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DETERMINANTS OF WOMEN'S PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECTS: A STUDY OF PASTORALISTS IN KAJIADO CENTRAL CONSTITUENCY

BY

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DECLARATION

This research project is my original work and has not been presented for award of a degree in any other University

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This research project has been submitted for examination with my approval as the University Supervisor

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LISTS OF ACRONYMS AND ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
CBO	Community based organisation
CDP	Community Development Project
FAO	Food and Agriculture Organization
FGM	Female Genital Mutilation
GAD	Gender and development
G.O.K	Government of Kenya
HIV	Human Immune Virus
IEBC	Independent Electoral and boundaries commission
ILO	International Labour Organisation
KNBS	Kenya National Bureau of Statistics
NGO	Non-Governmental Organization
MDG	Millennium Development Goal
PWHE	Pastoralist Women for Health and Education
SPSS	Statistical Package for the Social Sciences
UNICEF	United Nations Children's Fund
VCT	Voluntary Counseling and Testing
WHO	World Health Organization
WID	Women in Development

ABSTRACT

The issue of women and development has been the subject of discussion for quite a while all over the world. Women do not participate in financially remunerative activities due to many factors. According to a report done during the first women's conference held in Mexico in 1975, women do not fully participate in development activities and consequently, more women are poorer than men, illiteracy levels are high among women than men, they are denied basic rights and face discrimination. The participation of women in community development projects is faced with many challenges and thus the main objective of this study was to investigate determinants of women participation in community development projects. The research was guided by the following objectives: to examine the role of education on women participation in community development projects, the influence of socio-cultural factors on women's participation in community development project, to examine the role of husbands in their wives participation in community development projects and to investigate the role of political factors on women's participation in community development projects. The study was carried out in Kajiado central. Data was collected from a sample of 91 women who were members of women groups and 7 key informants. The collected data was coded, entered and analyzed using the SPSS version 17 computer software. Data was presented using tables to make them reader friendly. There were ethical issues related to the study and they were addressed by maintaining high level confidentiality of the information volunteered by the respondents. Findings indicate that existing community development projects, education level, culture have positive influences the level of women participation. The study found that women were not recognized in matapato either in leadership in a community project or an elected political office and this hinder level of community development. Additionally, women groups that were looking for empowerment through workshops were more organized by non-governmental agencies. The challenges identified included: male dominance, lack of education and lack of women empowerment. The study concluded that socio cultural factors, husband support and political factors played a major role on participation of women from matapato in community development projects. The study recommends that the government should partner with other organizations to organize more workshops to sensitize the community on the importance of allowing women to participate on development of the community. The study further recommends that there is a need to undertake further studies of community development projects which women are participating and others which men are participating in comparison to their efficiency operations.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Women participation in development is a worldwide phenomenon issue which is presently debated and analysed in each state across the world. Globally, an assessment of advancement attained by women in the community development is of vital concern (Rao, 2008). Nevertheless, there are still gaps between a man and a woman in terms of employment. It has become clear that, in all countries of the world and in patriarchal society in the world, there have been barriers to the progress made towards women's inclusion in growth at the institutional level. According to Shah (2016), it's evidenced that that there exist some structural barriers to increasing the role of women in development throughout the world.

In some African republics economic resolutions are usually made by the head of the family, therefore there is little left for a woman or generally lack the liberty to decide for her own. African women according to Hambuba (2012) have comparatively limited access to low incomes, material assets and very limited prospects to engage in regional and foreign trade. Women tend to immediate each other rather than to come with new innovation as per the market needs and wants for the markets products. Sherief (2008) contends that majority of women are afraid of investing their limited resources in businesses. The numerous roles that women play in the society limit the risk that they take to spend the majority of their incomes on households, especially education and provision of food for children.

In 1975, the UN held the first women's conference in Mexico. Since then, women and development issues have been addressed worldwide as the report show they have generally not been able to fully contribute to the development issues. Their status was far less than the male. They were women who were poor, lacked education, victims of crimes like rape, violence, neglect, denied fundamental rights and were stereotyped. It is true that the aspects of health, training, jobs, legal issues, leadership, and so on are clearly inconsistent between men and women.

The effect of colonization and advertising on pastoralists was swift and irreversible. The combined marginalization and insecurity of pastoralists in East Africa resulted from agricultural development, environmental protection, biofuels production, population pressure, climate change and conflict. But the whole pastoralist society has failed to do this fairly and women have often suffered the greatest losses (Hugo 2002). Women pastoralists are suffering from harmful practices such as women's genital mutilations and tend to have less interactions with public services in other areas which have already lagged far behind. There are few possibilities for controlling production assets, since women often cannot take over property from their families such as livestock and land.

They are always exempted from taking part in decision making as it's firmly held by the men (Hambuba 2012). Nevertheless, as much as they are stereotyped, women have succeeded in being home managers and raising children, they are also peace-builders and look after livestock though they are rarely elected to the national and regional governments (Start, 2008). Women elected show personal determination and success in their role. Past studies also demonstrate that it is still necessary to address systemic reasons for the marginalization of female pastoralists. Although the multi-party system has provided the pastorals with the ability to represent themselves on the political front and to be consulted whenever they plan or execute developmental projects, women pastoralist are almost completely not involved in decision-making (Fabricius, 2013).

Women in Africa lack autonomy and negotiation authority and do not control their lives (Fabricius et al 2013). In spite of the heavy work, female politicians are regarded primarily as a source of free labour for advancement and are never acknowledged of their valuable socio-economic contribution. Women remain disadvantaged in community-based projects.

Women participation in communal peace building in Kenya is not different from the global arena. Pastoralist Women for Health and Education (PWHE) a women led community based organization has stimulated women in the country by calling for affirmative action in the choice of administrators in peace structures at the sub county, ward and county

levels. The organization undertakes HIV and Aids training programs and community members are encouraged to attend free centers for treatment and screening (VCT). PWHE also works together with Imams to discourage FGM in Mosques, and appreciates that praxis is a religious ritual.

Women in Kenya are fortunate as a result of national development policies that have given all people blessings regardless of sex, their roles and status have improved over time (Bell 1972). However, much more must still be done to make sure women are in their rightful post and policies formulated so that women can make a full contribution to the development process (World Bank Report, 2011).

1.2 Problem Statement

For a long period of time women, specifically Africa women have been burdened and not given prospects like education unlike to their male counterpart (Green, 2015). There are still many issues that women face, such as forced and early marriages, female genital mutilation (FGM), HIV pandemic and lack of education (Chitere & Mutiso, 2011). Kenya lags behind when it comes to attending to the prevalent women's problems, but there is still progress on cultural, economic and financial integration within the country at various stages from policy implementation, though this does not reflect in most part of the country especially in pastoralist communities.

Early studies conducted on Women in development (WID) acknowledged that the significant role of women in their cultures, as a result, had been ignored and excluded in large part from participation in community development projects. The developmental women point of view needs serious participation of both women and men so as to be more successful.

There has been a growing coherence since the mid-1980s, which requires a good understanding of the role and the responsibility of women in the community and their male counterparts. Refined women's status is never again seen as a subject for women alone, but as an objective that requires men and women to participate actively.

Past studies in Gender and Development indicate that there exist a disparity in gender among societies. GOK, (1997) Development plan clearly states that gender equality must be addressed at all levels of employment. Start (2008) observed that women were socialized because of hopelessness. This means that girls are made to internalize their subordinate positions and this is transferred to the workplace and the community (Anselmi, 2008). Over the last decade, the status of women has actually declined and they have less control than ever before over their finances, land, other resources and even participating in the community development projects (World Bank, 2011).

Mohammadi (2003) posit there are more intractable barriers for women to take equal position in management or ownership of businesses and even participate in policy formulation. Most organisations, including community organizations, have gender inequality in the workforce. However, to what extent different factors affect women's participation in community development specifically in pastoral community has not been comprehensively investigated. That is why there was a necessity to investigate these factors in relation to participation of women in community based developmental projects in Matapato South Ward in Kajiado Central Constituency.

1.3 Research Questions

This study therefore answers the following questions:-

1) What is the role of education on women participation in community development projects?
2) What's the influence of socio-cultural factors on womens' participation in community development projects?
3) What is the role of husbands in their wives participation in community development projects?
4) What is the role of political factors on women's participation in community development projects?

1.4 Research Objective

1.4.1 General Objective

The overall objective was to establish the determinants of women's participation in community development projects in a pastoral community.

1.4.2 Specific Objectives

These were;

1) To examine the role of education on women participation in community development projects
2) To find out the influence of socio-cultural factors on women's participation in community development projects.
3) To examine the role of husbands in their wives participation in community development projects
4) To investigate the role of political factors on women's' participation in community development projects.

1.5 Significance of the Study

The findings will also serve as a gender sensitizing document for the community development partner and contribute to the current debate on women participation issues especially in relation to community based development projects

Other scholars will benefit from this research work. The findings and recommendations may assist future researchers in their publications, papers, conferences and seminars. This research will also assist them to conduct further research in other areas to be highlighted in chapter five of this research.

The dynamics impacting participation of women in community based development project contributing to existing knowledge about gender. The findings of the study will give insight on what hindered women from taking part in community based development projects.

It was assumed that the information will guide interventions that will greatly address women participation not only in community developmental projects but also in other sectors.

1.6 Scope of the Study

The study was only limited to effect of women participation in community development project in Matapato ward, Kajiado Central Constituency, Kajiado County. The study covers role of education on women participation in CD projects; influence of 0social cultural factors, role of husbands and political factors on community development projects. Due to unlimited resources the study covered 100 women who were members of self-help groups.

1.7 Definition of Key Terms

Community development: According to Arthur Wilden (1970), it is the process by which people in an area choose to think as a community, go about analysing a situation, determining its needs and unfulfilled opportunities, deciding what can be done to improve the situation and then move in the direction of achievement of the agreed goals and objectives. As used in this work, it is the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of the communities.

Community Development Project: According to Arthur Wilden (1970), encompasses a range of approaches and activities that aim to improve the welfare and livelihoods of people living in community.

Demographic Factors: This includes age, occupation, family size and family life cycle and sex of the individual (Kotler, 2008).

Pastoralist: A person who herds livestock, often as a nomadic wanderer without a set farm area (Manali, 2008)

Psychological Factors: The term psychosocial refers to the psychological and social factors that influence mental health (Manali, 2008).

Socio Cultural Factors: Social cultural factors include a number of factors that characterize the relationships and activities of a group of people within a particular set environment (Manali, 2008).

Sustainable Development: According to Arthur Wilden (1970), is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend.

Women Participation: This is used here to refer to the voluntary involvement of women in efforts aimed at improving economic, physical and social conditions in communities in order to raise their standard of living (Manali, 2008).

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The purpose of reviewing the literature under this context will be to have a clear description of the effect of women participation on community development project. The main focus will be on the following areas: How level of education, politics, gender ideology and socio-culture affect women in participating in community development project around the world. The literature review will be available from periodical magazines, journals and scholarly dissertations/Thesis by previous scholars relating to this study. It will also capture theoretical and also conceptual framework.

Women participation in development is a worldwide issue being discussed and analysed in every nation. Globally, research on advancement acquired by women in the community development is of great concern (Rao, 2008). Nevertheless, there are still inequalities in the workforce in the world between women and their males.

In Africa, women lack freedom and power in making choices and lack control over their own life. Fabricius, Koch, Turner & Magome, 2013). While women work heavily, policymakers regard them primarily as volunteers for development and do not acknowledge their inestimable socio-economic contribution. In community based project, women have remained marginalized. Women were poor, uneducated, couldn't access suitable healthcare, were targets of violence such as neglect, rape, abuse, discrimination, denied fundamental human rights and suffered from all forms of inequality compared to the male gender in a societal setting. The certainty is that there exists noticeable gap between men and women in regard to power, leadership, health, ownership rights, education, legal matters and employment

In East Africa colonization followed by drastic changes in pastoralist communities due to increasing marginalization, have impacted on the vulnerability of pastoralists in Eastern Africa in terms of protection and management, agricultural growth, population pressure, biofuel production, climate change and conflict. But the pastoral community has not

undergone this growth equally and women have often been the most affected (Hugo, 2002).

Counties in Kenya, more so, Kajiado, Maasai women are victims of FGM, continue to have less access to public services in areas which are still lagging behind the provisions available in other parts of the country there is less access to public services. There are limited options for women to own or inherit productive assets such as cattle and land. Women are explicitly or implicitly excluded from making decisions in the society since it's regarded as the work of men to make decisions (Connell, 2001).

The UNICEF (2007) acknowledges that quality education requires students who are well-nourished, educated, and prepared for involvement, studying and supporting their families and community in the learning process. Education in inclusive, gender-sensitive, stable and secure communities should be supported, with appropriate resources and facilities to provide. UNESCO (2005) posit that teachers in pupil assessment should be qualified and skilled in promoting training and reducing inequities. Elementary quality education provides outcomes that include skills, expertise, attitudes and values and are related to national academic and societal participation.

The need for a person with the skills to contribute to economic, social and political growth revolves around human capital. (Government of Kenya, 2007). This means that it is necessary. The development of human capital through education needs to be given high priority in order for the country to achieve its desirable economic growth objectives and social development. In Abdi (2010), pastoralist educators are one way to improve their human resources: growing their abilities, while contributing to a country's economic development, increases their ability to compete for a better life.

