



Social Cultural Factors Influencing the Participation of Women in the Implementation of Community Projects (A Case of Kilifi County, Kenya)

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Abstract: The purpose of the study was to examine the social cultural factors influencing the participation of Women in the implementation of community projects in Kilifi County-Kenya. The study had three objectives; to determine the extent to which level of knowledge on projects influence the participation of Women in the implementation of community projects; to assess the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County and to examine the influence of attitudes towards work on the implementation of community projects in Kilifi County. The study employed the use of a descriptive survey research design. The target population for the study was 249 Women sampled in Town. Questionnaires were used for data collection. Chi square was used to test the hypotheses. Based on findings revealed, the researcher recommends that awareness and trainings, much civic education should be done, children should be taken to school, to raise people level of knowledge. Cultural traditions should be taught and well interpreted, should also encourage women participation. Dogmatic cultures and traditions should be left out and upholding the constitution by meaningfully involving women in community projects Awareness campaigns on gender should be done to abolish the stereotyping, sex segregation and down rating of women in the society. The whole Kenyan government, faith based organization, donors and all the ministries in the country should hold hands to uphold and enforce the constitution which incorporate each and every citizen in the development agenda.

Keywords: Implementation, Attitude, Community Projects, Religion, Kilifi County.

Introduction

All over the world, review of advancement achieved by women in community development is of immense concern. However, there is still an imbalance between women and men in the work place in the world today. It is clear that the development towards women participation during development has come across difficulty at the institutional level throughout the countries of the world. Among traditional societies of the world, men and women were assigned unlike responsibilities. In the past, women have been dehumanized, weakened disposed, tarnished, marginalized, isolated, and silenced. Worldwide, Women have been marginalized because men monopolize the decision making structures. This can be attributed to patriarchal structures passing through the lives of people (Nzomo, 1997). In Africa, women lack independence and ability in decision making as well as no control over their situation of life (Nuwagaba, 2001).

In community based project, women have remained marginalized. Cited by Abusharaf (2006), Women embraces Islam and Shari'a that is extremely conservative and patriarchal gender-based system that is most reactionary and inflexible form. This has affected Women, within countries like; Iran, Sudan, and Northern Nigeria. There are countries where Shari'a is greatly modified like Kenya, Ghana, Sri Lanka, and the Philippines.

Gender equality among Women, controversy has continued to revolve around the past inferior situation of women. The Universal Declaration of Human Rights, Article 18 states that; each person has the right to freedom of religion, thought and conscience. The right comprise of autonomy to convert religion or belief, and freedom, either alone or in community with others and in public or private, to make clear their religion or faith in teaching, how to perform, devotion, and ritual (UN, 1948). On the other hand, to achieve full gender parity in a significant and genuine, equality under the law is simply not adequate. The historically inferior position of women, social roles, and cultural and traditional context must be taken into account. Women participation in transformation of their societies is critical to this process in order to bring forward their interests. Religious faith



plays a crucial role in the cultural life of diverse spaces. It is extremely entrenched in peoples' experiences and influence the social, economic and political course of societies (Stump, 2008).

The passing of Kenya Review Act in 2010 is a milestone for women participant in development. This clearly defined the structured means for representation along gender, ethnicity, religion, age, and disability lines. Several Women participated in constitutional reform movement struggles, representing one civil society. Community development necessitates the involvement and participation of local people in identifying the approaches they wish to apply to make their life better. Participation is seen as developmental, educative, and integrative and as a means of protecting freedom.

According to the orthodox Ulema, the primary duty of a conservative woman is to look after her husband and children. Women face a lot of approval levels from either their husbands or fathers. Example of countries enforcing that very severely is Saudi Arabia and now in Afghanistan ignoring the fact that women have been brave warriors and able rulers. To exclude women from political involvement simply because they are women is an act of marginalization based on gender. In predominant Islamic faith nations, women participation and advancement has customarily been areas of controversy.

The influence of women on formation of religious norms as well as traditions is small, even though in some doctrines, women who succeeded in having their normative views accepted, or men who advocated equal integration of women into religious ceremonies. Numerous Women spiritual beliefs and values define the ways in which they organize and live their life. Their religion is basic part of their identity and approach to development agenda. This is over and over again determined by cultural, religious, and ethnic factors. Owing to religious false impression or awareness deficiency, numerous Women have been barred or not felt able to participate in community projects. Worrying about taking part stems from a panic of discrimination or carried by negative attitudes in relation to their cultural and religious needs (Afary, 2004).

Socio-cultural factors that hold back Women participation in community projects includes discouragement by partner, family chores, not having interest, gender prejudice, no motivation, inferiority complex, religion and political interference. Socio-cultural factors such as individual factors do hinder women's participation to community projects, mostly negative attitude by the women to engage in community projects and fear of criticisms, lack of self-esteem and self-confidence. Women have special beliefs, attitudes, and perceptions that may directly affect their level of participation in decision making in community projects.

