave of domestic violence hits Kenyan homes". *Daily Nation Kenya* of January 16. Retrieved from <https://www.nation.co.ke/news/Murder-in-the-family/1056-4266476-qnqbqa/index.html>
- Ogula, P.A. (2015). *A Handbook on Educational Research*. Nairobi: New Kemit Publisher
- Ondicho, T. (2018). *Violence against Women in Kenya: A Public Health Problem*. Nairobi, Kenya.
- Ondicho, T.G. (2013). *Domestic violence in Kenya: Why battered women stay. International Journal of Social and Behavioral Sciences*, 1(4), 105 - 111. Retrieved from <https://profiles.uonbi.ac.ke/tondicho/publications/domestic-violence-Kenya-why-battered-women-stay>
- Orodho, A. J. (2012). *Techniques of writing research proposal and reports in education and social sciences*. Kanezia Hp Enterprises.
- Rahman, S. (2017). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language "testing and assessment" research: a literature review. *Journal of Education and Learning*, 6(1), 102-112.
- Renner, L. M., & Boel-Studt, S. (2017). The relation between intimate partner violence, parenting stress, and child behavior problems. *Journal of Family Violence*, 28, 201–212.
- Rogers, Carl Ransom. (1999). *The Scribner Encyclopedia of American Lives*. Retrieved from <http://www.gale.cengage.com/InContext/bio.htm>

- Sanni Yaya, M. O. (2019). *Intimate Partner Violence: A Potential Challenge for Women's Health in Angola*. Lagos, Nigeria: Department of Sociology, University of Lagos.
- Schober, M.F. (2018). "The future of face-to-face interviewing", *Quality Assurance in Education*, Vol. 26 No. 2, pp. 290-302. <https://doi.org/10.1108/QAE-06-2017-0033>
- Selvam, S. (2017). *Empirical Research: A Study Guide*. Nairobi: Pauline Publications Africa.
- Sharma, V. (2016). *Theoretical Foundations of Health Education and Health Promotion*. Jones & Bartlett Publishers.
- ShIPLEY, S. (2018). *Intimate partner violence: A systematic literature review*. Minnesota State University, Mankato clinical phenomenon. *Social Work in Health Care*. Retrieved June 10, 2019 from <https://cornerstone.lib.mnsu.edu/cgi/viewcontent.cgi?article=1760&context=etds>
- Statistics Canada. (January 31, 2013). *Portrait of Families and Living Arrangements in Canada: Families, households and marital status, 2011, Census of Population*. Catalogue no. 98-312-X.
- Stöckl, H., Devries, K., Rotstein, A., Abrahams, N., Campbell, J., Watts, C., & Moreno, C. G. (2014). The global prevalence of intimate partner homicide: a systematic review. *The Lancet*, 382(9895), 859-865.
- Sylvanus O. A., Sorbello J., & Jacobson, M. (2018). *Domestic Violence and Demographic Variables as Predictors of Resiliency among Young Adults: A Literature Review*. *Academic Journal of Current Research*, 5 (11), 1-8. Retrieved from <https://scholarworks.waldenu.edu/cgi/viewcontent.cgi?article=5984&context=dissertations>.
- Third Millennium Development Goal. (2019, 19th July). *Gender and Development*, 13(1), 13-24. Retrieved from <https://www.jstor.org/stable/20053132?seq=1>
- Tilton-Weaver, L. (2014). *Adolescents' information management: Comparing ideas about why adolescents disclose to or keep secrets from their parents*. *Journal of Youth and Adolescence*, 43(5), 803– 813. Retrieved from <https://psycnet.apa.org/record/2013-31916-001>
- UN. (2016). *Gender Equality: Why It Matters*, available: http://www.un.org/sustainabledevelopment/wpcontent/uploads/2016/08/5_Why-it-Matters_GenderEquality_2p.pdf
- UNDP. (2019). *Changing Minds about domestic Violence*. UNDP Georgia: United Nations Development Programme.