Other research indicate that participation of women in projects based on the community's growth would improve the socio-economic condition of women, increase their self-esteem and beneficial to their own society (Mahjabeen, 2008; Salt, 2010; Schurmann, 2009). Many studies show that the presence of women raises the tension in their families and

contributes to their vulnerability to marital violence because it challenges the conventional patriarchal family authority of men (Hossain, 2002; Meade, 2010). There is also evidence of incoherence in research relating to the active involvement of women in community-based projects, decreases in inequality and empowerment. These factors have further been examined below:

2.1.1 Education and women participation on community based development project

Ogachi (2011) defines education as attainment of the desired knowledge, competences and attitudes and developing them. Education can take on formal, unofficial or informal dimensions. The women can be educated how acquisition of new knowledge, skills and attitudes can be used to resolve their teething troubles in life. Institutions have a significant role in society in mitigating anxiety by creating a stable environment for human interaction. Yet girls have not been favored by the Kenya education system. It has a lot to say about its current practices of racism (Rao 2005). In the beginning women and girls were trained to take care of their families, for example from home science, and socialized to take a secondary position compared to men. People have been working in jobs far from home and have been known as the main family winners. Today, girls ' education is typically sacrificed for that of their sons, as many families face economic restrictions. (UNICEF report, 2008). Studies show girls drop out of school and get house hold jobs to help their sibling finish their education. This creates a social imbalance, since educated individuals tend to dominate decision-making. The imbalance tends to confine women to their reproductive role, which is usually not estimated as contributing to the economy in quantifiable terms. Such a framework has a vital role to play in eliminating women from society's economic activities (though women dominate subsistence economies) and establishing a mechanism where females are held solely responsible for reproductive roles (Mutiso, 2011). More frequently, institutions decided on allocation of resources by their framework for social or economic purposes. The organization dictates who gets what, who does what and who decides. Tasks, duties and importance are delegated. Since men have a higher education history, they are dominant in the majority and, in most instances, women are passive beneficiaries of male supremacy.

According to Shivakumar (1995), women groups contribute significantly in development. At the same time, some studies indicate that the involvement of women in various economic chores in African continent is minimal only accounting for less than 30% (Parsons, 2011), compared to 80 % being men's engagement in such activities. Globally, women have proved to be able to mobilize themselves, unlike their male counterparts. They are active through their groups in community due to their traditional roles; which are expanding their day-to-day home and family events. The specific aims of women's groups are to take their leaders and society about social and societal changes. They are women who, particularly among their sisters, can inspire confidence and stimulate social change. Accordingly, women themselves must have effective leadership. A qualitative involvement has often been accomplished by the creation in Kenya of self-assistance groups (SHGs) (Mukasa, 2007).

According to Akeno and Wafula (2017), each economy is dominated by women. Any proper and vibrant development of a country would only be possible if women are regarded as partnering with men. Empowerment of women is thus important for the growth of an economy in general. Government and other stakeholders need therefore recommend funding for Women Self Help Group (SHG) in order to promote the advancement of the women's community on the cultural, social and political level.

In a study done by Njabani (2015) found that the percentage of women SHGs that are involved in socio-Economic development was high (78%) and therefore the study concluded that there existed linkage between participation of SHGs and socioeconomic development.

Similarly, in a study by Korir (2013) reported that women groups are meant to empower women in the community but it fails since the investments are managed by husbands and sons. The effect of women involvement in group activities on the empowerment of communities does not necessarily alter the societal norms and practices but brings out the fact that community empowerment is largely hindered because the very contribution of

women are often overlooked or their influence unfelt due to their potential being under-utilized.

Studies done in Asia indicate rural workers who are educated find high-paying jobs, while lack of knowledge tends to limit the choices to non-farm agricultural and low-wage jobs (ILO, 2008). Over the years, women have risen to counter the stereotyped educational systems and are able to compete with their male counterparts. The education levels of women have greatly changed with a higher number of women pursuing higher education. Women who acquire similar education level, experience and skills as men, have the same productivity as their male counterparts (Quisumbing, 1996). It is important for development agencies and governments to incorporate training aspects in their activities. This would influence their self-esteem and confidence and encourage them to participate more actively in wider community events (Tiondi, 2000).

In her study Nderitu (2010) concluded that training in financial management and ensuring participation of women in all stages of decision making could contribute to effective management of women empowerment projects in Kigumo. The study took a generalized approach and did not attribute these findings to any specific program. The study was not done in Kajiado south.

Mitchel and Lusardi (2006) on their study on relationship between investment and financial literacy found that investing in their own businesses is impossible for minorities and those less educated. Married respondents and those with children are far more susceptible to owning property, shares, and IRA and being business owners, according to their study. They further argued that the reason why people fail to plan is because they are financially unsophisticated. Mitchell and Lusardi wonders how someone may budget easily if he / she can even make a simple estimate of his / her financial decisions ' possible economic consequences. It is however not clear whether these attributes on financial decision apply on investing only since it would be important to find out what implications financial literacy has on the ability of those assessed to take up credit.

In her study while trying to establish level and nature of grassroots women participation in Isiolo constituency development fund Safia, (2011), found out that among the hindrances to women participation in Isiolo were heavy work load, illiteracy, lack of economic resources, and culture of patriarchy and lack of awareness. Although the study by Safia (2011), applies to Isiolo it fails to demonstrate the effects of identified challenges on successful implementation of the community empowerment program.

According to Lesorogol (2008) training is often regarded as a luxury by pastoralist societies. That's not the case. The rejection of poor people is one of the fundamental human rights. The Government of Kenya (GoK) was not dedicated until very recently in the post-indépendance period to providing and increase standards also education quality in pastoral communities. In addition, a large number of Kenyans from pastoral communities were trained by Catholic missionaries.

A study done by Kimathi (2010) on critical analysis to participatory approaches and their relation to capacity building and education found out that some of the methods employed in Murang'a South included use of workshops/ seminar and training cycles to help in women empowerment. The study however does not indicate the empowerment programs that use these approaches. There was no available information that indicated that these methods can apply to different geographic areas with different societal and cultural orientations. The study was not carried out in Kajiado south and the methods are therefore specific to Murang'a south.

2.1.2. Socio-Cultural Factors and Women /Participation in CDPs

These include a perspective on their values, practices, beliefs and traditions in a given community. The social and cultural influences are part and parcel of society. (Ghanyan, 2008). They are realities and experiences that affect the personality, actions and lifestyle of the individual. Discrimination, race, community and social distinctions comprise them. Fabricius (2013) proposed the consideration of socio-cultural constraints in developmental women supporting programs to restrict their involvement in income-generating activities by women, in particular young people. Within developing countries, the issue of obtaining

credit for women running businesses is more pronounced. Many women have no applicable technical skills in their growth agenda.

Ng'otwa (2012) in her study on community participation in community funded projects in Belgut found that communities do not fully participate in their development planning process due to their failure to understand their purpose and existence of the fund document. The finding of this study does not show whether they have any implication on the success of the community empowerment projects. It would be important to assess the link between community participation or lack of it and the successful implementation of the project and program.

A study that investigated factors influencing community participation focusing on community awareness and attitude by Fadhil. (2011), concluded that lack of openness, discrimination and nepotism formed part of the problems that influenced community involvement in implementation of constituency development projects in Moyale district. It is not clear whether lack of community participation in Moyale has made the empowerment program successful or not. The researcher attempted to find out whether community participation affects successful program implementation through a research in Kajiado south.

Varghese (1991) posit that culture goes hand in hand by a person's understandability of development, norms and behavior of individuals in society and those of the elders. Each developmental context, has its own cultural viewpoint from expectations to design of projects to technical development and management styles.

Severally, Africa women are left to play secondary supportive roles or hold subsidiary task to fathers, brothers and husbands. They are often omitted from personal decisions including other financial undertakings (Hugo, 2002). Women from a pastoral group, in particular, are now more vulnerable than in past times and cannot advocate their concerns directly for decision makers through life. The defense of social values and beliefs is more seen by women and girls than by men and boys (Anderson, 2007). Many women consider

this to be powerful, but culture is determined not only by men, but also by them. Women and girls are much more vulnerable to discrimination against men and women. Your health and social status and your ability to fully engage in the growth of your society are affected. Low access to high mobility, training in childcare, limited life expectancy and lack of knowledge on reproductive health and family planning all suggest that women tend to be overwhelmingly excluded from already quite limited public services. (Kipuri *et al*, 2003).

Regardless of the growing laws enacted to promote and protect rights of women, the social customs of elders of the men and women of the community continue to be respected. Amongst Eastern African pastoralists, girls socialize early to assist their mothers who are subordinate to their husbands. With girls growing old and marrying, the same situation as their mothers in a household, which is taught by the heads of their husbands and girls to honor, to obey and to be a man, while youngsters earn reputation for trekking animals to remote camps and protecting their family, is also being observed. Among the Kenyan and Tanzanian Maasai, girls respond as a sign of respect to the appellant to greet with shrilly voices, and do so until they reach their adulthood. "Two voices, one of them for normal talk and one of a little voice used to manifest respect for men, are expected for Maasai women and girls. Clementia Mateyain, a Tanzanian woman, states that men and boys must never change their voices (Kipuri*et al*, 2003).

The rise of imperialism and democracy appeared to improve men's status and weakened women's status. While women seem to have contributed significantly during this period to livestock farm management, they have not been recognized as owners of livestock and men were asked to impose taxes based on their number of animals. In the first half of the 20th century, missionary and government schools only enrolled the child, and innovations such as dairy cooperatives appeared to believe that they own resources and manage them.

In Maasai, regular herds were reported legally to male household leaders, who collected payment in turn at collector points, irrespective of the fact that the management of milk and milk products was mainly female (Kipuriet al, 2003). The weakening restrictions of women over animal products, such as milk, have resulted in their increased exposure.

In pastoral societies, customary domains of power tended to isolate men and women officially. There appears to be often harmonized institutions in the past, that only men now live in, while the majority of female pastoralist have casual authority over their husbands ' actions, which is not a firm room for women as a wives have no say on what a man does. Women still remain largely absent even among the pastoral organizations founded via the intervention of NGOs, but even the inclusion of a single woman and her participation may be seen as a remarkable success while the government has provided for more female and marginal representation, if such disparities are not addressed (Vorley, 2002).

2.1.3 Effects of Male Dominance in Participation of Women in Community Development Projects

A redefinition of the typical women gender role in farming is participating in community-based development projects, as it proposes that women co-win the household. But, in fact, the borrowing control is limited to a few women. Previous research found that married women's loans have largely been managed by their husbands (Goetz *et al*, 2006; Kabeer, 2001).

That may be associated with the gender patriarchal culture that is prevalent in the rural communities where the household breadwinner is supposed to be male (Schuler et al., 2008). This means that the ideology of their husband may affect women's participation in community projects. This research projected that women's engagement in community-based developing projects influences primarily their husbands ' gender ideology (Schuler *et al.,* 2008). It was believed that the liberal ideology of their husband would inspire women to participate actively in community-based innovations, thus the the position of women as the co-winner. The design is primarily rooted in patriarchy theory as a philosophical element. This notes that patriarchal ideology is the cause of sex-based work-sharing, gender inequality and female subordination (Bograd, 2008). Therefore, the ideology of their husbands on gender can affect both the participation of women in households and their changing status (Goetz *et al*, 2006).

The participation of women in community projects was conceived as an active participation of women in the community development projects. This might boost the socioeconomic status of women as co-winners of households. There may be varying levels of participation, such as non-participation, marginal participation, and active participation (Agarwal 2001). Agarwal (2001) submitted that membership alone cannot represent true involvement until the positions of women are taken into account. The level of participation of women in community-based development projects is discussed with respect to their forms of participation in community activities in the current study.

Kabeer (2001), describes empowerment as extending the ability of people in a setting in which their ability to make policy choices has traditionally been denied. She described capital, organizations and achievements as three interrelated factors that may affect women's empowerment. The author argued in this regard that the capacity of people to make decision and to carry out resources (human, material and social resources) could be increased, but it could only be possible if people are willing to do so jointly or separately. This is achieved by changing people's perception of the current situation and building social support networks. Poverty, social standards and values can, however, impede the cycle of empowerment. In addition, pride can contribute to family and community conflicts. The topic of training and development as a support and tool for women to participate in construction projects was discussed in this theory.

Prior research suggested that women's successful social economic development initiatives were supported by their husband's egalitarian gender ideology and thus enhanced their status as a household member of the community (Baden et al., 2004). Previous studies have shown that husband-to-house marriage women's lives and other affairs such as employment, occupation, jobs, participation in community life, sexuality, etc. (Schuler *et al.*, 2008).

It is therefore conceivable that the gender ideology of their husbands will affect the position, rights and responsibilities of women outside the home. To this end, the authors have stressed the highly gendered nature of the organization in order throughout

problematize and examine gender relations. This view conflicts with mainstream corporate studies in which sex interaction has traditionally gone unknown. The analysis of the men-size world of the factory floor among other things (Collinson, 2002), men involvement in sporting activities and the possible ways of marginalizing female administrators (Sport England 2002).

The patriarchal (conservative) ideology of gender dominates in rural communities and is thought to be the root of a country's patriarchal social system which hinders women from engaging in community-based development activities (Halim, 1995). Traditional religious values prohibit women from taking part in activities outside the home, particularly in the growth of the family. The main responsibility of husbands is to financially support their families, and the main task of the wife is to take care of their family members. The traditional women were not allowed to walk around safely. Therefore the husband should be the winner. It is expected that the husband will be the guardian of his spouse, and that wife should submit to the husband (Karim 2006). This affected women's involvement in the developmental project in the society.