Statement of the Problem

The phenomenon of gender inequality has been an existing and growing phenomenon in Kenya. The constitution of Kenya support the rights of women as being equal in law to men, and entitled to benefit from equal opportunities in the social, political, and economic (GOK, 2010). However, the Women social and cultural situations lock them out in the community development process. Women continue to face social, cultural, economical and political challenges in their struggle to participate in the wider community. Despite government and NGO interventions towards the problem of gender inequality, still there are social cultural factors influencing the participation of Women in the implementation of community projects in Kenya. It is the responsibility of every Kenyan, to participate in the development agenda. Unfortunately this is not so within the coastal areas Kilifi county to be specific.

Some Women do not feel comfortable in involving themselves in the community project resulting into negative effects to the established community projects. Most community projects are established to address a particular need in the community eg water projects, school projects among others. This has resulted in to project failure in the County causing social and cultural concerns such as unemployment, stereotypes, social segregation, patriarchy, early marriages, prostitution, and high rate of divorces, the high level of poverty, radicalization/extremism and use of hard drug. Adhiambo-Oduol (2003) identifies socio-cultural beliefs, attitudes, biases and stereotypes as major barriers. These emphasize the superiority of men and the inferiority of women. Reports indicate, Kenyan Women perceive of themselves as a marginalized lot in terms of participation in the public sphere. In most NGOs, women are minimally involved in the organizational structures and are only useful in family matters. The public sphere is reserved for men (Esha Faki, 2002). The study examined the social cultural factors influencing the participation of Women in the implementation of community projects in Kilifi County Kenya.

Purpose of the Study

The purpose of the study was to examine the social cultural factors influencing the participation of Women in the implementation of community projects in Kilifi County, Kenya.



Objectives of the Study

This study was guided by three following objectives:

- To determine the extent to which level of knowledge on projects influence the participation of Women in the implementation of community projects in Kilifi County.
- To assess the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County.
- To examine the influence of attitudes of Women towards work on the implementation of community projects in Kilifi County.

Research questions

The study was guided by the following research questions:

- (i) To what extent does level of knowledge on projects influence the participation of Women in the implementation of community projects in Kilifi County?
- (ii) What is the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County?
- (iii) What is the influence of attitudes of Women towards work on the implementation of community projects in Kilifi County?

Delimitations of the Study

The study focused on the socio cultural factors affecting the level of participation of Women in community projects in Kilifi County - Kenya. Therefore sought to determine the extent to which level of education influence the participation of Women in the implementation of community projects in Kilifi County, assess the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County and to examine the influence of attitudes of Women towards work and career on the implementation of community projects in Kilifi County. The areas covered were three zones from Town ward in Malindi Sub County.

Research Hypothesis

The study was guided by the following research hypothesis; which were tested at the 95% level of confidence.

- H_0 : The level of knowledge on projects does not influence the participation of women in the implementation of community projects in Kilifi County.
- H_1 : The level of knowledge on projects significantly influence the participation of women in the implementation of community projects in Kilifi County.
- H_0 : The religious tradition does not influence of the level of participation of women in the implementation of community projects in Kilifi County.
- H_1 : The religious tradition has a significant influence of on the level of participation of women in the implementation of community projects in Kilifi County.
- H_0 : The attitude towards work does not influence the implementation of community projects in Kilifi County.
- H_1 : The attitude towards work has significant influence on the implementation of community projects in Kilifi County.

Literature Review

Social cultural factors

Socio cultural factors are the larger scale forces within cultures and societies that affect the thoughts, feelings and behaviors. Such factors include; attitudes, child rearing practices, cross cultural difference, cultural deprivation, cultural identity, culture change, discrimination, ethnic identity, ethnic values, family structure, kinship structure, power, race, racial and ethnic groups, regional differences, religious, beliefs, religious practices, reputation, rituals and taboos. Certainly are customs, lifestyles and values that characterize a society or group (Brinkman and Brinkman, 2007).

Participation of Women in implementation of community projects

The passing of Kenya Review Act in 2010 is a milestone for women participant in development. This clearly defined the structured means for representation along gender, ethnicity, religion, age, and disability lines. Several women participated in constitutional reform movement struggles, representing one civil society. Community development requires the involvement and participation of local residents in identifying the



strategies they wish to use to improve their quality of life. Participation is seen as developmental, educative, and integrative and as a means of protecting freedom (Robert, 2007). One of the key assumptions of participation is that local residents will be more supportive of the project, and therefore increase the likelihood of its success, if residents have input in the decision-making process. Also, residents probably have a better knowledge about assets and needs of the community. Public participation is considered the centre-piece of the democratic process. One of the distinguishing characteristic of community development is that it involves the creation of local organizations (CBOs) to help build assets. These organizations offer several advantages for carrying out place-based programs as they have extensive contacts and information about the neighborhood. They are also controlled by local residents (Green and Haines, 2008).

