

**GENDER PARTICIPATION IN LOCAL AUTHORITY SERVICE DELIVERY ACTION  
PLAN (LASDAP) PROCESS IN LIMURU MUNICIPAL COUNCIL, CENTRAL KENYA**

**BY**

**PAULINE WAMBUI WAMWEA**

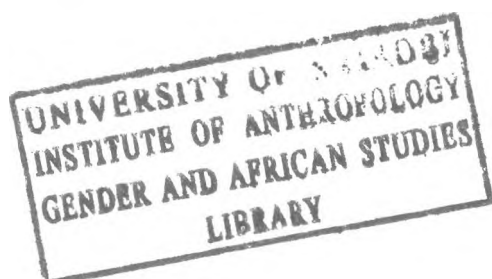
**A PROJECT REPORT SUBMITTED TO THE INSTITUTE OF ANTHROPOLOGY,  
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## DECLARATION

This report is my original work and has not been presented for a degree in any other University or Institution.

Signature .....  ..... Date..... 14/11/2011 .....

Pauline Wambui Wamwea

This report has been submitted for examination with my approval as the University Supervisor.

Signature .....  ..... Date..... 17/11/11 .....

Dr. Stevie M. Nangendo

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## **DEDICATION**

This report is dedicated to my husband James Wamwea and my children Lynette, Betty and Lewis for their innumerable support during the study.



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## ABSTRACT

Local Authority Service Delivery Action Plan (LASDAP) process is a participatory approach to development used by local authorities in Kenya while budgeting for the Local Authority Transfer Funds (LATF). Equal participation of males and females in the planning, budgeting, implementation, monitoring and evaluation of development projects and programmes such as those funded through LATF has become a serious concern to development practitioners. This is what led to this study on gender participation in local authority service delivery action plan process in Limuru Municipal Council, Central Kenya. The study addressed three specific objectives, namely, to determine whether decentralisation advances gender equality in the participation of the LASDAP process, to examine the extent of gender participation in LASDAP and to establish the barriers towards equal participation of males and females in the LASDAP process. The participatory planning development theory framework was used to guide this study.

In order to address the study objectives, both qualitative and quantitative approaches were used. Quota sampling and random sampling were used for the survey method of data collection whereas purposive sampling for the focus group discussions and key informant interviews. The quantitative data collected in this study were analysed using Statistical Package for Social Sciences (SPSS) whereas qualitative information was transcribed, coded and analysed according to themes and emerging issues.

The findings of the study showed that there is remarkable gender disparity in the participation of males and females in the LASDAP process. There is low participation of females with comparison to males. There was moreover low awareness among females on LATF and LASDAP which could be seen to partially contribute to their low participation. The findings also revealed that the process has been gender neutral with no gender disaggregated data. This has led

to identification and prioritisation of pro-poor projects that are assumed to benefit females without analysis of their impacts on both genders. The study similarly found that some barriers towards equal gender participation in the LASDAP process are: multiple gender roles as well as low levels of education of females and the Agikuyu culture as a whole. The study recommends more sensitisation, education and training of males and females on their roles and the LASDAP process with particular attention paid to the participation of females in the process. The LASDAP guidelines should also be reviewed to take into consideration pertinent gender issues.

## **LIST OF ABBREVIATIONS AND ACRONYMS**

AIHD- African Institute for Health and Development

ALGAK- Association of Local Government Authorities in Kenya

BPFA- Beijing Platform For Action

CBOs- Community-Based Organisations

CBR- Community-Based Research

CEDAW- Convention on the Elimination of All Forms of Discrimination Against Women

DDP- District Development Plan

DFRD- District Focus for Rural Development

GAD- Gender and Development Approach

HIV/AIDS- Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome

ICPD- International Conference on Population and Development

IEA- Institute of Economic Affairs

KIPPRA- Kenya Institute of Public Policy Research and Analysis

KLGRP- Kenya Local Government Reform Programme

LASC- Local Authority Service Charge

LASDAP- Local Authority Service Delivery Action Plan

LATF- Local Authority Transfer Fund

LAs - Local Authorities

MDGs- Millennium Development Goals

MOLG- Ministry of Local Government

MTEF- Medium Term Expenditure Framework

NFLS- Nairobi Forward Looking Strategies

PAR- Participatory Action Research

PRA – Participatory Rural Appraisal

PGG- Principles of Good Governance

UNCHS- United Nations Centre for Human Settlement

UNDP- United Nations Development Programme

UN-HABITAT- United Nations Human Settlement Programme

UNHDR- Universal Declaration of Human Rights

UNRISD- United Nations Research Institute for Social Development

WID- Women In Development

## CHAPTER ONE

### BACKGROUND TO THE STUDY

#### 1.1 Introduction

This study focused on gender participation in Local Authority Service Delivery Action Plan (LASDAP) process in Limuru Municipal Council of central Kenya. The Local Authority Service Delivery Action Plan (LASDAP) is a participatory planning process. It involves various stakeholders including citizens within local authorities in the planning and budgeting of the Local Authorities Transfer Fund (LATF). On the other hand, the Local Authorities Transfer Fund, which was established in 1999, is a remittance of 5% of the national income tax to local authorities to supplement the financing of services and developments within local authorities (Government of Kenya, 2009a). Local government systems continue to receive worldwide attention as tools for implementing sustainable development and accelerating the achievement of Millennium Development Goals (MDGs) by 2015. According to the Institute of Economic Affairs (IEA, 2009), local governments are strategic institutions that provide basic socio-economic, environment and development services to the local communities. Their strategic positions in the provision of these services to the local communities lie in their presence at the grassroots levels and their devolved structures. Local authorities can, therefore, be seen as units of decentralisation where citizens receive services and participate in planning their developments (IEA, 2009).

In Kenya, local authorities were established by the Local Government Act (Cap 265 of the previous laws of Kenya) (Government of Kenya, 1998). The new constitution of Kenya 2010 provides for local authorities in the Sixth Schedule. Article 262, Section (18) of the schedule

states that “all local authorities established under the Local Government Act (Cap. 265) shall continue to exist subject to any law that might be enacted” (Government of Kenya, 2010a:199). According to Omamo (1995), the local government system in Kenya is divided into four categories: city, municipal, county and town councils. On the other hand, the IEA (2009) survey indicates that by 2009 the local authority system had 175 local authorities composed of one city council (Nairobi), forty-five municipal councils, sixty-seven county councils and sixty-two town councils. The Local authority administration consists of a mayor, town clerk and councillors. The numbers of councillors depend on the population and the area of each local authority. In addition, the councillors are elected by the public during the general elections that are held every five years or through by-elections that may occur before the five years have elapsed. Local authorities are divided into wards and each ward elects one councillor. Other than the elected councillors, sometimes there are also other nominated councillors in local authorities. The ward boundaries are similar to the location boundaries within the provincial administration (African Institute for Health and Development, 2010)

According to United Nations Development Programme (1993), the participation of both genders in the planning, budgeting, implementation, monitoring and evaluation of development projects and programmes is critical to sustainable development. Local governments play a crucial role in ensuring that both males and females participate in local government affairs. They can provide platforms where community members, comprising males and females, exercise their rights by participating in planning for resources in their councils, and exercising their democratic rights and political participation by electing their representatives who in turn coordinate the provision of the local services (UN-HABITAT, 2008a). Local authorities in Kenya are allocated resources from the Ministry of Finance through the Ministry of Local Government. This is done

through the current budgeting approach referred to as the Medium Term Expenditure Framework (MTEF) (Government of Kenya, 2010b). As units of decentralisation, the local authorities receive devolved funds from the central government to implement development projects and improve their service deliveries. It is the responsibilities of local governments to develop and implement their development plans through a participatory process which should also focus on gender participation. In Kenya, for instance, the Local Authority Transfer Fund (LATF) Act requires that local authorities prepare Local Authority Service Delivery Action Plans (LASDAPs). These plans should be prepared by the local authorities in collaboration with their relevant ward communities. In addition, the plans should be consistent with the other planning processes at the local and national levels including the local authorities' strategic plans, the district development plans, Kenya Vision 2030 and sectoral policies and strategies (Government of Kenya, 2009a). A participatory approach to development should be adopted by the local authorities through LASDAP while budgeting for the LATF funds. This is because it is through this process that communities identify their needs and prioritise development projects and programmes at the local levels (Government of Kenya, 2009a). As part of the local authorities, municipal governments are close to the lives and well being of citizens. Therefore, they have a great role to play in enabling gender equality and equity for their various constituents in their planning, budgeting and implementation of development projects and programmes at the local level (UN-HABITAT, 2008a).

## **1.2 Problem statement**

A gender analysis of LASDAP returns for the financial year 2011/2012 in five councils, of Form 4.4 (8D), which records attendants of consultative meetings, showed a low attendance of females in comparison to males in those forums (MOLG, 2010). This is an indication that there



are gender disparities in the LASDAP process. This disparity could be attributed to political, social, cultural and economic factors that affect both males and females (Government of Kenya, 2000). Though the focus of gender participation in the planning process in this study is qualitative, representation of both genders in local government affairs such as administration, governance and planning can give indications of gender parity and access to platforms of participation.

Since planning for LATF and the decision-making process on local projects is done through the LASDAP consultative meetings, attending the meetings is necessary for one to get a chance to participate in the decision-making process. Gender participation in the LASDAP process, unlike in governance at the local authorities, has not received a lot of attention in terms of research. A study by the Government of Kenya (2007a) on the impact of LASDAP, revealed low awareness on LATF and LASDAP among citizens and low participation of elites in the LASDAP process. Previous studies by Syagga and Associates Ltd (2007) and KIPPRA, (2006) on LASDAP and related funds did not focus on gender participation. Mitullah and Waema (2006) argue that other than a generation of a list of participants of those community members who attend the LASDAP process, there has been little effort in an analysis of who attends the meeting through gender disaggregated data and an assessment of the qualitative input of each gender in the planning process. Since local authorities still control who is invited to participate in the LASDAP, there is a likelihood that one gender can be ignored in the process (Mitullah and Waema, 2006 and DFID, 2002).

In order to address the study objectives, this study was guided by the following research questions:

1. Does decentralisation advance gender equality in the participation of the LASDAP process in Limuru Municipal Council?
2. What is the extent of gender participation in the LASDAP process?
3. What are the barriers in realising equitable gender participation in the LASDAP process in Limuru Municipal Council?