Many scholars argue that the patriarchal ideology of gender is the principal source of gender-specific roles, rights and responsibilities that systematically legitimize sex inequality (Dobash et al, 1999). In Bangladesh, the Patriarchal ideology of sex is prevalent, restricting roles of women to their husbands (Baden et al., 2004; Haque, 2005; Karim, 2006). Since traditional gender roles expect men to be the housekeeper and women to take care of the family. Patriarchal culture can therefore limit women from active participation in micro-credit.

In their publication on working with rural communities (Chitere and Mutiso, 2011), argued that lack of time for group meetings constrained women from joining financial groups. This they attribute to the fact that women are involved in domestic responsibilities in addition to managing family enterprises and thus have little time to attend meetings. According to Chitere & Mutiso lack of money that is required for group membership constrained women from joining groups. The review however does not indicate the

reasons why existing groups may shy away from participating in borrowing collateral free loans.

While reviewing challenges facing women entrepreneurs in Kenya, Muriungi (2012) concluded that women in the village seem to be driven not by profits, but by the need to look after their families. She argues that women see businesses for the basic needs of their families, such as food, clothes and education, as a way to free themselves from' begging' money from their husbands. The report however was not based on any specific study or place in Kenya and it would not be fair to attribute her opinion on any specific categories of women from any part of Kenya.

Onsongo (2004) investigated effect of women participation in university management in Kenya found out that discriminating women on educational background and general perceptions about the role of women at home was described as eroding women's self-esteem and some of the social factors were identified, while the shortcomings in their domestic roles were reflected in the public domain. Her study is however not attributable to any specific community and may have adopted bias by generalizing public perception on women in the whole country. The study was only specific to university management and was not done based on an empowerment program.

2.1.4 Influence of Gender Suppression in Community Based Development Projects

In line with the Collinson (2002) suggestion, Linstead focused on gender suppression as a trait of organizational theory by pushing theoretical limits, as Taylor suppressed gender in developing organizational theory, thereby enabling managers to place their organizations homogeneously and without sex. The stakeholders can do this, although they are aware in their community of inequitable gender relations. Managers are pressured to do so through internal and external organizational discourse in a vein similar to Taylor. For example, promotion of managers as places to treat all workers fairly regardless of gender does not happen unusually (Bograd, 2008). These comments or corporate conviction preclude the "locking" of the identification of gender relations and wider diversity issues from being discussed. For example, in order to receive support from the national body, many sports

organizations in Britain should prove that they are coping with gender equality (Bograd, 2008).

For this to take place, management should ensure that their companies are free from gender-related problems because of their equal participation by women and men (Shaw et al, 2003). These statements can be made successfully and adequately funded. In these same sportive organisations, for instance, very few women were able to reach senior management positions in these same sporting organisations (Shaw et al, 2003). The fact that managers showed their knowledge of sex in addressing the issue of fair representation was evident in this process. Sex oppression. Despite evidence that high-ranking management positions are gender imbalance, they have restricted gender debates to participatory rates. In English sports organizations this type of discursive closure prevented further debate on gender relations.

The function of managers ' deliberate action is essential to gender inequality comprehension. When speaking about the theory of organization (Mead 2010), gender discrimination is apparent when "resistance to sex is extreme" and gender oppression was not only a native thing or ignorance. There is a certain amount of intent. Members may be aware of gender relations within organizations themselves but restrict or delete the forms in which they are addressed or discussed. It causes the debate on gender speeches to be essentially stopped and thus minimizes discussion and comprehension. Riseborough (2008) argued that it differentiates the oppression of sex from sexuality, which has a component of ignorance or negligence or "failure to recognize women as important.

Macharia (2014) According to his study findings, Women are allocated a lot of gender roles and duties which were cited by most of the respondents as the major challenge that has discouraged women from borrowing the constituency women enterprise fund loan to engage in income generating activities and women in Kajiado south do not have adequate time to engage in business due to heavy workload that include; taking care of children and household, herding cattle, farm work and fetching water.

On the basis of these examples, it can be argued that gender inequality in the culture is part of the multiple power structures that constitute gender relations. Alvesson *et al* (2002) posit that gender inequality can be interpreted as part of the "taken for granted institutional perceptions and agendas that freeze contemporary social order." As such, it is a discursive construct whose introduction and ongoing practice restrict the identification of diversity and allows organizations to be viewed as homogeneous.

Focusing more on the analysis of gender inequality from organizational theory to analyzing it within contemporary organizations helps to further the conceptualization of gender relations within organizations (Metle, 2002). It is vital as it offers a counterpoint to research that has looked at how sex is represented within organizations. This counter-point facilitates a better understanding of sex discursive closure by exploring how the built silence of gender inequality leads to the powerlessness of women and some men on the basis of gender.

In his study by Jamali (2009), found out that As a consequence of stresses on women's compliance with (uncoded) quality expectations, women are attributed to family and childcare obligations to build conflicts latent and feelings of guilt in all the women surveyed. While Lebanese women entrepreneurs have not succumbed to family responsibilities, Jamali reports it is nevertheless a serious uphill fight to reconcile employment and family.

Given the potential strength of gender discrimination speeches to empower women and some men within communities, the capacity of this strategy for "continued identification and destruction of oppressively gendered social practices can be undermined by important organizational studies" (Ely et al, 2000). Participation in this form of research that highlights, criticizes, and potentially disrupts the repression of gender may provide a theoretical field for managers to reflect on their own sexual abolition practices. Therefore, the conceptualisation and application of alternatives may be promoted (Knights et al, 2004). Investigations like this can help this process by identifying speeches for the suppression of gender and how they can be analyzed within organisations. The

groundwork for substantial changes in companies can be built in future research with organisations.

Abbot (2007) asserts that women since time immemorial have been the key spine among societies and are heavily participating most of the initiatives in various forms. For example, women are emerging as leaders in their community development matters and are also acquiring the skills that have positively brought changes to their communities through education and training.

According to Sadan (1997), it is in the group that a consciousness awakens the skills and potentials that exist among the people who share a common problem. For example women group activities are as a result of women coming together to realize their potential and strength and in the process change lives through increasing controls of factors affecting them.

Because of the growing body of legislation enacted to protect and encourage women's rights, social norms imposed by male and female community elders are still accepted. Girls in East Africa are socialised early to support their mothers and are obedient to their husbands, they take part in the socialization. When girls get older and get married, they too take the same position in a household as the husband's mothers. Women are cast as the weaker sex and encouraged to conform, support and subject themselves to men's leadership, whereas young men earn recognition for walking animals to far-off fields and protecting the community. The Maasai girls both in Kenya and Tanzania, respond with their shrill voices when greeted by men to show respect for their caller. "Maasai women and girls should have two voices, one for ordinary speeches and one for men's appreciation. Boys and men are not required to change their voices at any time," said Clementia Mateyain, a Tanzanian woman (Kipuri et al 2003).

A study that examined the effect of women enterprise fund in encouraging women empowerment on governance in Bondo by Ombara (2012) concluded that access to women enterprise fund had a gravious effect in endorsing financial equality and increased

female involvement in decision-making process at the household and community level. He further point out the need for promoting women empowerment and governance. The study however may have been unable to investigate issues related or influencing uptake of the fund in Bondo. The researcher sought to bridge this gap by looking at the factors influencing uptake of the group guaranteed loan in Kajiado south.

2.1.5 Politics and women participation in community based development project

Women's participation in community-based development projects also influences internal and external policy. Females are not willing to come out and become fully involved in most church-based CBOs. Politics can lead to priorities being distorted. External influences are very common in CBOs, particularly when community leaders, including heads, assisting leaders, or sometimes even church leaders, have particular interests. When something like a power struggle happens, most women tend to resign and this weakens their decision-making ability.

Mead (2010) argue that the number of women in Kenya in national parliaments declined gradually with the implementation of democratic elections. Recent experiences show that women who participate are less likely to be nominated and ultimately elected than their male colleagues. Women usually comprise a smaller share of party members than men and their presence in the membership is limited to representing women in Party executive bodies. Women must be elected to parliament one, and senior decision-making positions like Ministers, Deputy Ministers and Secretaries of State must also be chosen. Women parliamentarians are able to shape decision-making and serve as important social role models (Metle, 2002). Women's growing interest in the study of governance was prompted by their increasing involvement in public work. More women pursue careers in management globally in keeping with the increasing role played by women in the economy (Omar *et al,* 2001). In addition, cross-cultural studies of women leaders have shown that this rising trend is common in many countries, along with evidence that women leaders share a number of similarities around the globe (Adler *et al,* 2004).

Management is commonly seen as a profession for men only, and most of the top executive posts are held by men (Powell et al, 2003). Almost every stage is described as having to deal with blocked mobility, racism and stereotyping by women managers globally. The perception of successful managers that women are unable to balance their roles as a wife, mother or executive and that others, especially men, are not prepared to work with a woman's boss, has been reported to have a negative influence on women managers. Women leaders frequently find themselves in lower management roles that have provided them with little power access and concrete challenges (Omar et al, 2001). Powell (2003) suggested that women date from the 1960s and 1970s in managerial literature. Kanter's research (1997) can in particular be seen as significant. The word "token" has been used by Kanter for the comparatively few female leaders. A few female managers are often viewed as icons or representations for all women. Therefore, their thoughts, beliefs and behaviors are probably considered to be characteristic of all women.

The reports on women in management in Africa most positively tackle the prevalence of barriers to women's careers with 8 papers on such subjects (Wikinson, 2006). Wikinson 2006. The second most important subject of the research was women's behaviors, which were discussed in six articles. The third most commonly used theme was performance drivers or factors that help women grow in five studies. Work-family problems in four studies have been identified. Three studies and role models in two studies (Mensch 2003) reported reasons for work. Along with other topics, the majority of research has identified cultural factors affecting women in leadership.

In their study of female entrepreneurs, McElwee and Al-Riyami (2003) found that the majority of women feel that business women do not have a network where they can exchange information and discuss issues. Some of the women began developing networks of this kind. Furthermore, support services such as nurseries, kindergartens, vocational training, employment information and access to development loans are inadequate, which can increase women's participation in and contribution to economic activities. The research on obstacles to women's careers in the Arab World are generally similar to those

faced by western women, but the traditional views that place women in a lower level have also had a significant impact.

Empowerment as a construct is multifaceted. An empowering intervention is that which builds capacity of individuals to positively influence their wellbeing outcomes. Rappaport (1995) in support of this argument observes that the outcomes of empowerment are realised when people discover, or create and give voice to a collective narrative that sustains their own personal story in an appreciative way. Therefore empowerment is operative at various stages; personal or at individual level, interpersonal, organizational, community and collective (Hur, 2006).

There exists a real gender gap in political participation. Reports indicate that women constitute a majority among activists in many communities yet are a minority among the leadership in the same community, thus the paradoxical manner of their participation. Makuto (2007), Getting enlighten on political matters and participation in political activities essentially deals with decision making and handling responsibility, right from the smallest institution of the family to the national legislature of the country. The government of Kenya adopted the affirmative action in 1998 so as to increase female representation in public life. Also, with the promulgation of the new constitution in 2010, there is increased representation of women in the national assembly and women are heading various sectors of the government. Despite this, little change can be seen and women are still underrepresented in decision making positions. According to Makuto (2007), culture and economics are important components that interplay with politics to place women position in a subordinate place to their male counterparts. For example, major decisions in the family are in the domain of the male members.

Ng'otwa (2012) in her study on community participation in community funded projects in Belgut found out that communities do not fully participate in their development planning process due to their failure to understand their purpose and existence of the fund document. The finding of this study does not show whether they have any implication on the success of the community empowerment projects. It would be important to assess the link between

community participation or lack of it and the successful implementation of the project and program.

A study done by Kimathi (2010) on critical analysis to participatory approaches and their relation to capacity building and education found out that some of the methods employed in Murang'a South included use of workshops/ seminar and training cycles to help in women empowerment. The study however does not indicate the empowerment programs that use these approaches. There was no available information that indicated that these methods can apply to different geographic areas with different societal and cultural orientations. The study was not carried out in Kajiado south and the methods are therefore specific to Murang'a south.

Macharia (2014), According to his study findings, the respondents the local culture requires that a married woman Asks her husband for permission to engage in political activities or in case she wants to acquire some asset or dispose off or when borrowing of funds it is a must to inform her husband. It was also found that in southern Kajiado, the majority of married women do not have free access or use of family property for revenue generation purposes.

2.2 Theoretical Framework

The theoretical framework identified the key influential factors in this thesis, and indicates their interrelationships. The study was guided by socialist feminism theory which explains gender equality in the place of work and gender and development theory.

2.2.1 Socialist Feminism Theory

Proponents of socialist feminist theory argue that class and women's subordination were of equal importance and had to be challenged simultaneously. Their aim was to revise Marxism so as to challenge both male dominance and capitalism. Socialist feminism stressed the equal importance of children's reproduction and food growth. Mitchell (1983) suggests that in the subordination of women, there are four interlocking systems. Delivery, reproduction, sexuality and childhood. She also argues that it is important to investigate

the manner in which gender roles are defined and equality between the sexes is created to recognize and eradicate women's subordination.

Metle (2002) advocates for an all-inclusive approach to the study of the woman's status. In the recommendation, she examines three main areas of concern. These areas of concern are the psychosocial, socio-biological and socio-political. The psychosocial concerns focus on the development of male and female gender processes. There are no genetic, psychological or physical variations between women and men as the subject of social and biological problems, but why the differences result in an increase in what men do. Socio-political concerns focus on how subjectivity or how the individual sees himself as members of a certain race or class helps to shape equality between the sexes and how gender helps structure the political and the economic system. The concern here is the promotion of policies that are aimed at eliminating discrimination of women in community participation.

