DETERMINANTS OF GENDER BASED VIOLENCE IN PUBLIC TRANSPORT: A CASE OF WOMEN EXPERIENCES IN *'BODA BODA'* PUBLIC TRANSPORTATION IN KILELWET SUB-LOCATION, NAKURU COUNTY, KENYA

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DECLARATION

I hereby confirm to the best of my knowledge that this dissertation is my original work and that it has not been previously presented to any other learning institution. Sources which have been used have been accurately referred to in accordance with anti-plagiarism regulations. Further, I agree that the materials used in this dissertation may be available for reference at the discretion of St Paul's University.

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DEDICATION

This work is dedicated to my late Mother Filgona Owiti who passed on while I was carrying out the study. Also, I am indebted to my beloved wife Sabina and our two children Ruth and Michael for their support.

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First and foremost, I thank The Almighty God for His divine protection against COVID 19 during this study. The study was carried out in Nakuru County when the entire County was locked down in an effort to combat and contain the spread of the dreaded virus. Secondly my heartfelt appreciation goes to my Lead Supervisor, Dr. Wamũyũ Teresia Wachira for her professional guidance and her continuous communication by calling and responding promptly to my queries concerning the study. I am totally indebted to her for the contribution and sacrifice she made in ensuring that I complete this study.

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TABLE OF CONTENT

DECLARATION ..... **ii**
DEDICATION ..... **iii**
ACKNOWLEDGEMENT ..... **iv**
LIST OF TABLES ..... **viii**
LIST OF FIGURES ..... **ix**
ACROYNMS AND ABBREVATIONS ..... **x**
ABSTRACT ..... **xi**
CHAPTER ONE **1**
INTRODUCTION **1**
1.1 Background of the Study. 1
1.2 Statement of the Problem 4
1.3 General Objective 5
1.3.1 Specific objectives 6
1.4 Research Questions 6
1.5 Significance of the study 6
1.6 Location and scope of the study. 7
1.7 Limitation of the study 7
1.8 Delimitation of the Study 8
1.9 Assumption of the Study 8
1.10 Definition of Significant Terms 8
CHAPTER TWO **10**
LITERATURE REVIEW **10**
2.1 Introduction 10
2.2 Theoretical review 10
2.2.1 Violence Triangle Theory 10
2.2.2. The Social-Ecological Model 12
2.2.3 Cultural Feminism Theory 14
2.3 Empirical Literature Review 15
2.3.1 Gender Violence Experiences of Women using Public Transport 16
2.3.2 Characteristics of Women and Gender Violence Experiences 19
2.3.3 Cultural Construction and Gender Violence Experiences 21

2.3.4 Prevention Measures and Gender Violence Experiences of Women using *'Boda-boda'* transportation 24
2.4 Conceptual Framework 28
2.5 Chapter's Summary and Research Gaps 29
CHAPTER THREE 30
RESEARCH METHODOLOGY 30
3.1 Introduction 30
3.2 Research Design 30
3.3 Target Population 30
3.5 Sample Size Determination and Sampling Technique 30
3.6 Research Instruments 32
3.7 Validity and Reliability 33
3.8 Data Collection Process 33
3.9 Data Analysis Procedures 34
3.10 Ethical and Legal Considerations 34
CHAPTER FOUR 36
PRESENTATION OF DATA ANALYSIS AND INTERPRETATION 36
4.1 Introduction 36
4.2 Response Rate 36
4.3 Gender Violence Experiences of Women in Public Transport 37
4.4 Women Characteristics and Gender Violence Experiences 39
4.4.1 Age and Gender Violence Experience 40
4.4.2 Education Level and Gender Violence Experience 41
4.4.3 Occupation and Gender Violence Experience 43
4.4.4 Marital Status and Gender Violence Experience 44
4.4.5. Frequency of 'Boda boda' Use and Gender Violence Experience 46
4.5 Cultural Constructions and Gender Violence Experiences 48
4.5.1 Stereotypes about Dressing and Experience of Gender Violence 48
4.5.2 Stereotypes about Gender Roles and Experience of Gender Violence 51
4.5.3 Operators' Education Level and Gender Violence Experience 54
4.6 Prevention Measures and Gender Violence Experiences 56
4.6.1 Registration of Operators and Gender Violence Experience 56
4.6.2 Identification System and Gender Violence Experience 58
4.6.4 Street Lighting and Gender Violence 62

4.6.5 Peer Monitoring and Gender Violence Experience 64
4.6.6 Respondents' suggestions on measures to address violence against women using *'boda boda'* 66
4.7 Summary 67
CHAPTER FIVE 68
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS 68
5.1 Introduction 68
5.2 Summary of Key Findings 68
5.2.1 Women Characteristics and Gender Violence Experiences 68
5.2.2 Cultural Construction and Gender Violence Experience 69
5.2.3 Prevention Measures and Gender Violence Experience 69
5.3 Conclusions of the Study 69
5.4 Recommendations of the Study 70
5.5 Suggestions for Further Studies 72
REFERENCES 73
APPENDIXES 78
APPENDIX 1: Informed consent 78
APPENDIX II: Questionnaire (Administered by the Researcher) 79
APPENDIX III: Interview guide 82
APPENDIX IV: Detailed analysis of Pearson chi-square tests 84
APPENDIX V: Research Authorization from St Paul's University 87
APPENDIX VI: NACOSTI Permit 88
APPENDIX VII: Research Authorization letter from Nakuru County Director of Education 89
APPENDIX VIII: Research Authorization letter from Nakuru County Commissioner. 90

LIST OF TABLES

Table 2.1: Sampling Plan Summary 31

Table 4.1: Response Rate 36

Table 4.2: Common Forms of GV Experienced by Female '*Boda Boda'* users in Kilelwet ... 37

Table 4.3: Period in which Respondents Experienced Violence 39

Table 4.4: Statistics on Respondents' Age 40

Table 4.5: Cross-Tabulation of Age and Experience of Gender Violence Data 40

Table 4.6: Cross-Tabulation of Education Level and Gender Violence Experience Data 42

Table 4.7: Cross-Tabulation of Occupation and Gender Violence Experience Data 44

Table 4.8: Cross-Tabulation of Marital Status and Gender Violence Experience 46

Table 4.9: Cross-Tabulation of *'Boda Boda'* Use Frequency and GV Experience 48

Table 4.10: Extracts supporting the theme that Women Dressing Excite Emotions 50

Table 4.11: Extracts supporting the Theme that Women Dressing signify Morals 50

Table 4.12: *'Boda boda'* Operators Beliefs on Role of Women in Society 51

Table 4.13: Respondents view on Operators' Gender Role Beliefs 53

Table 4.14: Respondents views on *'Boda boda'* Operators' Education Level 54

Table 4.15: Cross-Tabulation of Registration Status and Gender Violence Experience 57

Table 4.16: Cross-Tabulation of Identification System and Gender Violence Experience 59

Table 4.17: Cross-Tabulation of Client Diligence and Gender Violence Experience 61

Table 4.18: Cross-Tabulation of Street Lighting and Gender Violence Experience 63

Table 4.19: Cross-Tabulation of Peer Monitoring and Gender Violence Experience 65

LIST OF FIGURES

Figure 2.1: The Violence Triangle 10

Figure 2.2: Ecological Model for Understanding Violence 13

Figure 2.3: Determinants of Gender Violence Experiences of Women using boda boda Public Transport. 28

Figure 4.1: Distribution of Respondents based on Experience of Gender Violence 38

Figure 4.2: Respondents Highest Education Level 41

Figure 4.3: Distribution of Respondents by Occupation 43

Figure 4.4: Distribution of Respondents by Marital Status 45

Figure 4.5: Distribution of Respondents by Frequency of *'Boda boda'* Use 47

Figure 4.6: Contribution of Dressing Stereotypes to Gender Violence 49

Figure 4.7: Contribution of Stereotypes on Women's Roles to Gender Violence 52

Figure 4.8: Registration Status of Most '*Boda boda'* Operators in Kilelwet 57

Figure 4.9: Presence of Identification System for '*Boda Boda*' Operators 58

Figure 4.10: Method of securing 'boda boda' services 60

Figure 4.11: Status of Road Lighting in Kilelwet Sub-Location 62

Figure 4.12: Status of Peer Monitoring among Boda Boda Operators 64

Figure 4.13: Prevention Measures Suggested by Respondents 66

ACROYNMS AND ABBREVATIONS

CCTV Closed Circuit Television.

CDF Constituency Development Fund.

GBV Gender based violence.

KNCRC Kenya National Crime Research centre.

NACOSTI National Commission for Science, Technology and Innovation.

NTSA National Transport and Safety Authority.

SACCOs Savings and Credit Co-operative Societies.

SEM Social Ecological Model

SPSS Statistical Packages for Social Sciences.

UN United Nations

UNDP United Nations Development Programmes

ABSTRACT

Gender violence is a common occurrence both locally and globally. Although it occurs in many spheres of life, most studies have focused on domestic violence. The aim of this study was therefore to establish the factors that determine gender violence experiences of women using public transport specifically in the *'boda boda'* public transport in Kilelwet Sub-Location of Nakuru County Kenya. The specific objectives of the study were to: establish the influence of women characteristics; investigate the influence of cultural constructions on gender violence against women using *'boda boda'* public transport in Kilelwet Sub-Location of Nakuru County Kenya and evaluate the measures in place to address gender violence against women using *'boda boda'* public transport within the study area. The study was guided by the violence triangle theory, the social-ecological model, and the cultural feminism theory. It incorporated the descriptive research design in the collection and analysis of data. The target population was comprised of 920 women who rely on *'boda boda'* transport within the study area. From this population, a sample of 90 female *'boda boda* users were selected using the systematic sampling method that entailed picking every 10^{th} female customer from boda boda boarding stations until the desired sample size was attained. All the three *'boda boda'* transport administrators and the Area assistant Chief were included in the study. Both quantitative and Qualitative approaches were applied in both data collection and analysis. Findings of the study revealed that incidents of gender violence against female *'boda boda'* users are quite prevalent with 63% of the respondents reporting having experienced some kind of violence. The most common type of violence was offensive verbal comments and staring. Education level, occupation, and the frequency of *'boda boda'* use were the women characteristics that significantly determined the gender violence experiences of the female *'boda boda'* users in Kilelwet Sub-Location. The experience of gender violence was also shaped by cultural construction mainly the operators traditional beliefs regarding women dressing and role that they ought to play in the society. Lastly, the study established that most preventive measures in place did not have major impact on women experiences of gender violence. Only the clients' diligence and road lighting had a significant impact. Based on these findings, the study recommends that policy makers should create awareness programmes that targets women using boda boda public transport in order to protect them from gender violence they normally encounter while using boda boda. There should also be training that focuses on changing *'boda boda'* operators' stereotypes on gender issues.

CHAPTER ONE

INTRODUCTION

This chapter provides the background information of the study, statement of the problem, general objective, specific objectives and assumption of the study, justification, significance of the study, scope of the study, location of the study, limitation of the study, delimitation of the study and definition of the operational terms.

1.1 Background of the Study

Public transport industry is one of the industries that has significant effect on the economic growth and development of Nations. It provides mobility and access to areas of interests such as workplaces and markets. The movement of people and goods occur on daily basis in a working economy. Thus, the transport sector holds crucial role in any given Nation. Generally, the main users of public transport are women (Omari, 2018). This is because women play vital roles in the economic development of Nations of the world as they provide for their families and transport goods from one place to another. This view is supported by the World Bank Group Report - Mainstreaming Gender in Road Transport (2019) which highlighted the differences between men and women in travel patterns especially in relation to trips purposes, frequencies and distance of travel. In this report, it was noted that women make more and complex trips than men. These differences stem from the social and economic roles of men and women. For example, in the case of women, public transport provides access to various resources and opportunities such as work, shopping, childcare, education and health facilities, whereas men are more likely to rely on private vehicles (Kemtsop & Starkey, 2013). In view of this, women are more at risk of experiencing different forms of violence in the public road transportation (Obure, 2017). Interestingly, what should be a common daily and normal activity such as travelling from one place to another using various modes of public transport poses challenge to women both locally and globally.

Studies have shown that while they are using public transport, women have experienced gender based violence ranging from rape, robbery, staring, inappropriate body contacts, offensive sexual comments and other forms of direct gender violence (Loukaitou-Sideris, 2014). This reduces their freedom of movement and their ability to participate in public life. Women's safety in public road transportation is often overlooked or sometimes it is not treated with the seriousness it deserves. Furthermore, this form of violence is enhanced by the

cultures that treat women and women issues as trivial and therefore stigmatise women who experience the violence (Molin, 2018). Notwithstanding, gender violence on public road transport is prevalent, it tends to be invisible due to extremely high rate of under reporting by women who fear reporting in case they are stigmatised, and this eventually undermines the intensity of the offences. More importantly, men are the key perpetrators of this violence and yet they are not involved in the interventions to address this form of violence.

Gender violence against women using public transport and its associated spaces has and continues to be a global problem. The World Bank study in Lima revealed that while for men in Peruvian capital, speed was decisive factor in choice of public transport, for women, personal security and protection from harassment and sexual abuse mattered most (Dunckel-Graglia, 2013). Yet another study by Hollaback and Cornell University (2018) where 16600 women in twenty-two countries were interviewed, 80% – 90% of them had experienced incidents of harassment in public transport. In addition, this study established the extent of public harassment. The findings were that 66% of German women had been groped or fondled and 47% of Indian women had witnessed someone exposing themselves in public transport with twice as many women as men (30%). (Ball & Wesson, 2017). On the other hand, in Bangladesh, gender-based violence has dramatically increased especially in the public transport sector. This has led to further restriction of women's mobility (Closing the Gaps, 2016). The scenario is more severe in public transportation where millions of women are victimised in their everyday life (Cozens et al., 2003). One survey conducted by Action Aid revealed that 84% of Bangladeshi women experienced staring, deliberate touching, groping and sexual comments while travelling (Mazumder & Pokharel, 2019). In the same statistics, it was reported that twenty one women had been raped, among these; seventeen women were gang raped while using public transportation across the country.

In Britain, public transport is generally very safe and sexual assaults are rare (*Violence Against Women - An International Perspective | Holly Johnson | Springer*, n.d.). However, research found out that about 15% of women and girls had been subjected to unwanted sexual behaviours in the London public transport networks. The vast majority of this went unreported (Transport for London 2016). Such behaviour includes being stared at, followed, robbed or raped. Studies in other contexts such as in Santiago have also recorded incidents of violence against women in the public transport (*Reducing Cases of Gender Based Violence in Mashonaland Central Province : Zimbabwe | DUT Open Scholar*, n.d.). One such studies

include the work carried out by Korn (2018) on women who use public transport. In this study, 14.7% of the respondents had been victims of gender violence only once whereas the majority (over 85%) of those who are survivors reported having experienced gender violence repeatedly. Further, 90.4% of respondents had either been victims of or witnesses to gender violence while travelling on public transportation in Santiago.

In Africa, many cities including Nairobi, Kenya's capital were not designed particularly with women's safety in mind. The lack of street lights and safe public spaces means girls and women often do not feel safe while travelling to school or going to work at night. They sometimes face regular harassment, abuse and intimidation.

1.1.1 Boda Boda Transport in Kenya

In Kenya, the commercial motorcycles are referred to as *'boda boda'*. This public transport sector has become an economic power house in most African countries. The government of Kenya zero rated the motorcycle with 250 cc and below in 2008 making them very affordable to the low-income earners. As a result, the number of motorcycles grew to an estimated 1,393,390 between 2008 and 2018 providing livelihoods to estimated 4.8 million people (Opondo & Kiprop, 2018). Estimates from the investor's data centre indicate that '*boda boda'* operations have seen the growth of Kenya's economy (Amadi & Ombisa, 2016). On average, the 'boda boda' transport system brings in a daily earning of Ksh 700 million which would amount to about $7million and with an estimated 357 billion annually (Daily Nation, 2020). Despite such immense contribution to the National economy, the sector has been linked with crimes targeting its users especially women and girls. The *'boda boda'* transport sub-sector poses a major threat to National security. Armed robberies, thefts, rape and defilement are common phenomenon in the industry (Amadi & Ombisa, 2016).

A report by Opondo and Kiprop (2018) that was published by Kenya National Crime Research Centre, [KNCRC] showed that defilement constituted 17% of crimes committed by *'boda boda'* riders. The 'boda boda' public transport has taken the attention of the members of the Security sector who are on high alert as the riders are on the increase and the sector is "inching towards vigilantism' (Daily Nation, 2020). Plan International (2018) indicates that in Nairobi, bus conductors and '*boda boda'* riders insult girls and women when they are passing or physically or sexually harass them when they are left alone in the bus or *'boda boda'.* Some of them are intimidated and forced to have sex in exchange for a ride.

A survey conducted by the Women Empowerment Link (2015), indicate that women have experienced harassment and abuses ranging from derogatory comments to rape while using *'boda boda'* public transportation. In the survey, 54% of 400 sampled women stated that they had experienced gender violence including physical, sexual and psychological harm. The same study further revealed that *'boda boda'* operators often drop girls and women far from their intended destinations or in secluded areas so as to try and secure sexual favours from them. In addition, more than six out of ten respondents stated that they had encountered someone who had been abused while on a *'boda boda'.*

Futher, Omari (2018) observed that *'boda boda'* are associated with high rate of teenage pregnancies and school drop-out rates from learning institutions. Furthermore, a research study by Flone Initiative (2018), established that incidents of gender violence against women and girls in the public transport sector are quite common and widespread across Kenya. This research revealed that cases of undressing and stripping of female commuters were least common form of harassment accounting to 4%. In the same research, the most common form of gender violence against women is abusive language accounting to 35% and inappropriate physical body contacts between male and female while on the motorcycle at 32%. In fact, stripping and assaulting of women in the public transport for wearing clothes regarded as immodest led to public protest in Nairobi in 2014. This protest was dubbed "my dress my choice". Although Kenya has strong legislation protecting women against gender violence, prosecutions are rare.

It is in light of this that this study aims to establish the determinants of gender violence experiences of women using the *'boda boda'* public transport with a specific focus in Kilelwet sub-Location, Nakuru County, Kenya. Specifically, the study sought to examine how women characteristics, cultural construction among the *'boda boda'* riders, and prevention measures determines gender violence experiences of women using boda boda transport.

1.2 Statement of the Problem

There has been growth in the *'boda boda'* as a public mode of transport in Kenya. Although they offer certain transport advantages such as ability to travel on the poor Kenyan roads and manoeuvrability coupled with its affordability, the trade has also impacted negatively on the

lives of many people using its services especially the women and girls (Bishop et al., n.d.). One of the negative phenomena of the sector is violence against their users. This violence ranges from various abuses such as emotional, psychological, sexual assaults and gender intimidation. Generally, gender violence against women has repercussions on the victims and the society wherever they occur particularly in public transport (Madan & Nalla, 2016).

The 2019 National Housing and Population Census showed that women and girls make up 50.5% of the total National population, slightly higher proportion than men (Kenya National Bureau of Statistics, KNBS 2019). Based on this, women are expected to constitute the majority of public transport users. However, Tavris (2011) argues that many women tend to avoid *'boda boda'* public transport for fear of being sexually harassed. This is because they have experienced various forms of abuses perpetuated by the *'boda-boda'* operators such as derogatory remarks about how they are dressed, inappropriate body contacts, offensive verbal comments and physical harm especially when they fall off the speeding *'boda boda'*. Despite these trends, few studies have been conducted to examine factors that determine gender violence experiences of women using this mode of transport.

The contemporary studies on this public transport sub sector in the African continent include the works of Kumar (2011) and Goodfellow (2015). These scholars have addressed various issues about *'boda boda'* trade such as the benefits and challenges of the industry, socio-cultural and economic impacts of the trade, regulation of the industry, and creation of employment mainly to the youth and middle-aged people. However, the issue of gender violence experiences of women using the services of this industry has not been exhaustively addressed. It is in this regard that the current study sought to establish the determinants of gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-Location, Nakuru County, Kenya. This knowledge will act as a gateway to the development of interventions that will help reduce gender violence against women using *'boda boda'* public transport and other forms of public transport in the country.

1.3 General Objective

The general objective of the study was to establish the determinants of gender violence experiences of women using '*boda boda'* public transportation in Kilelwet Sub-location Nakuru County Kenya.

1.3.1 Specific Objectives

The specific objectives of this study were to:

1. Establish the influence of women characteristics on gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location Nakuru County Kenya.
2. Investigate the influence of cultural constructions on gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location. Nakuru County, Kenya.
3. Evaluate the measures in place to address gender violence on women using *'boda boda'* public transport in Kilelwet sub-location, Nakuru County, Kenya.