According to the orthodox Ulema, the primary duty of a conservative woman is to look after her husband and children. Women face a lot of approval levels from either their husbands or fathers. Example of countries enforcing that very severely is Saudi Arabia and now in Afghanistan ignoring the fact that women in different cultures have been brave warriors and able rulers. To exclude women from political involvement simply because they are women is an act of marginalization based on gender. In predominant faith nations, women participation and advancement has customarily been areas of controversy (Coleman, 2006).

Knowledge influence on implementation of community projects

Purpose of education in human life is long term and for continued existence of society sustainably and for transformation purposes. According to Nyerere writing in (1968) most African nations were no longer under colonial rule, injustice still thrived. Gender differences are more pronounced in economically marginalized regions areas of Kenya such as Coast and North Eastern. In such regions, girls and consequently women have lowly enrolled in schools. Studies show they miss approximately 45 days of school each year. Conclusively, a low level of education particularly to women is an equal enemy to colonialism as it limits citizens' potential.

In 1960, UNESCO adopted the Convention against Discrimination in Education, which acknowledges the crucial role of education in ensuring equality of opportunity for members of all racial, national or ethnic groups. At the centre of development is education as a tool of empowerment to populations and strength of nations. Education is part of instilling values, attitudes and behaviors which are part of enabling cohesion and tolerance to others. It is critical to the attainment of the Sustainable Development Goals (SDGs). It is important in promotion of innovation and democracy for social cohesion. (David Macharia, 2012).

Participation of women in development matters happens worldwide. All over the world, a review of progress achieved by women in the community development is of great concern (Mullins, 2009). In the history, women have attained high levels of education in many parts of the world and comprise approximately 40 percent of workers worldwide (International Labor Organization, 2002). In many countries, women have higher rates of enrollment in learning institutions and they as well dominate in certain economic sectors. This phenomenon however is equivalent to access to fair and equitable opportunities.

In Africa, women do not have independence and influence in decision making and have no control over their conditions of life. Despite the heavy work, women are seen by policy makers primarily as a basis of voluntary labour for development activities and their precious socio-economic input goes unrecognized. In community project, women have remained marginalized. Education and training of girls and women is a human right and necessary element for the full satisfaction of all other social, economic, cultural and political rights. World Bank (2003), and the Beijing Platform have consistently placed stressed on the significance of education in promoting gender equality and the advancement of women. McCall (1991) also reported that educational experiences were the most frequently cited events in one's life that helped contribute to successful leadership development. Spivak (1999) argued that if micro-credits were remitted to women with no structural investments such as education and health systems intended for the poor, the misuse of women will only increase.

Significant evidence has been build up supporting the impact of training and developmental experiences in enhancing women participation in development (Day, 2001). Similar to Avolio (2005) reported on a comprehensive Meta analysis of the women participation in development literature that formal training programs were effective in positively improving women in leadership. In the education sector in Kenya, the level of education has been emphasized on those heading institutions. In vision of the vital responsibility of heads of institutions the government will ensure that those appointed as decision makers have suitable academic qualification skill, aptitude, ability, honesty and idea (Avolio, 2005). Recently gender equality has become the center of the GAD approach, a focus which is reflected in the Platform for Action of the 1995 Fourth World Conference on Women held in Beijing. The Platform for Action puts exacting emphasis on the vital areas of concern. Educational qualification and training of women is part of the solution towards increasing work opportunities and placement in decision making positions. The higher the qualification in education, the higher the chances of being drawn in decision making. Still (1990) through studies carried in Australia concluded that restricted access to higher education for girls is denial to top ranks for administration. He additional concluded



that lack of qualification and teaching leads to non-appointment of women to executive positions. Administrative labor of the community projects needs highly developed trained persons, who try to find to rise in an organization, and have to seek developmental and training opportunities. Women who don't to seek such chances results to stagnation of their career mobility. Since independence, the Kenyan government has consistently pursued policies aimed at expanding and strengthening basic education programs. Because of the different historical circumstances and situations facing Kenyan women, measures should be taken to ensure equal access to ongoing training in the work place, so as to upgrade skills and promote career development.

Influence of religious tradition on women and implementation of community projects

According to Smith's 2008 women face patriarchal system whereby male have the decision making powers. The patriarchal gender system was initially linked with pre capitalist forms of social organization and remains in rural in Asia and North Africa. In the places of the patriarchal restraint, veiling and sex-segregation, legitimated by appeal to the Qur'an and other sacred writings, form part of the gender system (Valentine, 2004). In some areas, the concern with female virginity leads to severe sanctions, including even honor killings, for perceived sexual misconduct by women. Some cultural practices such as female genital mutilation, beading, and early and forced marriage have led to parents excluding girls from school (Onsongo, 2004). The practice of early marriage is traditionally and culturally entrenched with some belief that if a girl is not married early, she might become pregnant before marriage and bring embarrassment to family. While others are married off for the purposes of income. Patriarchal (conservative) gender ideology is dominant in rural community, and is believed to be the root of patriarchal social structure in the country which hinders women from participating in community development related activities (Halim, 1995). Traditional religious norms limit women from joining in activities outside the home especially participating in community development activities. Traditionally women were not permitted to move freely, it is considered that the husband's foremost responsibility is to maintain their families financially and the wife's key duty is to take care of their family members. The husband is therefore supposed to be the breadwinner. The husband is also expected to be the guardian of his wife, at the same time as the wife is expected to obey her husband (Karim, 2006). This has affected the participation of women in community based development project.