### **1.3 Research objectives**

#### **1.3.1 Overall objective**

To assess gender participation in local authority service delivery action plan process.

#### **1.3.2 Specific objectives**

1. To determine whether decentralisation advances gender equality in the participation of the LASDAP process in Limuru Municipal Council.
2. To examine the extent of gender participation in local authorities service delivery action plan process in Limuru Municipal Council.
3. To establish the barriers towards equal participation of males and females in LASDAP process in Limuru Municipal Council.

### **1.4 Justification of the study**

The purpose of establishing a local government financing system is in recognition of the important role played by local authorities as agents of decentralisation, grassroots democracy, and engines for development (Morrison, 2008). This research generates information that could inform gender equity policy formulation and implementation in local authorities. The research will also contribute to the body of knowledge on gender and planning at the local level. Furthermore, it will provide information that could be used by local authorities in advocating for

gender equality in their areas of jurisdiction. This research should provide information which may be relevant to other local authorities in relation to the participation of both males and females in the budgeting process of the local authority transfer fund through the LASDAP process.

### **1.5 Scope and the limitations of the study**

The study was based in Limuru Municipal Council and looked into gender participation in planning in local government with specific reference to the LASDAP process. The study focused on the following areas: decentralisation and the extent of gender participation in the LASDAP process, policies that promote equal gender participation in the LASDAP process in local authorities and the barriers that hinder equal gender participation in planning in local authorities with a focus on LASDAP process.

This study was carried out within the existing local authority framework. The limitation of this study was that the study results may not be generalised to all the other local authorities in Kenya since it only covered Limuru Municipal Council. The other limitation is that all the real and actual experiences of males and females in planning at the local level may not be exhaustively brought out since the study only focused on the LASDAP process. Due to time limitation, this study was also not able to capture trends of gender participation in the LASDAP process in Limuru Municipal Council since the process was started in Kenya.

### **1.6 Assumptions**

1. Decentralisation does not promote gender equality in participation of the LASDAP process.
2. There is unequal gender participation in Local Authorities Service Delivery Action Plan process.

3. There exist barriers towards equitable participation of males and females in LASDAP process in Limuru Municipal Council.

### **1.7 Definition of key terms**

**Participation:** It is the process in which individuals, groups and organisations are consulted about or have the opportunity to become actively involved in a project or programme of activity in their communities and have a voice in decision-making, either directly or through legitimate intermediate institutions that represent their interests.

**Gender:** Male and female representatives at the planning level in local authorities.

**Gender planning:** This is the conscious analysis of needs of males and females from the initial stages of a project/program and throughout the whole process based on sound cause and effect analysis.

**Planning:** It is the process of setting goals, developing strategies and outlining schedules to accomplish certain goals.

**Decentralisation:** It is the transfer of authority, power and responsibility for public functions from the central government to the local government.

**Gender equality:** It is the absence of discrimination on the basis of gender in the planning process by ensuring that both males and females get equal chances to participate in decision-making.

**Gender equity:** It is ensuring that both males and females get fair and equal chances in the planning process in local authorities.

**Empowerment:** It is a process where both females and males are able to take control over their lives, set their own agendas, gain skills (or have their own skills and knowledge recognised),

increase self-confidence, solve problems, develop self-reliance and participate in the planning process in the local government.

**Gender analysis:** It is a systematic way of looking at the different impacts of development, policies, programs and legislations on males and females that entails, first and foremost, collecting sex-disaggregated data and gender-sensitive information about the population concerned.

**Gender mainstreaming:** It is the process of assessing the implications for males and females of any planned programmes and projects in any area and in local authorities.

**Poverty:** It is a condition of not having means to afford basic needs such as clean water, clothing and shelter.

**Development:** It is an act of improving the living standards of males and females.

**Sustainable development:** It is development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.

**Gender disaggregated data:** This is the collection and separation of statistics and data by sex in order to isolate the different figures for males and females and make comparisons between them.

**Shareholder:** This is a person who has a stake or interest in any development initiative because he/she can directly or indirectly be affected by that development. In the case of this study, males and females who are residents of Limuru Municipal Council are the stakeholders in the LASDAP process.

**Patriarchy:** This is a social system in which the role of the male as the primary authority figure is central to social organisation and where fathers hold authority over women, children, and

property. It implies the institutions of male rule and privilege and is dependent on female subordination.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter reviews the literature relevant to gender participation in LASDAP. The areas reviewed include: local government and decentralisation, gender participation in local government, policies in local government that promote gender equality in planning and barriers to equal participation of both males and females in planning in local government. The theoretical framework and assumptions that guided the study are also presented in this section.

#### **2.2 Local government and decentralisation**

The District and Constituency Harmonisation Report (Government of Kenya, 2005) states that decentralisation in Kenya has traditionally been characterized by a dual system of central and local government operations. The same report acknowledges that the central government system uses the District Focus for Rural Development (DFRD) strategy while the local government system relies and depends on local authorities mechanisms. According to Government of Kenya (2005), the formulation and subsequent implementation of the DFRD strategy in 1983 was designed to address rural growth and development and had the objectives of broadening the base of rural development. This is through moving most decisions on the planning and management of district specific projects closer to the point of implementation and the people who would be affected by these decisions. It would also encourage local participation in order to improve problem identification, resource mobilisation and utilisation, project design and implementation and promoting greater equity in the allocation of resources, thereby, bringing about balanced development. This aimed at ensuring that community members

participate in their development initiatives at all levels. On the other hand, the Ministry of Local Government coordinates and provides policy guidelines to all the local authorities in Kenya. Each local authority generates its own plans, has its own decision-making structures, its own resource mobilisation and funding mechanisms and a legally recognised geographical boundary (MOLG, 2010).

According to World Bank (2000), there are different forms of decentralisation, namely, political, administrative, fiscal and market decentralisation. World Bank (2000) states that political decentralisation aims to give citizens or their elected representatives more power in public decision-making. The concept implies that the selection of representatives from local electoral jurisdictions allows citizens to know better their political representatives and allows elected officials to know better the needs and desires of their constituents (DFID, 2002). Administrative decentralisation seeks to redistribute authority, responsibility and financial resources for providing public services among different levels of government. It is the transfer of responsibility for the planning, financing and management of certain public functions from the central government to the local government. The same report notes that the three major forms of administrative decentralisation are deconcentration, delegation, and devolution. Deconcentration redistributes decision-making authority and financial and management responsibilities among different levels of the central government. Delegation is a more extensive form of decentralisation. Through delegation, central governments transfer responsibilities for decision-making and administration of public functions to semi-autonomous organisations not wholly controlled by the central government, but ultimately accountable to it. Devolution is a third type of administrative decentralisation where governments transfer authority for decision-making, finance, and management to quasi-autonomous units of local government with corporate



statuses. Devolution usually transfers responsibilities for services to municipalities that elect their own mayors and councils, raise their own revenues, and have independent authorities to make investment decisions. In a devolved system, local governments have clear and legally recognized geographical boundaries over which they exercise authorities and within which they perform public functions. Financial responsibility is a core component of decentralisation. If local governments and private organisations are to carry out decentralised functions effectively, they must have adequate levels of revenues either raised locally or transferred from the central government. They must also have the authority to make decisions about expenditures. The most complete forms of decentralisation from a government's perspective are market decentralisation (privatisation and deregulation) because they shift responsibility for functions from the public to the private sector. Privatisation and deregulation are usually, but not always, accompanied by economic liberalisation and market development policies (World Bank, 2000; Government of Namibia, 2007).

In Kenya, the local authority system is a combination of political and administrative decentralisation. However, the country is in the process of implementing devolution through a task force on devolved government established through Kenya gazette notice 12876 (Government of Kenya, 2010d). Limuru Municipal Council, which was the site of this study, is a decentralised unit of local government. The municipal council is under the Ministry of Local Government, generates its own revenue, elects its own mayor, has a legally recognized geographical boundary, develops and implements its own plans and receives funds such as LATF from the central government. According to IEA (2009), the Local Authorities Transfer Fund (LATF) is the main source of local authorities' revenues in Kenya. This fund was established by the LATF Act (No. 8 of 1998) to replace the Local Authority Service Charge (LASC). The act

came into force on the 10<sup>th</sup> of June 1999 and provided the transfer of 5% of the national income tax to the local authorities. As a government requirement, all local authorities should allocate at least 20% of their total revenue to address core poverty programmes at the local level. The LATF fund focuses on improving service delivery to the public, improving financial management and accountability as well as eliminating all outstanding local authority debts (Government of Kenya, 2009a). For any local authority to receive the LATF money, it should prepare a Local Authority Service Delivery Action Plan (LASDAP) in collaboration with its relevant ward communities (Government of Kenya, 2009a). The current constitution in Articles 176, 201, 203 & 204 gives provision for a devolved fiscal local government system through the county governments (Government of Kenya, 2010a). According to the constitution, 15% of the total revenue will be devolved to 47 counties and 0.5% to the equalisation fund for marginal communities (Government of Kenya, 2010a). This has implication on LASDAP since there will have to be agreed upon grassroot structures below the counties to implement development. A transition period will be provided before the county governments come into place. Since the county governments will implement the concept of devolved funds in a big scope, the counties will need to delegate to grassroot structures, which could be local authorities, to avoid conflict of interest.

Decentralisation presents an opportunity for greater involvement of females in planning and consultation processes, and also has the potential for a more gender conscious allocation of local resources. Local authorities are closest to their citizens and, thus, in the best position to involve females in the decision-making processes and in consultations (UNCHS, 2000). The decentralisation of authorities and resources is also an important means of improving stakeholder participation. Females dominate in many community-based organisations (CBOs). However, most of the CBOs remain unaware of the LATF and LASDAP, and have limited capacity to

demand engagement with, and accountability from, their local authority under the LASDAP. This leads to lack of equal participation by both males and females in the process (Mitullah, 2010). According to IEA (2004), gender inequality persists in access to rights, political participation and ownership of financial and other assets, thus, promoting feminization of poverty. These disparities constrain effective participation of females in the economic, social and political lives in their communities.