1.4 Research Questions

1. To what extent do women characteristics influence gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location, Nakuru County?

2. To what extent do cultural constructions influence gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location, Nakuru County?

3. What measures are in place to address violence on women using *'boda boda'* public transport in Kilelwet sub-location, Nakuru County?

1.5 Significance of the study

The study is expected to generate new knowledge regarding factors that determine gender violence experiences of women using '*boda boda'* mode of public transport. This knowledge will be helpful to policy makers especially the Government, Traffic department and National Transport and Safety Authority (NTSA) as it may assist them come up with more focused policies and regulations for prevention of gender violence especially against women using public transportation. This should be aligned to other official documents such as the Sexual Act Bill, Kenya and also in the case of girls on the Child Acts, Kenya. This in turn will

restore public confidence and trust in the *'boda boda'* public transport sector as a safe means of public transport for women and girls.

The findings of this research will also assist *'boda boda'* transporters and other potential investors in this public transport sub-sector to adopt customer friendly practices when dealing with customers especially women and girls.

Key to this is to address gender violence especially against women who use this mode of transportation. This is in line with World Bank effort in putting more emphasis on preventing the potential gender violence and harassment that women and girls face while using public transport in both developed and developing countries.

The study will also be of value to scholars and researchers in the fields of development studies as it will enrich theories and empirical literature on the subject of gender violence in public transport. It will also advance research on this subject by recommending areas for future studies.

1.6 Location and scope of the study.

The study was carried out in Kilelwet sub-Location, Barut Ward in Nakuru County, situated in a remote area in the outskirts of Nakuru town. The location is rural with sparse population hence unavailability of public service vehicles for public transportation. Furthermore, this area is characterised by poor road network that is full of potholes and un-tarmacked roads. This leaves the local population with no option of public transportation but the *'boda boda'.* As a result, women and school going girls are exposed to different gender violence which is perpetuated against them by the *'boda boda'* operators in the study area.

The study confined its assessment on three main factors namely the characteristic of women, cultural constructions of the community regarding issues of gender violence, and measures put in place to prevent gender-based violence against women using *'boda boda'* public transport. The study was conducted between March 2021 and May 2021.

1.7 Limitation of the study

Gender violence, especially against women and girls is a sensitive issue and it is rarely discussed in the public domain. The researcher faced difficulties initially in accessing confidential information from the women who were sampled for the study. This was

addressed by interacting and making contacts with their women leaders especially from the Church or their women self-help groups in order to explain the aim of this research.

Additionally, the study was carried out during Nakuru County lock down following presidential decree aimed at combating the spread of COVID 19 This posed a challenge to researcher's interaction with the respondents. This challenge was addressed by strictly observing the COVID 19 containment protocols.

The other limitation was on accessing the area because it was raining, and the study location is characterised by poor road network. This was addressed by ensuring good planning to carry out the research for instance, the researcher carried out the research during the morning hours since the rains were in the early afternoons.

1.8 Delimitation of the Study

The study was limited to women using *'boda boda'* public transport. The focus of the study was mainly on the determinants of gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location of Nakuru County, Kenya.

1.9 Assumption of the Study

First, the researcher assumed that there are different types of violence against women using *'boda boda'* public transportation. Second, the study assumed that there are certain issues that predispose women to violence when using *'boda boda'* public transportation. Third, there was the assumption that identifying factors that expose women to gender violence in public transportation will contribute to possible ways of reducing violence against women using '*boda boda'* public transportation and by extension other means of public transport including public service vehicles, taxis, *'matatus'*(vans with capacity of 12 to 16 passengers), tuk tuks, trains and aeroplanes. Last, since there was no official data on the number of female *'boda boda'* users in Kilelwet Sub-County, the study assumed that the claim by Nyaga and Kariuki (2019) that 80% of women in rural areas rely on *'boda boda'* transport applied to the study area.

1.10 Definition of Significant Terms

'Boda boda'- is commercial motorbike for carrying passengers and luggage at a fee. It is a 'Kiswahili' word meaning official geographical boundary (border). It was first used by the traders to cross over the border between Kenya and Uganda when transporting their goods.

‘*Boda boda’* rider/operator- is a person who is licensed to ride and operate commercial motorbike. These terms will be used interchangeably

Cultural constructions: These are beliefs and practices that are created and maintained by a particular culture. This study will pay attention to beliefs and practices related to women dressing, gender roles, and gender power relations created by the culture in the study area.

Gender- a term used to describe the characteristics of men and women that are socially constructed. In this study it will mainly be for women unless otherwise specified.

Gender Violence-Gender violence is violence that is directed at an individual based on his or her biological sex or gender identity. Generally, such violence mainly targets women. In this study, the term will cover actions such as sexual abuse, verbal derogatory comments, emotional and psychological torture, inappropriate body contacts, groping, inappropriate touch, that woman who use ‘*boda-boda’* mode of transportation face from the Riders.

Prevention measures: These are actions or procedures that have been created to avert a particular event from occurring. This study will be concerned with actions and procedures that have been created to avert violence against women using *‘boda boda’* public transport in the study area.

Public transport: Public transport is a form of travel that enables people to travel together to designated routes using various modes which include: buses, trains, vans and motor bicycles. In this study, the mode in reference is commercial motorcycles *(boda boda)* which are used by both men and women for transportation. The people in reference in this study are women who use ‘*boda boda’* as means of public transport in Kilelwet Sub-location, Nakuru County, Kenya

Women characteristics- These are qualities that distinguish a particular group of women from the rest. This study paid attention to qualities such as age, education level, marital status, and physical and cognitive abilities, status.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is organised in two categories that is, theoretical review dealing with reviewing theories that are relevant to the study and empirical review which involves reviewing the studies that have been conducted on the same area of the research. Further, the chapter highlight the gaps in the literature review and finally the conceptualisation on the relationship between the research variables as illustrated later in this dissertation.

2.2 Theoretical Review

This study is guided by three theories which include the violence triangle theory, the socio-ecological model and the cultural feminism theory as explained below:

2.2.1 Violence Triangle Theory

Johan Galtung (1969) identified three main types of violence namely personal or direct, structural or indirect and cultural violence (Molin, 2018). He graphically presented this as a triangle with its three vertices. He referred to it as the Violence triangle theory leading to other scholars sometimes referring to it as the Galtugian triad or Galtugian tripartite. The three vertices represent direct, indirect and cultural violence. These three types of violence are connected to each other.

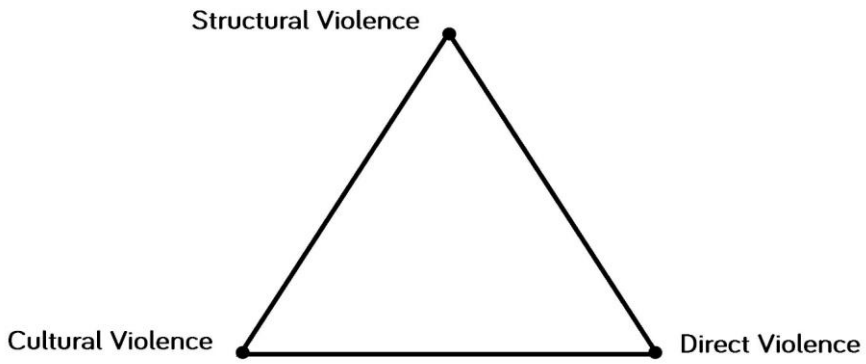


Figure 2.1: The Violence Triangle

Source: Galtung (1969)

Among the three types of violence represented in the above diagram, the most obvious type is direct or personal violence. Everything from threats, psychological and emotional abuse, rape, murder, torture, use of physical force and humiliation belongs to this category. It is called personal violence because the perpetrators are human beings. The second type is the structural violence. It is less obvious though it can be as deadly as or deadlier than direct violence. Typically, no particular person or persons can be held directly responsible. In this case, violence is an integral part of the very structure of human organisation. The structural violence is reflected in the social, political and economic aspects of people's daily lives and as such it can fail to catch attention to the extent that it is accepted as a normal and even natural part of how we see the world and how we respond to it. Mostly, structural violence is perpetuated among the vulnerable in the society for instance the poor, women, the elderly and people with various disabilities and also children.

Galtung observes that violence whether direct, structural or cultural is a human phenomenon. As such, it poses to human beings not only a physical or existential problem, but also a problem of meaning. In reference to violence against women, it is not random, accidental or a private matter, but also structural. It is both a manifestation of the power imbalance between men and women and social mechanism which forces women into subordination especially to men (Obure, 2017). Cultural violence is manifested in beliefs, attitudes and symbols. In any given culture, the justification or legitimisation of violence can come from a variety of direction most significantly from religion, politics and also from the arts and science. It would be an unfounded claim to state that culture is the root cause of violence since the causal influence runs bilaterally among the three corners of the violence triangle. Yet, neither direct nor structural violence can go on for long without at least some support from the culture. These types of violence, therefore, need to be justified or legitimated in one form or another.

This theory is important to this study because violence perpetrated against women using *'boda boda'* public transport can be of these three types of violence: direct, structural and cultural. For example, direct or personal violence involves acts of threat, emotional and psychological abuse, rape and even murder (Madan & Nalla, 2016). Structural violence in the case of this study is the violence where there is no particular person or persons who can be held directly as responsible for the violence. For instance, it is an integral part to the way this industry carries its day to day routine often without following any rules and guidelines. This

often fails to catch the attention of those in power for instance the executive and the judiciary. This is why actions are not taken against the perpetrators accused of perpetrating violence against women even after they have been reported to the relevant authorities. Finally, culture is used to justify gender violence by evoking traditional beliefs about how women and girls should be treated by especially male members of the community. This can be considered as a major determinant of violence experiences of women in any given society. Culture may erect barriers and gender biases towards women who have experienced gender violence in the *'boda boda'* public transport opting to search for justice against the perpetrators. Often these women have sought justice with minimal success or without any success at all.

2.2.2. The Social-Ecological Model

The socio-ecological model (SEM) was first introduced by Urie Bronfenbrenner in the1970s and later formalised as a theory in the 1980s (Ashiabi & O'Neal, 2015). This was in aim of understanding human development. Heise (1998) adopted this model to explain gender-based violence in North America. This study uses this theory to comprehend or understand how the different factors such as personal, situational and socio-cultural factors interact to trigger violence, and in this study, violence against women. These factors influence attitudes and behaviours of the actors whether they are victims or perpetrators; in this study the victims (women experiencing violence in *'boda boda'* public transport) and the men (the *'boda boda'* riders) perpetuating the violence against women), Of importance is that this model deals with both individuals at risk, that is those, experiencing violence and those perpetuating the violence (Heise, 1998). In addition, the model highlights the complex nature of the four levels of interaction: individual, community, family/close relationship and society. It is important to note that these four levels are intertwined, complex and are not linear.

The first level is the individual. An individual could be engaging in violence because of low education and/or under the influence of drugs and alcohol or any other factors that can affect an individual whether violent of peaceful (Bronfenbrenner, 1977). Factors such as having low/high self-esteem can heighten the likelihood of becoming a victim or perpetrator respectively. Mentorship of an individual would be an appropriate preventive strategy. At the family/close relationships level one examines close relationships that may increase the risk of experiencing violence as a victim or perpetrator. This will depend on the type of influence the family or close relationships have on the individual. Prevention strategies may include

programs that focus on family and healthy relationships and supportive strategies for those who have potential to become violent. Below is a graphic representation of this model.

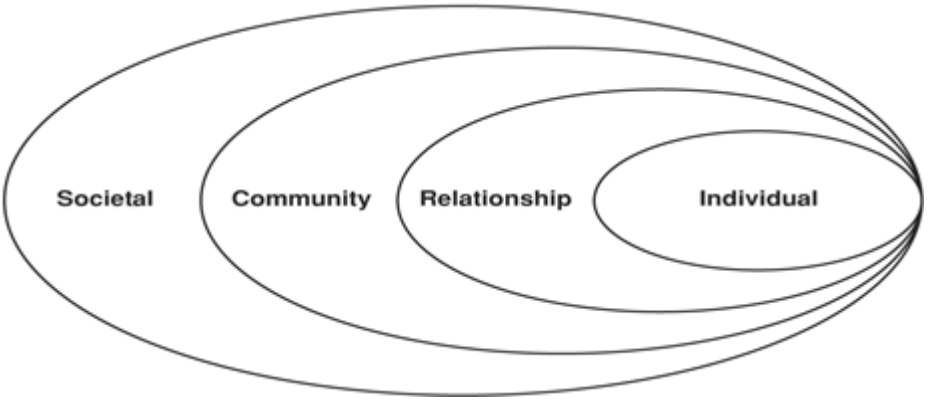


Figure 2.2: Ecological Model for Understanding Violence

Source: Heise et al, 1998; Kruger et al., 2002, CDC 2004

Community level on the other hand indicates that an individual can act violently through associating with peers who are violent or acting violently. Part of the preventive measures would therefore be to encourage individuals to be self-independent and to develop their self-esteem so that they are not easily influenced. At the societal level various forms of violence, inclusive of gender violence can be experienced for instance, inequalities/exclusions and also men playing out the power dynamics of domination against women. This can be addressed by both genders in addressing the violent structural and cultural constructions (Oduro et al., 2012). Equally, education is vital as a way to develop socio-cultural norms that promote peaceful co-existence. Tappis et al. (2016) indicate that this framework assists in protecting both the victim and the perpetrator. In this study, it is the women who are the victims of different forms of violence under some of the male *'boda boda'* riders that are perpetuating the violence. Below is a graphic representation of his model.

Equally, Heise (1998) emphasizes three prevention levels that are vital in addressing gender violence and in this study violence against women using the *'boda boda'* public transport. These are the primary, secondary and tertiary levels. First, is the primary level, where efforts are made to prevent violence before it occurs so the importance of addressing root causes and

not symptoms. Second, the secondary level involves putting into place supportive systems that will assist in dealing with violence when it occurs. Third, the tertiary level which is long term that is, addressing the violence in a way that it does not have long term negative impact on the survivor of the violence, reintegrating them to the family and community. Thus, in the preventive strategies, it is important that all the levels are dealt with together as opposed to one level at a time (Oduro et al., 2012).

2.2.3 Cultural Feminism Theory

Cultural feminism theory is connected to the Feminism Movement of the early 1960s (Wolff, 2007). It seeks to validate the essence of what it means to be a 'female'. It focuses on honouring one's femaleness through challenging traditional definitions of a woman as well as the expected gender roles as defined by male-dominated societies. It emphasises on reclaiming and redefining female identity and involves rejection of society's conception of women that is based on a male model of understanding (Alcoff, 1988). It also seeks to entrench women's social location in the society by concentrating on gender differences between men and women. It is concerned with the liberation of women through individual change, recognition and creation of a women-centred culture.

Additionally, it challenges male-dominating values and endeavours to change the society and methods of governing by emphasising women's natural ability to solve conflicts through cooperation, negotiation, and other non-violent means (Wolff, 2007). Cultural feminism emphasises the need to highlight women's uniqueness and feminine qualities as positive attributes rather than erasing the differences between men and women. The process of redefining and reclaiming femaleness takes a variety of forms and mainly focuses on changing personal behaviour and attitudes (Hall, 2015). This in turn creates cultural transformation.

Cultural feminism theory views gender violence that is directed towards women as a manifestation of core male patriarchal values and paternalism (Jenkins & Petherick, 2014). It stresses the fact that gender violence directed to women is embedded in the patriarchal structures of power. Furthermore, it seeks to identify and challenge social values and attitudes that support gender violence (Poe, 2010). It asserts that the best way to eliminate gender violence directed to women is by changing cultural, communal, and social values. In addition calls for broad range of preventive measures that encompass legislative, political, and cultural solutions particularly those that support gender equality and economic inclusion for women

(Hall, 2015). Moreover, it advocates for measures that support provision of services and women empowerment.

This theory will aid the researcher in assessing cultural values and beliefs that are dominant among the communities in Kilelwet Sub-Location and how they shape gender violence experiences by women using public transport. The study presumes that if the values and beliefs are aligned with the cultural feminism ideology, then there will be less violence directed towards women using *'boda boda'* transport. It will also be useful is assessing measures put in place to prevent gender violence directed towards women using *'boda boda'* transport. The theory opines that for the measures to be effective, they must be broad and should encompass legislative, cultural, and political solutions.

In conclusion, there is a nexus between Galtung's violence triangle theory, socio-ecological model, and cultural feminism theory. The three emphasise on the role of culture in the propagation of gender violence against women. Violence triangle theory helps in operationalising the types of gender violence experienced by women in public transport while the socio-ecological theory assists in the assessment of environmental factors that may propagate or minimise the occurrence of gender violence. The cultural feminism theory emphasises that both men and women need to be brought on board as equal partners in the efforts of assessing and addressing violence against women using *'boda boda'* public transport.

2.3 Empirical Literature Review

Various studies have highlighted increased mental health problems such as post-traumatic stress disorders as one of the after effects of violence against women using public transportation. According to Johnson et al. (2007), women's overall quality of life can be adversely affected over an entire life which can in turn impact their participation and engagement in various aspects of life and society. World Health Organization (2011) endorses this observation by stating the fact that these effects to the individual women along with the violent act itself can have a ripple effect on society as a whole. A threat of gender violence especially against the female gender limits and conditions women's mobility (Oduro et al., 2012). Women fear for their safety is a violation of their fundamental right. This fear may lead to development of agoraphobia. Women with agoraphobia have an intense fear of using public transportation or being in an open space.

2.3.1 Gender Violence Experiences of Women using Public Transport

Gender violence against women and girls using public transportation is a common theme that cuts deep globally. Various studies have indicated that gender-based violence especially against women in the public transport is a global problem. To date, use of public transport has become common among women mainly for the purposes of education and work. However, studies indicate concerns about safety of women travelling in public transport and the psychological effect it has on them. Rapid assessment of sexual harassment in public transport and connected spaces in Karachi (2014), for instance indicate that 85% of working women and 82% of female students were harassed in public transport. These inappropriate actions towards women violate their fundamental rights and dignity which is associated with mild to severe health consequences including: low self-esteem, sleep disorders and depression. Women who have been abused in the past reflect their experiences causing them to develop negative thoughts and this can result to loneliness and hopelessness, and this may also lead to depression.

According to the French High Council on Gender Equality, 100% of the women interviewed who use public transportation have reported having experienced at-least sexual harassment or assault in the public transport. In Sri Lanka, for instance, 90% of women experience harassment in public transport (UN Women 2018). While in India every 51 minutes a woman faces harassment or assault in public transport space (India National Crime Records 2011). This gender violence occurs as women use different modes of public transport which include public vans, trains and motorcycles. A study by the Flone initiative (2018), reveals that global statistics show that more females than males experience gender-based violence in public transport ranging from physical harm, verbal abuse, stalking, inappropriate touching, derogatory remarks, sexual harassment and sexual assault. Such cases may occur inside public transport vehicles, while on motorcycles or in taxis and at bus stops. Subsequently, women and girl's freedom of movement is hampered. Equally, their ability to actively participate in economic and social development is restricted as a result of these types of violence.

A study by Asian Development Bank (2014) highlighted two major types of violence against women using public transport in Karachi which are: staring/leering and deliberate body contacts. The study further reveals that other types of harassment include crude comments

with sexual innuendos and obscene gestures. Men also use the women's section to enter and exit the bus and use the opportunity to engage in deliberate groping. This also happens sometimes when a man and a woman are carried at the same time on one motorbike. The study observes that boys on the motorcycles follow *'chingchis'* rickshaw, touching and provoking women sitting on the back and speed away.

Commercial motor circles are known for their dangerous and careless driving. This is coupled with deliberate over speeding sometimes ignoring women's pleas to slow down. This has, in some cases led to serious accidents, some of which are fatal. In Uganda for example, they have been dubbed 'Uganda's silent killers'. The number of *'boda boda'* accidents has increased exponentially. According to the injury control centre there are up to 20 *'boda boda'* related cases at Mulago National Referral Hospital in Kampala every day. Again a study carried out by (Chalya et al., 2010) in Mwanza City, North-Western Tanzania, revealed that *'boda boda'* traffic injuries accounted for 37.2% of all traffic injuries. Females accounted for 117(30.2%) injuries as a result of *'boda boda'* accidents. Again, a report by Makerere University College of Health Science and Department of Orthopaedics at Mulago Hospital, indicate 40% of trauma cases at the hospital are associated to *'boda boda'* accidents. The treatment of injured passengers accounts for almost two thirds of the hospital annual surgery budget, (Global Road Safety in Focus 2019). This in turn has long and lasting effects on the productivity of those involved especially women who have been seen earlier in this study as the key customers of *'boda boda'* public transport.