There has been a growing consensus since the mid-1980s that sustainable development needs to understand women's roles and obligations in and around the world. Improving women's status is no longer just an issue for women, but a target involving the active participation of men and women, known as the approach to gender and development (GAD). Contextually, the GAD approach seeks to understand the position, duties, resources and key concerns of women and men and to explore the social, economic and environmental factors that influence their function and decision-making ability.

According to Eisenstein (1979), women's economic dependency on men cannot be solved simply by wages, in particular when workers are still socially segregated and women's jobs are paying less than men's work. The approach of radical feminism for workers was distinct from that of the positive policy of liberal feminism. It was of similar value. When looking at why the wages of women and men are so different, supporters of comparable value demonstrated that pay rates are not determined by the labor market, the value of a job for an employer or by the qualifications or other qualification of the employee. Wages are determined by traditional "worth" rooted in racism of gender, ethnicity and other types.

Comparable services of quality equate employment with conventional men's work, such as automotive equipment, in women's careers such as the Secretary. We deliver the necessary qualifications, expertise, accountability and control over other staff and risk. Salaries of workers with similar points (the "Term" of the job) are then equalized. Even if policies of comparative value do not eradicate gender segregation, feminist proponents argue that increasing women's wages in traditional women's jobs could provide the majority of economic resources that make women less reliant on marriage or government benefits.

The objective of socialist feminists, according to Hooks (2000), is to end oppression and they think it is necessary to take into account and satisfy the physical and societal requirements of all groups in order to do that. Nevertheless, these needs cannot be met at the detriment of any other class and Socialist feminists claim that it can be achieved by coordinating all the marginalized groups and creating coalitions that work together to address all the needs of all and to establish ties that embody mutual respect so that all humanity's physical and social needs can be met.

2.2.2 Marxist Feminism Theory

Through his contributions to the critique of the political economy and the nature of private property, family, and State, Marx (1859), based on the seminal works of Karl Marx and Frederick Engels (1848), considered Classism as a fundamental cause of oppression of women. For the Marxist, the main movers of history are the material forces–the development and reproduction of social life. Marx believed in the entire mode of production of a society, that is, its productive forces (raw materials, tools and workers who are producing goods), plus its production relations (the manner of manufacturing) — create a super structuring (a layer of legal, political, and social ideas) which, at the same time, enhances the mode of production.

Marxist Feminism is a feminist theory that focuses on the manner in which women are treated by capitalist economic practices and the private parties. The theory states that

women are marginalized at home and at work, because much of their work is unpaid (Mitchell, 1983).

The division of labor between the sexes is one of Marxist feminism's most important issues. It is understood that in a capitalist economic system there are two kinds of labor: productive work and reproductive work. Productive employment means labor and work that leads to services and goods of monetary value in the economic system of capitalism. The suppliers of these products and services therefore earn money for their work. Reproductive labor (often known as unproductive labor) refers to things people do to look after themselves, not to make money. This often applies to kitchen, cleaning and child-rearing.

According to Bodja (2006), Marxist Feminism points out that reproductive labor is usually regarded as exclusively female work in capitalist economies. It creates a system that distinguishes the work of women from the work of men and is perceived to be of less importance because it does not obtain monetary compensation. Supported by this concept, women as a class are depreciated and marginalized because the work of women is devalued. Marxist feminists support the revolutionary restructuring of the capitalist economy to solve this system of economic exploitation.

According to Marxist feminism theorists, gender inequalities and class are the two forms of oppression. Therefore their primary focus is with the division of labour that keeps women in the household chores and men in the work place. The feminist perspective was developed on the assumptions that women and men experience life differently hence the gendered approach was necessary.

M.K. Ruthvan(1984) rightly says that it should not be a matter of privileging class over gender or vice versa, but of engaging in the much more difficult task of showing how and where such ‘interlockings’ occur(28). Commenting on London based Marxist-Feminist Literature Collective’s reading of Shirley Ruthvan writes that “a more coherent Marxist-feminist reading… would interlock a spoken feminism with an unspoken Chartism and

see them both as constitutive elements of the social formation in which Shirley first appeared (29).” By spoken feminism is meant a feminism which is clearly articulated whereas unspoken Chartism (a workers’ movement for reform in England from 1838 to 1858) refers to ideas which are not as clearly stated but are nevertheless part of the assumptions in the text. It may be recalled that Marxist critic Terry Eagleton talked about Chartism as the main theme of Shirley and Helen Taylor, a feminist critic, disagreeing with Eagleton, believed that the ‘plight of dependent women’ was the main subject of this novel. The Marxist-feminist insight of looking for the unholy alliance of capitalism and patriarchy can be extended to other works as well with minor adjustments.

Early on, Marx introduced a lot of criticism in his magnum opus Capital (Volume I), which was published in 1867, and was generally viewed as secondary to the works of Marx not connected to the preface of the critic. This provides the first relevant account of one the main theories of Marx, the materialist conception of history and its associated "foundation and superstructure" social pattern, which divides the collective human development into an economic-technological "base." Briefly the impression was given that the economic forces–the manner in which people produce the necessities of life–determine politics and ideology; the total social framework of these production relations is an economic foundation on which a legal and political superstructure exists and which corresponds (repress) to certain forms of social consciousness. The manner in which material life conditions are produced (conditional) the general social, political and intellectual life cycle.

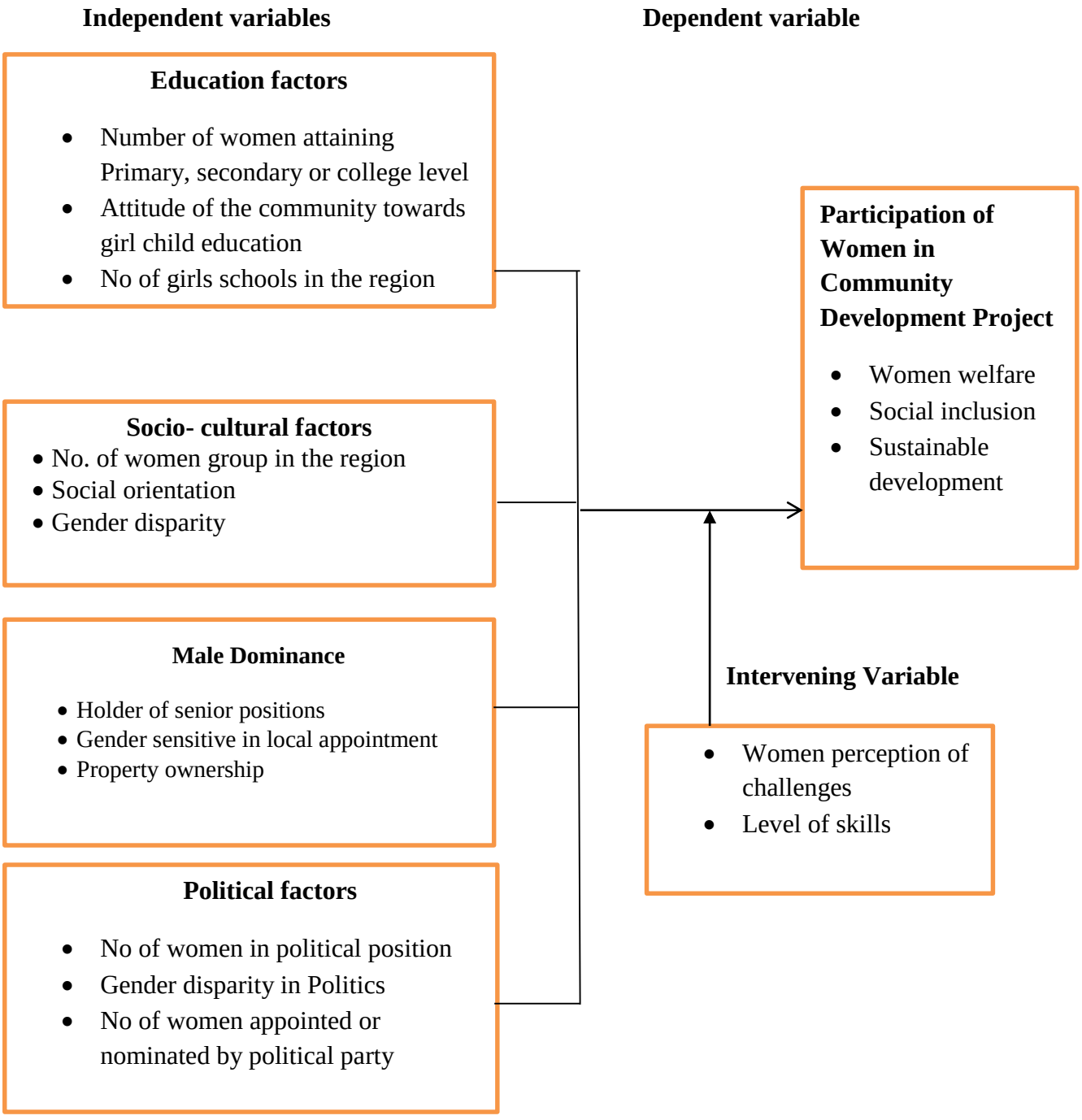
Likewise, Communism was not only mistaken. Traditionally, Marxist theory has tried to understand some significant social difference in terms of groups. Gender parallels race and country as an undigested, but persistently important social explanation to the exclusivity or even primacy of gender. Marxists prefer to broaden their class to include women, a division that is insufficient for feminism as a result of divergent and shared experience of women. In 1912, for instance, Rosa Luxembourg addressed to a group of women on the subject of suffrages: "The majority of these bourgeois women who work as

lionesses in combating ' male prerogatives, ' if they had their vote in the bourgeois and conservative camps, would trot like docile lambs.

2.3 Conceptual Framework

The relation between the independent and dependent variables of the research is described in a conceptual model as defined by Mugenda (2013). Figure one shows the relationship of the independent and dependent variables of this study. The independents variables are education factors, socio-cultural factors, gender ideology and political factors. Dependent variables are women participation in community based development projects. The intervening variables are Government Policy, Women perception of challenges and Level of skills.

Figure 2.1: **Conceptual Framework**



CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The chapter consists of the research methodology employed. This includes the research design, target population and sample size, sampling technique, data collection procedure, research instrument, data analysis procedure, validity and reliability of the instruments, and also ethical issues.

3.2 Site Description

Kajiado County is located on the extreme southern part of the Rift Valley of Kenya. The County boarders Narok to the West, Nakuru, Kiambu and Nairobi to the North; Machakos to the East, TaitaTaveta to the South East and the Republic of Tanzania to the South. The County covers an area of 21,903 km^2 and it's divided into seven administrative sub-counties namely, Ngong, Isinya, Loitoktok, Magadi, Namanga, Central Kajiado and Mashuru (GoK, 2008).

As per KNBS report 2013, Kajiado County blends a child rich with a population system in transition. About 42 percent of the population is between 0 and 14 years old with a 50% CP in Kajiado Central; a 48% CP in Kajiado West; and a 49% CP in Kajiado South with the highest proportion of girls. In general the county of Kajiado north with 66 percent and Kajiado East with 60 percent has a high proportion of the working age (15–64) population, respectively. This can be explained by the development of Ngong and Ongata, both of which have attracted large numbers of rural migrants and have provided residence for people who work in Kajiado North and Kitengela Ward in Kajiado East of Nairobi and its environs.

Matapato South County assembly ward is an electoral ward in Kenya. It is one of the wards in Kajiado Central constituency in Kajiado County. With a population of 31,161 (KNBS), which comprises of women 15,889 and men 15,272. It comprises of Kumpa, Eluanata, Meto, Oldonyoorok, Mailua, and Namanga Sub–Locations. The main economic activity is agricultural activity mostly pastoralism, work for pay and family businesses.