### 2.3 Gender participation in local government

The World Development Report (2003) emphasises that participation in ideal terms has the main focus of inclusion and creating spaces for the less vocal and less powerful to exercise their voices and begin to gain more choices with the ultimate aim of bringing equitable development. Participation in planning ranges from more sustained and deliberative process of engagement to single performances (World Development, 2003). The same report looks at various modes of participation as indicated below in planning for development (Table 2.1).

**Table 2. 1: Modes of participation**

| <b>Mode of participation</b> | <b>Associated with</b>    | <b>Why invite/involve</b>  | <b>Participants viewed as</b> |
|------------------------------|---------------------------|--|-------------------------------|
| Functional                   | Beneficiary participation | To enlist people in projects or processes, so as to secure compliance, minimise dissent and lend legitimacy.                     | Objects                       |
| Instrumental                 | Community participation   | To make projects or interventions run more efficiently, by enlisting contributions and delegating responsibilities.              | Instruments                   |
| Consultative                 | Stakeholder participation | To get in tune with public views and values, to garner good ideas, to defuse opposition and to enhance responsiveness.           | Actors                        |
| Transformative               | Citizen participation     | To build political capabilities, critical consciousness and confidence; to enable to demand rights and to enhance accountability | Agents                        |

*Source: World development (2003)*

The participation of males and females in decision-making issues includes their active involvement in participatory planning mechanisms and budgeting (UN-HABITAT, 2008a). Though males' and females' contribution in planning and development are important for the achievement of sustainable development, the participation of females in local government is still low compared to males. According to the Government of Kenya (2000), though females account for slightly more than half of the total population and comprise a large voting population, they are still inadequately represented in strategic decision-making institutions such as parliament, central government, local authorities, trade unions, co-operative societies, professional bodies and grassroots-based institutions such as land boards. The reality is that their peripheral position in political participation and decision-making is very much influenced by patriarchal systems, which assume that males represent females. This gender disparity is still reflected in local level planning and development.

A gender analysis of LASDAP returns for the financial year 2011/2012 in five councils, Form 4.4 (8D) which records attendants of consultative meetings, showed low attendance of females in comparison to males as shown in Table 2.2 below. Attendance of the consultative meetings enables one to participate in the decision-making process of LATF.

**Table 2.2: Attendance of LASDAP consultative meetings by sex in five councils (Financial Year 2011/2012)**

| <b>Name of council</b>       | <b>Number of males attending</b> | <b>% of males attending</b> | <b>Number of females attending</b> | <b>% of females attending</b> |
|------------------------------|----------------------------------|-----------------------------|------------------------------------|-------------------------------|
| County Council of Kiambu     | 526                              | 71.2                        | 213                                | 28.8                          |
| Limuru Municipal Council     | 244                              | 60.2                        | 161                                | 39.8                          |
| Town Council of Londiani     | 153                              | 81.4                        | 35                                 | 18.6                          |
| Town Council of Mtitu- Andei | 38                               | 62.3                        | 23                                 | 37.7                          |
| Town Council of Rumuruti     | 114                              | 87.7                        | 16                                 | 12.3                          |

*Source: MOLG (2010)*

A trend analysis of the participation of females in leadership in local authorities in Kenya shows an improvement, though the percentages are still low (Government of Kenya, 2000). According to the same report, females constituted 2.1 per cent of the elected councillors in 1986, 2.7 per cent in 1992 and occupied 8.1 per cent of the elected positions in local authorities as indicated in Table 2.3 below. In Limuru Municipal Council by April 2010, there were eight councillors (five elected and three nominated) out of which only one was a female (nominated councillor) and chairperson of HIV/AIDs (MOLG, 2010). On the other hand, according to Government of Kenya (2010c) the participation of females in leadership and decision-making at the national level has also shown marked improvement as shown in Table 2.4 below.

**Table 2.3: Local authorities' membership by sex and type of authority (1986, 1992 and 1997)**

| TYPE OF AUTHORITY | 1986  |         |           | 1992  |         |           | 1997  |         |           |
|-------------------|-------|---------|-----------|-------|---------|-----------|-------|---------|-----------|
|                   | Total | % Males | % Females | Total | % Males | % Females | Total | % Males | % Females |
| County council    | 631   | 98.3    | 1.7       | 1029  | 97.7    | 2.3       | 2455  | 91.8    | 8.2       |
| Municipal council | 215   | 96.7    | 3.3       | 354   | 95.8    | 4.2       | 596   | 91.3    | 8.7       |
| City council      | -     | -       | -         | 55    | 92.7    | 7.3       | 69    | 89.9    | 10.1      |
| Town council      | 125   | 98      | 2.0       | 398   | 98.2    | 1.8       | 572   | 92.9    | 7.1       |
| Total             | 971   | 97.9    | 2.1       | 1836  | 97.3    | 2.7       | 3692  | 91.9    | 8.1       |

*Source: Government of Kenya (2000)*

**Table 2. 4: Members of the national assembly by sex (1988-2009)**

| Year       | Women | Men | Total | % Women |
|------------|-------|-----|-------|---------|
| 1988       | 3     | 197 | 200   | 1.5     |
| 1992       | 7     | 193 | 200   | 3.5     |
| 1997       | 8     | 214 | 222   | 3.6     |
| 1998       | 9     | 213 | 222   | 4.1     |
| 2002       | 18    | 204 | 222   | 8.1     |
| June 2006  | 18    | 204 | 222   | 8.1     |
| 2007       | 19    | 203 | 222   | 8.6     |
| April 2008 | 21    | 200 | 219   | 8.7     |
| May 2009   | 22    | 200 | 222   | 9.9     |

*Source: Government of Kenya (2010c)*

A research carried out in South Africa by Todes *et al* (2007), in three local authorities in KwaZulu Natal Province, EThekweni, Hibiscus Coast and Msinga, in 2005 revealed that female councillors were outnumbered by their male counterparts in all the three municipalities. It was also found that in the three municipalities, females were more represented as proportional representation (PR) councillors and it was more difficult for them to gain positions as ward councillors who were elected on basis of political party lists. This was evident across many municipalities in South Africa (Todes *et al.*, 2007). According to UN-HABITAT (2008a), the South African Local Government Association has established a National Women's Caucus to coordinate women's empowerment in local governments, and has enshrined a target of 50% female representation in its constitution. South Africa adopts integrated development planning provided for by the 1998 White Paper on Local Government and Municipal Systems Act of 2000. This includes integrated municipal development planning which promotes gender equality. The Southern African Development Community governments have committed themselves to giving 50 percent of decision-making posts within member states to females, up from the previous 30 percent. The Municipal Structures Act of 1998 includes guidelines promoting quotas for females (every party must ensure 50 per cent of candidates on the party list are females) and

provides for equal representation between males and females on the ward committees. The White Paper outlines measures to ensure that councils specifically target females for inclusion in participatory processes (UN-HABITAT, 2008a). The United Nations Research Institute for Social Development (2005) indicates that of 52 countries from all continents, the average proportion of females in local councils stood at 15 per cent. Even in Latin America, arguably a continent that has pioneered the access of females' political participation in local government, only five per cent of mayors were females. This implies that low representation of females in local councils all over the world, leads to their low participation in decision-making at the local level undermining a realisation of sustainable development.

To increase the participation of females in decision-making, the government of Tanzania has used decentralisation as a route to the empowerment and/or gender equality of females (MOLG Tanzania, 2006). This is with the assumption that decentralisation improves democracy, for example, that it increases the access of females to decision-making. There is also the assumption that females find it easier to participate as political representatives in local rather than higher tiers of government and make service delivery more gender sensitive. For example, affirmative action has augmented the number of female councillors to 916 that is 20 % of the council directors are women in Tanzania (MOLG Tanzania, 2006.).

#### **2.4 Policies in local government that promote gender equality in planning**

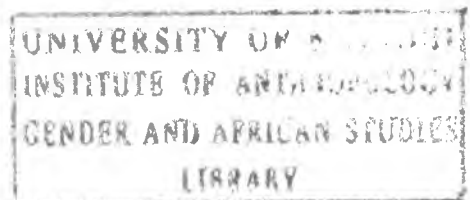
According to FAO (2007), Kenya, like many other countries, has signed various treaties and conventions that advance the rights of females. These include: Universal Declaration of Human Rights (UNHDR), the 1984 Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), The Nairobi Forward Looking Strategies for the Advancement of Women (NFLS) 1985, The Beijing Platform for Action (BPFA) 1995,



International Conference on Population and Development (ICPD) 1994 and the Millennium Development Goals (MDGs). This implies that the state is committed towards advocating for the rights of females and promoting equality between males and females. It is the role of the local authorities to interpret and domesticate the international and national policies to suit their needs and promote gender equality in their activities.

On the other hand, the Kenyan constitution gives a provision of non-discrimination of any person based on gender, race, and age. In Article 27 (3) of the constitution on equality and freedom from discrimination, males and females have the right to equal treatment, including the right to equal opportunities in political, economic, cultural and social spheres (Government of Kenya, 2010a:26). Thus, both males and females have a right to full participation in their development process. It is also expected that with the implementation of the affirmative action as provided in Article 27 (6) of the constitution of Kenya 2010, this will ensure that any disadvantaged gender is included in decision-making and leadership. An engendered political process as provided in the constitution through increasing the participation of females could also contribute towards gender equality in the decision-making and planning processes of local authorities (Government of Kenya, 2010a:27).

Government of Kenya (2000) aims at facilitating the mainstreaming of the needs and concerns of males and females in all areas of development. The national gender and development policy includes legal and institutional reforms that ensure that obstacles to equitable sustainable development are removed (Government of Kenya, 2000). To implement the policy, a plan of action 2008-2012 has been prepared to guide the implementation process. In addition, the Sessional Paper No. 2 of 2006 on Gender Equality and Development provides a framework for the state to address gender imbalances and inequality and gender mainstreaming in the country



(Government of Kenya, 2006). In implementing the above policies, the Ministry of Local Government, just like other line ministries, has established a gender unit which is also present in all the local authorities. This is done with the objective of facilitating the engendering processes like planning and budgeting to ensure equitable participation of both males and females in development (Government of Kenya, 2009a).