According to the World Health Organization (2012), due to short term and long term effects of accidents, these accidents have the possibility of driving the affected families into poverty as accident victims and their families struggle to manage these effects.

Mbugua, 2017, researching on the effects of the *'boda boda'* transport revolution on the economic growth of Thika district, Kenya, established that majority of riders and passengers suffered combination of several health conditions such as chest complications, persistent headache, backache and multiple fractures. According to the author, these are the most common orthopaedic conditions. Furthermore, statistics on road fatalities by the National Transport and Safety Authority (2018) reveals that death resulting from motorcycles crashes have increased tremendously by 17.7% in 2018. Makhanu (2015), researching on *'boda boda'* public transport services in Kitale Municipality, Kenya found out that the riders rampant involvement in accidents is due to their lack of knowledge in traffic rules. In

addition, he states that their level of knowledge on the existing rules as stipulated in the Traffic Act cap 403 laws of Kenya is very low. The regulations put up by the National Transport and Safety Authority (2018) stipulates that a motorbike rider should have two helmets and two reflective jackets; one for the passengers and the other for themselves. The regulations further states that the rider should provide the passenger with protective gear especially the helmet. Also, to ensure that only one passenger that is being ferried puts on the gear. However, these rules and regulations lack enforcement.

Korir et al. (2016) in their study on gender based violence in Kenya identified *"Keshas"* (all night meetings especially for prayer and worship) and travel by *'boda boda'*; as the emerging frontiers for gender based violence. The reason is that some women may decide to travel back home instead of being at the *'kesha'* for the whole night; often opting to use *'boda boda'* of a rider they are familiar with. This familiarity can lead to a woman being sexually abused. The authors revealed that in all the forty-seven Counties in Kenya, it emerged that gender violence, especially towards women and school going girls, by the *'boda boda'* operators is on the rise. This gender violence ranges from indecent touching of the girls and verbal abuse. The study by Ruto et al. (2015) further revealed that *'boda boda'* operators lure school going girls into sex in exchange of riding services.

In addition, the study by Opondo and Kiprop (2018) puts sexual harassment of women by the *'boda boda'* public transport operators at 17.2%, luring and enticing school going girls with money in exchange of sexual favours at 2.5% and teenage pregnancies coupled with school dropout at 9.8%. The latest media report on this abuse is a story published by The Standard Digital news opera.com dated 13th March, 2020, reporting that: a foreign national residing in Kenya requested for a *'boda boda'* trip through a hailing app. while at Anahita apartments within Parklands and was to be dropped at Siaya road within Kileleshwa. While en-route to Kileleshwa, the *'boda boda'* rider wrestled, raped and dumped the victim. Police accused the suspect of stealing the victim's property including personal effects. The perpetuator of the violence later switched off his phone before going into hiding. The report further indicates that this is not the first time a *'boda boda'* rider is facing rape charges in the Country. In fact, about two years ago, a *'boda boda'* rider in Nakuru County was sentenced to 15 years in jail after a court found him guilty of raping a student. The accused had reduced the fare to Egerton University in Njoro sub-County from the regular Kshs 100 to Shs 70 in order to lure the student.

Furthermore, Madan and Nalla, (2016) reporting for the Flone Initiative on violence against women and girls in the public transport noted different types of violence. This include, abusive language by the *'matatu'* crew at 35%, inappropriate body physical contact at 24% and unnecessary touching of female passengers and staring/winking at 17% by the *'boda boda'* operators. The researchers indicate that these forms of abuse may be attributed to poor professional skills and the low entry level requirements for anyone who wants to work in this industry. From this study it is evident that the public transport sector has attracted unqualified youth, who have minimal formal education and with little or no formal training on riding skills and traffic rules and regulations.

2.3.2 Characteristics of Women and Gender Violence Experiences

This study presumes that there are certain characteristics of women that act as risk or protective factors against gender violence. This section examines some of these characteristics. The study by Orindi *et al.* (2020) examining experiences of violence among adolescent girls and young women in informal settlement in Nairobi revealed that living in a good neighbourhood and being Muslim was a protective factor against violence. Equally, that food insecurity and unemployment increased the risk of women experiencing violence. The factor of being Muslim brings about the issue of religious beliefs and values as protective factors against violence while the neighbourhood factors point to the contributions of environment issues such as lighting. Un-employment and food insecurity becomes a risks factor by making it necessary for women to travel away from home on a regular basis to look for food and/or work. The study by Orindi *et al.* (2020) however examined women exposure to violence in all areas rather than in the public transport and thus may not capture the aim of the proposed study. The study was also confined to informal settlement and thus may not reflect the situation in areas with different dynamics such as rural and remote locations.

Ceccato (2017) also observed that there is a link between women safety while on transit and also the aspect of their age, ethnicity, economic status, physical and cognitive abilities. Women who are younger, those with low socio-economic status, and those with physical or cognitive disabilities are more likely to experience victimisation while on transit than their counterparts who do not have these characteristics. Further this study also found out that being informed is also a decisive factor in women's decision to travel, selection of destination and travel time, and selection of mode of travel. Being informed is closely connected to

women's levels of education and socio-economic status that determine access to information devices such as the internet and/or television and the radio. However, this study focused on a sample of university students in Stockholm whose characteristics may differ significantly from the characteristic of women using *'boda boda'* transportation in Kenya in terms of age, education level, socio-economic status and other variables. Consequently, the findings may not reflect the factors that shape the experiences of women in Kenya's public transportation in regards to gender violence.

On the other hand, the study by Coulter *et al.* (2017) found out that there was an intersection between ethnicity and likelihood of experiencing sexual assault. The study was conducted among 71,421 undergraduate students from 120 tertiary institutions in the USA. Some of the findings of this study indicated that African American students had higher likelihood of experiencing sexual assault than students of other ethnicity groups. From this study, the link between ethnicity and sexual assault can be explained by the dehumanisation of people who do not belong to the same ethnic group. This implies that ethnicity becomes a risk factor when a woman does not belong to the ethnic group that is dominant in a given area or the same ethnic community as the transport operator. Other traits that were found to increase the risk of sexual assault in this study included having different sexual identity such as being gay or lesbian or having a different gender identity such as transgender. This study, however, focused on sexual assault in the population of students rather than the general population and thus may not reflect the situation in the Kenya general population. Moreover, the study did not focus on assault committed in the public transport sector, which is the focus of this study.

In addition, Abenoza et al. (2018) found out that there is an association between travellers perception of safety and history of victimisation. The study found that people who have experienced victimisation in the past are more likely to have a negative perception about the safety of bus transport. Other factors that this study identified were linked to perception of safety include the gender and age with female and younger individual being more likely to perceive bus transport as unsafe. However, the study focused on the issue of safety of travellers in general as opposed to gender violence. It also assessed the perception of respondents regarding the safety of a bus stop rather than the respondents' actual experiences.

2.3.3 Cultural Construction and Gender Violence Experiences

This study also presumes that the cultural construction of communities regarding gender violence also influences the experiences of women using public transport. One of the cultural constructions is the perception that women provoke harassment, which tends to stigmatise women who are subjected to gender violence leading to low reporting. In New York, for instance, it is estimated that 96% of sexual harassment and 86% of sexual assault on the subway goes unreported. Reasons for non-reporting may vary, for example, women may see the police as a threat not as an ally. Amel (2014) indicates that women may also fear a scandal or stigma attached to speaking out. Low reporting rates not only underestimate the extent of offence but also make it harder for the relevant authorities to intervene. Therefore, improving on reporting is vital and should help authorities to better understand the incidence and frequency of the activity so as to better develop and target initiatives. A report by the Kenya government on gender violence against women and girls on public transport supports this finding by revealing the magnitude of this violence and failure of reporting such cases. The report revealed that 18% of the respondents were of the opinion that the failure by the victims to report such cases was a major contributing factor (Kenya Government Report on Gender violence, June 15, 2018).

In reference to sexual gender violence and women's mobility on public transportation in Santiago, Chile, Korn (2018) was of the opinion that women should change the way they dress while travelling. This was in aim of the women protecting themselves from attacks by men. He attributed the sexual violence against women to the manner of dress especially when it is perceived to be provocative. Supporting this, he captured a narrative of one of the female respondents who shared: *"If I wear tight clothing, I put on a big coat so that I don't look provocative."* It would therefore seem that the women interviewed see a relationship between the mode of dress and their own safety when using the motorcycle taxis. While this could be true in this particular case and others who ascribe to such cultures, this is more to do with the construction that society have on women and on their bodies and this forms some of the critiques by feminist theorists.

Women and girls mode of dressing is also said to be a contributory factor in the violence against women using the *'boda boda'* public transport in the Kenya context similar to that of Santiago and Chile as discussed earlier in this work. Obure (2017) supports this view when

she states that women who wear tight or uncovering attire are welcoming gender remarks or advances. However, this is a contested issue especially by feminist scholars who argue that this is part of patriarchies tendencies that play out in public to undermine and more importantly to abuse women. The World Health Organization (2009) also noted that violence against women was propagated by the traditional belief that men should control women. However, the observation was in reference to domestic violence against women perpetrated by their male intimate partners. It is not clear whether similar beliefs on the part of *'boda boda'* operators, majority of who are male, may encourage them to victimise and harass female clients. This study seeks to explore more on this issue.

In another study, Saeed et al. (2017) found out that there was a relationship between patriarchal attitudes regarding gender roles and violence. The study was conducted among 1752 grade 6 pupils from 40 public schools in Hyderabad. The pupils' beliefs regarding various gender roles issues were examined including beliefs on whether mothers should seek their husband permission before leaving the house, fathers should listen to mothers' opinion, whether fathers should be kind and caring towards mothers, mothers should always obey fathers, whether women should participate in neighbourhood events, and whether women should participate in income generating activities. Findings revealed that boys with patriarchal stereotypes regarding gender roles were significantly more likely to perpetrate violence against peers than their counterparts with low patriarchal attitude scores. The findings suggest that having *"boda boda"* operators harbouring patriarchal attitudes regarding gender roles may increase the probability of them subjecting female clients to violence. However, these findings may not apply to the *'boda boda'* scenario that is the focus of this study as it examined the stereotype held by children, which may differ from stereotypes held by adults. The study was also conducted in the India context, which may differ significantly from the Kenya context in reference to the perceptions on gender roles.

In Ghana, Sikweyiya et al. (2020) also found out that the beliefs that men should be the decision-makers at home, the distinct and rigid gender roles and the perception that men own women and have the right to have sex with them whenever they desire, and the notion that wife beating is a legitimate form of discipline were responsible for perpetuating violence against female partners. The study was conducted among 17 men where qualitative data was collected using in-depth interview. Although the study focused on domestic violence perpetrated by intimate partners, the issues raised may also apply in propagating violence

against women in the public transport. It is probable that *'boda boda'* operators who share similar beliefs such as there are distinct gender role may subject women performing non-traditional roles to violence. The beliefs that battering is a legitimate form of disciplining women may also encourage operators to use violence whenever they disagree with female clients. This proposed study seeks to establish whether this is the case.

On the hand, the study by McCarthy et al. (2018) linked violence against women to imbalance in economic power. The study found that males are more likely to subject their intimate partners to violence when they have greater economic power than them. Further, he expounded on this view by stating that women who have low economic power are more likely to be subjected to violence because they have low bargaining power vis-à-vis their partners. This argument can also be applied in the public transportation scenario in Kenya. Women are more likely to experience violence when they have substantially lower economic power than the male *'boda boda'* operators. The *'boda boda'* operators that have more economic resources than their female clients may perpetrate violence with the expectation that they will be able to use their resources to subvert the clients' process of seeking justice.

However, the study by Vyas and Jansen (2018) gave a contradicting verdict regarding the relationship between male-female economic power imbalance and gender violence. The study findings suggest that violence against women is more likely to occur when the economic power difference between the woman and intimate partner decreases. The study was conducted among 1278 couples in Tanzania and finding showed that women who owned land and other capital assets were more likely to experience violence than those who did not own capital assets. According to these scholars, the most plausible explanation for this finding is that women who have similar economic power as their partners are more likely to be confrontational whenever there is a conflict. It is not clear whether this argument would apply in the *'boda boda'* transportation context. The proposed study seeks to clarify the relationship between male-female economic imbalance and gender violence experiences of women using *'boda boda'* transportation.

2.3.4 Prevention Measures and Gender Violence Experiences of Women using *'Boda-boda'* transportation

As argued so far in this study, gender violence especially against women in the different spaces more so, the public transport sector is on the increase. This is despite the various interventions at the local, regional and global level. This section will highlight some of the interventions that are in place to address the different types of violence experienced especially by women in the public transport and more specifically, the *'boda boda'* public transport. One of the main causes of gender violence and crime against women using *'boda-boda'* public transportation is inefficient regulation of the sector by the government appropriate agencies. In the Kenya context, the sector is chaotic to the extent that they are often seen as a menace due to lack of visible enforcement of operating rules and good standards of service provisions. Lack of regulation of the sector makes it difficult to control their operations. Okoth et al (2003), observes for instance, that the entry of *'boda boda'* public transport into the transport sector of third world countries has not been accompanied by the necessary supportive physical infrastructure and legal framework to support their smooth operations.

On the other hand, Goodfellow and Titeca (2012) in their study in Kampala indicate the difficulty in trying to regulate the informal economy and thus the reason why *'boda boda'* public transport has been so hard to regulate. Furthermore, they state that this transport sector possesses certain collective power related to their sheer numbers and the service they provide. More importantly, they point out that when the providers of this means of transport go on a strike the urban transport especially is thrown into chaos or is at standstill. This is attributed to the fact that much of the city population depend on it. Ibrahim & Bize, 2018 in their work have pointed this out too on the togetherness, social and institutional bonds but also that they are highly vulnerable to disintegration.

Additionally, in their study, Amadi and Ombisa (2016) observed that government policies and regulations influence the growth of *'boda boda'* enterprise in Kenya. They noted that the government policies and regulations are geared towards creating a conducive environment for business. More importantly, was their observation that, a large proportion of owners and operators did not have knowledge on the government policy for example, traffic rules and safety regulations. Supporting their claim, they highlighted the fact that majority of the respondent's (owners) of the *'boda boda'* at 63.3% and operators at 82.5% had no knowledge

of government regulations regarding this type of transportation industry. Kenya National Crime Research Centre (2019) indicates that the Government of Kenya is planning to restrict and regulate *'boda boda'* trade by ensuring that all the operators especially those in the public service will be required to register in Savings and Credit Co-operative Societies (SACCO'S). Also, its mandate will be to digitally register the operators and issue them with a chip that will identify them.

Ibrahim and Bize (2018), in their study on the *'boda boda'* public transportation in Kampala capital city, Uganda, observe that an attempt made by the authority to regulate and tax them prompted the central government to intervene and declare the tax illegal. Furthermore, that this decision seems to have been motivated by the potential political capital that the industry offers as voters and political activists which led the President and other State officials in Uganda to directly intervene for them as an interest group. While Kumar,(2011) in a study he conducted on political and economic significance of the emerging role of motorcycle in Africa cities found out that most of these countries do not directly regulate motorcycle taxi operations. This is in agreement with another study on the same sector carried out by Bishop and Barber (2018) on Savings and Credit Co-operative Societies (SACCOs) which are common in Tanzania. This has been one of the efforts the government uses to try and regulate this type of transport. They do this by requiring that the operators belong to a registered association. But this enforcement has been largely ineffective and weak without any impact especially in rural areas of Tanzania.

In a study carried out in the United States of America in 2014, Loukaitou–Sideris interviewed women from sixteen national women's interest groups. The focus was on fear and safety in transit environment. The women indicated that good lighting in the public transport networks was extremely important and there was no excuse for not having it. These views are supported by various literatures. The literature supports the fact that natural surveillance in terms of designing public transport with better visibility and having well-lit facilities by use of technological surveillance such as closed-circuit television (CCTV) are key interventions for fear and crime reduction (Ceccato, 2017). Kenya National Crime Research Centre (2019) affirms this while mapping out the time of the day when *'boda boda'* related crimes and gender violence occurs. The research revealed that 41% of the respondents indicated that most crimes are committed at night between 7.00 pm to about midnight. In trying to address

this, there is need to enhance visibility especially during the night through better lighting which can reduce both fear of crime and actual levels of crime.

In Sweden, Abenoza et al. (2018) found that the characteristic of bus shelter, provision of real-time reliable information, and natural surveillance had a significant influence on travellers perception regarding the safety of bus transport. Results showed that travellers were less likely to feel worried when the bus stop has a transparent rather than opaque shelter, located in a mixed land use area, and has good natural surveillance. This finding highlights the central role that transport infrastructure such as bus shelters and lighting play in shaping the experiences of travellers. This study also found that travellers were also less likely to feel worried when they are provided with real-time information regarding departure time, all planned stops, and arrival time. Such information may not be applicable to *'boda boda'* transportation given that they operate "on demand' basis rather than having specific time and route schedules. However, provision of information regarding name of the *'boda boda'* operator through wearing of name tags may help enhance safety.

Telephone and mobile hotlines are considered effective means of reporting sexual harassment and any form of gender violence against women in the public transport. These hotlines allow women to report crimes committed against them to the appropriate authorities for action at convenient time. Dunckel-Graglia, (2013) in her study carried out in Mexico City on gender violence especially against women in urban spaces notes that in Mexico, for example, the *"viajemosseguras"* initiative already has a 24 hour hotline for women to report gender violence against them in the public transport space. This is done by advertising the number widely throughout the transport system. This is similar to the practice in London where there is a text facility as well as a free phone number that women passengers can ring to report gender based offences.

Another intervention has been encouraging women to participate in this type of public transport sector by providing another form of security to women. For instance, in Liberia, the United Nations Development program and Angie Brooks International centre is working with the Liberia's first female motorbike fleets simply to protect women from public harassment. The women picked the name Pink Panthers because pink refers to femininity and panther to strength in an effort to reflect the ability to work in a male dominated environment. In addition, women should manage taxi companies and offer support to women who are travelling or are scared of leaving work late for fear of being raped, mugged or killed. This is

becoming a wide net as a platform that register only women drivers, who are matched exclusively with women riders are beginning to be a reality in some countries. Examples of such platforms include Lily Ride in Bangladesh, Femitaxi in Brazil, An-Nisa in Kenya, Fronka in Egypt, Ave, Ojesy in Indonesia, ChaufHer in South Africa Pink Ladies in the UK to name just a few (International Finance Corporation 2020). Some men have also responded to this problem as evidenced in this case in Kenya where a *'boda boda'* rider has decided to protect girls' safety 'before money (Whelan, 2020). Studying works such as Korn (2018) in reference to reducing violence against women especially in public transport spaces need to be underscored.

2.4 Conceptual Framework

The main reason for a conceptual framework is to help the reader to quickly see the proposed relationships between the independent and dependent variables. Conceptual framework helps the researcher to clarify his research questions and objectives. The current study's conceptual framework is illustrated in Figure 2.3.