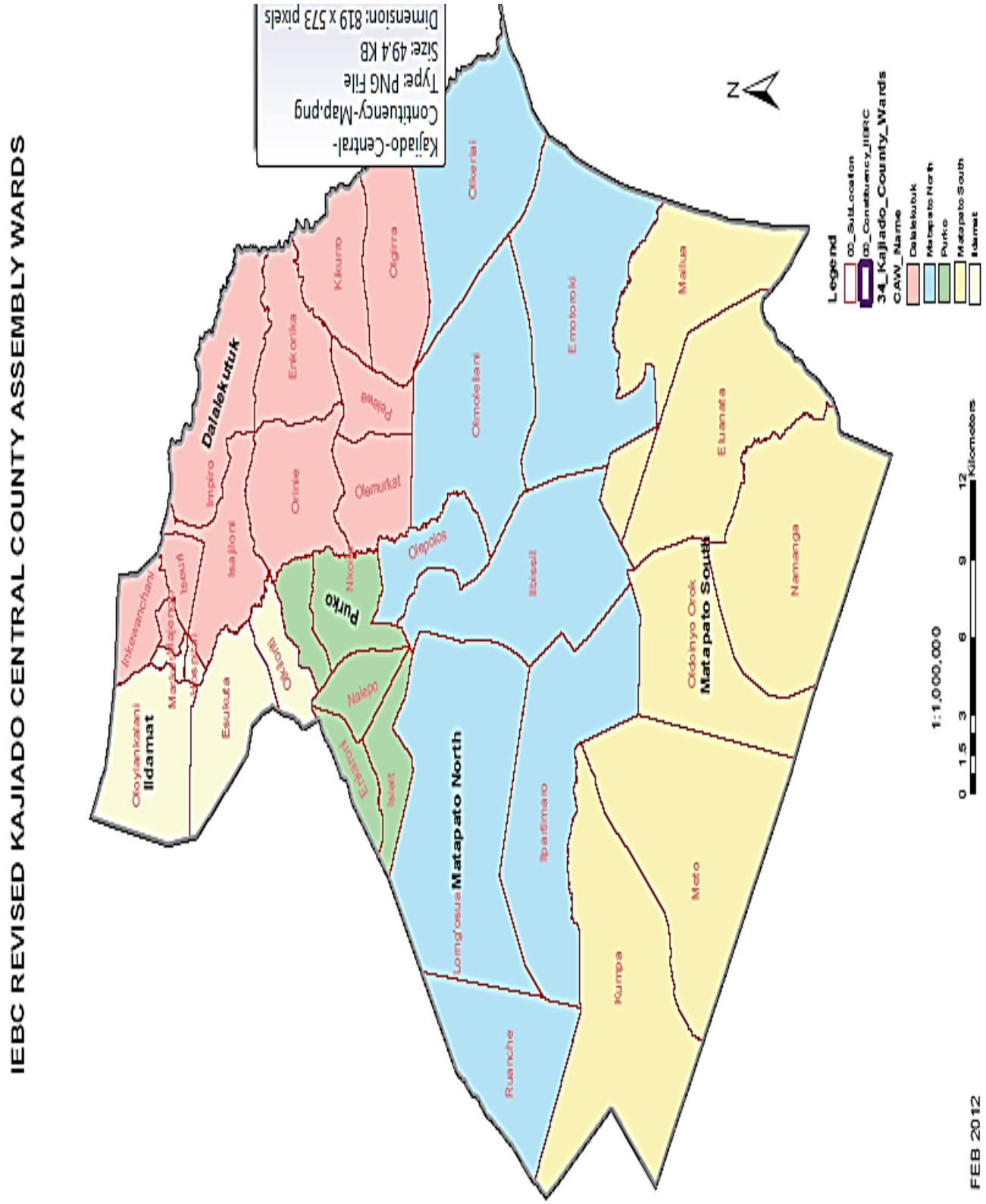


Figure 3.1: Kajiado Central Assembly Map (Source: GoK, 2008)

3.3 Research Design

According to Mugenda (2003), a research design is a plan that is used to generate answers to research problems. This study employed a descriptive research design. Kothari (2008) argues that a descriptive research design is concerned with determining the frequency at which something occurs or the relationship between variables. It is also used to clarify variables and shaping hypothetical constructs (Kothari, 2008). Descriptive research is the investigation in which quality data is collected and analyzed in order to describe a phenomenon in its current trends, events and linkages between different factors at the current time, which is the concern of the study. Therefore, the descriptive study approach was appropriate for this study as it helped to describe the state of affairs as they exist without manipulation of variables.

3.4 Target Population

According to Mugenda and Mugenda, (2003) population is a whole series of persons, cases or items with some specific observable characteristics. It can also be said to be a well-defined or set of services, people, elements, events, things or households that are being investigated (Miles and Huberman, 1994). The population of the study consisted of 100 women who were members of women groups, who were participating in various community self-help projects and 7 key informants.

3.4.1 Unit of Analysis

The unit of analysis in this research project was participation of women in community development projects.

3.4.2 Unit of Observation

The unit of observation were women who were members of women groups and key informants who included CSOs workers, church leaders and government officials.

3.5 Sample Size and Sampling Technique

Stratified random sampling was used to select the 100 women who were members of women groups in matapato ward.

To get the 100 women the following sampling procedure was followed:

> A list of all registered women groups in the area was obtained with their respective list of members. Simple random sampling then was used to complete the selection of the 100 women to fill the questionnaire to achieve the study objective.

3.6 Methods of Data Collection

The study employed both quantitative and qualitative methodologies in data gathering and analysis. The instruments that were used for primary data collection were interview guides and questionnaires. According to Rasmussen & Erik (2002), interview guides and questionnaires are useful for getting in-depth understanding of the issues under investigation. In-depth interview method was used among key informants. This involved a one-on-one interview to elicit detailed answers. Interviews were conducted at the convenience of the respondents.

A questionnaire was used for key respondents who were women who were members of women groups in Kajiado, matapato ward. The questionnaires were prepared in such a way that, in addition to maintaining the privacy of the respondents, they minimized both time and money. Kothari (2009) suggests that questionnaires allow interviewees plenty of time to respond carefully, and advises the use of additional methods to identify variations in data collection which cannot be determined by a single method.

3.7 Reliability and Validity

To a large extent the validity of the findings depends upon the quality of the raw data which depends on the research instruments used. If the instruments are valid and reliable, the findings should be valid and reliable (Kothari, 2009). To enhance reliability, the researcher designed instruments with simple, unambiguous, logical and comprehensive questions. Different instruments were used to collect data depending on the nature and type of data required. Reliability was enhanced by having properly operationalized definition of terms and understanding of concepts to avoid ambiguities. Before adopting

research instruments, the researcher cross-checked, inspected and scrutinized information on the research instruments to ensure their accuracy, relevance, completeness, consistency and uniformity. This enabled the researcher to establish whether content in question items the content and objectives of the study.

3.8 Data Analysis Techniques

Quantitative data was coded and analysed by the use of SPSS computer programme. The results were presented in tables and figure, frequencies and percentages. Qualitative data was grouped according to themes and used to supplement quantitative data.

3.9 Ethical Consideration

Ethics in research are standards or rules set to guide researchers in respecting the dignity of the person and rights of all stakeholders. Ethical considerations are relevant in every analysis (Mugenda and Mugenda, 2003). Mugenda also argues that it is the researchers ' responsibility to protect the respondents ' story by retaining the intent of the report. Relation should be focused on trust and respect for science, reciprocity, fair interviewing methods, privacy protection and cooperation with the participants. The researcher explained in detail the importance of the study and why the questionnaires were to be administered during the initial contact with the respondents.

CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

The chapter focuses on the presentation, analysis and interpretation of data. This research was carried out in Matapato South ward in Kajiado Central constituency, Kajiado County. A total of ninety one (91) main respondents and 7 key informants participated in this study.

4.2 Response Rate

Out of 100 questionnaires administered, 91 questionnaires were completed and returned reflecting the response rate of 92.8 percent as shown in Table 4.1. This level of response is thought to be sufficient to conclude the analysis. Mugenda and Mugenda (2003) reported that a response rate of 50% was satisfactory, of 60% good and above, and of 70% really good.

This in line with Bailey (2000) the response rate is sufficient by 50%, whereas the response rate is very good when it is above 70%. And therefore the response rate of 92.8% is therefore very good on the basis of this claim.

Table 4.1: Sample size

Sample	**Frequency (n)**	**Percent (%)**
Key respondents (women members of the group)	91	92.8
Government officials	1	1.0
CSO Leaders	1	1.0
Church leaders	1	1.0
Women leaders	4	4.2
Total	**98**	**100**

Source: primary data, (2019)

4.3 Social and Demographic Data

This began with an overall analysis of population data, including; - age, race, educational level, the participants; source of income, marital status, residency of the respondents and the duration and duration of being a residents of the area.

4.3.1 Marital Status

One's ability to manage, influence and make decisions at the household level will influence his/her position in the society. All these depend on the marital status of the respondents. In most cases married couples and people with family responsibilities are more likely to be engaged in day to day decisions making in their households. Their level of involvement and ability to make choice on what is to be done in the family will therefore reflect and influence their ability and participation in policy making activities. The distribution of the respondents in relation to their marital status is presented in Table 4.2.

Table 4.2: Marital Status

Marital status	**Frequency (n)**	**Percent (%)**
Married	81	89
Single	10	11
Total	**91**	**100.0**

Source: primary data, (2019)

The Table 4.3 shows that 81 (89%) of the respondents were in marriage and 10 (11%) were still single. It shows that the respondents had the opportunity to express what affects the family since they have extensive cultural experience with married people.

4.3.2 Age

Age is an important variable in shaping the respondent's demographic characteristics. Thanks to African age, the context of rights and obligations is the most important factor. The older people were highly respected and had authority over what to do. The group remains committed to its traditions and culture in this research. Thanks to their place in the family the older members of the community had great respect and admiration. Table 4.3 indicates how the respondents are allocated according to their age.

Table 4.3: Age of the Respondents

Age	Frequency (n)	Percent (%)
18-25	12	13.2
26-35	15	16.5
36-45	29	31.9
46-55	30	33.0
over 55	5	5.5
Total	**91**	**100.0**

Source: primary data, (2019)

From the study majority 30(33%) of the respondents aged between 46-55 years, 29 (31.9%) aged between 36-45 years, 15 (16.5%) aged between 26-35 years, 12(13.2%) aged between 18-25 years while only 5 (5.5%) were 55 and above year old. This data shows that majority of respondents were aged between 26-550 therefore mature and can be relayed upon on key issues in the questionnaire. The respondents had a reasonable age and understood factors that prevented them from participating in community development activities.

4.3.4 Education

Education defines a person's ability to secure a job, the type of employment and the decision-making skill. In the majority of cases, learning enhances a person's ability to think and consider problems objectively. Active participation in all activities was mainly dependent on the level of education. The education level of the respondents is presented in table 4.4.

Table 4.5: Level of Education

Level of education	Frequency (n)	Percent (%)
Primary school	34	34.7
secondary level	25	27.5
College level	21	23.1
University level	8	8.8
None	3	3.3
Total	**91**	**100.0**

Source: primary data, (2019)

From the study 3 (3.3%) of the respondents never went to school, 34 (34.7%) were primary level, 25 (27.5%) were secondary level, 21 (16%) were college level, 8 (32%) were university level.

4.3.5 Source of Income

Source of income determine how community/family/individual can sustain their livelihood, what community depends on their daily lives which later determine the type of development in the community.

Table 4.4: Source of income

Source of income	Frequency (n)	Percent (%)
Formal employment	25	27.47
Self – Employment	45	49.45
Not employed	21	23.08
Total	**91**	**100.0**

Source: primary data, (2019)

Table 4.4 shows that 25 (28%) were in formal employment either with county government or national government or private sector, 45 (36.7%) were self-employed as their source of livelihood and 21 (23.08%) were not employed.

4.3.6 Residence Status

The residency of an individual determines one's ability to understand the study location, its characteristics and environment which occupants face and how they solve the problems they face. The residence status is presented in the table 4.5:

Table 4.5: Resident Status

Resident status	Frequency (n)	Percent (%)
Resident	91	100
Non- Resident	0	0
Total	**91**	**100.0**

Source: primary data, (2019)

The table 4.5 shows that 91 (100%) of the respondents are residents. This shows that 100% of the respondents understand the socio- cultural practices and other factors that affect the women participation in the communication.

4.3.7 Period of Residency

The period of residency is how an occupant has been residing in a given area. This determines familiarity with factors that determine socio- cultural behaviors and practices of a given community. The period of residency information is presented in the table 4.6 below:

Table 4.6: Period of Residency

Period of Residency	Frequency (n)	Percent (%)
20-25	12	13.2
26-35	15	16.5
36-45	29	31.9
46-55	30	33.0
over 55	5	5.5
Total	**91**	**100.0**

Source: primary data, (2019)

From the study majority 30(33%) of the respondents have resided between 46-55 years, 29 (31.9%) aged between 36-45 years, 15 (16.5%) aged between 26-35 years, 12(13.2%) aged between 18-25 years while only 5 (5.5%) were 55 and above year old. This data shows that majority of respondents have staged in the location of study and hence can respond to the questionnaire positively and objectively.

4.3.8 Size of the Family

The size of the family dictates how resources are utilized and the standard of living a family can sustain. It also dictates how the family is perceived to hold power or influence in the community. The size of family information is presented in table 4.7.

Table 4.7: Size of the Family

Size of family	**Frequency (n)**	**Percent (%)**
0-1 Children	7	7.7
2-3 Children	22	24.2
4-6 Children	27	29.7
Above 7	37	38.5
Total	**91**	**100.0**

Source: primary data, (2019)

From the study 7 (7.7%) of the respondents have 0-1 children, 22 (24.2%) of the family have 2-3 children have, 27 (29.7%) of the respondent have 4-6 children and 37(38.5%) have above 7 children.

4.4 Number of Schools in the Research Location

From the findings, 54.9 per cent of participants said there were no schools in rural areas where the respondents came from, while 45.1 per cent said they had schools in their area. The availability of schools in a village would boost the capacity of residents and help their children to establish modern guidelines that affect their level of participation.

Table 4.8: Number of schools

Number of schools	Frequency (n)	Percent (%)
Schools in the village	41	45.1
No schools in the village	50	54.9
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.1 Whether Schools are well-equipped

Nonetheless, the majority (67.0 percent), while 33.0 percent, were not well suited, of the schools differed from one village to another. The schools help shape children, and so unfitness schools will not achieve their desired goal because students cannot use all the resources such as classrooms, teachers and libraries that exist in fitted schools, so that their education can take a hard time.