The Kenya Vision 2030, which is the current development blue print, provides certain strategies to mainstream gender equity in all aspects of society. In this regard, gender equity in Vision 2030 will be addressed by making fundamental changes in four key areas, namely, opportunity, empowerment, capabilities, and vulnerabilities (Government of Kenya, 2007b). The achievement of Kenya Vision 2030 is pegged on the commitment to identifying and addressing the existing gender disparities in social, economic and political developments. According to Kimani (2006), the absence of females from decision-making positions as a result of which the government policies lack critical gender perspective adds to the frustration in Kenya's fight against poverty. Further the local authority service delivery action plans can be recognised as important policies in the local government for resource allocations. As such it is recommended that the allocation processes and structures of the resources be gender sensitive so that issues of gender equity are observed and that existing inequalities are not perpetuated (Kimani, 2006).

## **2.5 Barriers that hinder equal participation of both males and females in local government**

According to UN-HABITAT (2008b), there are common barriers to participation of females in local government decision-making in both developed and developing countries. These barriers can also be seen to hinder the participation of females in the LASDAP process. One of the barriers is cultural beliefs that subordinate females to males and define place of females as being in the home and the public sphere as the world of males. This undermines the confidence

of females to participate in local authorities planning processes giving males an advantage over females. In addition, females have limited access to such resources as money, access to information, time, support for child care and transportation yet these may be required for effective participation in planning processes in local authorities. The other barrier is that there is little if any recognition of the unequal division of labour between males and females within households. Females have numerous responsibilities in their family and these consume a lot of their energies, time and resources. However, local governments do not take into account roles of females in social production when organising, planning meetings and events (UN-HABITAT, 2008b).

UN-HABITAT (2008b) further argues that in some societies, females are at a disadvantage in comparison to males due to limited access to education. This restricts their ability to engage in the planning process. Finally, most local governments are inherently patriarchal institutions. Their structures and procedures are designed for, and by, males. The meetings are structured and discussions take place, just like the time schedules of meetings, are all designed for males and according to male norms. These structures and processes do not take into account the multiple responsibilities of females in the home and community or the different ways females have of communicating, discussing, listening, co-operating and making decisions.

This study looked into the specific barriers that hinder the participation of both males and females in the LASDAP process in Limuru Municipal Council. Addressing such barriers would ensure gender equity in participation in the process. According to IEA (2009), local governments as institutions for service delivery and development at the local level, need to be governed by widely accepted principles of good governance (PGG). Graham *et al.* (2003) argue that the principles of good governance such as participation and gender equality promote civic

engagement and citizenship and over a period of time promote sustainable development. The application of these principles empower and engage the citizens, particularly females and the poor, to take part in the planning, budgeting and prioritisation of development projects and programmes at the local authority levels through, for instance, the LASDAP process (Graham *et al.*, 2003). In order to eradicate poverty and achieve sustainable development, women and men must participate fully and equally not only in the formulation and implementation of the related macro-and micro-economic and social policies and strategies but also in the sharing of the accrued benefits (Kimani and Kombo, 2010). These ensure that specific needs and concerns of all members of the society are addressed and that the people most affected by poverty are involved and own the production initiatives and outcomes. The marginalisation and exclusion of females has been identified as a major constraint in poverty reduction in Africa as a whole (Kimani and Kombo, 2010).

## **2.6 Theoretical framework**

This study was guided by the participatory development theory advanced by Chambers (1983). This theory has taken various forms since its development such as participatory rural appraisal (PRA), participatory action research (PAR) and community-based research (CBR). All these variants of participatory development theory also seek to engage local populations in development projects planning, implementation, monitoring and evaluation. According to World Development (2003), some participatory approaches, such as participatory action research (PAR) are similar to Gender and Development Approach (GAD) because they focus on the structural dimensions of power. They seek to question ‘naturalised’ assumptions of masculinity and femininity with the goal of transforming existing inequalities. PRA principles for example lay

emphasis on enabling unheard voices to be heard and influence decisions in development (World Development, 2003).

The participatory development theory is based on the premise that true development can only be realised if people participate and take charge of their own development (Chambers, 1983). It is broadly conceived to embrace the idea that all stakeholders should take part in decision-making. Participation refers to the involvement by a local population and, at times, additional stakeholders in the creation, content and conduct of a program or policy designed to change their lives. It is built on a belief that citizens can be trusted to shape their own future, uses local decision making and capacities to steer and define the nature of an intervention (Jennings, 2000). Participatory development methods play a great role in strengthening local self-help capacities and in improving the status of women and the youth. The approach also focuses on bottom-up planning in order to enable the local people utilise their skills and knowledge in their development process (Jennings, 2000). Participatory development, as an approach to development, is designed to enhance sustainability and self-reliance and to achieve social justice through improvements in the quality of the participation of the people.

GAD could also have been relevant and applicable to this study but I found the participatory development theory framework more relevant. This is because GADs insistence on differences among males and females may bring about obstacles for the recognition of their commonalities. GAD approach to development focuses on the socially constructed basis of differences between males and females and emphasises the need to challenge existing gender roles and relations (Miller and Razavi 1995). GAD approaches generally aim to meet both females' practical and strategic gender needs by challenging existing divisions of labour or power relations. Though GAD emerged from the lack of progress of the WID approach, in changing women's lives and in

influencing the broader development agenda, there is often a slippage between GAD policy rhetoric and a WID reality where ‘gender’ is mistakenly interpreted as ‘women’ (Miller and Razavi 1995).

### **2.6.1 Relevance of the theoretical framework to the study**

This framework is relevant to this study in that the participation of both males and females in planning at the local level is crucial for sustainable development. The broad objective of participatory development is challenging and changing the relations of power that objectify and subjugate people (World Development, 2003). Effective participation of both males and females, however, requires a transformation of existing imbalances of power such as institutionalised forms of discrimination. This framework will, therefore, be relevant in answering the research questions of the study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter presents detailed descriptions of the study site, research design, population and unit of analysis, sampling and sample size, data collection methods, data analysis and presentation and finally the ethical considerations.

#### **3.2 Study site**

The study was carried out in Limuru Municipal Council which is one of the local authorities in Kiambu West District, Central Province of Kenya. The municipal council has five electoral wards represented by eight councillors, namely, Bibirioni, Kamirithu, Limuru Central, Limuru East and Tigoni (MoLG, 2010). Among the eight councillors, five are elected as ward representatives, two are nominated and one is a public officer who is nominated through political party system and gazetted to represent the government interests in the council. The public officer is taken as a councillor in the council and attends all council meetings. According to the Government of Kenya (2009a), this municipal council is covered by soils from volcanic footbridges, which are well drained with moderate fertility. The municipal council experiences a bimodal type of rainfall. The long rains fall between mid-March to May and the short rains mid-October to November. Although Kiambu West District has a male/female ratio of 0.98:1, cultural beliefs hinder gender equality. Culturally, females are not entitled to own land and the property acquired by a married couple, is most times registered in the name of the male. This limits the participation of female in organisations where land or property is required such as cooperative societies. Females have not been actively involved in project committees, land boards as well as

land disputes tribunals a situation that has discriminated against them (Government of Kenya, 2009b:40).

### **3.2.1 Socio- demographic profile**

According to the 2009 census report, the total population of Limuru Municipality is 104,282 (52,111 males, 52,171 females). The population distribution is that 30,013 males and 31,323 females are from the urban settings, 9,420 males and 8,775 females are from the peri-urban area whereas 12,678 males and 12,073 females are from the rural areas (Kenya National Bureau of Statistics, 2010).

### **3.2.2 Livelihoods**

The main occupation of most of the residents in Limuru Municipal Council is farming of horticultural products, dairy farming and poultry keeping. Most of these products are sold in Nairobi City and also in the areas adjacent to Limuru Municipal Council. There are a few industries such as Bata shoe company, tea and milk processing plants in Limuru town which employ the residents and other people from outside the municipal council (Government of Kenya, 2009b). A majority of the residents of Limuru Municipal Council gain their livelihoods directly or indirectly from the council through, for instance, employment in the council and provision of services.

### **3.3 Study design**

This study used a cross-sectional descriptive design where qualitative and quantitative approaches were used. Quantitative and qualitative data were collected using the survey method while focus group discussions and key informant interviews captured qualitative data. The research also involved reviewing secondary sources of data on the topic under study.



### **3.4 Study population and unit of analysis**

The study population included males and females who are over 18 years and residents of Limuru Municipal Council. The unit of analysis was the individual male and female who participates in the LASDAP process.

### **3.5 Sample population**

A sample of 207 males and females from the five electoral wards of Limuru Municipal Council constituted the study sample. The population included young males and females (18-35 years of age) and adult males and females (over 35 years of age).

### **3.6 Sampling procedure**

The study elements were selected through quota sampling and then random sampling for the survey and purposive sampling for the focus group discussions and key informant interviews. Quota sampling allowed a classification of the population into subgroups, namely, residents of one ward, young males and females aged 18-35 years and adult males and females over 35 years, councillors and workers of the municipal council. A random sample was then drawn from the subgroups, thus, ensuring that all individuals in the community had a chance to participate in the study.

### **3.7 Data collection methods**

#### **3.7.1 Survey**

Data were collected using a structured questionnaire (Appendix 3) which had both open- and closed-ended questions. The data that were captured using this method were quantitative and qualitative and included background information about the respondents, the awareness of LASDAP and LATF by the respondents, gender participation in the LASDAP process and project identification and monitoring, capacity of males and females to participate in LASDAP,

ownership of the identified projects through LASDAP and the challenges faced by males and females in Limuru Municipal Council. A total of one hundred respondents (twenty from each ward) were interviewed using this method.

### **3.7.2 Key informant interviews**

Purposive sampling was used to get the key informants and these were selected on the basis of their knowledge concerning the participation of males and females in the LASDAP process. A total of seven respondents were selected and they included the Deputy Town Clerk, Deputy Mayor, council LASDAP facilitator, one representative of council workers, one officer in the Kenya local government reform programme, one community representative and a gender expert in the Association of Local Government Authorities in Kenya. The key informants provided information on males and females participation in LASDAP, prioritisation of projects in the LASDAP process, Monitoring and evaluation of LATF-funded projects, barriers towards equal gender participation and policies that promote gender equality in local government and Limuru Municipal Council. The key informant guide was used to collect qualitative information (Appendix 4).

### **3.7.3 Focus group discussions**

Purposive sampling was used to get participants consisting of 6-12 people for the focus group discussions. Two focus group discussions were held in every ward in venues and times that were convenient to the participants. A total of ten focus group discussions were conducted. All participants in the focus group discussions were segregated by gender for cultural sensitivity and to allow free discussions among the participants. This method captured qualitative data. In depth discussions were facilitated using the focus group discussion guide (Appendix 5).