As an important component of patriarchy, many scholars argue that patriarchal gender ideology is the main source of gender-specific roles, rights, and responsibilities that legitimize gender inequality in a systematic way (Dobash and Dobash, 1999). Patriarchal gender ideology is widely dominant in Bangladesh, which confines women's positions as subordinated to their husbands (Karim, 2006). This is because traditional gender norms expect men to be the breadwinner of household and that women should take care of the family. Therefore, patriarchal ideology can constrain women from active micro-credit participation.

Participation in community based development projects is a redefinition of women's typical gender roles in rural community since it proposes women to be co-breadwinner of the households. However, in reality, only few women have control over the loans. Previous studies unveiled that the loans given to married women were mostly controlled by their husbands (Goetz, 2004). This might be related to the patriarchal gender ideology prevalent in rural community, where men are expected to be the household breadwinners. Therefore, their husband's gender ideology may influence the levels of women's participation in community based development projects. This study theorized that their husbands' gender ideology is the main determinant of women's participation in community based development projects. It was hypothesized that their husband's liberal gender ideology would promote women's active participation in community based development projects, which would in turn increase women's status as household co-breadwinner. The model is basically rooted in the ideological component of patriarchy theory. It asserts that patriarchal ideology is the source of gendered division of labour, gender inequality, and subordination of women (Bograd, 2008). Hence, their husbands' gender ideology may influence both women's participation and their changing status as household co-breadwinner (Goetz, 2006).

Women's participation in community based development projects is conceptualized as being women's active involvement in the community. This can potentially increase women's socioeconomic status as household co-breadwinner. Participation may have different levels; e.g. non-participation, nominal participation, and active participation (Agarwal, 2001). Agarwal (2001) argued that mere membership cannot replicate true participation until women's roles are taken into account. In the present study, the degree of women's participation in community based development projects is examined in terms of their involvement types in the community activities. Initial study indicates that their husband's liberal gender ideology promoted women's active economic development projects in the community, which in turn improved their status as household co-breadwinner (Baden et al., 1994.) Previous studies showed that married women's life and extra-household affairs such as education, occupation, income, community participation, sexuality, and so on are typically controlled by their husbands. Therefore, it is conceivable that their husband's gender ideology would have significant influences on women's extra-household roles, rights, and responsibilities (Agarwal, 2001).



The influence of attitudes towards work and women involvement in implementation of community projects

Majority faith nations have been criticized for implementing policies which propagate gender inequality. Limitations on the economic levels and rights of women under the rule of law are present in several nations faith dominated countries. While women are allowed to work but it is to the extent that their formal employment does not interfere with their duties as homemaker. Such women must also travel with male companions, and they cannot work unless there is approval of their husbands (Jain, 2005).

There is also existence of deep community rooted stereotyping about women which also constitutes barriers to women advancement. This makes women not capable to compete equally with men, exercise authority or take up leadership roles even at community level. Such leave women more marginalized. There is even stereotyping associated with misinterpretation of religion teachings. For example women are associated with terrible leadership with quotes that Eve is believed to have misled her husband Adam. Women therefore find themselves disadvantaged such that they are not allowed to go in front (Roy and Olivier, 2004).

Sexual segregation which keeps away daughters, wives and sisters from contact with stranger men, follows from the excessive concern for female purity and family honor. Social events are largely predicated on the separation of men and women. Any woman found socializing with a male not relating to them; can be under duress, to an extent of being charged with adultery, prostitution or fornication (Larry A. et al, 2000). Sex segregation has been happening in public restaurants, banks and other public places in Saudi Arabia. Special entrance and exit doors for women are required. Women are expected to veil themselves whenever in public. Companies traditionally have been expected to create all-female areas if they hire women. Public transportation is segregated. Public places like beaches and enjoyment parks are also segregated by time, so that men and women attend at different time (Bradley, John R. 2005).