- UNESCO. (2012). *Domestic Violence Against Women. International office*: New York NY, United States of America.
- Vyas, S. and Heise, L. (2016). How do area level socioeconomic status and gender norms affect partner violence against women? Evidence from Tanzania. *Int J Public Health*, 61,971–980. DOI: 10.1007/s00038-016-0876-y
- Weaver, C. M., Borkowski, J. G., Whitman, T. L. (2019). Violence breeds violence: Childhood exposure and adolescent conduct problems. *Journal of Community Psychology*, 36(1), 96-112. doi:10.1002/jcop.20219.
- WHO. (2017). *Violence against women. United Nation. Declaration on the elimination of violence against women*. New York: UN.
- Women's Aid (2018). *Survival and Beyond: The Domestic Abuse Report 2017*. Available at: <https://1q7dqy2unor827bjls0c4rn-wpengine.netdna-ssl.com/wp-content/uploads/2018/03/Survival-and-Beyond.pdf>
- World Bank (2015). *World Development Report 2012: Gender equality and development*. Washington DC: World Bank.
- World Bank. (2019). *Compendium of International and National Legal Frameworks on Domestic Violence (Vol. 2): Countries A to G (English)*. Washington, D.C.: World Bank Group.
<http://documents.worldbank.org/curated/en/294631547586176300/Countries-A-to-G>
- Yamane, T. (1967). *Elementary Sampling Theory*. Prentice-Hall Inc: New Jersey.
- Yamawaki, N., Ochoa-Shipp, M., Pulsipher, C., Harlos, A., & Swindler, S. (2012). Perceptions of domestic violence: The effects of domestic violence myths, victim's relationship with her abuser, and the decision to return to her abuser. *Journal of Interpersonal Violence*, 27(16), 3195-3212.
doi: 10.1177/0886260512441253.

APPENDICES

APPENDIX I: QUESTIONNAIRE FOR WOMEN

CONFIDENTIAL

SERIAL NO: _____

This questionnaire is made up of five sections, Section **A, B, C, D, and E.** Against the Please answer each question by placing a tick (appropriate box). The information will be used for the purpose of this research only; therefore, do not write your name on the answer sheet. Responses will be handled with strict confidence.

SECTION A: DEMOGRAPHICS

Please tick in the box provided your age bracket.

18 – 28 29 – 38 39 – 49 Above 50 years

For how long have you been living with your spouse?

Less than 5 years 5- 10 10-20 Over 20 years

Have you ever been a victim of domestic violence?

Yes No

Are you still living with your spouse?

Yes No

SECTION B: Forms of domestic violence against women in Marsabit County

In this section, tick (**Yes; No**).

	Statements	Yes	No
1	Have you ever been beaten by your spouse		
2	Have you ever been threatened with a knife?		
3	Have you ever been forced to have sexual intercourse when you did not want to?		
4	Have you ever been humiliated in front of other people?		
5	Have you ever been denied money for household expenses?		

If you stated yes in any of the above, what action did you take to address that?

.....

After taking the stated actions, did the violence stop? Give more comments on that.

.....

SECTION C: Coping Strategies used by women who suffered domestic violence

Please tick where appropriate (**Yes; No**).

	Statements	Yes	No
1	Have you ever sought any assistance due to domestic violence?		
2	Have you ever reported any kind of rejection by believing that your partner will change?		
3	Have you ever looked for any kind of support like social or spiritual?		
4	Have you ever participated in physical group activities in the community?		
5	Have you ever used alcohol/miraa as a means of distress reliever?		

What other techniques did you apply to cope with domestic violence?

.....

Would you say these techniques were effective? Justify your response.

.....

SECTION D:

What are the impacts of Domestic Violence on socio-economic wellbeing among women in Marsabit County?

Please tick (**Yes; No**).