### **3.7 Data processing and analysis**

Quantitative data were coded and analysed using the Statistical Package for Social Sciences (SPSS) version 17.0. The qualitative information was transcribed, coded and analysed according to themes and emerging issues. Quantitative data are presented using descriptive and simple statistics such as frequencies and percentages.

### **3.8 Ethical considerations**

To address the ethical issue of confidentiality, interviews in the survey and key informant methods were conducted in privacy and all the information gathered is treated in confidence by ensuring that names of the participants are not disclosed. Participants in the focus group discussions were also asked to consider any information shared in the group discussions as confidential and an emphasis was made that it should remain within the boundaries of the group. The information gathered has also not been used for any other purposes except the objectives of this study in respect of the rights of the participants.

Informed consent was ensured by providing the prospective study participants with full information about the study before their consent was sought. They were also informed of their right to participate in the study fully or up to the point they felt comfortable. The participants were adequately informed about the objectives of the study, assured of confidentiality, voluntary participation and all issues pertaining to the study. An informed consent statement form was used to seek for consent from the participants before participating in the study (Appendix 2). Approvals to conduct the study were sought from the National Council for Science and Technology (Appendix 1), Limuru Municipal Council, Ministry of Gender, Children and Social Development at the district level, community and group leaders to ensure that the rights of all the participants were respected. To ensure validity and reliability, data collection instruments were

developed and pretested on a sample which had similar characteristics as the actual sample before the research was carried out.

## CHAPTER FOUR

### GENDER PARTICIPATION IN THE LASDAP PROCESS

#### 4.1 Introduction

This chapter looks at the socio-demographic characteristics of the study population, knowledge and awareness of the council, LATF, LASDAP as well as LATF-funded projects. It also provides data on participation in project identification and monitoring, willingness to contribute to LATF projects, existence of community development committees as well as gender in relation to decision-making opportunities, access and control over resources.

#### 4.2 Socio-demographic characteristics of the study population

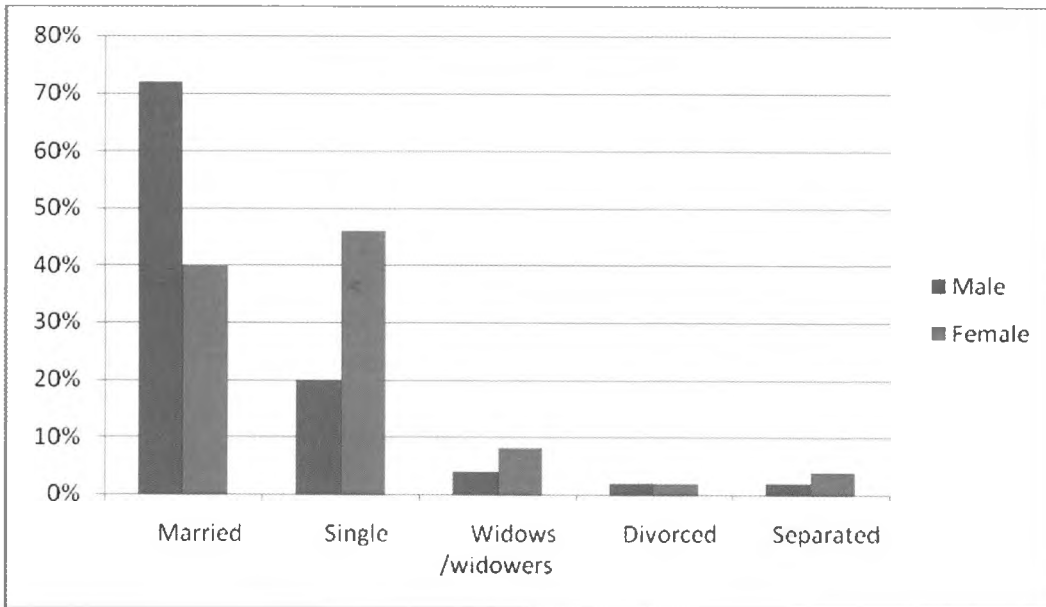
##### 4.2.1 Age of the respondents

A total of two hundred and seven people participated in this study. Eight six of them were males (46 aged between 18-34 and 40 aged over 35 years) whilst one hundred and twenty one were females (58 aged between 18-34 and 63 aged over 35 years). The key informants had experiences ranging from 3-8 years in the LASDAP process.

##### 4.2.2 Marital status of the respondents

The analysis of the questionnaires shows that 72% males and 40% females of the total respondents were married, 20% males and 46% females were single and 4% males and 8% females were widows/widowers. On the other hand, 2% males and 2% females were divorced whereas 2% males and 4% females were separated as shown in Figure 4.1 below.

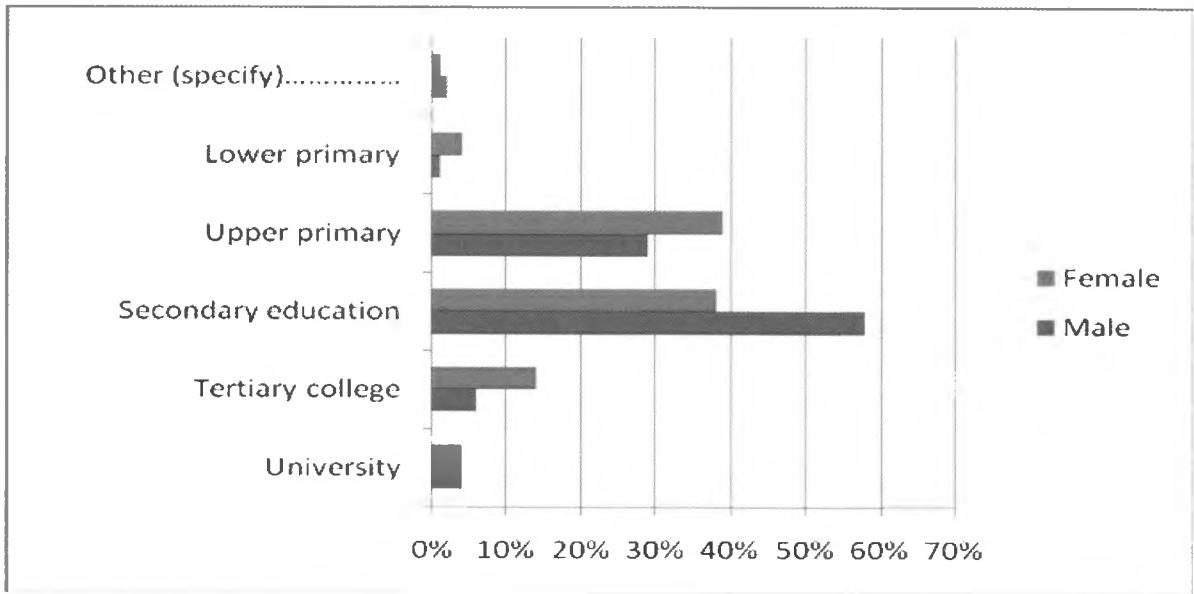
**Figure 4.1: Marital status by gender**



### 4.2.3 Education

Findings from the quantitative data indicated that a majority of the informants had attained minimal levels of education, that is, upper primary levels of education (Figure 4. 2). The study shows that an equal percentage (4%) of males and females had university education, 6% males and 14% females had tertiary education and 58% males and 38% females attained secondary education. The study also shows that 29% males and 39% females had upper primary, 1% males and 4% females had lower primary while 2% males and 1% females had education in other category such as informal schooling as shown in Figure 4.2 below.

**Figure 4. 2: Level of education by gender**



**4.2.4 Occupation**

The respondents that reported to be self-employed were 20% males and 38% females followed by 18% males and 10% females who were formally employed and 6% males and 2% females were casual workers. The study shows that 50% males and 44% females reported that they were unemployed whereas 6% males and 6% females reported that their occupations were in other categories.

**4.3 Knowledge and awareness of the council by the respondents**

**4.3.1 Knowledge of ward councillor and participation in voting in the last general elections**

The study shows that 95% males interviewed knew their ward councillors and 93% of them voted in the last general elections. On the other hand, 80% of the females knew their ward councillors and a similar percentage voted in the last general elections (Table 4.1).

**Table 4.1: Gender and knowledge of ward councillor and participation in voting**

|        | Knowledge of ward councillors |     | Voting in last general elections |     |
|--------|-------------------------------|-----|----------------------------------|-----|
|        | Yes                           | No  | Yes                              | No  |
| Male   | 95%                           | 5%  | 93%                              | 7%  |
| Female | 80%                           | 20% | 80%                              | 20% |

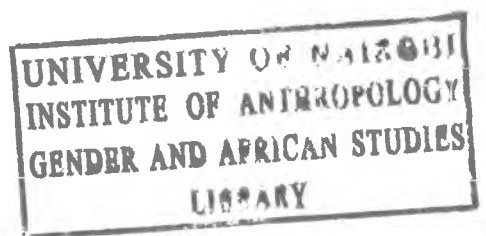
From the focus group discussions, the participants expressed apathy on the role of the councillors in relation to the LASDAP process. Specifically, discussants stated that the councillors had political ambitions, therefore, they normally made promises to citizens which were never fulfilled. This perception is captured in the following statement from a female discussant in a focus group discussion.

The councillor has been given an upper hand in the LASDAP process. He invites those that support his political interests and those who will vote for him in the by-elections. How do you expect him to invite his competitors? That is why they promise what they cannot give.

One of the key informants expressed the concern that the council had only one nominated female councillor which accounted for 12.5% whereas seven councillors were male which accounted for 87.5%. One female key informant stated the following;

In Limuru Municipal Council, we only have one female councillor who is nominated out of all the eight councillors that are there. How do we as a council encourage males and females to participate equally in the LASDAP, if we do not lead by example?

It was important to assess the knowledge of the respondents on council matters because participation in the LASDAP process requires a good understanding of the council. Based on an analysis of the questionnaires, knowledge of ward councillors and voting was high but showed significant gender disparity.