According to Laboso (2014) women in most African culture and tradition, were expected to assume the roles of mothers, wives and above all being obedient and submissive to the men without much questioning. Therefore as nurturing beings they were expected to take care of children, bring them up and make homes. Consequently they were taken to be less capable of any other roles both mentally and physically. The flipside of it is that they were seen to be requiring supervision, protection, guidance and leadership from men and therefore the later should take decision making and leadership capacities at home and in society. Socio-economic deviations have ultimately modified the women role in society, nevertheless, perception and perceived capabilities of woman has not changed at the same rate. This status has both direct and indirect negative effects on women participation in community projects in a number of ways. In some cultures girls are not allowed to look at men directly in the eye but should be humble and respectful. This has negatively affected girls and woman participation in various avenues since they are equally reluctant to ask questions, and engage equally like boys or men. To an extent this contributes, or makes women more vulnerable to physical and sexual abuse (Nkumbuku, 2013).

The physical specialization of the sexes is considered to be the distal cause of the gender roles. Men's unique physical advantages in term of body size and upper body strength provided them an edge over women in those social activities that demanded such physical attributes such as hunting, herding and warfare (Eagly, 2007). On the other hand, women's biological capacity for reproduction and child-bearing is proposed to explain their limited involvement in other social activities. Such divided activity arrangement for the purpose of achieving activity-efficiency led to the division of labour between sexes. Social role theorists have explicitly stressed that the labour division is not narrowly defined as that between paid employment and domestic activities, rather, is conceptualized to include all activities performed within a society that are necessary for its existence and sustainability (Eagly, 2007).

The characteristics of the activities performed by men and women became people's perceptions and beliefs of the dispositional attributes of men or women themselves. Through the process of correspondent inference (Nkumbuku, 2013), division of labour led to gender roles, or gender stereotype. Eventually, people expect men and women who take up certain position to behave according to these attributes. These socially constructed gender roles are considered to be hierarchical and characterized as a male-advantaged gender hierarchy (Eagly, 2007). The activities men involved in were often those that provided them with more access to or control of resources and decision making power, rendering men not only superior dispositional attributes via correspondence bias (Nkumbuku, 2013) but also higher status and authority as society progressed. The particular pattern of the labour division within a certain society is a dynamic process and determined by its specific economical and cultural characteristics.

The consequences of gender roles and stereotypes are sex-typed social behaviour because roles and stereotypes are both socially shared descriptive norms and prescriptive norms. Gender roles provide guides to normative behaviours that are typical, ought-to-be and thus likely effective for each sex within certain social context. Gender roles also depict ideal, should-be, and thus desirable behaviours for men and women who are



occupying a particular position or involving in certain social activities. Put in another way, men and women, as social beings, strive to belong and seek for approval by complying and conforming to the social and cultural norms within their society (Eagly, 2007). The conformity to social norms not only shapes the pattern, but also maintains the very existence of sex-typed social behaviour (Eagly, 2007). Social role theory treats differing distributions of women and men into roles as the primary origin of sex differentiated social behaviour, their impact on behaviour is mediated by psychological and social processes, including developmental and socialization processes and by processes involved in social interaction and self-regulation (Eagly, 2007).

The public sector in most countries, are going through profound restructuring, trying to provide improved services while at the same time having to drastically downsize in the face of major fiscal constraints. This therefore makes the basis for the need to look at the participation of women in decision making in community projects a worth task. In terms of importance, women participation in development and decision making was known, for example, that women are severely underrepresented in managerial and executive positions in organizations (Hewlett and Luce, 2005). There are many possible explanations for the underrepresentation of female managers and executives, including access, discrimination against women the “glass ceiling”, work–family conflict, women themselves choosing not to pursue leadership opportunities, and fewer opportunities for women engaging in leadership development that promoted their ascendance into leadership roles (Hewlett and Luce, 2005). There is little emphasis that has been put to understanding the conditions and the structures in which women’s employment and their participation in the job market take place (Sabin and Annemarie, 2009).

Batliwala and Dhanraj (2007) in an Indian case study reported that men resentfully perceived women handling money as a source of humiliation. In a nut shell, it was undeniable that the relationship between women and employment was a vexed one. Therefore a further collection of data which included women’s personal and often contradictory accounts of how employment influenced their personal lives was needed in order to unearth the complexity of women’s salaried employment and participation in decision making especially in the community level (Chant and Craske, 2003). There has been a paucity of research exploring how gender informed theory and practice in public administration which undermined the equitable representation of women in society and precluded the integration of gender analysis into public sector practice and policies (Maria and Helisse, 2010). Among the misguided assumptions that hindered women’s professional aspirations were beliefs on their lack of interest in promotions to decision making positions and their ineffectiveness as authority models (Col, 1984). There was also the behavioral description; that a female decision maker was particular, whereas her male counterpart was excellent in details (Col, 1984). Another opportunity was that genetic factors might have influenced women dominance into leadership and decision making roles and the kinds of leadership they attained.