Table 4.9: Schools are well equipped

Schools well equipped	Frequency (n)	Percent (%)
Schools well equipped	30	33.0
Schools not well equipped	61	67.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.2 Enrolment of girls in schools

The study shows that girls ' enrolment in schools at this age was demoralizing, where girls and boys should have an equal chance. A maximum of 5 6% indicate a low registration rate for women, which can be due to customs that treat girls as a house for mothers, married to young men and not worthy of attending school. The overall rate of registration 44.3% was good and very high, a hopeful result as the society changed its view of the girl child, although it still remained lower than the estimate in the table below 4,10.

Table 4.10: Enrolment of girls in schools

Enrolment of girls	Frequency (n)	Percent (%)
Very Good	8	9
Good	24	26
Not Good	59	65
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.3 Girls given same Opportunity

As indicated in table 4.11, whether girls have been given equal opportunity with boys to further their education, 78.0% of the respondents said that girls have not been given equal opportunity and 22.0 % agree that girls have been equal opportunity. This shows that the community still empowers boy child compared to girls therefore this affect level of women participation.

Table 4.11: Girls given same Opportunity as men

Girls given same opportunity as men	Frequency (n)	Percent (%)
Yes	20	22.0
No	71	78.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.4 Level of Education Effect on women Participation

As indicated in table 4.12, whether level of education affects level of women participation in community development projects, 60.0% of the respondents said that level of education affects their participation and 40.0 % said no. The reason for no response was that other organisations have stepped in to give adult education and other refresher courses to assist them in improving their understanding.

Table 4.12: Level of education effect on women participation

	Frequency (n)	Percent (%)
Yes	55	60.0
No	36	40.0
Total	**91**	**100.0**

Source: primary data, (2019)

Think link between education and women participation in community development projects was reinforced by a key informants who had this to say:

> Education has always been said to open doors to individuals and helps women have a better voice in participation in community development projects. Those with low education levels are more likely to have poor participation levels."(Government Official)

Thus high level of education is an indicator of high level of participation.

4.4.5 Attended a workshop

As indicated in table 4.13, whether the respondents have attended a workshop or not, 79.0% of the respondents said that they have attended a workshop while 21.0% said they have not attended a workshop. This shows that majority of the women have acquired hands on skills to manage community development projects.

Table 4.13: Attended an organized workshop

Attended an organized workshop	Frequency (n)	Percent (%)
Yes	72	79.0
No	19	21.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.6 Did the Government Sponsor the building capacity workshop

As indicated in table 4.14, whether the Government sponsored the training which they attended, 92.0% of the respondents said that the Government did not sponsor the capacity building they attended while 8.0% stated they have attended a Government sponsored workshop. This shows that the women in this area still require capacity building from the Govt. since only NGOs have dominated this area.

Table 4.14: Did the Government Sponsor the building capacity workshop

Did the Government Sponsor the building capacity workshop	Frequency (n)	Percent (%)
Yes	7	8.0
No	84	92.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.4.7 Did the NGO's Sponsor the building capacity workshop

As indicated in table 4.15, whether the Non-Governmental Organizations sponsored the training which they attended, 92.0% of the respondents said that the NGO's sponsored the capacity building they attended while 8.0% stated the NGOs did not sponsor the training and other groups sponsored the training which include the Government. The NGO's who sponsored the training include: Amref, care and maap

On sources of funding for women groups in the study area, the informants mentioned that:

> *Women are economically disadvantaged in the study area. They experience pressures because of tradition beliefs therefore most of the women group funding come NGO support, National and county government support and savings from the members economic activities.*

Table 4.15: Did the NGO's Sponsor the building capacity workshop

Did the NGO's Sponsor the building capacity workshop	Frequency (n)	Percent (%)
Yes	84	92.0
No	7	8.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.5 The Influence of Socio- Cultural Factors on Women's Participation in Community Development Project.

4.5.1 Practice of Traditional Culture

As indicated in table 4.16, whether the residents of the study area practice traditional culture, 93.0% of the respondents said they practice cultures while 7% said they don't practice traditional cultures. The community values their culture a lot and the large percentage who said they still practice culture was a confirmation of it.

Table 4.16: Practice Traditional Cultures

Practice Traditional Cultures	Frequency (n)	Percent (%)
Practice the traditional cultures	85	93.0
Do not practice traditional cultures	6	7.0
Total	**91**	**100.0**

Source: primary data, (2019)

The above sentiments were echoed by one key informant, a CSO leader who had this to say:

> *The women are still undermined as a lesser gender among the Maasai community which results to their participation capacity in the development projects as most are involved bound by various cultural practices.*

Table 4.17: Actual Traditional Cultures Practiced

Actual Traditional Cultures Practiced	Frequency (n)	Percent (%)
Moran's (warriors)	5	5.0
Polygamy	27	30.0
Female genital mutilation	9	7.0
Male circumcision	23	25.0
Early marriage	16	15.0
Cattle herding	11	12.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.5.2 Socio-Cultural Effects on Women Participation Community Based Development Project

In African traditional society, women were expected to be inferior to men in almost everything. Women were supposed to stay at home so as to bear and take care of the children, wash clothes, prepare meals for both the husband and the children. The women were not allowed to work outside their homes so that they can devote their attention to children and family matters. However in current society things have considerably change and women are even more empowered by the current constitution which has given them

representation in every county. This study sought to determine the effects of socio-cultural environment on women participation in community based development projects.

The result below in Table 4.18, acknowledges that the respondents had different views on whether early marriage prevents them from participating in a community development projects. Those who strongly disagreed were 5 (6%), those who disagreed 18 (19.3%), those who were moderately agree on this idea were 21 (23.3%), those who agreed were 30 (32.7%) and those who strongly agreed were 17 (18.7%). The results can be attributed to the social orientation that women are homemakers. Secondly on women cattle herding preventing women in playing active role in community projects, 11 (30.7) strongly disagree, 12 (38.7%) disagree, 22 (16%) moderately agree, 30 (14.7%) agree and 16(17.3%) strongly agree. This can be as a result of the harsh environment in which the women operates on which hinders their participation. On Polygamy is the common mode of family type and influences the women participation in community projects, 11 (30.7) strongly disagree, 12 (38.7%) disagree, 22 (16%) moderately agree, 30 (14.7%) agree and 16(17.3%) strongly agree. This shows that the common mode of marriage is polygamy and makes women allowed to make a decision on participation in a community project according to their seniority in marriage. Finally on Female genital mutilation makes girls ready to take role of women and participate in community projects, 28 (30.7%) of the respondents strongly disagree, 35 (38.7%) disagree, 15 (16%) moderately agree, 13 (14.77%) agree while none of the respondents strongly agreed. This results is attributed to the fact that FGM as a culture doesn't strongly affect the level at which women participate in community development project.

Table 4.18: Statements on Socio-Cultural Environment and Women participation

Statement	Strongly Disagree	Disagree	Moderately agree	Agree	Strongly Agree	Total %	Mean
Female genital mutilation makes girls ready to take role of women and participate in community projects	28 (30.7%)	35 (38.7%)	15 (16%)	13 (14.7%)	0 (0%)	100	2.1
Polygamy is the common mode of family type and influences the women participation in community projects	11 (12%)	12 (13.3%)	22 (24.7)	30 (32.7%)	16 (17.3%)	100	3.3
Women cattle herding prevents me from playing active role in my community development projects	11 (12%)	12 (13.3%)	22 (24.7)	30 (32.7%)	16 (17.3%)	100	3.3
Early marriage prevents me from playing active role in my community development projects	5 (6%)	18 (19.3%)	21 (23.3%)	30 (32.7%)	17 (18.7%)	91	3.4

Source: primary data, (2019)

The above finding was supported by one of the key informant who pointed out that:

> *The present men dominance and cultural beliefs because of cultural traditions dictate the community participation of women in the women groups which is a leading challenge hence low support either morally or financially to women activities have played a part on women involvement in group activities and hence determined women economic capacity which is also a factor considered before joining a group. (Church leader)*

4.6 The Role of Husbands in their Wives Participation in Community Development Projects

In maasai community, husbands who are good allow women to participate in community development project by giving women money to contribute in self-help group. They would also look after as the women are away. They would give them chance to participate in political positions. The bad husbands would do the opposite.

4.6.1 Group Membership

As indicated in table 4.19, whether the respondents are a member of a women group or not, 93.0% of the respondents said they are members of a women group while 7% said they have not yet joined a women group. This shows a positive of women participation while shows that there are a significant number of women not yet allowed being a member of women groups.

Table 4.19: Group Membership

Group Membership	Frequency (n)	Percent (%)
Member of women group	85	93.0
Not a member of women group	6	7.0
Total	**91**	**100.0**

Source: primary data, (2019)

The key informant had the following view on women group membership:

> *Women tend to join groups as a basis on economic empowerment, freedom and liberation. With groups the women feel they can plan their destiny as one gender and their challenges can be solved." (Woman leader)*

On the respondents, who are members of women group the following are the projects they undertake as shown in table 4.20

Table 4.20: Projects undertaken by women groups

Projects undertaken by women groups	Frequency (n)	Percent (%)
Cattle/ Goat rearing	38	42.0
Merry go round	18	20.0
Weaving	35	38.0
Total	**91**	**100.0**

Source: primary data, (2019)

From the above response, (38)42% of women groups undertake cattle/ goat rearing as the main project, (35)38% undertakes weaving while the rest (18) 20% do merry go round as a development activity. This shows the culture dictate the projects women are associated with since the higher percentage is cattle rearing.

The informants were asked to indicate the kind of support they offer women in the study area to enhance participation in development projects and majority of the responses were;

> *Training on entrepreneurship, training on gender and linking the women groups to start business, domestic responsibilities, lack of education and men dominance in community development projects participation." (Government official)*

This view agrees with the data collected on questionnaire findings. Also they indicated that most women don't have tertiary education. In their opinion women can overcome these social cultural practices and perform better in community projects by; getting support from their spouses, completing their education, joining women groups , getting financial support from Non-government and government institutions.

4.6.2 Group population

As indicated in table 4.21, on the number of a given group which the respondents attend. The majority of the group members have over 20 members at 36(39%) while 16-20 members are 27(30%), 11-15 members are 23(25%) and lastly 5-10 members are 5(6%). This shows most women are members of large women groups which result to a pool of better benefits.

Table 4.21: Group Membership

Group Membership	Frequency (n)	Percent (%)
Over 20 members	36	39.0
16-20 members	27	30.0
11-15 members	23	25.0
5-10 members	5	6.0
Total	**91**	**100.0**

Source: Primary data, (2019)

4.6.3 Women Recognition

As indicated in table 4.22, whether women are recognized by men, majority which is 75(82%) of the respondents says women are not recognized by men while 16(15%) says the men recognize them. This shows that male chauvinism still exist as per the tradition and a lot of gender sensitization needs to be done.

Table 4.22: Women Recognition

Women Recognition	Frequency (n)	Percent (%)
Women are recognized	16	18.0
Women not recognized	75	82.0
Total	**91**	**100.0**

Source: primary data, (2019)

The above data is supported by the women leader, who said that:

> *Most women are not recognized in the community since male dominion exists. Mostly elderly women are given recognition because of their status hence affect the level of participation in development projects.*

4.6.4 Women Treated Fairly

As indicated in table 4.23, whether women are treated fairly by their husbands, majority of the respondents 75(82%) says they are treated unfairly while 16(18%) of the respondents says women are treated fairly. This shows that male chauvinism still exist as per the tradition and a lot of gender sensitization needs to be done.

Table 4.23: Women Treated Fairly by their Husbands

Women Treated Fairly by their Husbands	Frequency (n)	Percent (%)
Women treated fairly	16	18.0
Women not treated fairly	75	82.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.6.5 Moral support and freedom of women participation

As indicated in table 4.24, whether women are supported by their husband while undertaking community development projects through moral support and giving freedom of participation , majority of the respondents 41(45%) says there are offered moral support while 50(55%) are not given any support. The difference in the two responses shows that women in the study location have a low support base among their husbands hence affecting their participation.

Table 4.24: Moral support and freedom of women participation

Moral support and freedom of women participation	Frequency (n)	Percent (%)
Women not supported	50	55.0
Women supported	41	45.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.6.6 Financial support in women participation in community projects

As indicated in table 4.25, whether women are supported by their husband while undertaking community development projects through payments and other financial support , majority of the respondents 41(45%) says there are offered financial support while 50(55%) are not given any financial support. This shows that most women relay on the benefits they receive from the groups to make extra cash for their projects.

The groups are also linked to women's economic independence as declared by majority of informants' respondents:

> *"There is a sense of freedom and liberation. With the groups, we do not have to depend on other people. It is about independence and we like that fact."*

This response of women leaders who is a key informants shows that the women are committed to progress of their groups and participation in development activities to improve their economic status.

Table 4.25: Financial support in women participation in community projects

Financial support in women participation in community projects	Frequency (n)	Percent (%)
Women not supported	50	55.0
Women supported	41	45.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.7 Political factors on women participation on community based development

4.7.1 Community development membership

As indicated in table 4.26, whether the respondents are a member of a community development projects or not, 85(93.0%) of the respondents said they are members of a community development project while 6(7%) said they have not yet joined development project. This shows a positive of women participation in development projects as opposed to small number not involved in development projects.

Table 4.26: Community development membership

Community development membership	Frequency (n)	Percent (%)
Member of community development project	85	93.0
Not a member community development project	6	7.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.7.2 Women involvement in running of projects

As indicated in table 4.27, whether the women are involved in running the development projects or not, 77(85.0%) of the participants stated that they were not involved in running of a community development project while 14 (15%) said they are involved in running development project. The difference amongst the respondents shows that most residents still observe traditional culture and there is a need to empower women so as to strengthen their participation in the community development projects.