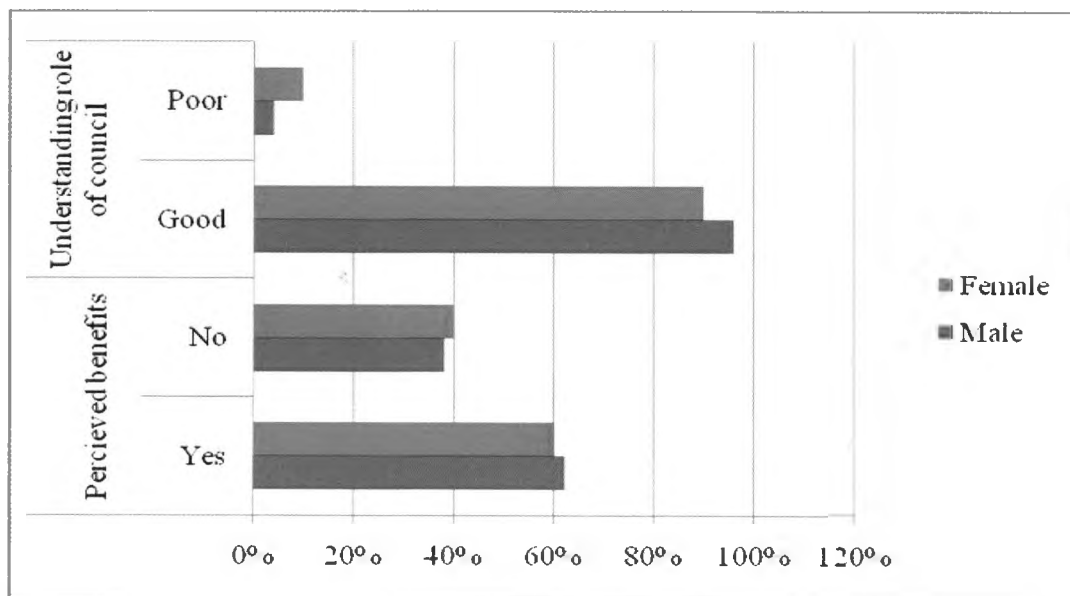
### **4.3.2 Understanding of the role of the council and perceived benefits from council programmes and services**

There was little gender disparity in understanding the role of the council and perceived benefits. This is because 96% males compared to 90% females had a good understanding of the role of the council in service delivery. On the other hand, 62% males and 60% females reported that they had benefitted from the services and programmes of the council in the last one year (Figure 4.3). An analysis of the survey indicated that there was a good understanding of the services and programmes of the council among the informants. However, all the ten focus group discussions revealed that a majority of the participants understood the role of the council as mainly being revenue collection through licenses and not service delivery as depicted in the following statement by one of the male discussant.

We think the greatest role our council plays is collecting revenue through licenses and penalising those who do not comply but, when it comes to the provision of clean water, lighting and garbage collection, they do not care.

Participation in the LASDAP process can in one way be influenced by the respondents understanding of the role of the council as well as the benefits they perceive they get from council programmes and projects. Participation in the LASDAP process would greatly improve if males and females understood their roles in relation to that of the council in service delivery.

**Figure 4.3: Gender in relation to role of the council and perceived benefits**

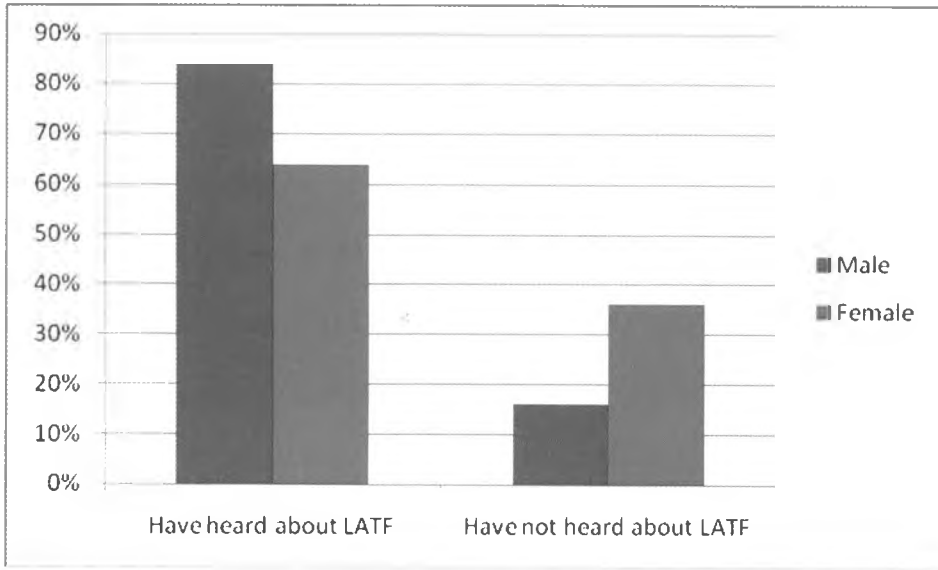


### 4.3.3 Knowledge of Local Authority Transfer Fund (LATF)

There was gender disparity in having heard about the Local Authority Transfer Fund since 84% males and 64% females reported that they had heard about it (Figure 4.4). Specifically, 45% males and 53% females heard about LATF in council meetings whereas 55% males and 47% females heard about it through other community members. The study also shows that 58% males and 62% females were aware about the LATF amounts received by Limuru Municipal Council in the last financial year. However, it was clear from the focus group discussions that the fund that was popularly known by a majority of the participants was the Constituency Development Fund (CDF). This is depicted by the statement below by one of the male discussants.

I think the government funds we clearly understand and know about are the CDF. You can be able to pinpoint projects that are funded by the CDF unlike the municipal funds that are not clearly known.

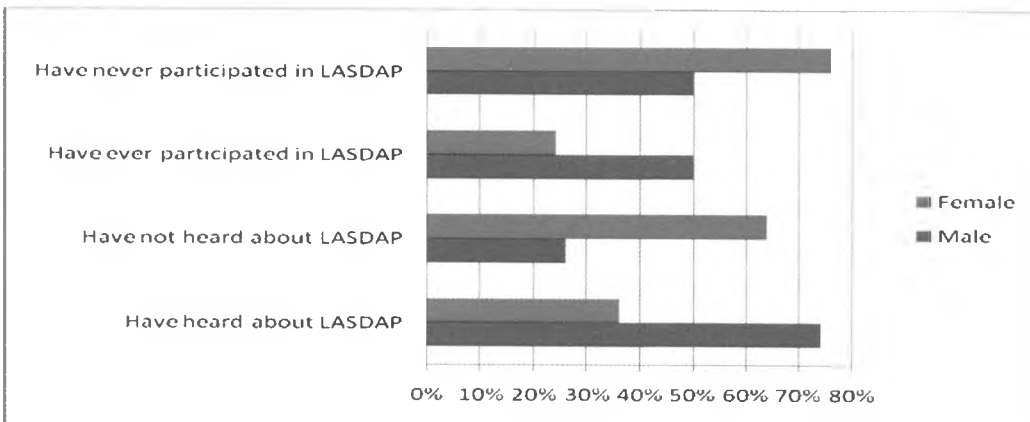
**Figure 4. 4: Gender and knowledge of LATF**



#### 4.4 Knowledge and participation in LASDAP process

Knowledge of the LASDP process showed some gender disparities because 74% males and 36% females had heard about LASDAP. Since only 50% males and 24% females said that they had participated in the LASDAP process, the findings indicates that participation in the LASDAP process for both genders has been less impressive with marked gender disparity (Figure 4.5). There is a clear indication that there is unequal gender participation in the process in favour of the male gender.

**Figure 4. 5: LASDAP knowledge and participation by gender**



Through the focus group discussions and key informant interviews, one of the barriers that hindered equal gender participation in the LASDAP process was the fact that Limuru Municipal Council is predominantly male-dominated. It was also noted in Limuru Municipal Council, that the multiple gender roles of women are not recognised and factored in when the LASDAP consultative meetings are planned and held. In particular, the reproductive and child rearing roles of women were cited as some of the factors that limited their active participation in the LASDAP process. This is because these roles occupied most of their time as captured in the following statement by one female discussant:

Women are very much preoccupied with child rearing and domestic chores. They can not afford to attend meetings where they are not benefiting directly because they need every single minute to care for their families.

Through the FGDs it was noted that the councillors played a major role in the mobilisation of those who attended the LASDAP meetings. The discussants indicated that the councillors mostly invited those they thought would support and vote for certain projects in their areas of jurisdictions. They, moreover, indicated that this could greatly influence gender equality in the participation in the LASDAP process bearing in mind that a majority of the councillors are males who may want to maintain the status quo. The LASDAP consultative meetings are held in different places within a ward such as schools, health institutions, churches and markets and shopping centers. Though the invitations to the meetings are to both males and females, some people had the perception that these meeting places attracted idlers as brought out in the following statement by one male discussant.

If you have a look at a majority of people in this shopping centre or other public places, they are idle and drunk. If a LASDAP meeting is called for in such a place, they end up attending the meeting since they do not have anything to do. What kind of contribution do you then expect from them?

The findings show that, the year 2010 was reported as one where 64% of the males and 58% females attended the LASDAP consultative meetings. However, 2008 had 20% males and 25% females while in 2009 there were 12% males and 8% females who attended these meetings. Of all the respondents who had heard about the LASDAP, (68% males and 32% females) reported that they participated in the consultative meetings after learning about LASDAP from their friends and relatives. A majority of the negative perceptions of the people about participation in LASDAP was the fact that past experiences of selected and prioritised projects by community members were delayed in implementation or never implemented at all.

#### **4.5 Knowledge of LATF-funded projects and participation in project identification and monitoring**

In assessing the knowledge of participants on the LATF-funded projects, 82% males and 72% females reported that they were aware about such development projects. These projects included schools, hospitals, markets and water. On the other hand, 53% males and 47% females remarked that the projects they were aware about were roads and bridges.

The study revealed that 83% males and 86% females thought that the projects implemented through LATF would benefit them. It was also clear that 18% males and 6% females had been involved in the monitoring and evaluation of LATF-funded projects. Therefore, involvement of males and females in the monitoring and evaluation of LATF-funded projects is very low. However, gender disparities still persist in the process. Also, only 38% males and 30% females reported that they are normally given regular progress reports of LATF-funded projects.