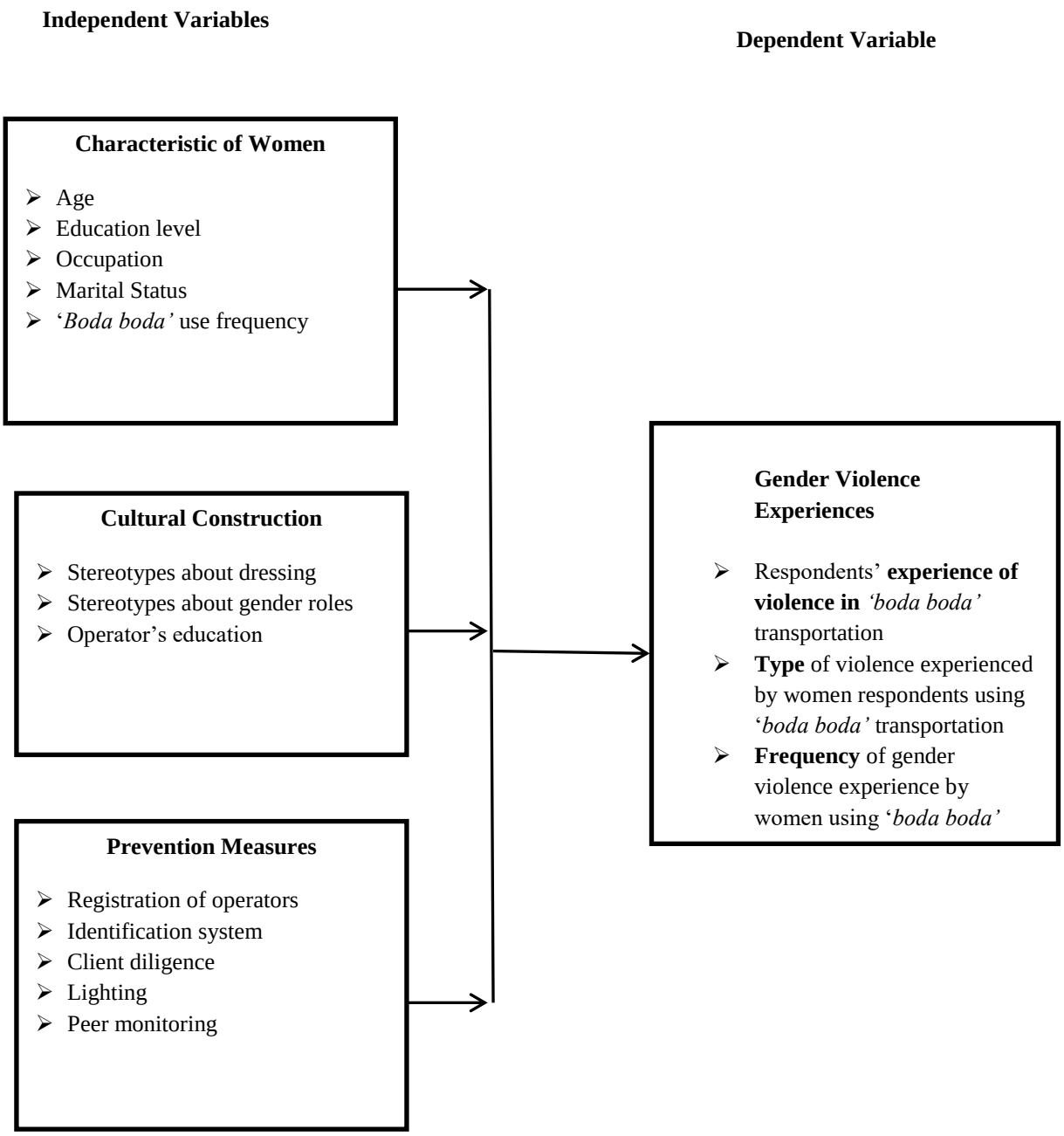


Figure 2.3: Determinants of Gender Violence Experiences of Women using boda boda Public Transport.

Source: Author (2021)

As Figure 2.3 above illustrates, the study has three independent variables namely characteristic of women using *'boda boda'* transport, cultural construction of the community in Kilelwet Sub-Location, and prevention measures against gender violence. The study presumes that the three factors determine the gender violence experiences of women using *'boda boda'* transport. Gender violence experiences is assessed in terms of whether respondent has ever experienced violence from the *'boda boda'* operators, the type of violence experienced, and the frequency in which the violence has occurred.

2.5 Chapter's Summary and Research Gaps

This chapter has reviewed the literature relevant to the current study both at international, regional and at the local level. Three theories relevant to the study are identified namely the violence triangle theory, the social ecological model, and the cultural feminism theory. The study's conceptual framework is developed indicating the independent and dependent variables of the study, how each variable will be assessed, and the presumed relationship between the variables. The chapter has also examined empirical studies that have focused on boda boda public transportation. From the reviewed literature, most studies examining gender violence experiences of women in public transport have been conducted in the western countries. Due to contextual differences, the findings of these studies may not reflect the experiences of women in the Kenyan public transport sector. Contemporary studies touching on this mode of public transport in Africa including the works of (Mbugua, 2011; Kumar, 2011; Goodfellow & Titeca 2012; Makhanu 2015; Amadi & Ombisi 2016; Tom, Bishop & Barber 2018; and Ndwiga et al., 2019) addresses various issues such as benefits and challenges of the *"boda boda"* industry, socio-cultural and economic impact of the trade, regulation of the industry, and creation of employment mainly to the youth and middle-aged people. However, in this chapter, it was evident that gender violence experiences of women using *'boda boda'* services have not been exhaustively addressed and this was confirmed in the field study and thus the recommendations at the end of the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology and procedures that was used to conduct the study. It therefore presents, the research design, sampling methods, target population, determination of the sample size, research instruments, data collection process, data analysis procedures, validity and reliability and ethical considerations.

3.2 Research Design

This study incorporated the descriptive research design in collecting and analysing data to realise the research objectives. This research design describes behaviour, attitudes, values and characteristics of the respondents (Mugenda & Mugenda, 2013). It assisted the researcher to answer the research questions and more specifically to gain insight into the problem of gender violence especially against women using the *'boda boda'* public transport and factors that shape this problem. In particular, the design enabled the researcher to obtain accounts of female *'boda boda'* users in regards to experience of gender violence, gender construction of *'boda boda'* riders, and measures put in place to prevent violence through a survey.

3.3 Target Population

The study targeted the population of women using *'boda boda'* public transport in Kilelwet Sub-Location in Nakuru County (N= 920), *'boda boda'* public transport administrators (N=3) and Area Assistant Chief. According to the population statistics from the Area Assistant Chief, Kilelwet Sub-Location has adult female population of 1,150. The study by Nyaga and Kariuki (2019) established that 80% of women in the rural area rely on *'boda boda'* transport. The current study assumed that this claim holds for Kilelwet Sub-Location. The 80% thus translate to a figure of 920 female *'boda boda'* users.

3.5 Sample Size Determination and Sampling Technique

Sample size is the representation of the entire population. All the three *"boda boda"* public transport administrators and the Area Assistant Chief were included in the study.

The sample size for the female *"boda boda"* users were determined using the Taro Yamane sample size formula:

$$n = \frac{N}{1 + N(e)^2}$$

Where

n= Desired sample size

N= Target population (920)

e= Margin of error (10% or 0.1)

$$n = \frac{920}{1 + 920(0.1)^2}$$

$$n = 90.196 \approx 90 \; female\; boda\; boda\; users$$

Table 2.1: Sampling Plan Summary

Respondent Category	Population	Sample Size	Sampling Method
Female *"boda boda'* users	920	90	Systematic
"Boda boda" administrators	3	3	Census
Assistant Chief	1	1	Census
Total	**924**	**94**	

This study used systematic random sampling to select 90 respondents from the population of female *"boda boda"* users in the study area. The researcher used the *"boda boda"* boarding stations as point for locating and selecting the women. From the reconnaissance visit, the researcher identified 10 *"boda boda"* boarding stations. During the study 9 respondents were selected from each station using the systematic random sampling where every 10^{th} female customer that came to take a *"boda boda"* or alighted at a specific boarding station was selected. The sampling interval was selected using the formula:

$$Interval\ (k) = \frac{N}{n}$$

Where N is the population of female *"boda boda"* users (920) and **n** is the desired sample size (90). Data was collected on the spot from each respondent who agreed to participate in the study. All the 3 *"boda boda"* administrators and the Assistant Chief were included in the study and thus no sampling was done for this category of respondents.

3.6 Research Instruments

Data was collected using survey questionnaires and an interview guide. The questionnaires were used to collect data from the women using *"boda boda"* public transport. The questionnaires comprised both the open and closed ended questions (structured and unstructured). The closed ended questions aided the researcher to collect quantitative data that facilitated statistical analysis. On the other hand, the open-ended questions helped to enrich and elaborate the qualitative data by allowing participants to openly express their own opinions and views. The questionnaires were divided into four different sections in line with the research objectives. Section A sought information about the women's characteristics; Section B on information regarding experiences of gender violence of women using *'boda boda'* transportation; Section C on information about cultural construction on gender violence against women and Section D sought information regarding measures that are in place to prevent gender violence against women using *'boda boda'* transportation.

The interview guide was used to collect data from the *"boda boda''* administrators and the Assistant Chief, who were the key informants in the study. The interview guide was the preferred tool for these respondents as it facilitated an open, free-flowing conversation leading to the collection of in-depth data. The interview guide was semi-structured thus had a set of uniform questions for all the targeted respondents. Equally, it allowed the researcher to ask follow-up questions depending on the interviewee's response to the uniform questions. This implies that the follow-up questions varied from one respondent to another. The interview guide was also divided into four sections. Section A comprised of information interrogating the gender violence experience by women using *'boda boda'* public transportation in the area, Section B carried questions examining the characteristics of women who are subjected to gender violence when transiting using *"boda boda"* public transport, Section C contained questions interrogating how cultural constructions have shaped

the gender violence experience of women using *"boda boda"* public transport and Section D covered questions that delve into preventive measures and how they have shaped the experiences of women using *"boda boda"* public transport.

3.7 Validity and Reliability

Validity of the research instruments was enhanced by dividing the instrument into sections that corresponded to each variable of the study to ensure that all variables are comprehensively covered. The researcher also ensured that the questions asked were clear and not ambiguous. This was achieved by having series of discussion to review the tools with the supervisors as well as pre-testing the tools before using them for actual data collection. For the qualitative data, the researcher ensured self-reflexivity noting that respondents bring their own background and history to the study. Therefore, the researcher kept checks and balances against any biases either during data collection and data analysis. Equally, results cannot claim representativeness or generalisability but captures the reality from the view and experience of the respondents that participated in the study. In addition, triangulation of data methods and data analysis ensured credibility and trustworthiness in the study process.

Reliability of the instruments was assessed by pre-testing them with respondents who were not part of the study sample. It consisted of 10 women who were randomly selected in the neighbouring sub-location (Lake View Sub-Location). This was to test the consistency of the questionnaire. The test and retest method were used, it entailed administering questionnaires to the same sample twice within an interval of one week and comparing the dataset for first round with the dataset for the second round of data collection using the Pearson correlation method. The test gave a correlation coefficient of 0.785, which indicated that the questionnaire had acceptable level of reliability. The open-ended questions were not subjected to the reliability test. The reliability in this case was ensured by engaging and probing for insights into the narratives of the respondents.

3.8 Data Collection Process

After obtaining the introduction letter from St Paul's University and a research permit from the National Commission for Science and Technology (NACOSTI) and from Nakuru County Government relevant offices, the researcher began the process of data collection. The survey questionnaires were administered by the researcher himself to overcome illiteracy and language barriers. Since the questionnaires were written in English, respondents with low literacy found it difficult to complete it on their own so they got the assistance they required.

The researcher used "convenience sampling" method to administer the questionnaire where respondents were selected at the *"boda boda"* boarding stations when boarding or alighting from the *"boda boda"*. They were informed about the study and requested to spare few minutes and the researcher explained to them the questions. Those who agreed to participate in the study were asked to give their informed consent verbally or in writing. It was only after this that the researcher proceeded to administer the questionnaire. Each session lasted for less than 20 minutes given that most questions were structured. For the interviews, the researcher approached the targeted respondents and explained the study to them, requesting for their participation. The researcher then agreed on an appropriate date and time for the interview. Each interview session lasted for 45 minutes, and data was captured through note taking.

3.9 Data Analysis Procedures

The researcher analysed the data collected using both qualitative and quantitative techniques. Quantitative data gathered through survey questionnaires was coded and entered into the Statistical Packages for Social Sciences (SPSS) version 25 where it was analysed using descriptive statistics including frequencies, percentages, and means. Cross-tabulation with chi-square was used to test the significance of the relationship between the dependent and independent variables of the study. This inferential test was preferred because most of the data was categorical. Results of the quantitative analysis were presented using graphic representation, tables and figures.

Qualitative data was collected using open-ended questions and interview guides and analysed using the thematic content analysis technique. This method entailed organising responses into themes and identifying frequencies occurring into the themes to form broader themes and categories. Finally, categories of responses were identified and classified as per the research objectives. The narratives of the respondents were key to this study as they captured the experiences of those that matter and in this case, women using *'boda boda'* means of transport. Triangulation of qualitative and quantitative data was factored in during the presentation and interpretation of the research findings.

3.10 Ethical and Legal Considerations

Throughout the data collection process, the researcher ensured that all ethical guidelines were followed. The researcher first sought approval and a research authorisation letter from St Paul's University before proceeding to apply for research permit from the National Commission for Science, Technology and innovation and from Nakuru County Education

Department and Nakuru County Commissioner's office. Before the actual data collection process, the researcher sought informed consent from the respondents either verbally or in written form. Further, the respondents were advised not to indicate any information that could reveal their individual identity on the survey questionnaires. The researcher considered confidentiality, and privacy of the respondents assuring them that the information obtained from them was to be used for academic purposes only. Coding was used in reporting qualitative data for the purposes of anonymity. The collected information from the respondents was secured to ensure confidentiality of the data. The sources of information used in the study were cited to avoid plagiarism. Throughout the research, the researcher applied the 'do no harm' principle and was reflexive to avoid bias both at the data collection, data analysis and storage stages.

CHAPTER FOUR

PRESENTATION OF DATA ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter discusses the procedures used in analysing the data, findings, and interpretation of the findings. It is organised into six sections with the first section reporting the response rate and the second section presenting and interpreting data on gender violence experiences of women in public transport. The next three sections present and interpret data regarding how women characteristics, cultural construction, and prevention measures influence gender violence experience of women in public transport. The last section presents a summary of the chapter. Open ended responses are coded either as Respondent Qn. 1 (Respondent 1 Qn., 2021 (Respondent numbered 1, responding to open ended question, then the year) and then Respondent1 Intv., 2021. Where Pearson chi-square test is used the detailed analysis table is captured in Appendix. Finally, for the one question captured as multiple response, this was analysed using dichotomies; the code (1=Yes and 2=No). Therefore, only those respondents that selected an option(s) of those that apply that were considered to be valid cases and thus the percent of cases is what is important and it adds to a total of more than 100 percent.

4.2 Response Rate

A total of 90 questionnaires were administered by the researcher. The sorting process established that four questionnaires were not properly completed and were excluded. Consequently, a total of 86 questionnaires were analysed giving a response rate of 95.6%. Table 4.1 summarizes this information.

Table 4.1: Response Rate

Response Rate	Frequency	Percent
Responses	86	95.6
Non-responses	4	4.4
Total	90	100

The high response rate was due to the use of the face-to-face method of administering questionnaire where the researcher met with respondents and administered the questionnaires on-the-spot. This administration method helped to overcome illiteracy barriers by giving the researcher the opportunity to translate the questions. According to Szolnoki and Hoffmann (2013), face-to-face surveys often have a completion rate of above 90% and provide good quality data by providing the opportunity to clarify questions to respondents.

4.3 Gender Violence Experiences of Women in Public Transport

The dependent variable of the study was gender violence experience of women in public transport focusing on women using *'boda boda'* public transportation in Kilelwet Sub location in Nakuru County, Kenya. To assess this, respondents were presented with a list of different forms of violence to which women are exposed and asked to select the forms of violence that were common among *'boda boda'* users in their area.

Table 4.2 below is summary of these responses:

Table 4.2: Common Forms of GV Experienced by Female '*Boda Boda'* users in Kilelwet

Form of Gender Violence	No. of Respondents	Percent of Respondents
Staring	68	79.1
Offensive sexual verbal comment	53	61.6
Robbery	46	53.5
Inappropriate touching	41	47.7
Rape	30	34.9
Inappropriate body contact	25	29.1

Source: Field Data (2021)

Figure 4.2 illustrates that staring was the most frequently identified form of gender violence with 68 respondents (79.1% of the total cases) indicating that this form of violence was commonly experienced by female '*boda boda'* users. This finding implies that staring is the most common form of gender violence experienced by women using *'boda boda'* public transportation in the study location. This finding is consistent with the study by the Asian Development Bank (2014), which also found that starring or leering was one of the two major

types of violence against women using public transport in Karachi and Pakistan. Offensive sexual verbal comment came second with 53 respondents (61.6% of cases) indicating that this violence was prevalent. Forty-six respondents (53.5% of cases) selected 'robbery' as the violence commonly experienced by female *'boda boda'* users in the study. Less than half of the respondents 41 respondents (47.7% of cases) selected 'inappropriate touching' and 30 respondents (34.9% of cases) selected the option 'rape' and 'inappropriate body contact' was selected by 25 respondent (29.1% of the total cases). This implies that the three forms of violence are least common in the study area. To further assess gender violence experience of female *'boda boda'* users in Kilelwet, respondents were asked whether they have ever experienced any of these forms of violence themselves. Their responses are summarised in Figure 4.1. below.

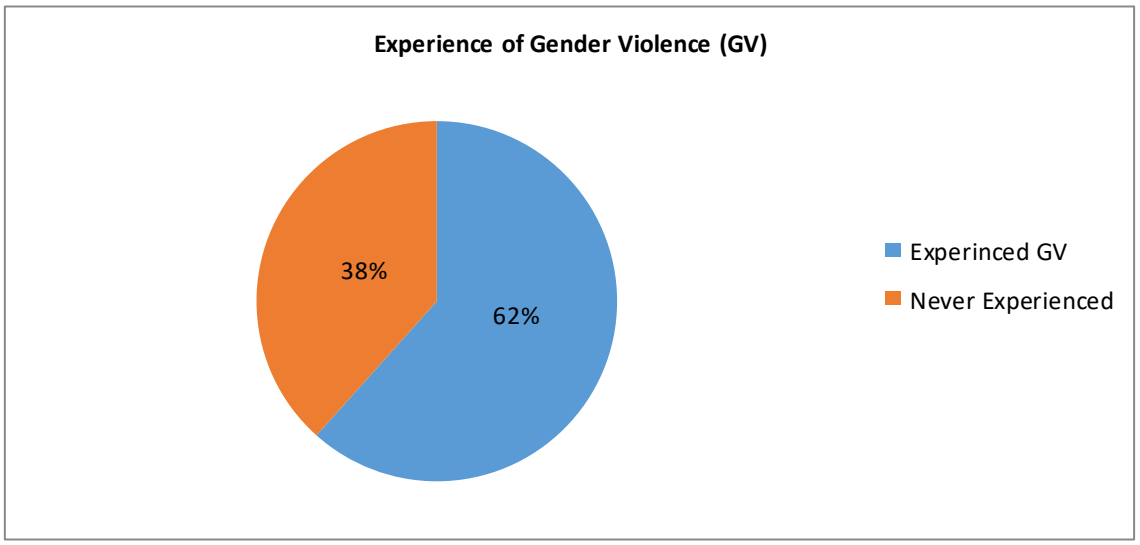


Figure 4.1: Distribution of Respondents based on Experience of Gender Violence

Source: Field Data (2021)

Figure 4.1 above shows that more than half (62%) of women who use public transport in Kilelwet have experienced some form of violence in the *'boda boda'* public transport. This finding implies that gender violence against women is persistent in public transportation in Kilelwet. These findings concur with the study in Karachi 2014 which found out that 85% of working women and 82% of female students around the globe experience some form of harassment in public transport. The study further sought to determine the specific form of violence experienced by the respondents. The findings presented in Table 4.1 earlier in this section were in response to the question the respondents were asked about giving their opinion on the type of violence that women using *'boda boda'* transportation in their location

experience. However, during the interviews, the Location Area Administrator and *'boda boda'* Administrators indicated that 'robbery' and 'rape' are the most reported type of violence. Below are some of their narratives supporting their own observation.

> *"Cases of operators robbing the female customers, taking Mpesa pin number and transferring the customers' money to unregistered telephone numbers have become common." (Respondent1M, Intv., 2021)*

> *"Some operators use force to steal the personal effects of female customers such as mobile phones and purses. Cases of defilement of school going girls are also on the increase." (Respondent2W, Intv., 2021)*

In order to determine the frequency with which these types of violence occur, respondents were asked to indicate the period in which they experienced the violence. Their responses are summarised in Table 4.3 below.

Table 4.3: Period in which Respondents Experienced Violence

Period of Occurrence	Frequency	Percent
This week	7	8.1
Last Week	14	16.3
Last Month	18	20.9
In the Last 6 Month	9	10.5
In the Last 12 Months	3	3.5

Source: Field Data (2021)

Table 4.3 above illustrates that the majority of the respondents (20.9%) reported that their violence incident occurred in the last one month. These results imply that incidence of gender violence against women using *'boda boda'* public transport occurs frequently within the study area.

4.4 Women Characteristics and Gender Violence Experiences

The first objective of the study was to establish how characteristic of women influence the experience of gender violence in public transportation. Several characteristics were examined including age, education level, occupation, marital status, and frequency of *'boda boda'* use.

4.4.1 Age and Gender Violence Experience

Data regarding the age of the respondents was collected in order to determine how it influences women experiences of gender violence and it is captured in Table 4.4 below.