CSO Leader attributed the meeting attendance challenges to women's gender roles.

> *Truth is that women have a lot to do (at home). The roles they have in domestic circles may not warrant their attendance in the group meetings. By the time she is through with children or cleaning, time is up. This has been addressed by fixing the meetings late in the evenings. This solves group attendance and leadership problems.*

Table 4.27: women involved in running the development projects

Women involved in running the development projects	**Frequency (n)**	**Percent (%)**
Not involved in running of community development project	77	85.0
Involved in running of a community development project	14	15.0
Total	**91**	**100.0**

Source: Primary data, (2019)

4.7.3 Women involvement elective positions

As presented in table 4.28, whether the women that vie for elective positions in the study area, 85(93.0%) of the participants stated that women are not given permission to vie for a leadership position while 6(7%) said the women are allowed to vie for leadership position in community projects. This shows that traditional cultural practice affects women involvement in leadership opportunities.

Table 4.28: Women allowed vying for leadership positions

Women allowed vying for leadership positions	Frequency (n)	Percent (%)
Not allowed to vie for leadership positions	85	93.0
Allowed to vie for leadership positions	6	7.0
Total	**91**	**100.0**

Source: primary data, (2019)

The women leader agreed that:

> *There were men chauvinisms which affects women participation on elected positions either nationally or in community based organizations and mainly senior or old women had courage to contest which affects women and women groups' participation on community projects.*

4.7.4 Elections held to select women leaders

As indicated in table 4.29, whether elections are held to select women leaders or not, 85(93.0%) of the respondents said elections are not held but other methods used to select women leaders while 6(7%) said no elections are held to select women leaders.

Table 4.29: Elections are held to select women leaders

Elections are held to select women leaders	Frequency (n)	Percent (%)
No elections Held	85	93.0
Elections held	6	7.0
Total	**91**	**100.0**

Source: primary data, (2019)

Among the respondents in table 4.29 stated elections are not held but other methods used, as indicated in table 4.30 , the respondents pointed out that appointment are used and consensus as indicated below:

Table 4.30: Other methods of selection used apart from elections

Other methods of selection used apart from elections	Frequency (n)	Percent (%)
Appointments	36	40.0
Consensus	55	60.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.7.5 Elections Period

As indicated in table 4.31, on how often are elections being held as per community development projects by laws , the majority of respondents 90(99.0%) indicated that the elections are held annually while 1(1%) of the respondents said elections are held semiannually in cases where a vacuum exists.

Table 4.31: Period of elections

Period of elections	Frequency (n)	Percent (%)
Annually	90	99.0
Semi annually	1	1.0
Total	**91**	**100.0**

Source: primary data, (2019)

4.7.6 Respondents participated in an elections

As indicated in figure 4.1, whether respondents have participated in elections or not, the majority 55(60.0%) stated that they have participated in the elections while 36(40%) said they have not participated in the elections. This shows that culture change exists and most respondents are adopting to democratic means of selecting their leaders while some members still don't believe in women expressing their choice through elections since men will not allow.

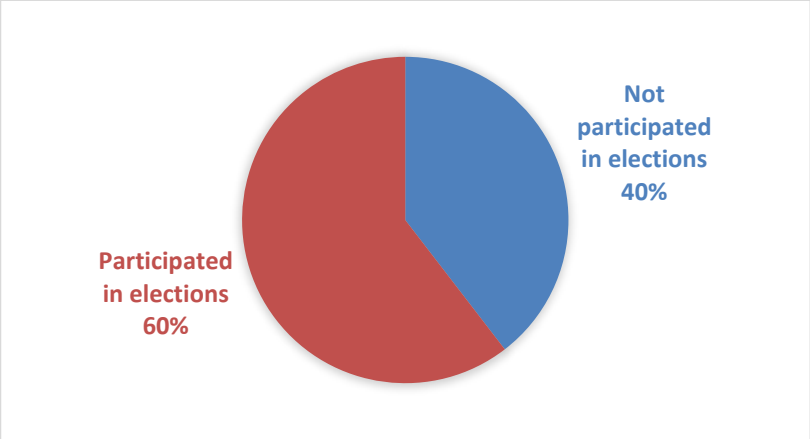


Figure 4.1: Participation in Elections

Source: primary data, (2019)

4.7.7 Politics influence on women participation

Though current constitution considered women participation in projects, as indicated by the respondents in table 4.32, 90(99%) of respondents indicate politics influence participation while 1(1%) stated no politics influence women participation. Therefore this area still struggling with 2/3 gender rules and male still dominate political arena.

Table 4.32: Politics influence on women participation

Politics Influence on women participation	Frequency (n)	Percent (%)
Politics affect women participation	90	99.0
Politics does not affect women participation	1	1.0
Total	**91**	**100.0**

Source: primary data, (2019)

The above findings were supported by one women leader who said that:

> *Politics affect the women participation because of the community acceptance of the women to be elected to a leadership or guide the community in key political direction.*

4.7.8 Women membership in community development fund

As indicated by the respondents in table 4.33, 90(99%) of respondents indicated that there exists women in the community development fund while only 1(1%) stated no women exists in community development fund. From the response shows that there exists women in the development fund hence women views are represented.

Table 4.33: Women membership in community development fund

Women membership in community development fund	Frequency (n)	Percent (%)
Women are members of community development project	90	99.0
Women are not members of community development project	1	1.0
Total	**91**	**100.0**

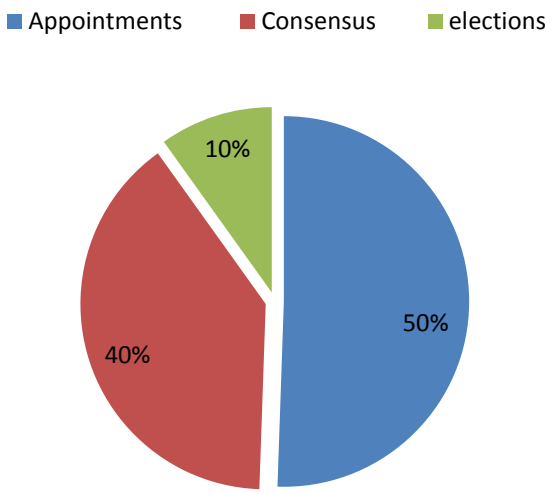
Source: Primary data, (2019)

Among the respondents in given questionnaire, as indicated in figure 4.2 states that 46(50%) is through appointment, 36(40%) through consensus while 9(10%) through elections. This shows that fairness of women participation chances are still in questions in the study area since equal chances for leadership not practiced.

The response below illustrates the felt belongingness to the community development fund project:

> *Due to gender policy and government guidelines, we have been included in the membership of the community projects to voice the concerns of the women. (Women leader)*

Figure 4.2: Methods of women being chosen



Source: primary data, (2019)

The women leader agreed that:

> *Women leaders were chosen mostly from appointment basis using parameters of age and community family respect since respect is key for the leadership, also consensus is Used and elections is least used. This view agrees with questionnaire collected from respondents on methods of how women chosen.*

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The chapter presents summary of findings, discussion, conclusion and recommendations for further study.

5.1 Summary of the Study

5.1.1 Effects of Level of Education on Women Participation on Community Development.

It is observed that most women have not attained secondary education in the sub county. However the high number registered at secondary does not transit to tertiary education, yet it is at tertiary level where relevant skills are disseminated. This is illustrated by a small percentage of the women reaching tertiary level in education.

Basic education being evident does not mean the women have obtained the relevant skills for their participation in community development projects. Parents and guardians a like need to be educated on this approach. Education is no longer for basic literacy and elementary mathematics as it was in the past education is necessary at every level of survival and acquisition of relevant skills and knowledge (Oluoch 1982). These skills may enable the women to fit in society and actively participate in societal development. Most organisations look at the level of education before considering one for employment. There is a minimum qualification based on the level of education that is considered.

5.1.2 Effects of Socio-Cultural Environment on Women Participation Community Development

The findings of this study generally reveal that the culture has influenced negatively women participation in the community. To support this fact most of all the respondents agreed to the issue under study. The findings of this study suggested that most of the respondents were in agreement with the fact that social orientation of the community has affected women participation in community project.

The respondents noted that social orientation of the community has affected women participation in community project. Also most of respondents refuted the fact that environment favors women participation in community based development projects. Finally, it is evident from this study that majority of the respondents attested to the fact that gender disparity is affecting women participation in community based development projects in comparison. This support the idea that the cultural socialization does not encourage women to participate in politics and leadership, though this trend seems to be changing. Culturally, politics and leadership has, for a long time, been viewed as the domain of men (Chant 2007). The results might be attributed to the fact that the culture expects the women to support the husband and the family. These results might also be attributed to the fact that the socialization of women from an early age is that of subordinate to the husband and women. This is in line with what Maccionis (1991) noted that females are portrayed as passive while men are portrayed as active leaders and people who pursue adventure. This is as a result of what happens in the real life situation. Further this results pointed what majority of women are experiencing when they want to engage in community based projects.

5.1.3 Political attitude and its Effects on Women Participation Community Based Development Project

The respondents were asked whether the political class consider women participation in development in order to check the effects of political overview on women participation in community based development projects. In responses to this question majority of the respondents disagreed. Majority of the respondents disagreed with the fact the women are considered equally with men politically.

From this study it is evident that fairly a good number of all the respondents acknowledged that women are able politicians if given a chance. Still a number of the respondents from the community under study acknowledge that gender disparity in politics is discouraging women to be involved in community development. This is results raises an alarm in that gender equality has been enshrined in the constitution and it seems that much need to be done to ensure that women are considered equally with men as far as politics are

concerned. The variations in rating are attributed to how things are in the real life situation especially in rural community. It also might be due to the perception of the respondents towards how women are treated especially when they seek for political seats. This is contrary to the notion put across by Mead (2010) that with the introduction of democratic elections, the number of women in national parliaments has been decreasing constantly in Kenya. The results reveal further that if it was not for the creation of women representative seat then the number of women could have been minimal compared to now.

5.1.4 Gender Ideology Affects Women Participation in Community Based Development Project

This study further noted that the women in the community are sidelined. This idea was supported by majority of the respondents while few refuted it. Still most of the respondents from the community under study acknowledge the fact that women ideas are taken into consideration. The findings of this study generally reveal that there is gender insensitivity in the community. To support this fact majority of all the respondents were supportive about the issue under study. The study reveals that women were not treated fairly in the community. This support the idea that the husband is also expected to be the guardian of his wife, while the wife is expected to obey her husband (Karim, 2006). This has affected the participation of women in participation in the community. The results might be attributed to the fact that men are not very supportive to women when they are in leadership because of superiority complex they have. This has sometimes made them to oppose any leadership of women especially in community projects. This supports what Anselmi and Law (1998) have stated that girls have their subordinate positions internalized and that these positions are transferred to the place of work. This can be because women are motivated now and they have spent their time learning so that they can ascend on the working stage but some community still value their culture where women position should be in kitchen.

5.2 Conclusion

The aim of the research was to explore the factors affecting women's involvement in projects for community development. The degree to which various factors influence women's involvement in community-based development projects was helpful. These data might be used for gender inclusion in community changes by the relevant agencies, including the government, donors, non-governmental organizations and gender equality professionals. The Government can also create policies to reduce gender inequality and discrimination. The study draws the following conclusions based on the summary of the main findings.

The study findings revealed that the community does not have a high regard towards women. This study further establishes the fact that the women are considered in community based development project. The study also noted that women are not treated well in community based development project. It is evident further from this study that the community is gender biased according to the respondents.

These study findings further noted that the women in the community are sidelined. This is support of social feminist theory which argue that class and women's subordination were of equal importance and had to be challenged simultaneously (Mitchell 1983). Further, community under study acknowledge the fact that women ideas are taken into consideration. The findings of this study suggested that there are women who hold senior positions in the community. These results went against social feminist theory which advocated that women have been sidelined in many aspects. The study reveals that women are treated fairly in the community.

This study confirms that there is gender discrimination in the community. The study establishes also that women are given time/ opportunity to express their views in the community. According to this study as much as women are given chance to express their views, the women still feel suppressed in the community and also they don't get the same support in community as that of men. This concurs with social feminist theory by Kate (1980) which advocates for a holistic approach to the analysis of the woman's situation.

The study reveals that the political class does not consider women participation in development in order to check the effects of political overview on women participation in community based development projects. According to this study women are not considered equally with men politically. From this study it is evident that women are able politicians if given a chance. This study acknowledges that gender disparity in politics is discouraging women to be involved in community development.

In particular, the results of this study indicate that society has negatively affected the involvement of women in the community. The results from this research also indicate that women's participation in a community project has not been influenced by social orientation. The study shows further that the climate does not promote involvement by women in community-based development. Finally, this study shows that women's involvement in community-based development projects is affected by gender disparities.

5.3 Recommendations

In light of the above findings, this study suggests policy interventions and further studies into factors affecting participation of women in community development projects. This study provides guidance. Since the community under study does not have a high regard towards women and that women are not treated well in community based development project and also that the community is gender biased should be addressed by all the concerned stakeholders. The fact also that this study concluded that women in the community are sidelined needs to be tackled well. Also it is recommended that strict penalties should face any person propagating such issues.

The study conclusion that women are considered in community based development project, they are treated fairly in the community and hold senior positions in the community need to be commented and other communities to be encouraged to emulate the community under study. It is shown from the research that most respondents indicate that female involvement in growth is not seen in the political class, women are not considered equal politically and political inequality discourages women from engaging in the development of the society.