Theoretical Framework

The study was guided by two theories:

Modernization theory and participation of women in community projects

This study looked at modernization as a process which focuses on social changes. The process of modernization is adopted or rejected by various groups of people through secondary socialization. For instance, the concept of modernization as defined by Lerner (1968) is the process of social change whereby the less-developed societies acquire characteristics common to the developed societies. This concept denotes a total transformation from one type of society into new types of technology and associated social transformation for example a shift from traditional society to modern society (Moore, 1963). Women are expected to adjust to the modern way of life and to allow full participation of women in community development projects. The study will base on modernization theories which suggest that as societies progress, mainly through modernization, religion loses its influence in all aspect of social life and governance.

Arnstein’s theory and participation of women in community projects

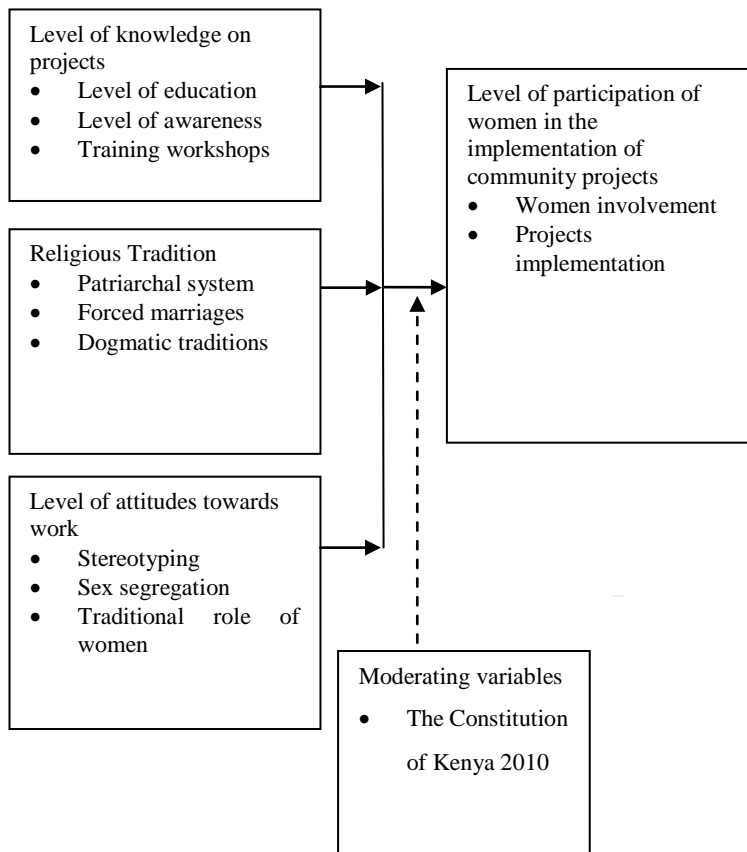
This study adopted Arnstein’s theory of community participation. The theory stems from the clear recognition that there are different levels of participation. The theory describes a ladder of participation in the community. The bottom steps of the ladder are manipulation and therapy. These two steps describe levels of non-participation. Their actual objective is to enable power holders to educate or cure participants. Informing and Consultation Steps progress to levels of tokenism that allow the have-nots to pay attention to and to have a voice. Placation step is simply a higher level tokenism because the ground rules allow have-nots to suggest opinions, but retain for the power holders the continued right to decide. Advance steps are levels of citizen power with increasing degrees of decision-making. People can engage a Partnership that allows them to negotiate and engage in trade-offs with traditional power holders. Delegated Power and Citizen Control, have-



not citizens grab the majority of decision-making seats, or full executive power (Choguill, 1996). Arnstein explains numerous factors which comprise of power centers, capacity, leadership, processes issues and attitudes of the participants influence participation in the community (Arnstein, 1969). This theory suits this study, as there are a number of factors that influenced women participation in the implementation of community projects, which are related to the factors stipulated by Arnstein’s theory of community participation.

Conceptual Framework
Independent Variables

Dependent Variables



Conceptual framework
 Source: researcher (2017)

Research Methodology

The study employed the use of a descriptive survey research design. This design is preferred for its ability to bring out information on attitudes that would be difficult to measure using observational techniques. The study targeted women residents of Malindi town ward from three zones Barani, Maweni, Shella. A sample size of 249 Women was drawn from 3 zones of Town ward Malindi sub-county. The zones were selected based on their population of different ethnic backgrounds. The study used questionnaires for data collection so as to obtain descriptive information from a larger sample. Pilot study of the instrument was undertaken two weeks before the actual study so as to be able to correct the instruments. Pilot testing was conducted to 30 people from one of the areas not selected for the actual study. The supervisors critiqued and corrected the questionnaires and suggested the necessary areas to change in order to establish the content validity of instruments. Spearman’s Ranks co-relation method was used to generate a co-efficient. The tool was determined to be reliable since the coefficient of 0.702 was achieved. The coefficient indicated a strong positive co-relation between variables. Simple descriptive statistics was employed to analyze quantitative data. Frequency and percentages statistics were used. Chi square was used to test the hypotheses.