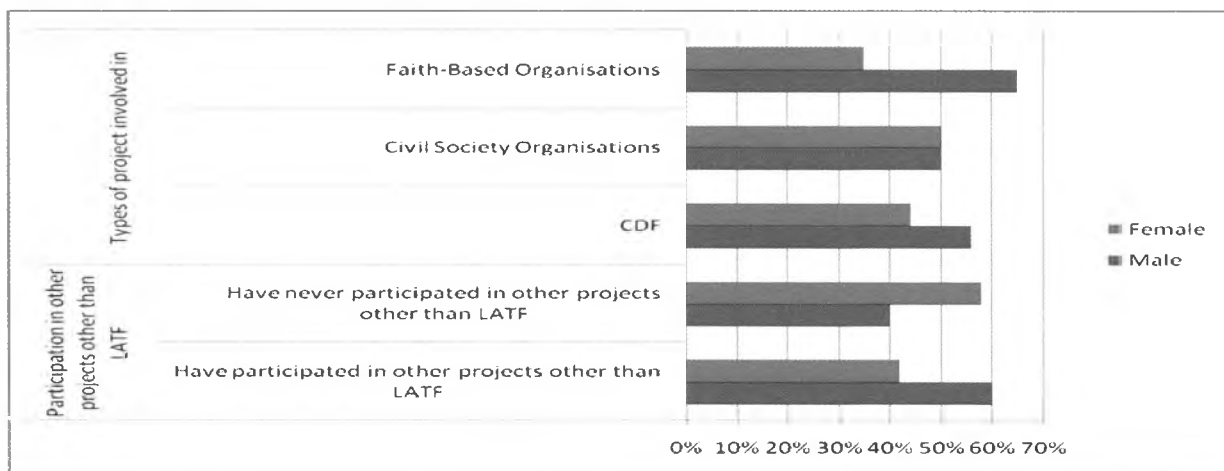
From the focus group discussions, it emerged that most of the project management committees are male-dominated and they only have women representatives as an obligation that

needs to be fulfilled for good public relations. Interviews with the key informants revealed that the council made the assumptions that the pro-poor projects mostly benefitted women and children. The key informant interviews and focus group discussions similarly revealed that all the projects identified and prioritised through LASDAP are gender neutral as captured by the statement by a male discussant below.

When we are identifying and prioritising projects through the LASDAP process, we don't look at whether any particular project will specifically benefit men or women but its benefit to the whole community. For instance, a school project would be looked at as benefiting all the children regardless of whether they are boys or girls.

Out of the one hundred respondents that were interviewed in the survey, 60% males and 42% females said that they have participated in other development projects other than LATF-funded ones. The highest number of respondents, 56% males and 44% females, reported that they have participated in CDF projects whereas 65% males and 35% females have participated in faith-based projects as shown in Figure 4.6 below. Knowledge of LATF-funded projects and participation in project identification and monitoring is an indicator of community involvement in their development process.

**Figure 4.6: Gender and participation in other development projects**

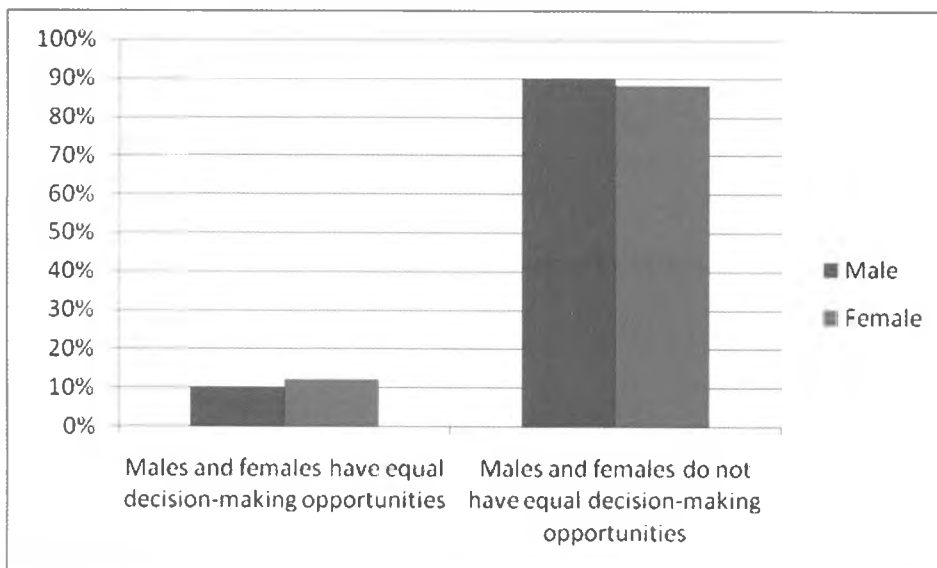


In assessing the ownership of the LATF-funded projects, 92% males and 78% females said that they would be willing to make any form of contributions to the projects. The study also shows that 54% males and 56% females reported that there existed community development committees in their wards. These committees monitor implementation of LATF-funded projects in the council. Ownership of LATF-funded projects by members of the community influences their participation in the LASDAP process.

#### 4.6 Decision-making opportunities, access and control over resources

Ninety percent males and 88% females reported that males and females do not have equal decision making opportunities in Limuru Municipal Council as shown in figure 4.7 below.

**Figure 4.7: Gender and equal decision-making opportunities in Limuru Municipal Council**



It was through the focus group discussions that it emerged that males dominated in talking and making decisions in LASDAP consultative meetings since their numbers exceeded those of females. It was also argued in the FGDs that females lack confidence to talk in public

places or argue openly about projects when prioritising in the presence of males who mostly would be their husbands. This is reflected in the following statement by one female discussant.

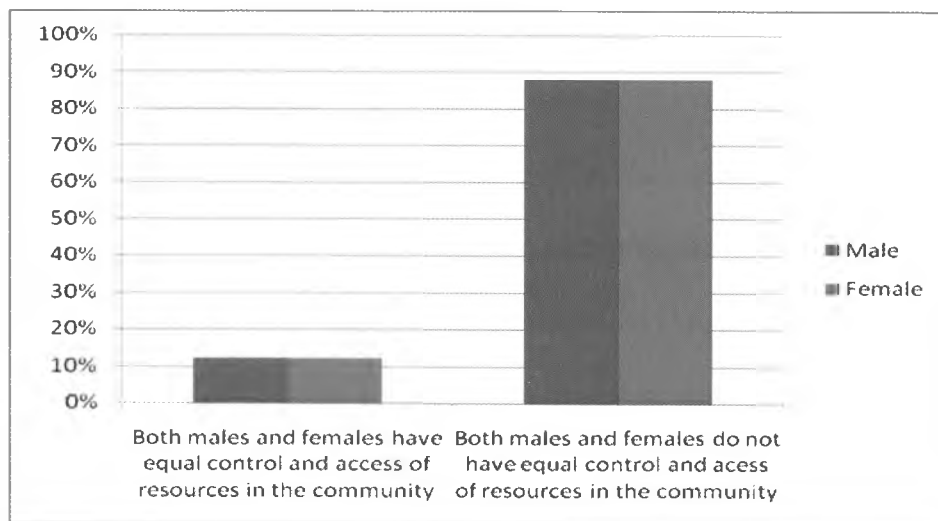
In the LASDAP consultative meetings I have attended, our men talk more than women.....This is because men are more exposed, they are heads of families and leaders. How can women argue and talk about projects in public and in the presence of their husbands while at home the men are the decision-makers? I think that would be against our culture.

From the key informant interviews it was revealed that staffing at the council also reflects gender inequality since 71% of all the women employed in the council are in the lower job groups such as cleaners, messengers, market attendants and parking lot attendants. This is captured in the following remark by a female key informant:

When we look at the number of workers in Limuru Municipal Council, women dominate in numbers. However, they are concentrated in lower job groups. You will find them as messengers and cleaners where they hardly participate in decision-making in this council. Men are mostly in higher job groups.

On the other hand, 88% males and 88% females reported that males and females do not have equal access and control over resources in the community (Figure 4.8).

**Figure 4.8: Gender and equal access and control over resources in the community**





## **CHAPTER FIVE**

### **DISCUSSION AND CONCLUSION**

#### **5.1 Introduction**

This chapter discusses and summarises the key findings of this study. The conclusions and the recommendations are then made in comparison with similar studies that have been carried out elsewhere. The recommendations are meant to address some of the issues that were raised by the participants in the study.

#### **5.2 Discussion and conclusion**

##### **5.2.1 Gender participation in the LASDAP process**

It is evident from the study that there is a low participation of females in comparison with males in the LASDAP process. This process is regarded as a participatory planning process which should promote citizen participation in local development. Attending LASDAP meetings gives both genders a chance to participate in decision-making in regard to prioritisation, implementation and monitoring projects funded through LATF. It also enables them to participate in the budgeting for the LATF resources. The LASDAP guidelines give guidance on how local authorities should engage citizens in the process. However, the process has been gender neutral to the disadvantage of females. For instance, the LASDAP guidelines require local authorities to have a list of the names of people who attend the LASDAP consultative meetings without any emphasis on gender disaggregated data. Therefore, lack of deliberate efforts to collect and analyse gender disaggregated data in these meetings have undermined chances of promoting equal gender participation (Mitullah and Waema, 2006).

This has led to a prioritization of gender neutral projects which are thought to be pro-poor. The assumption that the pro-poor projects benefits females, further leads to an unequal

participation in those development projects. It is also true that gender neutral projects do not meet the needs of males and females equally or promote gender equality. The consequence is that the projects which are identified and prioritised in the LASDAP do not always reflect the priorities of both genders equally. This leads to lack of equal interest in the projects by males and females, thus skewed participation in monitoring and evaluation. This concurs with the UN-HABITAT (2008b) which reports on some of the common barriers towards an equal participation of females in local government decision-making in both developed and developing countries. These common barriers are females' limited access to resources, cultural beliefs, little if any recognition of unequal division of labour between males and females and low levels of females' education. A prerequisite for effective participation in the LASDAP process would require good knowledge and understanding of the LATF. The fact that only a low percentage of the female informants had heard about the LATF in comparison with males is an indication that there is gender inequality in the LASDAP process. There is, therefore, a need for the council to review its ways of disseminating information related to both the LATF and LASDAP to the community. The fact also that most of the females in comparison with males heard about the LASDAP meetings through their friends and relatives raises the question as to whether some sources of information are more appropriate. However, the findings of the survey indicated that since 2008, there has been improvement in the participation of both males and females in the LASDAP process.