Table 4.4: Statistics on Respondents' Age

Statistics	**Value**
Mean Age	31.79 years
Minimum	19 years
Maximum	50 years

Source: Field Data (2021)

Table 4.4 above portrays that the respondents had a mean age of 31.79 years implying that the majority of the respondents who travel using *'boda boda'* in the location of study are young women. The statistics further indicate that the sample comprised of women of diverse age. The youngest was 19 years old while the oldest was 50 years. This data was converted into categories by coding those who were 35 years or below as youth while the rest were grouped in the 'older persons' category. This categorical age data was then cross-tabulated with the data showing the distribution of respondents based on experience of gender violence in order to determine the relationship between the two variables. Table 4.5 is a graphic representation of the results.

Table 4.5: Cross-Tabulation of Age and Experience of Gender Violence Data

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Age Category	Youth	23 (39.0)	36 (61.0)	59 (100)
	Older	10 (37.0)	17 (63.0)	27 (100)

Source: Field Data (2021)

Table 4.5 shows that the proportion of youthful women that had experienced gender violence in *'boda boda'* transportation was 61% while the proportion of older women that had

experienced the same was 63%. The chi-square test shows that there is no statistically significant difference between these two proportions (X^2= 0.030, df= 1, p=.863). These results suggest that the age of the women does not have a statistically significant influence on gender violence experiences of women using *'boda boda'* transportation in Kilelwet. They suggest that youths and older women have equal risk of experiencing gender violence. The finding is consistent with the data captured during the interviews where most of the respondents indicated that violence in the *'boda boda'* public transport sector affects women of all ages. However, the findings contradict the study by Ceccato (2017), who found out that there was a link between age and women safety while on transit, with younger women having higher risk of experiencing harassment. However, the inconsistency may be due to contextual differences between the two studies as Ceccasto study was conducted among university students in Stockholm, Sweden.

4.4.2 Education Level and Gender Violence Experience

The study assessed the respondent education levels in order to determine whether this characteristic influence women experiences of gender violence in public transport and specifically the *'boda boda'* public transport. They were classified into three categories. The first category was "primary education and below. This group also encompassed women who had started but did not complete primary education and those who had no education at all. The second category was 'secondary education' comprising of women who enrolled to secondary schools even if they did not complete secondary education. The final category was 'tertiary education' comprising of women who had completed secondary education and pursued higher education programme or vocation skill training as summarised in Figure 4.2.

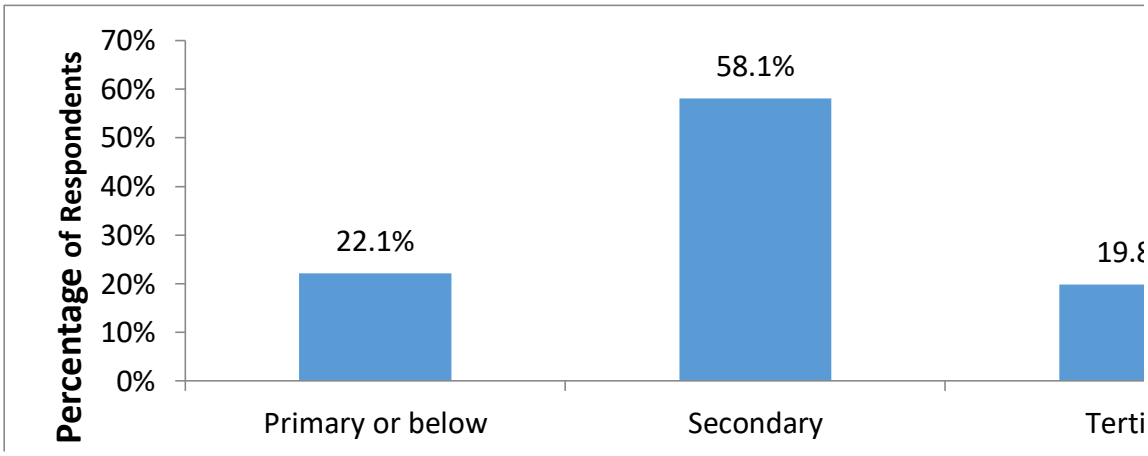


Figure 4.2: Respondents Highest Education Level

Source: Field Data (2021)

As shown in Figure 4.2 above, slightly more than half of the respondents (58.1%) had some secondary education. This finding indicates that the education level of female *'boda boda'* users in Kilelwet is almost similar with the education level of the general female population in Kenya. According to UNDP (2013), the proportion of women with secondary education in Kenya stood at 52.1% in 2013. It is likely that this proportion has increased in the 7-year period due to government programmes such as Free Day Secondary Education. About 22.1% of the respondents had the primary level of education or lower while 19.8% had some tertiary education. This data was cross-tabulated with the data on the respondents' experience of gender violence in order to determine the relationship between the two variables. Table 4.6 below presents the results.

Table 4.6: Cross-Tabulation of Education Level and Gender Violence Experience Data

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Highest Education Level	Primary or below	5 (26.3)	14 (73.7)	19 (100)
	Secondary	17 (34.0)	33 (66.0)	50 (100)
	Tertiary	11 (64.7)	6 (35.3)	17 (100)

Source: Field Data (2021)

Table 4.6 above indicates that proportion of women who had experienced some form of gender violence was highest in the primary or below education level (73.7%) followed by the secondary education category (66%) while the tertiary category had the lowest proportion (35.3%). The chi-square test shows that the difference in these proportion is statistically significant at the 0.05 level of significance (X^2= 6.557, df= 2, p= .038). This implies that there is a statistically significant relationship between education level and gender violence experience of women using *'boda boda'* transportation. The results in Table 4.6 above further illustrates that the percentage of women who had experienced gender violence is declining as you move from a lower to higher category of education. This pattern suggests that there is a negative association between level of education and experience of gender violence. It means that women with higher levels of education are less likely to experience gender violence when using public transportation and vice versa. These findings are consistent with the study by Ceccato (2017) who found that being informed is a decisive factor in women experiences

of gender violence in public transportation. This scholar observed that being informed influences a woman's choice of means of travel, time of travel, and destination to travel. These factors have a major impact on safety.

This position is reinforced by interview data where most of the interviews described victims of violence in the *'boda boda'* sector as less enlightened as evidenced in this male narrative: *"Most of the victims are not enlightened; most of them lack basic education making them vulnerable to operators with evil intentions." (Respondent1M, Intv., 2021).*

4.4.3 Occupation and Gender Violence Experience

The study also collected data regarding the occupation of the respondents with the view of determining whether occupation has an influence on gender violence experience. This findings are captured in Figure 4.3 below.

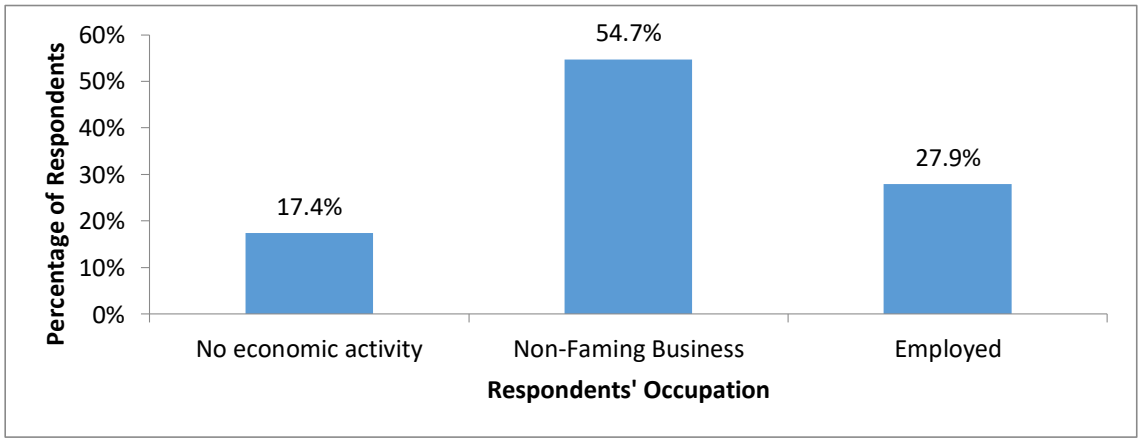


Figure 4.3: Distribution of Respondents by Occupation

Source: Field Data (2021)

Figure 4.3 above illustrates that the majority of the respondents (54.7%) were in non-farming business. This finding implies that the majority of female *'boda boda'* users in the location of study are businesswomen. These findings are consistent with the study by Opondo and Kiprop (2018), who found out that *'boda boda'* has become a preferred means of transportation among traders because they are fast, affordable, facilitate transportation in impassable roads, and available even in remote locations. In addition, about 27.9% of the respondents were employed persons while 17.4% were not engaged in any economic activity. There was also a category for "farming" but none of the respondents selected this category. This implies that female farmers are not frequent users of *'boda boda'* transportation in the

area. It may also suggest that farming is not a common occupation in the area. This data was cross-tabulated with the data on respondents' experiences of gender violence in order to determine whether there is a relationship between the two variables. Results are presented in Table 4.7 below.

Table 4.7: Cross-Tabulation of Occupation and Gender Violence Experience Data

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Occupation	No economic activity	13 (86.7)	2 (13.3)	15 (100)
	Non-Farming Business	13 (27.7)	34 (72.3)	47 (100)
	Employed	7 (29.2)	17 (70.8)	24 (100)

Source: Field Data (2021).

Table 4.7 above shows that the proportion of women who had experienced gender violence in *'boda boda'* transportation was highest in the non-farming business category (72.3%) followed closely by the employed category (70.8%). This proportion was much lower among women in the no-economic activity category (13.3%). The chi-square test shows that the differences between these proportions is statistically significant (X^2= 17.935, df=2, p=.000). These results imply that occupation is a statistically significant determinant of experiences of gender violence among women using *'boda boda'* public transportation in this particular location. The findings suggest that women involved in economic activities, whether business or in employment, are more likely to experience gender violence in public transport than women who are not involved in any economic activity. The most plausible explanation for this relationship is that women involved in economic activities are more likely to use *'boda boda'* transportation due to the travelling demands of their occupation. Thus, the frequent use of *'boda boda'* may explain their high exposure to gender violence.

4.4.4 Marital Status and Gender Violence Experience

Another characteristic that was examined was the marital status of the women with the view of establishing whether it has an influence on women experiences of gender violence. Respondents were grouped into two categories based on this variable. First was the married

category that comprised of women who were married or cohabiting with their spouse. Second was the single category that comprised of all women who were not involved in a marriage or cohabitation with a spouse at the time of the study. This included also women who have never been married, those who are separated or divorced and had not remarried at the time of the study, and those who were widowed and not remarried at the time of the study. Figure 4.4 summarises these findings.

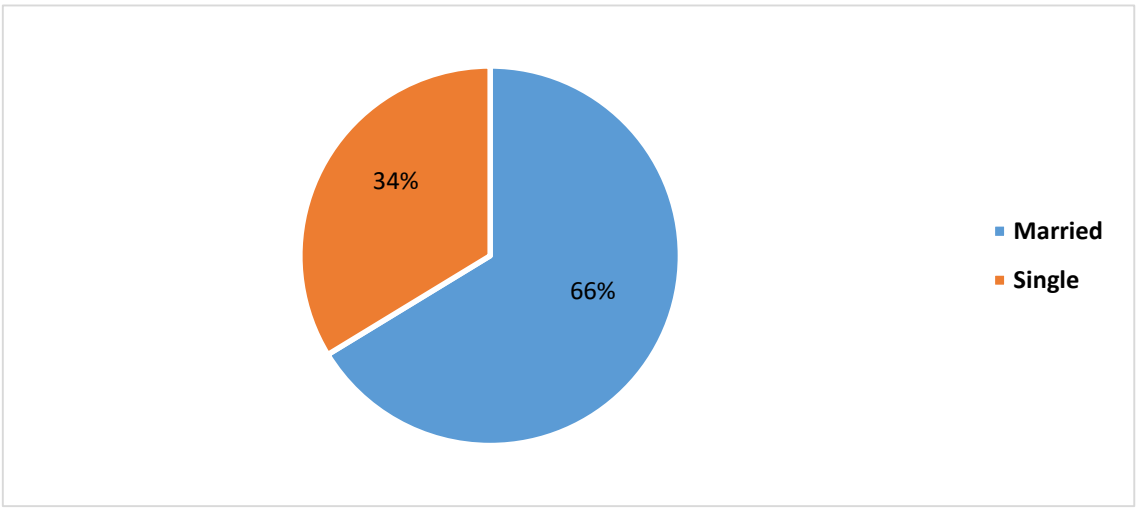


Figure 4.4: Distribution of Respondents by Marital Status

Source: Field Data

Figure 4.4 above illustrates that the majority of the respondents (66%) were married. This implies that the majority of female *'boda boda'* users in the location of study are married. These findings are congruent with the study by Omari (2018), who found out that 67% of female *'boda boda'* users in Kisii County were married. Furthermore, in order to establish whether marital status is a major determinant of gender violence experience of women using *'boda boda'* means of transport, this data was cross-tabulated with data on gender violence experiences. Table 4.8 below is a graphic representation of this finding:

Table 4.8: Cross-Tabulation of Marital Status and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Marital status	Married	22 (38.6)	35 (61.4)	57 (100)
	Single	11 (37.9)	18 (62.1)	29 (100)

Source: Field Data (2021)

Table 4.8 above shows that the proportion of women who had experienced gender violence in married category was 61.4% and 62.1% in the category of single women. However, the chi-square test shows that the difference in these proportions is not statistically significant (X^2=.004, df=1, p=.952). This indicates that marital status is a not a statistically significant determinant of gender violence experiences of women using *'boda boda'* public transportation in the location of study. In particular, the findings suggest that married women and those who are single have similar risk of experiencing gender violence when using *'boda boda'* public transportation.

4.4.5. Frequency of 'Boda boda' Use and Gender Violence Experience

Frequency of *'boda boda'* use was assessed by requesting respondents to indicate how often they use this means of transport. Based on the responses, the women were grouped into three categories of frequency of use: daily, weekly, and monthly. This is summarised in Figure 4.5 below.

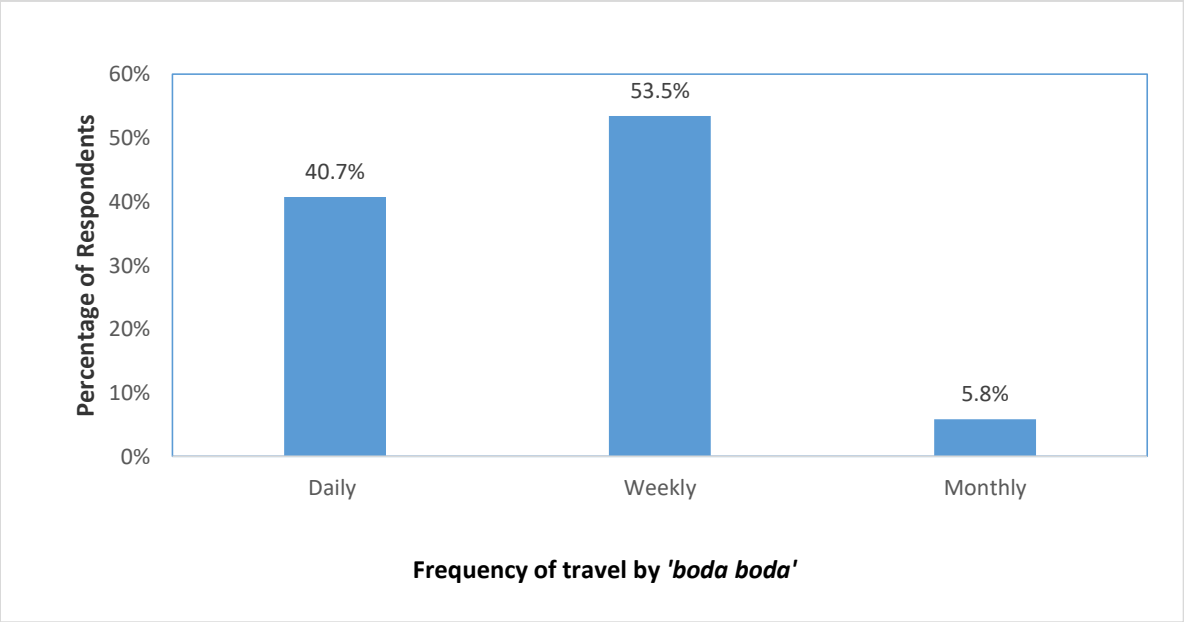


Figure 4.5: Distribution of Respondents by Frequency of *'Boda boda'* Use

Source: Field Data (2021)

Figure 4.5 above illustrate that the majority of the respondents (53.5%) use *'boda boda'* public transportation at least once a week. Another 40.7% reported that they use *'boda boda'* on a daily basis. These results suggest that close to 95% of the respondents use *'boda boda'* transportation frequently. These findings are consistent with the study by Opondo and Kiprop (2018), who found that *'boda boda'* was a popular means of public transportation especially in rural areas where other means of transports are not easily accessible. Data on frequency of *'boda boda'* use was cross-tabulated with data on gender violence experience to assess whether there is a relationship between the two variables. Table 4.8 below presents the findings.

Table 4.9: Cross-Tabulation of *'Boda Boda'* Use Frequency and GV Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Boda boda use frequency	Daily	2 (5.7)	33 (94.3)	35 (100)
	Weekly	26 (56.5)	20 (43.5)	46 (100)
	Monthly	5 (100.0)	0 (0.0)	5 (100)

Source: Field Data (2021)

Table 4.9 above shows that the proportion of women who had experienced gender violence was highest in the daily use category (94.3%) with the proportion declining to 43.5% for women in the weekly use category and reduces to zero for women in the monthly use category. The chi-square test indicates that the difference in these proportions is statistically significant (X^2= 30.223, df=2, p=.000). These findings imply that *'boda boda'* use frequency is a statistically significant determinant of gender violence experience of women using *'boda boda'* transportation in the location of study. The results suggest that women who use *'boda boda'* frequently have significantly higher risk of experiencing gender violence than those who use this means of transport less frequently.

4.5 Cultural Constructions and Gender Violence Experiences

The second objective of the study was to investigate the extent to which cultural constructions influence gender violence experiences of women using *'boda boda'* public transportation. In particular, this objective was concerned with cultural construction of the *'boda boda'* operators and how they determine perpetration of violence against female clients. Three issues were examined namely: stereotypes about dressing, stereotypes about gender roles, and gender power imbalance.

4.5.1 Stereotypes about Dressing and Experience of Gender Violence

The study sought the views of the respondent on the *'boda boda'* operator's stereotype of women due to how they dress contribute to the perpetration of gender violence against women. The respondents' views are summarised in Figure 4.6 below.

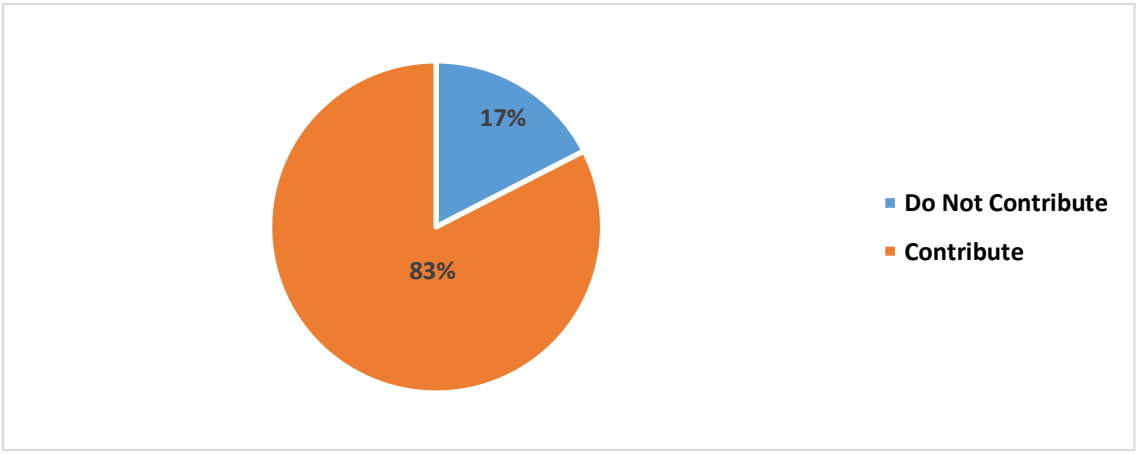


Figure 4.6: Contribution of Dressing Stereotypes to Gender Violence

Source: Field Data (2021)

Figure 4.6 demonstrates that the majority of the respondents (83%) were of the view that gender stereotypes held by the *'boda boda'* operators regarding how women ought to dress contribute to gender violence. The general perception was that the operators were likely to subject a woman to harassment whenever a woman's way of dressing does not meet their expectation on how women should dress. This perspective is consistent with earlier finding, which showed that offensive verbal comments and staring were the leading form of violence to which women using *'boda boda'* public transport are subjected to. This perspective is also in agreement with Korn (2018), who found that women in Chile change the way they dress while travelling to avoid looking provocative and consequently protect themselves from harassment. This implies that women link gender violence with mode of dressing.