Data Analysis Representation and Interpretation

The researcher administered 200 questionnaires to the respondents out of a target population of 249. 200 responses were obtained which translates to a response rate of 80.32%. This response rate was fine and



conforms to Mugenda and Mugenda (2003) stipulation that a response rate of 50% is adequate for analysis and reporting.

Questionnaire return rate

Zone	Sample size	Response rate	%
Barani	86	68	79.07
Maweni	71	44	61.97
Shella	92	88	95.65
Total	249	200	82.32

Respondents who have resided in the area for over 11 years dominate; majority of the population that participated in the study was between ages 30 - 39 years making 28%; Majority of the population that participated in the study were married making 52%; and majority of respondents are Self employed making 53%. According to these findings, we can infer that most of the respondents were residents in the area for over eleven years; we can as well deduce that most of the respondents were aged between 30 and 39 years, and that most of the respondents were self employed.

Demographic Characteristics of respondents based on Length of residence of the Respondents in the area, age, marital status

Demographic Characteristics	Category	Frequency	Percentage%
Length of residence of the Respondents in the area	Less than 1 year	40	20
	1 – 5 years	54	27
	6 – 10 years	42	21
	Over 11 years	64	32
Age of respondent	Below 20 –	32	16
	20 – 29	50	25
	30 – 39	56	28
	40 – 49	44	22
Marital status of respondent	Above 50	18	9
	Single	18	9
	Married	104	52
	Widowed	12	6
	Divorced	66	33
Occupation of the respondent	Other	0	0
	Self employed	106	53
	Formal employment	38	19
	none	56	28
	other	0	0

The extent of level of Knowledge on projects significantly influence the participation of Women in the implementation of community project

The first objective of the study was to determine the extent to which level of knowledge on projects influence the participation of Women in the implementation of community projects in Kilifi County. It was hypothesized that:

H_0 : The level of knowledge on projects has no significant influence on the participation of Women in the implementation of community projects in Kilifi County

H_1 : The level of knowledge on projects significantly influence the participation of Women in the implementation of community projects in Kilifi County.



Respondents who reached primary school were represented by 39%, Majority of 60% Respondents were not aware of community projects in the area. Majority of 65% Respondents have not participated in any community project meeting in the area.

From these findings we can deduce that the highest level of education for most respondents was primary school education; most of the respondents had not participated in any community project meeting, and most of the respondents had never participated or attended any training workshop for community projects.

4.5 Religious tradition significantly influence the level of participation of Women in the implementation of community projects

The second objective was to assess the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County.

H_0 : The religious tradition has no significant influence of on the level of participation of Women in the implementation of community projects in Kilifi County.

H_1 : The religious tradition has a significant influence of on the level of participation of Women in the implementation of community projects in Kilifi County.

The respondents indicated their positions following statements regarding the influence of religious tradition on the level of participation of Women in the implementation of community projects. The respondents had the following views, 45% of the respondents strongly agreed the most Women don't participate in community projects because Men have all the say in forums freely 7% strongly disagree, 22% disagree, 16% neutral, 10% Agree; Husbands makes all decisions at home 41% strongly agreed, 11% strongly disagree, 13% disagree, 16% neutral, 19% agree; Traditions discourage women from participating in community activities 34% strongly agreed, 18% strongly disagree, 25% disagree, 13% neutral, 10% agree; Young girls who are Forced in marriages can't make decision 34% strongly agreed, 11% strongly disagree, 30% disagree, 8% neutral, 22% agree; 30% disagree, Women are not allowed to be seen with or interact with men 34% strongly agree, 10% strongly disagree, 26% disagree, 7% neutral, 23% agree; Women should only concentrate on household chores 44% strongly agree 11% strongly disagree, 17% disagree, 6% neutral, 22% agree. Degree of freedom at 0.05 level of significance 20 was 31.4104. Chi square test results were 39.96713. Since the calculated value of chi square 39.96713 is greater than critical value from the table 31.4104 we reject the null hypothesis and accept the alternative and we conclude that religious tradition has a significant influence of on the level of participation of Women in the implementation of community projects.

Attitudes of Women towards work has a significant influence on the implementation of community projects

The third objective of the study was to examine the influence of attitudes of Women towards work on the implementation of community projects. It was hypothesized that:

H_0 : The attitude towards work has no significant influence on the implementation of community projects in Kilifi County.

H_1 : The attitude towards work has significant influence on the implementation of community projects in Kilifi County.

The respondents indicated their positions following statements regarding attitude towards work on level of participation of Women in the implementation of community projects.

When asked to indicate the extent to which they agreed with the statements in relation to attitudes towards work the following results were obtained: Community project is a responsibility of a man and not a woman, majority 44% strongly disagree. A woman is meant to give birth and take care of children, majority of 41% strongly agree; Community projects are time consuming away from ones house hence not suitable for a woman, majority of 34% were neutral. There is no segregation of men and women in sitting arrangement 30% disagree. Community project requires people who can express themselves in front of men 34% strongly agree; Women who participate in community projects develop close relationship with men hence vulnerable to adultery 44% strongly disagree; Community project involves a lot of work with lower monetary gain (allowances) compared to small scale in- house business majority of 41% disagree.