The study further reveals that culture, environment and gender disparity does not favor women participation in community based development projects. Therefore the Central Government, County Governments and donors should educate the locals on the need to respect women and give them equal opportunities to serve in different capacities. The policy challenge is for the Government to put in place policies which will encourage or the organizations to undertake gender related issues seriously and educate the locals on gender equality especially in participating in community based development projects.

5.4 Areas for Further Research

Particularly in the study area, there was little research attention devoted to women involvement in community-based development projects.

In fact, the community-based development project that women engage in and that they do not participate must be contrasted. This can be demonstrate if there is a difference in project management between these two classes.

Another area where there is limited research is on the role of women during project implementation.

The benefits of women participating in community development programs are also an area that needs to be further examined.

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APPENDICES

APPENDIX A: INTERVIEW SCHEDULE FOR MEMBERS OF WOMEN GROUPS

Dear respondent,

My name is Rose Munyambu. I am a Masters student at University of Nairobi pursuing a Master Degree of Arts Sociology (Rural Sociology and Community development). I humbly request for your assistance and cooperation in gathering information on determinants of women participation in community development project in Kajiado central constituency.

Instructions to the respondent

1. Please answer all questions
2. Please note that no answer is wrong and no answer is right, all answers will be treated as equal
3. The information gathered is purely for academic purposes and will be treated with absolute confidentiality
4. Please answer all the questions by filling in the space provided and/or by ticking the appropriate answer that best suits your opinion for each question.

PART A: - SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RESPODENTS:

1. What is your name? (Optional) _____

2. Your Gender. (Please tick as applicable)

   Male [ ]

   Female [ ]

3. Marital status. (Please tick as applicable)

   Married [ ]

   Single [ ]

   Widow/widower [ ]

4. Your age bracket (Please tick as applicable)

   (20 – 25years) [ ] (36 – 45 years) [ ]

   (26 – 35 years) [ ] (46 – 55 years) [ ]

   Over 55 years [ ]

5. What is your highest level of education attained?

None [ ] Primary [ ] Secondary [ ] College [ ] University [ ]

6. What is your source of income? (Please tick as applicable)

Self-employment [ ]

Self Employed [ ]

Not Employed [ ]

Any other [ ] _____

7. What is your current resident status ?

Resident [ ] Non Resident [ ]

8. For how long have you been a resident in Kajiado Central Constituency?

(20 – 25years) [ ] (36 – 45 years) [ ]

(26 – 35 years) [ ] (46 – 55 years) [ ]

Over 55 years [ ]

9. What is the size of your family?

a). 0-1 child [ ]

b). 2-3children [ ]

c). 4-6children [ ]

d). Above 7 [ ]

PART B: THE ROLE OF EDUCATION ON WOMEN PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECT

1.How many schools do you have in your village?

Specify _____

2. Are these schools well equipped? (Tick as applicable)

Yes [ ] No [ ]

Give the reason for your answer _____

3. What is the enrolment of girls in these schools? (Tick as applicable)

Very good [ ]

Good [ ]

Not Good [ ]

Give the reason for your answer _____

4. Are women and girls being given the same opportunity as men to further their education? (Tick as applicable)

Yes [ ] No [ ]

Give the reason for your answer _____

5.Are levels of education affects level of women participation in community development project? (Tick as applicable)

Yes [ ] No [ ]

Give the reason for your answer _____

6. Have you attended any organized workshop? (Tick as applicable)

Yes [ ] No [ ]

Give the reason for your answer _____

7. The workshop you attended , was the government the sponsors? (Tick as applicable)

Yes [ ] No [ ]

Give the reason for your answer _____

8. The workshop you attended, was the NGO the sponsors? (Tick as applicable)

Yes [ ] No [ ]

If yes, state the name of the NGO _____

PART C: THE INFLUENCE OF SOCIO-CULTURAL FACTORS ON WOMEN'S PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECT

1. Do you practice your traditional culture? (Tick as applicable)

Yes [ ] No. [ ]

If yes please Tick as applicable

a) Moran's (warriors) [ ]

b) Polygamy [ ]

c) Female Genital Mutilation [ ]

d) Male circumcision [ ]

e) Early marriage [ ]

f) Cattle herding [ ]

g) Any Other , State _____

2. To what extent do you agree with the following statement, ‘Female genital mutilation makes girls ready to take role of women and participate in community projects? (Tick as applicable)

Strongly agree [ ]
Agree [ ]
Moderately agree [ ]
Disagree [ ]
Strongly disagree [ ]

3. To what extent do you agree with the following statement, ‘Polygamy is the common mode of family type and influences the women participation community projects? (Tick as applicable)

Strongly agree [ ]
Agree [ ]
Moderately agree [ ]
Disagree [ ]
Strongly disagree [ ]

4.To what extent do you agree with the following statement, ‘Women cattle herding prevents me from playing active role in my community development projects? (Tick as applicable)

Strongly agree [ ]
Agree [ ]
Moderately agree [ ]
Disagree [ ]
Strongly disagree [ ]

5. To what extent do you agree with the following statement, ‘Early marriage prevents me from playing active role in my community development projects? (Tick as applicable)

Strongly agree [ ]
Agree [ ]
Moderately agree [ ]
Disagree [ ]
Strongly disagree [ ]

6. Are you a member of a women group?

Yes [ ] No. [ ]

If No, Why? _____

If Yes, What are the projects you undertake? _____

_____

PART D: THE ROLE OF HUSBANDS IN THEIR WIVES PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECTS

1. Are women recognized by men in your community? (Tick as applicable)

Yes [ ] No. [ ]

Give the reason for your answer _____

2. Are Women are treated fairly by their husbands? (Tick as applicable)

Yes [ ] No. [ ]

Give the reasons for your answer _____

3. Does your husband support you in your participation in community development projects through offering moral support and giving freedom of participation? (Tick as applicable)

Yes [ ] No. [ ]

Give the reasons for your answer _____

4. Does your husband support you in your participation in community development projects through payments and other financial support? (Tick as applicable)

Yes [ ] No. [ ]

Give the reasons for your answer _____

PART E: THE ROLE OF POLITICAL FACTORS ON WOMEN'S PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECTS

1. Do you belong to any community development project? (Tick as applicable)

Yes [ ] No. [ ]

Give the reason for your answer _____

_____

2. Are you involved in the running of these projects? (Tick as applicable)

Yes [ ] No [ ]

Explain your answer _____

3. Do you have women in community development projects that vie for elective positions in your area? (Tick as applicable)

Yes [ ] No. [ ]

Give the reason for your answer _____

4. Are the elections held to select women leaders in community development projects? (Tick as applicable)

Yes [ ] No. [ ]

Explain _____

5. How often are elections being held as per the community development projects bylaws? (Tick as applicable)

Annually/ Yearly [ ]

Semi Annually/ Six months [ ]

Any other [ ]

Give the reason for your answer _____

6. Have you participated in such elections?

Yes [ ] No. [ ]

If No, Why _____

7. In your opinion, do politics influence women participation in development projects?

Yes [ ] No. [ ]

Explain _____

8. Are their women who are members of community development fund ?

Yes [ ] No. [ ]

If Yes , how are they chosen? _____

Thank you!

APPENDIX B: INTERVIEW GUIDE FOR KEY INFORMANTS

Dear Informant,

My name is Rose Munyambu. I am a Masters student at University of Nairobi pursuing a Master Degree of Arts Sociology (Rural Sociology and Community development). I humbly request for your assistance and cooperation in gathering information on determinants of women participation in community development project in Kajiado central constituency.

The findings of this study will help policy makers to come upwith policies that will enhance performance of women groups in the country and Kajiado County in particular. Your cooperation and contribution will be highly appreciated. The information given will be treated with confidentiality it deserves and will only be used for research purposes alone.

SECTION A: GENERAL INFORMATION

1. Name of interviewee (optional)_____.

2. What are the sources of funding for women groups in this area?

3. What are some of socio-economic activities that generate income for these groups?

4. In your own opinion to what extent are women groups helping in improving Community development projects?

5. What is the economic level of members of women groups in this ward?

6. How committed in the women group's activities are the group members in this matapato ward?

7. What problems do you as leaders experience in leading these women groups?

8. What challenges are facing these women groups that could be hindering their effective performance?

9. What solutions could you offer to these problems?

10. Are these women groups achieving their set objectives?

b. If no in number ten (10) above, what do you think is hindering their achievements?

11. How does education of women influence their participation in community development projects?

12. What are some of the cultural factors that affect development, Explain how these cultures affect community development projects?

13. What role does the husband play in wife's participation in community development projects?

14. How does politics affect community development projects in this area?

THANK YOU FOR YOUR COOPERATION AND PARTICIPATION

APPENDIX C: INTRODUCTORY LETTER

UNIVERSITY OF NAIROBI

DEPARTMENT OF SOCIOLOGY & SOCIAL WORK

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P.O. Box 30197, Nairobi
Kenya
Email: dept-sociology@uonbi.ac.ke

February 5th, 2019

TO WHOM IT MAY CONCERN

RE: MUNYAMBU R. MUMBE-C50/84656/2016

Through this letter, I wish to confirm that the above named is a bonafide postgraduate student the Department of Sociology & Social Work, University of Nairobi. She has presented h project proposal entitled; **"Determinants of Women's Participation in Communi Development Projects: A Study of Pastoralists in Kajiado Central Constituency``.**

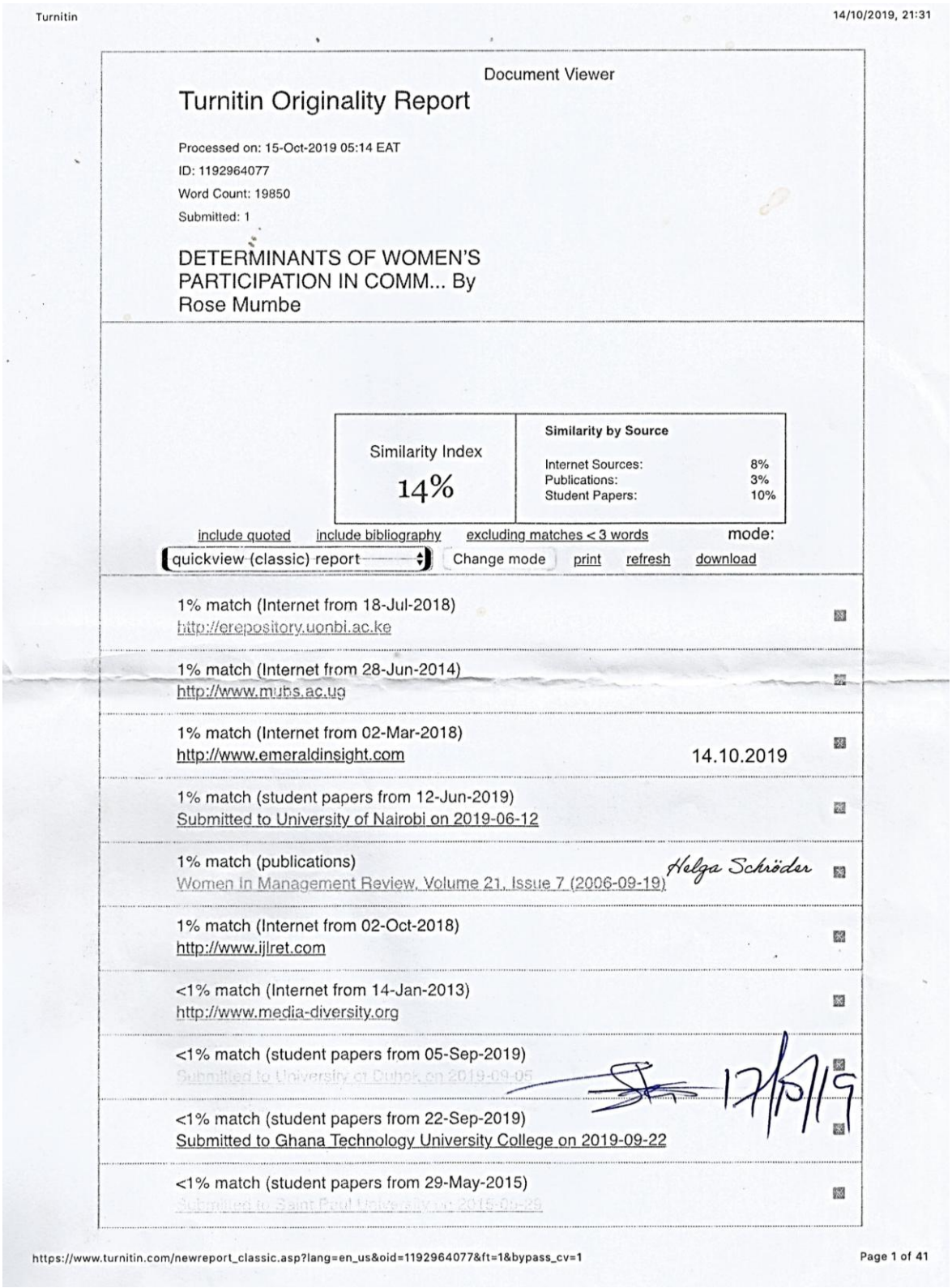
Rose is required to collect data pertaining to the research problem from the selected organization t enable her complete her thesis which is a requirement of the Masters degree.

Kindly give her any assistance she may need.

Thank you.

Prof. C.B.K. Nzioka
Chairman, Department of Sociology & Social Work

APPENDIX D: ORIGINALITY REPORT



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