	Statements	Yes	No
1	Are there free legal services provided by the human right organizations in the Marsabit County?		
2	Have you ever attended any public gatherings (Chief Barasa) held to inform the community on effect of violence against women?		
3	Are you a member of the society advocating against domestic violence?		
4	Have you had activities in churches and mosques that support women who have experienced domestic violence?		
5	Are there trainings provided by County government to economically empower women?		

SECTION E: Strategies offered to mitigate domestic violence against women by the communities in Marsabit County

Please tick where appropriate (**Yes; No**).

	Statements	Yes	No
1	Women have been empowered to seek professional services to cope with the effects of domestic violence?		
2	Have you ever addressed your conditions of life or learnt		

	new empowerment skills in the oppressive relations?		
3	Have you ever been involved in women's empowerment in domestic violence?		
4	Have you learnt importance of reporting the incidence of domestic violence?		
5	Women have the power to control their homes after being aware that domestic violence is wrong?		

APPENDIX II

INTERVIEW GUIDE FOR WOMEN LEADERS

1. What are forms of domestic violence do women report to you?

.....
.....
.....
.....
.....

What are some of the strategies employed by the community to deal with domestic against women in this region?

.....
.....
.....

3. What do you think should be done to reduce domestic violence against women in Marsabit County?

.....
.....
.....

4. How can women be empowered to fight domestic violence?

.....
.....
.....

Thank you for your help

APPENDIX III**REQUEST TO THE COUNTY GOVERNMENT TO COLLECT DATA**

Evangelizing SRS. Of Mary,
P. O. Box 15541,
ONGATA RONGAI.

20TH November, 2019

The Director,
Tourism, Gender and Social Service,
P.O Box 384,
MARSABIT.

Dear Sir/Madam,

A Request to Collect Research Data

I wish to kindly request you to allow me to collect data among women in your County. I am a student in Africa Nazarene University where I am taking MA in counseling psychology. I am carrying out a research study on “Influence of Domestic Violence on Women Empowerment in Marsabit County, Kenya.” The results will help in proposing possible mitigating strategies to improve women’s skills in coping with domestic violence.

I have enclosed a copy of a Research Permit from National Commission for Science, Technology, and Innovation (NACOSTI). I hope you will consider my request favorably.

Yours faithfully,

Sr. Milka Wachera Gichango

APPENDIX IV: INTRODUCTION LETTER FROM AFRICA NAZARENE UNIVERSITY

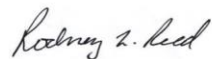


8th July 2020

RE: TO WHOM IT MAY CONCERN

Sr. Milka Wachera Gichango (**18J03DMCP019**) is a bonafide student at Africa Nazarene University. She has finished her course work and has defended her thesis proposal entitled: - *“Impact of domestic violence on women empowerment in Marsabit County, Kenya.”*

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.



Rodney Reed, PhD.

DVC Academic & Student Affairs.

APPENDIX V

RESEARCH PERMIT FROM NACOSTI



REPUBLIC OF KENYA



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 942131

Date of Issue: 22/July/2020

RESEARCH LICENSE



This is to Certify that Sr.. MILKA GICHANGO of Africa Nazarene University, has been licensed to conduct research in Marsabit on the topic: IMPACT OF DOMESTIC VIOLENCE ON WOMEN EMPOWERMENT IN MARSABIT COUNTY, KENYA for the period ending : 22/July/2021.