Degree of freedom at 0.05 level of significance 24 was 36.415. Chi square test results were 383.6861. Since the calculated value of chi square 383.6861 is greater than critical value from the table 36.415 we reject the null hypothesis and accept the alternative and we conclude that the attitude towards work has significant influence on the implementation of community projects. The calculated value of chi square 383.6861 is greater than critical 36.415 the null hypothesis was rejected, and the alternative accepted. Therefore attitude towards work has significant influence on the implementation of community projects.



Findings and analysis

The first objective of the study was to determine the extent to which level of knowledge on projects influence the participation of Women in the implementation of community projects in Kilifi County. Majority of 60% Respondents were not aware of community projects in the area. Majority of 65% Respondents have not participated in any community project meeting in the area, Majority of 49% Respondents have not attended in any training workshop.

In relation to the second objective which sought to assess the influence of religious tradition on the level of participation of Women in the implementation of community projects in Kilifi County. Data analysis and questionnaire responses from the respondents of the study revealed that religious tradition has a significant influence of on the level of participation of Women in the implementation of community projects. Up to 45% of the respondents strongly agreed the most Women don't participate in community projects because men and women interact freely. There is no segregation of men and women in sitting arrangement. 41% strongly agreed that there is no segregation of men and women in sitting arrangement, 34% strongly agreed Husband and male relatives represent the families, 34% strongly agreed husband decides who to attend 34% strongly agree Taking care of young children, 44% strongly agree Household chore influence level of participation of Women in the implementation of community projects.

Finally, the third objective that sought to examine the influence of attitudes towards work on the implementation of community projects in Kilifi County was followed by the results that that the attitude towards work has significant influence on the implementation of community projects: When asked to indicate the extent to which they agreed with the statements in relation to attitudes towards work the following results were obtained: 44% strongly disagree Community project is a responsibility of a man and not a woman, 11% strongly disagree that A woman is meant to give birth and take care of children, 34% were neutral that Community projects are time consuming away from ones house hence not suitable for a woman, 30% disagree that Community project involves frequent meetings of men and women, 34% strongly agree that Community project requires people who can express themselves in front of men, 44% strongly disagree that Women who participate in community projects develop close relationship with men hence vulnerable to adultery, 41% disagree that Community project involves a lot of work with lower monetary gain (allowances) compared to small scale in- house business.

Recommendations

Based on the findings of the study, the researcher recommends that:

- That awareness and trainings, much civic education should be done, children should be taken to school, to raise people level of knowledge.
- Cultural traditions should be taught and well interpreted, should also encourage women participation. Dogmatic cultures and traditions should be left out and upholding the constitution by meaningfully involving women in community projects.
- Awareness campaigns on gender should be done to abolish the stereotyping, sex segregation and down rating of women in the society.
- The whole Kenyan government, faith based organization, donors and all the ministries in the country should hold hands to uphold and enforce the constitution which incorporate each and every citizen in the development agenda.

Conclusion

Based on the findings, the following were the recommendations of the study. Majority of the respondents accepted that their understanding in project management knowledge area is very low therefore their contribution to development is dismal. Men lead in meetings. This has resulted to lack of participation of Women in community projects due to lack of information and motivation.

The study revealed that attitude towards works has greatly influence participation of Women in community projects. Women lack confidence to engage in development activities, the factor of minimum awareness on the knowledge areas of project management. In regard to such, the study suggests that the environment should be made conducive for the women to feel comfortable to survive in the larger society.

The study has also revealed that community projects are done without meaningful participation of the Women. Majority of the respondents agreed that religion and tradition influence women participation in community projects. Traditions practices and beliefs hinder them from participation. Majority of the respondents retreat from their participation upon the demands of their husband, taking care of children, segregation of women from men. This means that male counterparts still make overall decision without the involvement of female.



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Author’s Biography

Safia Abdallah Iddy was born and raised in a decent family at the Kenyan coast. Safia’s parents went through thick and thin to ensure their daughter gets both secular and religious education. Currently a mother and a wife to such a wonderful family; she has worked at the child protection centre; a facility funded by UNICEF through CISP and Kenyan government since 2011. She has been part of the team that carried out interventions to address matters like child marriage, orphaned and vulnerable children, abandonment, child neglect, exploitation, sexual abuse, drug abuse and child sex tourism with positive results. Safia received her undergraduate certificate in Development studies at Mount Kenya University; she is yet to accomplish Masters in Arts in Project Planning and Development from the University Of Nairobi. Today Safia continues to campaign for child protection, and safeguarding rights of children. She also enjoys passing time with travelling, getting together with family, reading, listening to music and dancing.