The premise that there is an association between public transport operators' stereotypes of women's way of dressing and gender violence is also supported by qualitative data that was collected in the present study using a follow-up open-ended question. The question requested respondents to elaborate further on how *'boda boda'* operators' stereotypes on women way of dressing contribute to gender violence. Respondents' views are summarised into two major themes. The first theme was that certain mode of dressing tends to excite emotions among the *'boda boda'* operators leading to harassment. This theme is supported by the following respondents' narratives:

Table 4.10: Extracts supporting the theme that Women Dressing Excite Emotions

Respondents 8, Qn., 2021	*"I believe that men are weak creatures; when they see scantily dressed women, they develop the desire to violate them."*
Respondent 29, Qn., 2021	*"Most women wear tight clothes, skirt, and dresses. This contributes to inappropriate body contact between them and the 'boda boda;' operators."*
Respondent 56, Qn., 2021)	*"The dressing of women contributes to raising men sexual emotions. Having your body exposed triggers the 'boda boda' operators' emotions"*

The second theme was that by dressing in a certain way such as in very revealing clothing, a woman creates the perception that she is trying to provoke men or seeking attention from men. It also creates the perception that the woman is not decent and has loose morals leading to harassment by the *'boda boda'* operators. This theme is supported by the following respondents' narratives:

Table 4.11: Extracts supporting the Theme that Women Dressing signify Morals

Respondent 16, Qn., 2021	*"I think these men think by wearing sexy clothes, we are advertising ourselves."*
Respondent 16, Qn., 2021	*"When you wear tight or short clothes; it is believed they have the intention of provoking men sexually."*
Respondent 34, Qn., 2021	*"Scantily dressed ladies will definitely attract violation of their rights as women and in the contrary; those that dress well will demand respect."*
Respondent 71, Qn., 2021	*Yes (mode of dressing contributes), but it shouldn't. I have noted that they don't shout at me when on a trouser but with a short dress, they call you all sorts of names."*
Respondent1M, Intv., 2021	*"Most 'boda boda' operators believe that women who dress in a certain way are loose morally and have the intention of triggering men's emotions."*

These accounts illustrate that a good number of respondents believe that *'boda boda'* operators use mode of dressing to judge women's character and intentions. This behaviour often emanates from the stereotype regarding how women ought to dress. When one does not meet the dressing expectation of society, they are judged to be immoral.

4.5.2 Stereotypes about Gender Roles and Experience of Gender Violence

A key element of culture is the general belief about the responsibilities that men and women should play in the society. During the survey, respondents were asked to give their opinion regarding the *'boda boda'* operators' beliefs on role that women should play in society. Their views are summarised in Table 4.12 below.

Table 4.12: *'Boda boda'* Operators Beliefs on Role of Women in Society

Gender Role	Frequency	Percent
Women are home keepers	50	58.1
Women should have careers	36	41.9
Total	**86**	**100.0**

Source: Field Data (2021)

Results in Table 4.12 above show that according to 58.1% of respondents, *'boda boda'* operators have the belief that women are home keepers. This is the classical or traditional belief regarding the role of women in society. Individuals holding this tradition belief expect women to assume the caretaker role at home that entails doing household chores and caring for the children and the husband. On the other hand, men are assigned the role of breadwinner in the family where they are expected to provide financial support. However, 41.9% of the respondents are of the view that most *'boda boda'* operators' belief is that women should have careers just similar to men. This view is consistent with the contemporary beliefs on gender roles that advocate for equal participation of women in the workforce and sharing of domestic roles (McCarthy et al., 2018). The degree of shift from traditional to contemporary beliefs on gender role varies from one community to another. Saeed et al. (2017) argues that the shift in gender role beliefs in a community is never straight-forward, which may explain why the respondents had split opinion regarding the beliefs of *'boda boda'* operators on the role of women. This shift is usually gradual and occurs slowly over time. Some communities

may adopt some components of the contemporary beliefs and retain some components of traditional beliefs.

Respondents were also asked to give their views on whether the *'boda boda'* operators' beliefs on role of women encourages perpetration of gender violence against female clients. Figure 4.7 below summarises the respondents' views:

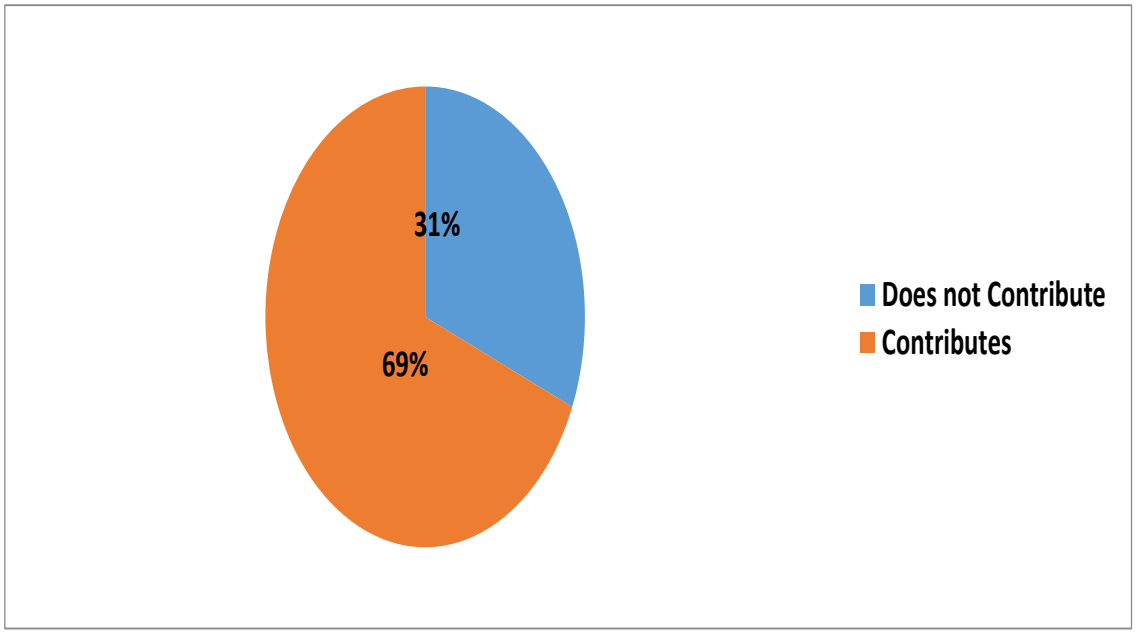


Figure 4.7: Contribution of Stereotypes on Women's Roles to Gender Violence

Source: Field Data (2021)

Figure 4.7 above shows the majority of the respondents (69%) were of the view that the *'boda boda'* operators' beliefs on roles that women should assume in the society contribute to gender violence against female *'boda boda'* clients. The findings suggest that *'boda boda'* operators are likely to perpetuate violence against women who are playing roles that the operators consider to be against societal norms. This position is supported by the qualitative data obtained through a follow-up question. The data revealed that according to the majority of respondents, most *'boda boda'* operators are not supportive of working women, have low esteem when relating to working women, and consider women's place to be at home. The few narratives below display respondents' views about the *'boda boda'* operators' beliefs on gender roles and how they could contribute to gender violence.

Table 4.13: Respondents view on Operators' Gender Role Beliefs

Respondent 17, Qn., 2021)	*"One can tell that they don't want women to work".*
Respondent 31, Qn., 2021	*"Some will take advantage because they think that women have no money. They offer free rides and expect sexual favors in return".*
Respondent 51, Qn., 2021	*"They have low esteem towards working women; hence, they resort to abuses and harsh words".*
Respondent 64, Qn., 2021	*"They see women as men's property. They want us to be at home".*
Respondent 83, Qn., 2021	*"Women should be at home and never risk walking at night".*

For instance, perceiving the women as sexual property of men may lead to rationalisation of rape. The narratives also bring out the issue of gender power imbalance. Some accounts suggest that there are *'boda boda'* operators who view women as economically challenged and taking advantage to offer them free rides in exchange for sex. On the other hand, the account by respondent coded Qn., 51, 2021 suggests that there are operators who feel threatened by economically empowered women. This position is supported by Sikweyiya et al. (2020), who argued that men are traditionally expected to have greater economic power over women. Encountering economically independent women challenges their self-esteems and some may resort to violence or abusive behaviour to restore their sense of authority.

The findings above lead to the conclusion that *'boda boda'* operators' stereotypes on gender role play a significant role in encouraging gender violence against women using this means of transport. There are few respondents whose narratives suggest that *'boda boda'* operators' beliefs on role of women are a protective factor against gender violence directed to women. Some of the respondents expressed that:

> *"If they learn that you are an income earner and you are just "hustling" like them; they treat you with respect." (Respondent 23, Qn., 2021)*

> *"In my view, 'boda boda' operators are just doing their job in order to provide for their families. They don't mix business with beliefs." (Respondent 80, Qn., 2021)*

The first narrative suggests that some *'boda boda'* operators in the study area share the belief that women should actively participate in the labour markets. Women who exhibit these traits tend to attract admiration from the *'boda boda'* operators who serve as protective factor against violence. This respondent is probably among the 41.9% whose perception was that most *'boda boda'* operators in the area hold contemporary beliefs regarding role of women. The second narrative of respondent coded Qn.80, 2021 expressed indifference to other people's beliefs on different gender roles. It suggests that respondents' beliefs on gender role had no influence on gender violence experiences of women using *'boda boda'*.

4.5.3 Operators' Education Level and Gender Violence Experience

The final parameter associated with cultural construction was the *'boda boda'* operators' education level. This parameter was based on the premise that education is the solution for eliminating retrogressive cultures that support gender violence. Consequently, the study sought to determine the level of education of the *'boda boda'* operators in Kilelwet from the respondents' perspective. Their views are summarised in Table 4.14 below.

Table 4.14: Respondents views on *'Boda boda'* Operators' Education Level

Education level	Frequency	Percent
No Education	6	7.0
Low level of education	64	74.4
Average level of education	16	18.6
Total	**86**	**100.0**

Source: Field Data (2021)

Table 4.10 above illustrates that majority of the respondents (74.4%) held the view that most *'boda boda'* operators in the area have low education. These findings are congruent with the study by Opondo and Kiprop (2018), who found that majority of the *'boda boda'* operators in Kenya have low levels of schooling with 43.7% of the surveyed operators having attained primary education and 42.5% having reached the secondary education. McCarthy et al. (2018) argued that education tends to lower perpetration of gender violence because it makes individuals aware of their stereotypes and prejudices, helps them to establish and maintain

cordial relationships with people of different social identities, and equips them with the skills and attitude needed to resolve conflicts amicably. This implies that the low levels of education among *'boda boda'* operators could be a major cause of gender violence against women using this means of transport. Respondents were asked to give their opinion on whether education levels of the *'boda boda'* operators contribute to gender violence. An overwhelming majority 91% (78 respondents) indicated that it does while paltry 9% (8 respondents said it does not.

In a follow-up open-ended question, respondents were asked to elaborate how the education level of *'boda boda'* operators determines the gender violence experience of female clients. Two major themes emerged from the respondents' responses. The first theme was that education improves the moral value and judgement of *'boda boda'* operators and thus acts as protective factor. Here are some of the narratives that support this theme:

> *"Education is important because a person who is equipped with knowledge will have respect for women and their rights." (Respondent 4, Qn., 2021)*

> *"Most operators have no education and thus are unaware of good morals." (Respondent 49, Qn., 2021)*

These narratives suggest that education tends to heighten the moral compass of public transport operators leading to less violence. However, since most *'boda boda'* operators in Kilelwet and most parts of the country have low levels of education, this amplification of moral values is missing. The second theme is that education tends to increase the professionalism of the *'boda boda'* operators leading to better interpersonal relationship and treatment of not only the female clients, but of all customers. This theme is brought out in the following narratives:

> *Education makes the 'boda boda' guys more exposed and informed on a number of issues including how to relate communicate with customers." (Respondent 60, Qn., 2021)*

> *"Education helps in maintaining good business ethics and improves how the 'boda boda' operators relate with clients." (Respondent 26, Qn, 2021)*

The two themes suggest that the level of education of *'boda boda'* operators has a negative relationship with perpetration of violence against female clients. These findings are consistent with the study by McCarthy et al. (2018), who found that education has a very significant

impact on gender violence because it reduces the level of oppression in a given relationship. Although the study focused on gender violence within the family set-up, the argument is also relevant to the relation between male operator and female clients in the *'boda boda'* public transportation industry in the location of study.

4.6 Prevention Measures and Gender Violence Experiences

The final objective of the study was to evaluate the influence of prevention measures on gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location. Several issues were examined including registration of operators, identification system, client diligence, lighting, peer monitoring, and client sensitisation.

4.6.1 Registration of Operators and Gender Violence Experience

In Kenya, all motorcycles are registered upon entry into the country and given a registration number (Opondo & Kiprop, 2018). However, the motorcycle registration number does not provide sufficient mechanism for tracing and enforcing accountability. Consequently, additional registration requirements have been initiated (Amadi & Ombisa, 2016). One of the requirements entails licencing of *'boda boda'* operators, which certifies that the *'boda boda'* operator is a competent rider. Another requirement entails having a minimum third-party insurance cover. Although this is meant to protect passengers from accidents, it also provides mechanism for vetting and tracing the *'boda boda'* operators. In addition, they are expected to be registered in their respective Counties and bear registration documents that specify their area of operations.

The study sought the views of the respondents on whether *'boda boda'* operators in the study area meet most of these registration requirements. Figure 4.8 below summarises the results. The figure illustrates that according to 81% of the respondents, most of the *'boda boda'* operators in Kilelwet have met the registration requirements. This finding is not congruent with the study by Opondo and Kiprop (2018), who found that most *'boda boda'* operators do not have licences, insurance, and are unregistered, which hampers the sectors safety record. The inconsistency may be explained by the 3-year time gap between the two studies. It is probable that enforcement of the registration requirement has improved during this period.

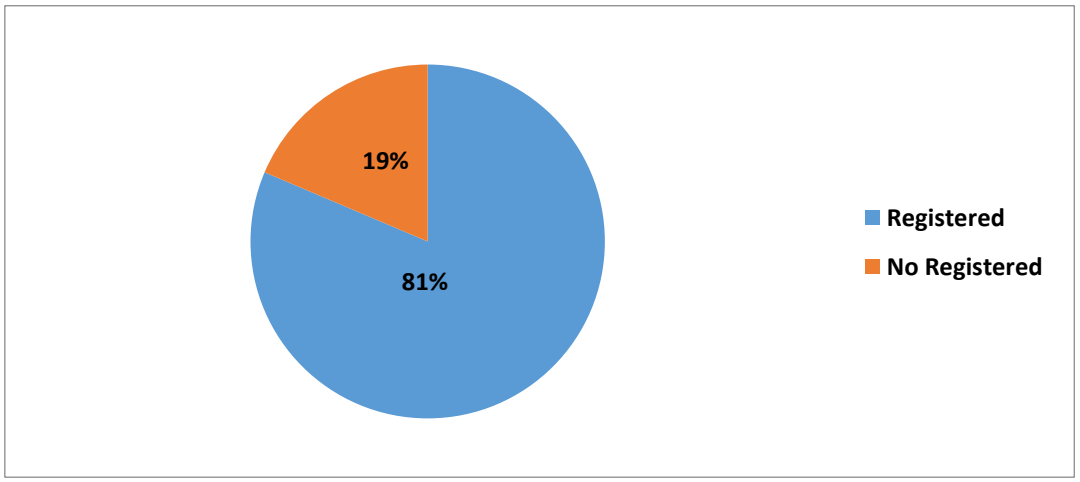


Figure 4.8: Registration Status of Most '*Boda boda*' Operators in Kilelwet

Source: Field Data (2021)

The inconsistency may also be due to the fact that the present study is reporting the views of female *'boda boda'* clients, who may not accurately reflect the actual registration status of most *'boda boda'* operators in their area. In order to assess whether the registration status of *'boda boda'* operators in the study area determines gender violence experience of female *'boda boda'* users, this data was cross-tabulated with data on gender violence experience. Table 4.15 below is a graphic representation.

Table 4.15: Cross-Tabulation of Registration Status and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
***'Boda Boda'* operators' registration status**	Registered	26 (37.1)	44 (62.9)	70 (100)
	Not Registered	7 (43.8)	9 (56.3)	16 (100)

Source: Field Data (2021)

Table 4.15 above shows that the proportion of respondents who had experienced gender violence in the registered category was 62.9%, which is slightly higher than the proportion in the "not registered' category (56.3%). However, the chi-square test showed that the

difference for those in the 'registered category that had experienced gender violence and those that were 'not registered' but had experienced gender violence is not statistically significant (X^2= 0.240, df=1, p=0.624). The results imply that women in areas where most *'boda boda'* operators are registered have the same risk of experiencing gender violence as those in areas where most *'boda boda'* are not registered. This means that the registration status of the operators is not statistically significant to determine gender violence experiences of women using *'boda boda'* transportation. The findings direct attention towards improving registration mechanism and making them more effective in enhancing the safety of female *'boda boda'* users.

4.6.2 Identification System and Gender Violence Experience

The study also sought to assess whether the development of a system for identifying the *'boda boda'* operators such as name tags and reflectors jackets that bear the motorcycle registration number has an influence on the gender violence experience of women using this means of transport. Respondents were asked to indicate whether most *'boda boda'* operators in their area have system for assisting customers to identify the operators. Figure 4.9 below presents their responses.

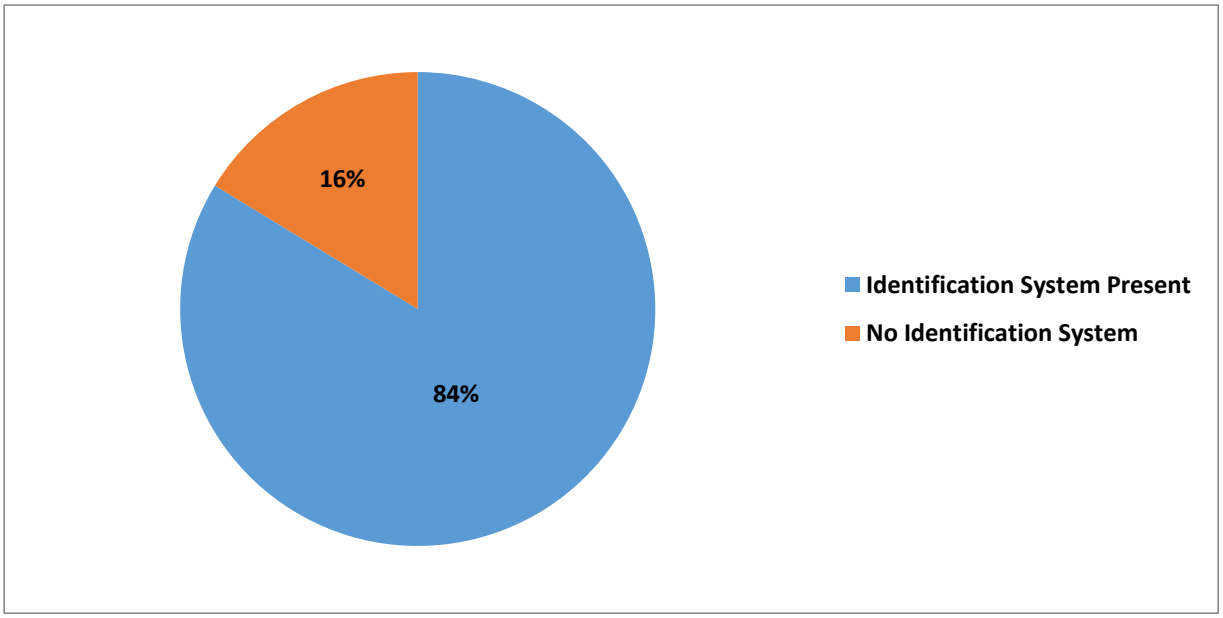


Figure 4.9: Presence of Identification System for '*Boda Boda*' Operators

Source: Field Data (2021)

Figure 4.9 above shows that the majority of the respondents (84%) reside in areas where most *'boda boda'* operators have an identification system. This finding is consistent with the study by Amadi and Ambisa (2016), who found that the National and County governments in Kenya had introduced various mechanisms for enhancing the identification of *'boda boda'* operators including the requirement that *'boda boda'* operators should wear reflector jackets that bear visible registration number for their motor cycle. Opondo and Kiprop (2018) also found that identification of *'boda boda'* operators was a major concern in Kenya. Stakeholders in the sector are exploring effective mechanism for enhancing the identification of operators in order to promote accountability. Current findings suggest that most *'boda boda'* operators in the study area have implemented some identification mechanism. In order to determine whether this mechanism has an implication on gender violence experiences of female *'boda boda'* users, this data was cross-tabulated with the data on gender violence experience. Table 4.16 below presents results of the cross-tabulation of registration status and gender violence experience.