License No: NACOSTI/P/20/5836

942131

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

APPENDIX VI

IMAGES AND PHOTOS OF WOMEN EMPOWERMENT ACTIVITIES



Trainers shown Antiretroviral Therapy (ART) in Marsabit County Hospital



Creating awareness on domestic violence and gender equality



Women being trained on self-reliance



Women being trained on domestic violence and capacity peace building



The women collect litter from their Manyatta and barns during empowerment

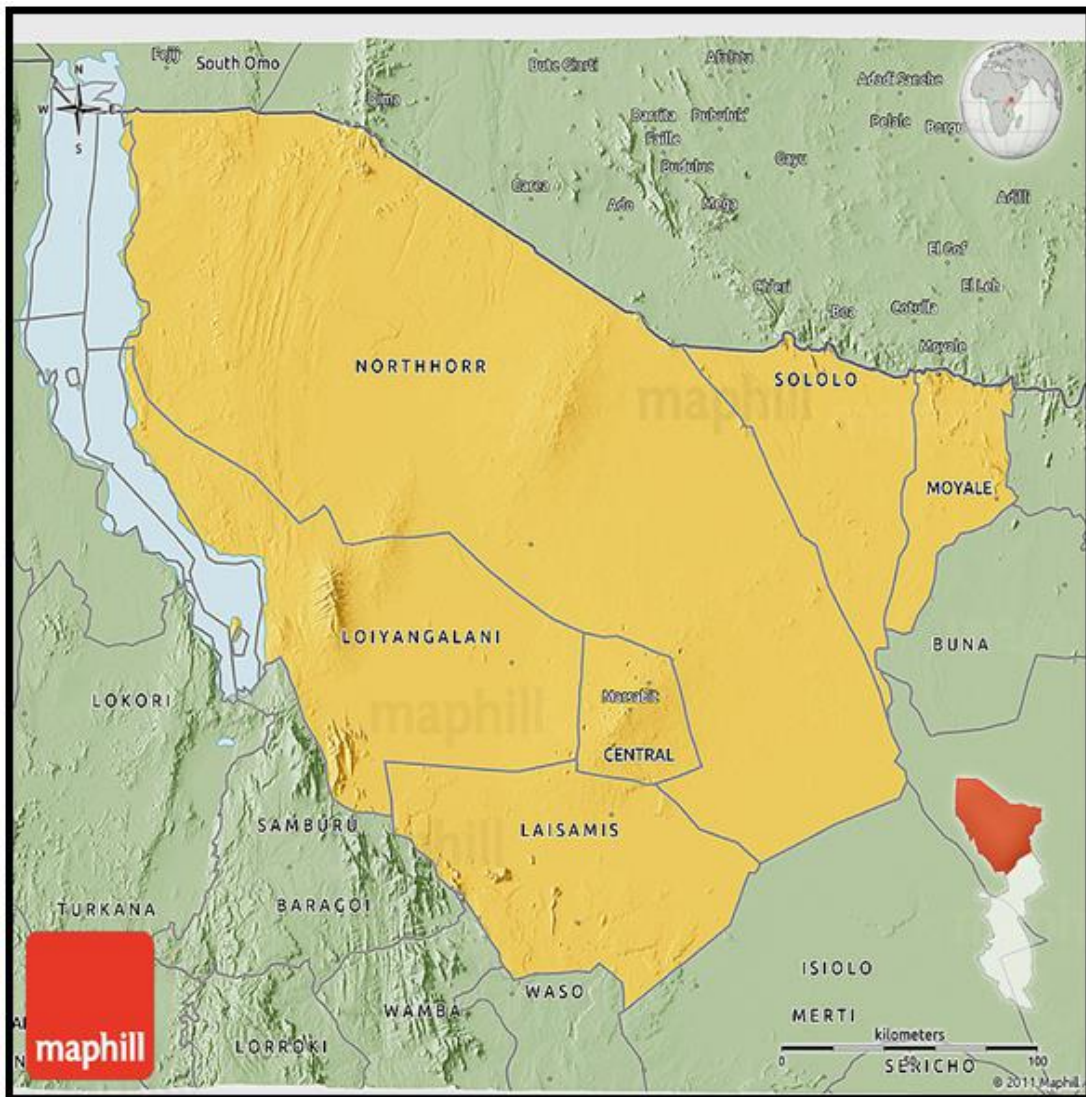


Training on empowerment in Marsabit County



Training on table banking in collaboration with County Government

APPENDIX VII: MAP OF MARSABIT COUNTY



SOURCE: MARSABIT COUNTY GOVERNMENT 2018