Table 4.16: Cross-Tabulation of Identification System and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
***'Boda boda'* operators identification system status**	No identification system	6 (42.9)	8 (57.1)	14 (100)
	Identification system present	27 (37.5)	45 (62.5)	72 (100)

Source: Field Data (2021)

Table 4.16 above shows that the proportion of women who experienced gender violence in the "No identification system" category was 57.1% while this proportion in the category where identification system was present was 62.5%. However, the chi-square test shows that the difference in this proportions is not statistically significant (X=0.142, df=1, p=0.706). This implies that women in areas where *'boda boda'* operators have no identification system have the same risk of experiencing gender violence as those in areas where operators have an identification system. This means that system of operators' identification is not a significant

determinant of gender violence experiences of female *'boda boda'* users. These findings also highlight the need to enhance the efficiency and effectiveness of the *'boda boda'* operators' identification mechanisms.

4.6.3 Client Diligence and Gender Violence Experience

Further, the study sought to determine whether the diligence of female clients when securing *'boda boda'* transportation services influence their gender violence experiences. It focused on the premise that alertness on the part of client when selecting *'boda boda'* operator may reduce exposure to violence. Respondents were asked to indicate how they go about securing *'boda boda'* transportation services. Figure 4.10 below summarises these responses.

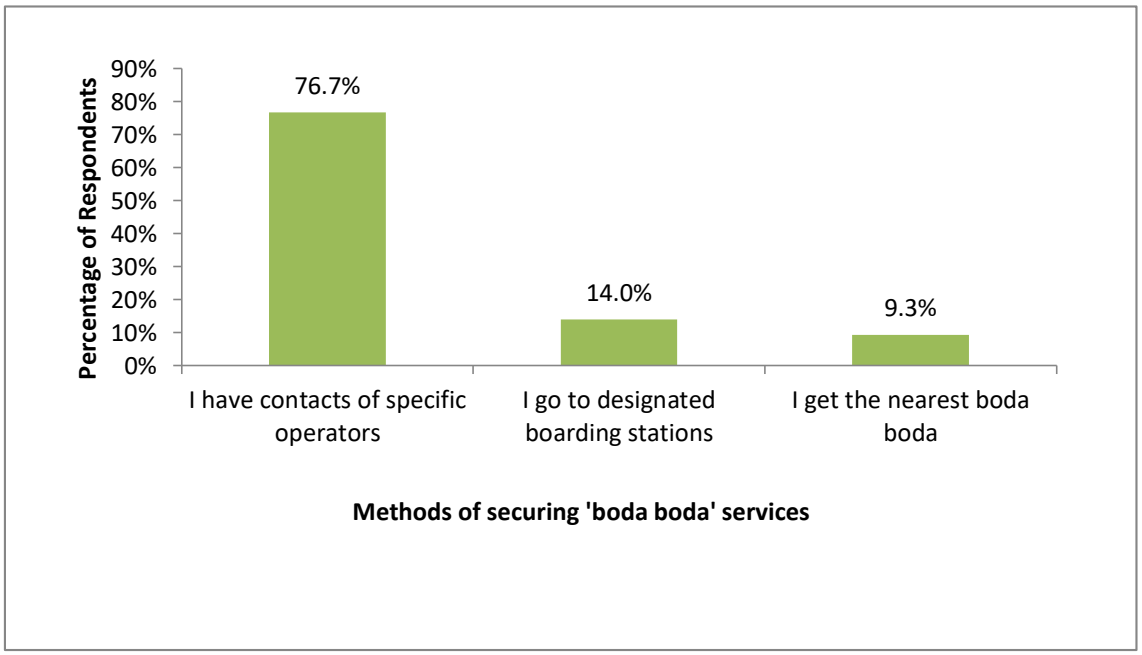


Figure 4.10: Method of securing 'boda boda' services

Source: Field Data (2021)

Figure 4.10 above illustrates that the majority of the respondents (76.7%) have telephone contacts of specific *'boda boda'* operators whom they reach out whenever they need transportation services. About 14% of the respondents reported that they usually go to designated boarding stations whenever they require *'boda boda'* public transportation services. The remaining 9.3% said that they usually get the nearest *'boda boda'* operator when in need of transportation. This data was cross-tabulated with data on experience of

gender violence to establish whether there is any association. Table 4.18 below is a graphic representation of this.

Table 4.17: Cross-Tabulation of Client Diligence and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Method of securing *'boda boda'* services	I have contacts of specific operators	24 (36.4)	42 (63.6)	66 (100)
	I go to designated boarding stations	9 (75.0)	3 (25.0)	12 (100)
	I get the nearest *'boda boda'*	0 (0.0)	8 (100.0)	8 (100)

Source: Field Data (2021)

Table 4.17 above shows that the proportion of women who had experienced gender violence in *'boda boda'* transportation was highest among the category of women who get the nearest *'boda boda'* when in need of transportation services (100%). This proportion decreases to 63.6% for women who maintain contracts of specific operators and call them whenever they need transportation services. The proportion further declines to 25% in the category of women who go to designated boarding stations whenever they need transportation services. The chi-square test shows that the differences in the proportion of women who experience gender violence across the three categories is statistically significant (X^2= 11.902, df= 2, p=.003). This implies that client diligence when securing *'boda boda'* transportation services is a significant determinant of gender violence experience of women using this means of transport.

Securing services from operators in designated boarding stations is the greatest protective factor as only 25% of women who use this method reported experiencing violence. This implies that this should be a best practice for women using *'boda boda'* transportation. It would also seem that women should be encouraged to always get services from operators in designated stations as the stations are meant to support peer monitoring as well as ensure traceability leading to greater accountability. In fact, one of the male interviewees was in

support of this view and equally added that, *"women should know the number plates of the bikes and the registration status of the 'boda boda' operator." (Respondent 4M, Intv., 2021).* The findings further showed that 63.6% of the women who have contacts for specific *'boda boda'* operators have experienced abuse. This implies that contrary to expectation, using the services of an operator that is familiar exposes a woman to greater risk of being abused. This finding is consistent with the study by Korir et al. (2016), who found that women who opt to use *'boda boda'* of a rider they are familiar with after *Kesha (vigil night prayers)* may end up being abused. Familiarity may encourage the female *'boda boda'* user to lower her guard because she perceives the rider to be trustworthy. The familiarity also increases the vulnerability of the female client giving personal information about herself. These findings may also be consistent with most studies on gender violence especially on women which highlights the fact that most women are abused by family members, partners or people that they are most familiar with.

4.6.4 Street Lighting and Gender Violence

In addition, the study sought to evaluate whether the state of lighting on streets through which the *'boda boda'* operate influence experience of gender violence by women using this means of transport. Respondents were asked to indicate whether the streets on which they travel using *'boda boda'* are well lit. Figure 4.11 below summarises the findings.

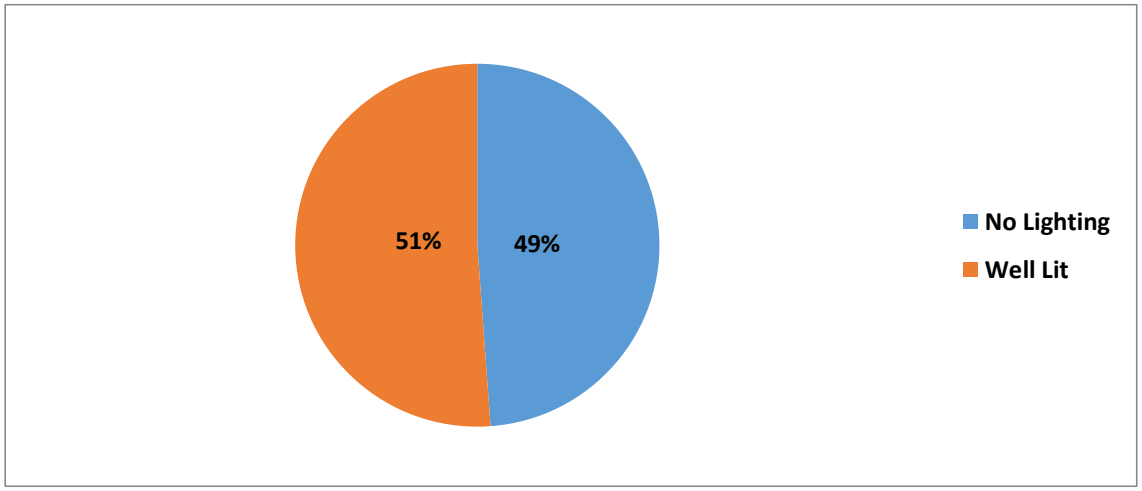


Figure 4.11: Status of Road Lighting in Kilelwet Sub-Location

Source: Field Data (2021)

Figure 4.11 above shows that 51% of the respondents use *'boda boda'* transportation on streets that are well-lit. On the other hand, 49% reported that the streets on which they travel using *'boda boda'* are not well lit. These findings contrast those in the study by Opondo and Kiprop (2018), where only 1.7% of the respondents identified street lighting as one of the measures that had been put in place to combat security challenges in the *'boda boda'* sector. It is also probable that the status of streets lighting in the country has improved within the 3-year gap between the study by Opondo and Kiprop and the current study. Data on streets lighting was cross-tabulated with the data on gender violence experience to establish whether there is an association between the two variables. Table 4.18 presents the results.

Table 4.18: Cross-Tabulation of Street Lighting and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Status of street lighting	No lighting	11 (26.2)	31 (73.8)	42 (100)
	Well lit	22 (50.0)	22 (50.0)	44 (100)

Source: Field Data (2021)

Table 4.18 above shows that the proportion of women who had experienced gender violence when using *'boda boda'* transport was highest among the category of women who said that there was no lighting on their roads (73.8%). This proportion was 50% among women who reported that the streets on which they travel using *'boda boda'* are well lit. The chi-square test showed that the difference in these proportions across the two categories of road lighting is statistically significant (X2=5.151, df=1, and p=.023). These results suggest that street/road lighting is a significant determinant of gender violence experiences of women using *'boda boda'* public transportation in Kilelwet. In particular, the results show that streets lighting reduces the risk of experiencing gender violence by women using *'boda boda'* transport. This finding is consistent with the study by the Kenya National Crime Research Centre (2019), which found that most of the crimes and violence experienced in the *'boda boda'* public transportation sector in Kenya takes place at night between 7.00 pm and midnight. These statistics support current findings, which show that improving lighting on the streets reduces

the proportion of female clients subjected to violence when using *'boda boda'* public transport.

4.6.5 Peer Monitoring and Gender Violence Experience

Furthermore, the study investigated whether there exists mechanisms to support peer monitoring among the *'boda boda'* operators and how these mechanisms have shaped gender violence experience of female clients. Respondents were asked to indicate whether such mechanism were present in their area. Figure 4.12 below is a summary of the findings.

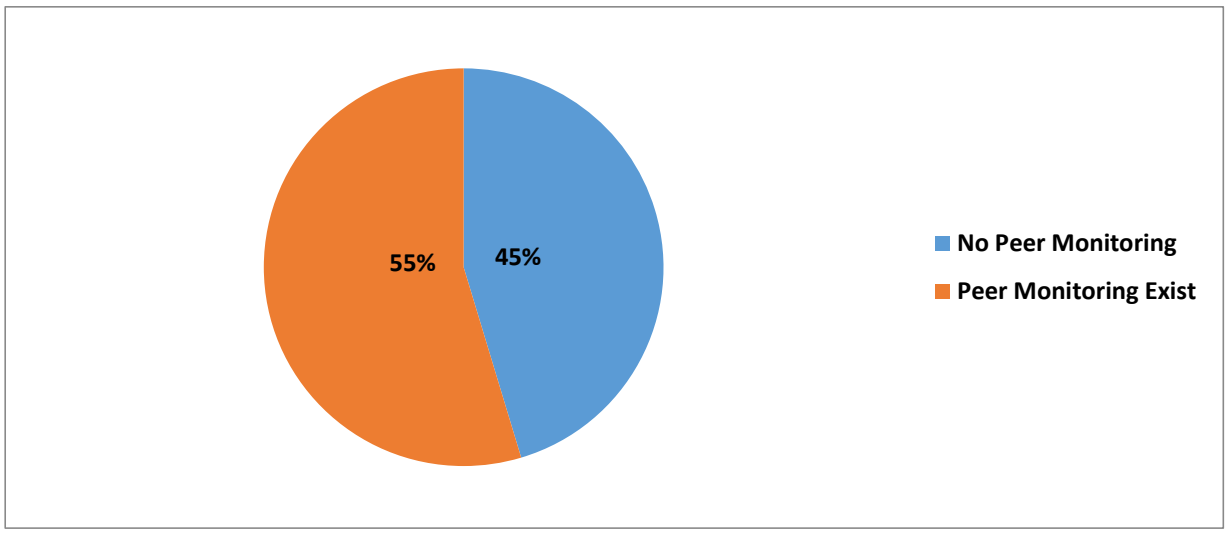


Figure 4.12: Status of Peer Monitoring among Boda Boda Operators

Source: Field Data (2021)

Figure 4.12 above illustrates that 55% of the respondents stay in areas where there is peer monitoring of *'boda boda'* operators. This finding is consistent with the study by the National Crime Research Centre (2019), which noted that the Government of Kenya was planning to regulate the *'boda boda'* trade by ensuring that all the operators register in SACCOs. The SACCOs are meant to promote peer monitoring of the operators as well as support other initiatives such as training of their members. Current findings suggest that the majority of the operators' in the study area have already embraced this concept. The cross-tabulation results in Table 4.19 below indicate the effectiveness of this measure in addressing gender violence.

Table 4.19: Cross-Tabulation of Peer Monitoring and Gender Violence Experience

		Experienced Gender Violence		
		No	**Yes**	**Total**
		N (%)	N (%)	**N (%)**
Status of peer monitoring	No Peer Monitoring	12 (30.8)	27 (69.2)	39 (100)
	Peer Monitoring exists	21 (44.7)	26 (55.3)	47 (100)

Source: Field Data (2021)

Table 4.19 above shows that the proportion of women who had experienced gender violence in areas where *'boda boda'* operators have no peer monitoring is 69.2% as compared to 55.3% for women in area where operators have peer monitoring mechanism. The chi-square test shows that the difference in the proportion of women who experience gender violence across the two categories (peer monitoring versus no peer monitoring) is not statistically significant (X^2=1.744, df=1, p=.187). These results suggest that peer monitoring is not a significant determinant of gender violence experiences of the women using *'boda boda'* transportation. In particular, the findings imply that women in areas where *'boda boda'* operators have peer monitoring mechanism are exposed to the same risk of violence as women in areas where *'boda boda'* operators have no peer monitoring mechanisms.

These findings are supported by qualitative data collected through a follow-up open-ended question that requested respondents to elaborate how peer monitoring shapes gender violence experience. Some of the respondents expressed the view that peer monitoring does not have a major impact on the behaviour of the operators because in most cases the operators support each other even when in the wrong. They tend to stand in solidarity with one of their own even when it is clear that he is wrong. This explanation is supported by Ibrahim and Bize (2018), who observed that the "waiting together" in boarding stations by *'boda boda'* operators gives them the opportunity to bond and create strong sense of togetherness. As they wait together in the stands for customers, they engage in discourse about politics and general life leading to generation of social and institution bonds that is difficult to disintegrate. Such bond may reduce the effectiveness of peer monitoring by creating an incentive for the operators to stand by their colleague who is a perpetrator of gender violence. The challenge posed by the solidarity of the *'boda boda'* operators was also noted in the study by

Goodfellow and Titeca (2012), who observed that attempts to regulate the *'boda boda'* sector in Kampala had proven futile due to the collective power that originates from the sheer numbers of the operators.

4.6.6 Respondents' suggestions on measures to address violence against women using *'boda boda'*

In an open-ended question, respondents were asked to suggest other measures that may be used to prevent gender violence against women using *'boda boda'* public transportation. Their views are summarised in Figure 4.13 below.

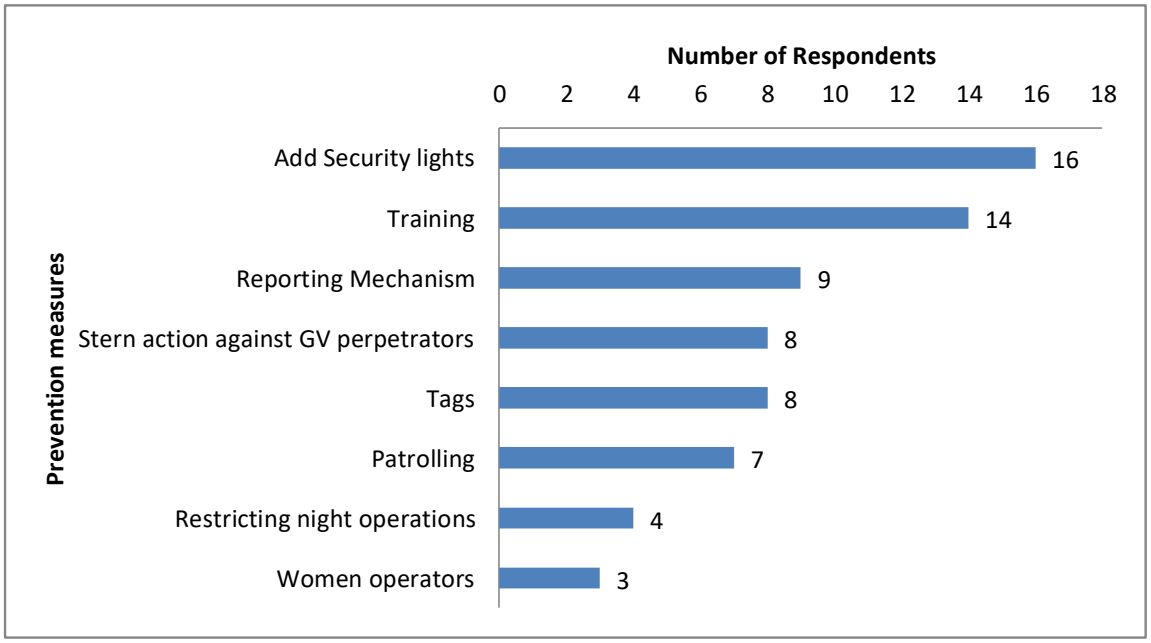


Figure 4.13: Prevention Measures Suggested by Respondents

Source: Field Data (2021)

Figure 4.13 above shows that 16 respondents representing 18.6% of the sample had the view that gender violence against women using *'boda boda'* transportation could be reduced significantly by adding security lights on the roads. Fourteen respondents (16.3%) were of the view that *'boda boda'* operators should be trained on human right and how to treat customers better. They should be sensitised on the need to protect female customers. Nine respondents (10.5%) held the view that gender violence has become prevalent because many victims do not have avenues to report violation without being victimised or facing their violator. They suggested the creation of reporting mechanism that guarantee the safety of victims. Eight respondents (9.3%) believed that gender violence perpetrated on female *'boda boda'* users would decline if stun action is taken against perpetrator of violence. These respondents felt

that most violators tend to get away with the actions, which tend to encourage more violation. Tough punishment for offenders would act as deterrence mechanism. Other measures that the respondent proposed include enforcement of tags for operators (9.3%), enhance security patrols by the police especially at night (8.1%), restricting night *'boda boda'* operations (4.7%) and promotion of female *'boda boda'* operators (3.5%).

4.7 Summary

This chapter discussed the data analysis procedures, presented and interpreted the findings. Results show that gender violence against women is prevalent in *'boda boda'* public transportation with 62% of the respondents reporting having experienced some form of violation. The most common forms include offensive verbal comments and staring. Education level, occupation, and frequency of *'boda boda'* use are the characteristic of women that significantly determine experiences of gender violence. Regarding cultural construction, results show that stereotypes about dressing and gender roles tend to promote perpetration of gender violence. Low level of education among the boda boda operators tends to reinforce negative stereotypes and promote gender violence. In addition, findings show that client diligence when securing *'boda boda'* services and road lighting are one of the key preventive measures that have significant impact on gender violence experiences.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The aim of the study was to establish the determinants of gender violence experiences of women using *'boda boda'* public transportation in Kenya with specific focus on Kilelwet Sub-Location in Nakuru County, Kenya. This chapter presents a summary of the key findings of the study, conclusions made based on the findings, and recommendations to different stakeholders.

5.2 Summary of Key Findings

The study established that experiences of gender violence are prevalent among women using *'boda boda'* transportation in Kilelwet with 62% of the respondents reporting to have experienced some form of violence. The most common form of gender violence were offensive verbal comments and staring. Three sets of determinants were examined in the study namely: women characteristics, cultural constructions, and preventive measures. The following are the key findings of the study.

5.2.1 Women Characteristics and Gender Violence Experiences

The first objective of the study was to determine the women characteristics that influence gender violence experience in *'boda boda'* public transportation. Several characteristics were examined including age of the women, education level, occupation, marital status, and frequency of *'boda boda'* use by women clients. Results showed that education level, occupation, and *'boda boda'* use frequency were significant determinants of gender violence experience of female *'boda boda'* users. However, the rest of the characteristics had insignificant influence. Education level was found to be a protective factor against gender violence suggesting that higher education level reduces the risk of experiencing gender violence. On the other hand, women who were involved in economic activities such as business or employment and those who use *'boda boda'* frequently had higher risk of experiencing gender violence.

5.2.2 Cultural Construction and Gender Violence Experience

The second objective was to investigate the extent to which cultural constructions influence gender violence experiences of women using *'boda boda'* public transport in Kilelwet sub-location. Three cultural construction variables were examined namely: *'boda boda'* operators' stereotypes about how women ought to dress, stereotypes about gender roles, and their education level. Results indicate that most *'boda boda'* operators hold traditional stereotypes about how women should dress and the role of women in society. These cultural constructions contribute to increased incidents of gender violence against women who do not conform to these traditional stereotypes. In addition, results showed that most *'boda boda'* operators have low level of education; a factor that tends to reinforce the traditional gender stereotypes leading to increased perpetration of gender violence. This is no different in the public transportation sector, more specifically, the *'boda boda'* transportation sector.

5.2.3 Prevention Measures and Gender Violence Experience

The final objective of the study was to evaluate the influence of prevention measures on gender violence experiences of women using *'boda boda'* transport in Kilelwet sub-location. Several prevention measures were examined including registration of operators, implementation of an identification system, client diligence, streets lighting, and operators peer monitoring. Results showed that only client diligence and streets lighting were significant determinants of gender violence experienced by women using the *'boda boda'* means of transport. In particular, the findings showed that women who secure *'boda boda'* services from designated boarding stations significantly reduce the risk of being subjected to violence. Street lighting also leads to significant reduction in the proportion of women who experience gender violence when using *'boda boda'* services.

5.3 Conclusions of the Study

Based on findings, the study concludes that gender violence is a major problem in the *'boda boda'* public transport sector within the study location. The majority of women using this means of transport experience some form of violation with the most common being offensive verbal comments and staring.

The study also concludes that there are certain characteristics that make women vulnerable to gender violence when using *'boda boda'* public transportation. These characteristics include education level, occupation, and frequency of '*boda boda'* use. Women who have low level of education, those engaged in occupations that require regular movement, and those who use

'boda boda' transportation frequently are more vulnerable to gender violence. Consequently, remedial measures should target women with these characteristics for greater effectiveness.

The study further concludes that cultural constructions are also a major determinant of gender violence experience of women using *'boda boda'* public transport. Furthermore, specific cultural elements that shape the women gender violence experiences are the '*boda boda'* operators' stereotypes on dressing and gender roles. Most *'boda boda'* operators hold traditional beliefs regarding how women should dress and the role that they should play in society. These stereotypes tend to propagate gender violence against women using *'boda boda'* transport services. The stereotypes have been reinforced by low levels of education among the *'boda boda'* operators. Therefore, corrective intervention should focus on addressing these factors.

Lastly, the study concludes that most measures that have been initiated to prevent gender violence have not had a significant impact on the gender violence experiences of women using *'boda boda'* transport. Registration of operators, implementation of identification system for operators, and peer monitoring have not had significant impact on gender violence experience of female *'boda boda'* users. Only client diligence and road lighting have had significant influence. Intervention measures should therefore focus on enhancing the effectiveness of these prevention measures.

5.4 Recommendations of the Study

The study makes the following recommendations:

5.4.1 Recommendations related to Characteristics of Women

Policymakers in the Ministry of Transport and County government should rollout awareness campaigns aimed at sensitising women on how they can reduce their exposure to gender violence when using public transport. The awareness campaign should be tailored to reach women with low level of education. Consequently, they should use simple messages and dissemination channels that reach this audience such as local radio stations and road shows.

The awareness campaigns should also target women engaged in economic activities such as employment or business. This can be channelled through community-based organisations and local markets to reach women who are most vulnerable to gender violence in public transportation.

5.4.2 Recommendations related to Cultural Constructions

Policymakers should also rollout training programmes targeting the *'boda boda'* public transport operators. The training programmes should focus on challenging traditional beliefs on women dressing and gender roles and reinforcing contemporary attitude on these issues. The *'boda boda'* operators should also be trained on ethics of running businesses to enable them run their businesses professionally.

5.4.3 Recommendations related to Prevention Measures

Furthermore, government relevant authorities should strengthen the system of registering *'boda boda'* operators. They should ensure the information they collect on the *'boda boda'* operators during licensing is also used to ensure that the operators are held accountable when they commit crimes. This requires close cooperation between the registration/licensing bodies and law enforcement bodies.

Female *'boda boda'* users should avoid getting contact of specific *'boda boda'* operators because this creates familiarity thus in turn exposes them to greater risk of being abused. Female users should instead get *'boda boda'* transportation services from designated boarding stations.

In addition, *'boda boda'* operators should strengthen peer monitoring mechanism in order to root out the operators who perpetrate violence against women. This mechanism will improve the image of the sector in the eyes of the public leading to greater patronage and consequently more profits. It will also enhance their image in the eyes of policymakers leading to relaxation of legal requirements that tend to increase compliance costs.

Stakeholders in rural areas specifically the Constituency Development Fund (CDF) managers and the County government should enhance street lighting as the study found that this measure has significant implication on gender violence experience of female *'boda boda'* users.

Lastly, law enforcement agency and other development stakeholders should create safe platforms where women can report gender violence. They can also create hotlines for women to call for assistance and also ensure that each police station has a qualified officer familiar with gender issues especially pertaining women experiencing gender-based violence. This will assist in restoring confidence on the Security sector as established in the study, the existing reporting mechanism do not guarantee the women's safety and therefore the fear of reporting incidences of violation.

5.5 Suggestions for Further Studies

This study was confined to a single sub-location in Nakuru County, which limits the generalisability of findings. Future studies should replicate this research in other areas in order to support generalisation. In particular, future studies should focus on urban set-ups where *'boda boda'* has also become a popular means of transport and where the community dynamics are different.

This study examined gender violence experienced by women in *'boda boda'* transportation from the perspective of the women. Future studies should assess this problem from the perspective of the *'boda boda'* operators. The studies should seek to compare whether the operators have the same views regarding the prevalence of gender violence in this sector, especially in reference to women.

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APPENDIXES

APPENDIX 1: Informed consent

Request to Participate in Research

Researcher: Daniel Omolo Owiti.

I am a student of St Paul's University Limuru and I am carrying out a research study as part of the requirement for a qualification for Master's Degree in the study entitled: *Determinants of Gender Violence Experiences of Women in Public Transport: A Case of Women using 'Boda Boda' Public Transportation in Kilelwet Sub-Location Nakuru County Kenya.*

Therefore, I kindly invite you to participate in this research study. The session will last not more than 45 minutes. You are free to give your informed consent verbally or in written form. Please note that any information you give will be for the purposes of this research study and your identity will be protected. Also, should the findings of this study be published, no information that can identify you will be included. However, if at any part of the study you would prefer to be acknowledged you are free to indicate that in writing or recorded verbally. Equally note that you are free to decline to participate in the study or any part of it, at any time and your choice will be respected and you will not be victimised as a result of this.

May I take this opportunity to thank you for accepting to support this research. Please note that you will not be rewarded financially for your participation in the study, but in your contributions you will be assisting the researcher to get the required information for the study. It is my hope that this study will contribute to addressing the gender violence especially experienced by women in the transport sector especially the *'boda boda'* public transportation.

Respondent's Signature …… Date……..

Researcher's Signature ……. Date……..

Thank you once again.

APPENDIX II: Questionnaire (Administered by the Researcher)

Section A: Characteristic of Women Using *"Boda boda"* Transport

1. Please share your age ……

2. Please share your highest level of education

3. Please share your occupation:
   No economic activity ( ) Farming ( ) Non Farming Business ( )

   Short-term employment ( ) Long term employment ( )

4. Please share your marital status: Married ( )
   Single ( )

5. Are you a frequent user of *'boda boda'* means of transport? Yes ( ) No ( )

6. If "yes", please share how often ……

Section B: Gender Based Violence Experiences

7. The following are the common types of violence experienced by women using *'boda boda'* public transport. Please tick those that are most common in your area:

   - ☐ Rape
   - ☐ Offensive sexual verbal comment
   - ☐ Inappropriate touching
   - ☐ Robbery
   - ☐ Inappropriate body contact
   - ☐ Staring
   - ☐ Other (Please specify) ……

8. Have you ever experienced violence when using the *'boda boda'* means of transport
   Yes ( ) No ( )

9. When did this happen?

   This week ( ) last week ( ) last month ( ) in the last 6 months ( )
   More than one year ago? ( )

10. Please share on the type of violence you experienced……..

Section C: Cultural Constructions

11. In your opinion, does perception on women's way of dressing contribute to *'boda boda'* operator's violence against women?

No ( ) Yes ( )

Please share more on this.....

12. Please share your views regarding the *'boda boda'* operators' beliefs on gender roles?

a) Women are home keepers ( )
b) Women should have careers ( )

b. *'Boda boda'* operators treat you based on their beliefs regarding the roles of women in the community?

No ( ) Yes ( )

Please share more on this ……

13. In your opinion, how would you describe the education level of '*boda boda'* operators.

No education ( ) low education level ( ) Average education () high education ( )

14. Do you think the education of the *"boda boda"* operators shape how they treat their female client?

No ( ) Yes ( )

Please share more on this ……

Section D: Preventive Measures

15. Tick (√) all the statements that are true about *'boda boda'* transportation in your location:

a) All *'boda boda'* operators in our location are registered as required by the government ( )

b) *'Boda boda'* operators in our location have a system of identifying themselves ( )

16. Please select from the following how you go about securing the services of *'boda boda'* transportation in your area.

I have contacts of specific operators ( ) I go to designated stage ( )

I get the nearest *'boda boda'* ( )

Other (Please specify) …….

17. Are the streets in your area where the *'boda boda'* operate well-lit at night?

No ( ) Yes ( )

18. Are the *'boda boda'* operators in your area organised into groups to facilitate peer monitoring?

No ( ) Yes ( )

Please share more on this…….

19. What more do you think needs to be done to enhance the safety of women using the *'boda boda*' means of transport in your area.

……

Thank you for your participating

APPENDIX III: Interview guide

1. Gender: ……
2. Please share your age ……..
3. Please share on the responsibilities of your office ……..

Section A: Gender Violence Experiences of Women using "boda boda" means of transport

4. Please share on the type of violent reports that you receive involving women using *"boda boda"* public transport?

   ……..

5. Please share on the frequency of these violent incidences against women?

   ……

   Please share on the most serious type of violence that women that use the *"boda boda"* public transport in the area experience?

   ……

Section B: Characteristic of Women and Gender Violence Experience

6. Please share on the average age of the women who are subjected to violence when using "*boda boda"* means of transport?

   ……

   How would you describe the occupation of women who are subjected to the violent incidents when using the *"boda boda"* means of transport?

   ……

   How would you describe the education levels of women who fall victim to violent incidents by *"boda boda"* operators?

   ……

7. Please share other characteristics that you consider make women more vulnerable to violent treatment by *"boda boda"* operators.

   ……

Section C: Cultural Construction and Gender Violence

8. Please share on cultural factors that contribute to violence against women using *"boda boda"* public transport?

   ……

9. Please share on cultural factors that can assist in combating violence against women using *"boda boda"* public transport?

   ……

   In your opinion, how would you describe the *"boda boda"* operators' attitude regarding women's way of dressing?

   ……

10. In your opinion, how would you describe the *"boda boda"* operators' attitude regarding roles of women in the community?

    ……

15. From your perspective, how would you describe the economic position of the *"boda boda"* operators' vis-à-vis the women who are subjected to violence when using this means of transport ?.....

Section D: Prevention Measures

16. What are some of measures that have been put in place to prevent violence against women using *"boda boda"* public transport in your area?.....

17. Please share your suggestions on other measures that need to be implemented in order to improve the safety of women using *"boda boda'* public transport in your area.

……

Thank you for your participating

APPENDIX IV: Detailed analysis of Pearson chi-square tests

Chi-Square Test

Table 1: Chi-Square Test for Age and Gender Violence Experience

Chi-Square Tests					
	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.030[a]	1	.863		
Continuity Correction[b]	.000	1	1.000		
Likelihood Ratio	.030	1	.863		
Fisher's Exact Test				1.000	.529
Linear-by-Linear Association	.029	1	.864		
N of Valid Cases	86				
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.36.					
b. Computed only for a 2x2 table					

Table 2: Chi-Square Test for Education Level and Gender Violence Experience

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.557[a]	2	.038
Likelihood Ratio	6.449	2	.040
Linear-by-Linear Association	5.324	1	.021
N of Valid Cases	86		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.52.			

Table 3: Chi-Square Test for Occupation and Gender Violence Experience

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.935[a]	2	.000
Likelihood Ratio	18.340	2	.000
Linear-by-Linear Association	13.942	1	.000
N of Valid Cases	86		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.76.			

Table 4: Chi-Square Test for Marital Status and Gender Violence Experience

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.004[a]	1	.952		
Continuity Correction[b]	.000	1	1.000		
Likelihood Ratio	.004	1	.952		
Fisher's Exact Test				1.000	.571
Linear-by-Linear Association	.004	1	.952		
N of Valid Cases	86				

l

Table 5: Chi-Square Test for Boda Boda Use Frequency and GV Experience

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	30.223[a]	1	.000
Likelihood Ratio	.093	1	.760
Linear-by-Linear Association	.092	1	.761
N of Valid Cases	86		

Table 6: Chi-Square Test for Registration Status and Gender Violence Experience

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.240[a]	1	.624		
Continuity Correction[b]	.042	1	.837		
Likelihood Ratio	.238	1	.626		
Fisher's Exact Test				.777	.414
Linear-by-Linear Association	.238	1	.626		
N of Valid Cases	86				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.14.
b. Computed only for a 2x2 table

Table 7: Chi-Square Test for Identification System and Gender Violence Experience

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.142[a]	1	.706		
Continuity Correction[b]	.006	1	.939		
Likelihood Ratio	.141	1	.708		
Fisher's Exact Test				.768	.463
Linear-by-Linear Association	.141	1	.708		
N of Valid Cases	86				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.37.
b. Computed only for a 2x2 table

Table 8: Chi-Square Test for Client Diligence and Gender Violence Experience

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.902[a]	2	.003
Likelihood Ratio	14.508	2	.001
Linear-by-Linear Association	.364	1	.546

2

N of Valid Cases	86

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is 3.07.

Table 9: Chi-Square for Road Lighting and Gender Violence Experience

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	5.151[a]	1	.023		
Continuity Correction[b]	4.194	1	.041		
Likelihood Ratio	5.227	1	.022		
Fisher's Exact Test				.028	.020
Linear-by-Linear Association	5.091	1	.024		
N of Valid Cases	86				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 16.12.
b. Computed only for a 2x2 table

Table 10: Chi-Square Test for Peer Monitoring and Gender Violence Experience

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.744[a]	1	.187		
Continuity Correction[b]	1.206	1	.272		
Likelihood Ratio	1.760	1	.185		
Fisher's Exact Test				.265	.136
Linear-by-Linear Association	1.724	1	.189		
N of Valid Cases	86				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 14.97.
b. Computed only for a 2x2 table

APPENDIX V: Research Authorization from St Paul's University

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: office@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20 - 2020505/10
Mobile: +254 (0) 728 - 669000
(0) 736 - 424440

26th February 2021

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

RE: RECOMMENDATION FOR DANIEL OMOLLO OWITI- MDSLMR101917 TO CONDUCT RESEARCH

This letter confirms the above named person is a student of the Masters of Development Studies program at St. Paul's University.

The second year consists of a major research work leading to a dissertation. The student's selected topic is *'Determinants of gender based violence experiences of women in public transport'.*

Kindly grant this student the required permit.

BOARD OF POSTGRADUATE STUDIES
ST. PAUL'S UNIVERSITY
26 FEB 2021
KENYA
TEL: 020 - 2020505 / 2020510
P.O. PRIVATE BAG - 00217, LIMURU

Yours Faithfully,

Dr. Julius Kahuthia
Director, Board of Postgraduate Studies

APPENDIX VI: NACOSTI Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **832891**

Date of Issue: **17/March/2021**

RESEARCH LICENSE



This is to Certify that Mr.. DANIEL OMOLLO OWITI of St. Paul's University, has been licensed to conduct research in Nakuru on the topic: DETERMINANTS OF GENDER BASED VIOLENCE EXPERIENCES OF WOMEN IN PUBLIC TRANSPORT: A CASE OF WOMEN USING 'BODA BODA' PUBLIC TRANSPORTATION IN KILELWET SUB-LOCATION, NAKURU COUNTY KENYA. for the period ending : 17/March/2022.

License No: **NACOSTI/P/21/9339**

832891

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 VII: Research Authorization letter from Nakuru County Director of Education

MINISTRY OF EDUCATION
State Department of Basic Education

Telegrams: "**EDUCATION**",
Telephone: **051-2216917**
Fax: **051-2217308**
Email: **cdenakurucounty@gmail.com**
When replying please quote

COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
P. O. BOX 259,
NAKURU.

Ref. NO. **CDE/NKU/GEN/4/1/21/VOL.VII/90**

29th March, 2021

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – DANIEL OMOLLO OWITI
NACOSTI/P/21/9339

Reference is made to the above-mentioned permit dated 17th March, 2021

Authority is hereby granted to the above-named individual to carry out research on ***"Determinants of Gender Based Violence Experiences of Women in Public Transport: A Case of Women Using 'Boda Boda' Public transportation in Kilelwet Sub-Location,Nakuru County, Kenya"*** for the period ending 17th March, 2022.

Kindly accord her necessary assistance.

COUNTY DIRECTOR
EDUCATION
NAKURU COUNTY
P. O. Box 259 NAKURU

GEORGE ONTIRI
FOR: COUNTY DIRECTOR OF EDUCATION
NAKURU

Copy to:

- St. Paul's University

APPENDIX VIII: Research Authorization letter from Nakuru County Commissioner.

OFFICE OF THE PRESIDENT
Ministry of Interior and Coordination of National Government

Email: ccnakurucounty@yahoo.com
ccnakurucounty@gmail.com

COUNTY COMMISSIONER
NAKURU COUNTY
P.O. BOX 81
NAKURU

When replying please quote:

Ref No. CC. SR. EDU 12/ VOL.III/9 **12th April, 2021**

DEPUTY COUNTY COMMISSIONERS
NAKURU EAST
NAKURU WEST

RE: RESEARCH AUTHORIZATION – DANIEL OMOLLO OWITI

The above named from St Paul's University who is pursuing a Master's degree in **Development Studies program**, has been authorized to carry out research entitled **Determinants of gender based violence experiences of women in public transport: A case of Women Using 'Boda Boda' Public transportation in Kilelwet Sub-Location, Nakuru County, Kenya in** Nakuru East and West Sub Counties in Nakuru County for the period ending 17th March, 2022.

Please accord him all the necessary support to facilitate the success of her research.

MWANGI NYAGA
FOR: COUNTY COMMISSIONER
NAKURU COUNTY