Since committees represent the interest of community members in local development projects, a low knowledge of whether those committees exist among informants is a clear indication that there is minimal consultation and engagement of males and females in the LASDAP process. Though UNCHS (2000) states that local authorities are closet to citizens, thus,

in the best position to involve females in decision-making processes and consultations, this is not true for the LASDAP process in Limuru. We can also conclude that participation in the LASDAP process would greatly improve if males and females understood their own roles in relation to that of the council in service delivery. This study revealed that the greatest barrier towards equal gender participation in the LASDAP process is the fact that Limuru Municipal Council, as a social system and an institution, is highly patriarchal in nature. This is because a majority of the councillors who are decision-makers in the council are males. For instance, the staffing at the council reflects that many of the female employees are in the low cadre job groups, thus, they do not participate actively in decision-making. Patriarchy in the Agikuyu social system allows the male to be the primary authority figure and central to the social organisation of this community. Specifically, fathers among the Agikuyu hold authority over women, children, and property and this leads to female subordination. Most of the local development and planning in such a patriarchal society are carried out as per the male norms, therefore, limiting the full participation of females in the LASDAP process for instance in Limuru Municipal Council.

The councillors play a crucial role in inviting and mobilising participants who attend the LASDAP meetings in Limuru Municipality. Though advertisements are placed in daily national newspapers inviting everyone to attend the consultative meetings, local mobilisation by the councillors reaches more of the target audience. This makes the process to be viewed as a political process and the belief that the public domain, where political activities are carried out, is male-dominated, limits the participation of females in the process. Patriarchal beliefs also influence communication strategies of the council because most announcements of LASDAP meetings are carried out in social places such as shopping centres where males frequent. There

are also minimal consultations on the venue selections and time settings of LASDAP meetings since it is assumed that the central part of a ward is normally the most convenient place for both genders. However, this only looks at the distance that will be covered to attend the LASDAP meetings without addressing the specific needs of both males and females. For instance, it does not consider availability of day care services or otherwise a centre where females can leave their young children as they attend the meetings. There is also minimal value placed on the involvement of females in project committees as well as monitoring and evaluating of projects. There have similarly not been any deliberate efforts to assess the implications of the identified and implemented projects on males and females in Limuru municipality.

In the literature review, it was noted that decentralisation presents an opportunity for greater involvement of females in the planning and consultation processes. It also has the potential for a more gender conscious allocation of local resources (UNCHS, 2000). Since Limuru Municipal Council, as a study site is a unit of decentralisation of local government, there is an assumption that both males and females are actively engaged and participate in local development in their wards directly or indirectly through their representatives. It is also expected that decentralisation could promote gender equality as both genders participate in their development through voting for their representatives who in turn represent their needs and interests. The study, however, revealed that decentralisation has not promoted gender equality in council services and programmes including the LASDAP process in the study region. The findings of the study showed that males and females in Limuru Municipal Council do not have equal opportunities in decision-making. They also do not have equal access and control over resources. This is in agreement with Government of Kenya (2009b:40), which states that culturally, in Limuru Municipal Council, females are not entitled to own land and property

acquired by married couples. In most of the times these are registered in the names of the husbands. The focus group discussions identified this as a leading cause of poverty among females, thus, limiting their participation in the LASDAP process.

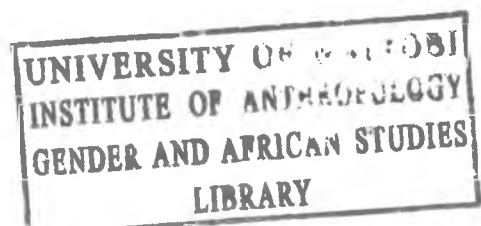
### **5.3 Recommendations**

- To promote equal gender participation in the LASDAP process, participants in the focus group discussions recommended that the process should cease from being one time off annual meetings and consultations. Specifically, the process should be turned into regular citizens' engagement forums with the local authorities through the existing local level institutions such as community-based organisations. There is also a need for more sensitisation, education and training of males and females on the LASDAP process as well as the roles of males and females in the process. Particular attention should be given to females since their participation is lower than that of males. There were also suggestions that males should be sensitised on gender issues so as to embrace change in a male dominated society.
- The LASDAP process should be delinked from politics and be aligned to other development initiatives such as CDF-funded projects at the local level so as to encourage more males and females to participate in the process. There is similarly a need for greater involvement of females in venue selections, time setting as well as identifying and monitoring of projects funded through LATF. This would involve assessing the multiple gender roles of females since these plays a great role in hindering their participation in the LASDAP process.
- The LASDAP guidelines should be reviewed to ensure that the process takes into consideration pertinent gender issues. In particular, invitations should be in such a way that both genders are represented in consultative meetings and given equal chances in decision-making so that the prioritised projects would meet the needs of males and females in Limuru

municipality. The process should also encourage collection of gender disaggregated data. Limuru Municipal Council as an institution should make deliberate efforts of promoting gender equality by implementing gender-related policies. Since the municipal is in the process of developing its gender policy, it needs to make sure that the policy is implemented once it is developed.

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**Appendix 1: Informed consent statement**

Good morning/ afternoon. My name is **Pauline Wambui Wamwea**. I am from the University of Nairobi and conducting a research for my Degree in Master of Arts in Gender and Development Studies. The aim of the study is to assess gender participation in the LASDAP process in Limuru Municipal Council. I will be interviewing both males and females of the voting age in this municipality on the same subject.

I am seeking your permission to ask you some questions to learn more about the participation of males and females in the LASDAP process in the council. All the information provided will be kept strictly confidential and will only be used for the purposes of this study. Your participation will be voluntary and highly appreciated. You will also not receive any money for participating in the study. You are free to stop the interview at any time but I would like to encourage you to answer as many questions as you can. You are free to ask me questions concerning the study and your consent to participate.

Do you agree to be interviewed? (1) Yes (2) No

Signature of interviewee.....Date.....

Signature of interviewer.....Date.....

**Appendix 2: Questionnaire**

**Identification**

Ward.....

Village .....

**Personal information**

- A) When were you born?.....
- B) What is your gender (1) Male..... ( 2)Female.....
- C) What is your marital status?
  - 1. Married
  - 2. Single
  - 3. Widow/widower
  - 4. Divorced
  - 5. Separated
  - 6. Cohabiting (come we stay)
- D) What is the highest level of education that you have attained?
  - 1. University
  - 2. Tertiary college
  - 3. Secondary education
  - 4. Upper primary
  - 5. Lower primary
  - 6. Have never gone to school
  - 7. Other (specify).....
- E) What is your main occupation?
  - 1. Employed
  - 2. Casual worker
  - 3. Unemployed
  - 4. Self-employed
  - 5. Other (specify)

**Knowledge on the council, LATF and LASDAP**

- F) Do you personally know your ward councillor? (1) Yes..... (2)No.....

G) Did you vote in the last general elections? (1)Yes..... (2)No.....

If no, why?.....

H) What in your opinion is the role of the municipal council in this community?

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

I) In the last one year, have you benefitted from any council services/programmes

1) Yes

2) No

J) Have you ever heard about LATF? (1)Yes..... (2)No.....

If yes where did you hear about it?.....

K) Are you aware of the amount of money the council received as LATF in the last financial year? (1)Yes..... (2)No.....

If yes; Where did you hear about the LATF amount?.....

How much was it?.....

L) Have you ever heard about LASDAP? (1)Yes..... (2)No.....

If yes where did you hear about it?.....

If no, skip question M

**Participation in LASDAP**

M) Have you ever participated in the LASDAP process in your council in the last five years?

(1)Yes..... (2)No.....

If yes, when was it (year)?

How did you know about the LASDAP meeting?

a. Council notice board

b. Friend/relative

c. Public meetings/baraza/churches

d. Councillor

96) Other (specify).....

N) Are you aware of any project funded through LATF in your council in the last five years?

(1) Yes..... (2) No.....

If yes, which project?

- a. Water
- b. Schools
- c. Hospitals/health care
- d. Markets
- e. Roads/bridges
- 96. Other (Specify)

Do you think the project will be of benefit to you? (1) Yes..... (2)No.....

#### **Involvement in projects monitoring and evaluation**

O) Who is involved in day to day running of the projects implemented in your council through LATF?

- 1. Community project committees
- 2. Council officials
- 3. Government official
- 4. Councillors
- 96. Other (Specify).....

P) Are you as an individual or community given progress of the projects on regular basis?

- 1. Yes
- 2. No

Q) Have you ever been involved in monitoring and evaluation of the projects funded through LATF? (1) Yes..... (2)No .....

#### **Assessing capacity to participate**

R) Have you ever participated in any other development project other than those funded by LATF in your community?

1) Yes

2) No

If yes, what kind of projects were they?

- a. CDF
- b. Civil Society Organisations
- c. Faith based organizations
- d. Community based organizations
- 96. Other (specify).....

**Assessing ownership of development initiatives funded by LATF**

S) Would you be willing to make any form of contribution towards the projects funded by LATF in your community?

1. Yes

2. No

T) Do you have community members' development committees in your council?

1. Yes

2. No

**Understanding the community set up**

U) Do women and men have equal decision making opportunities in this community?

1. Yes

2. No

V) Do both males and females have equal access and control over resources in this community?

1. Yes

2. No

**Thank you for participating in the study**



## **Appendix 3: Interview guide for key informants**

### **Background information**

1. Gender of informant .....
2. Period of interaction and knowledge on LASDAP
3. Period of being in Limuru Municipal Council or local government

### **Knowledge on LASDAP**

4. Give information on LATF
5. Involvement in LASDAP
6. What role do you play in the LASDAP process
7. Who participates in LASDAP (by gender)
8. What kind of participation is it?
9. Prioritization of projects through LASDAP
10. Discuss community project committees
11. Who monitors identified projects by gender?
12. How are the project committees constituted by gender?
13. What are the barriers towards equal gender participation in LASDAP, if any?
14. Awareness of policies in Limuru Municipal Council or local government that aim at promoting gender equality

### **Comments**

15. Give suggestions on how gender participation could be improved in LASDAP

**Thank you for participating.**

## Appendix 4: Focus group discussion guide

### To be filled by the moderator

Location

Number of participants

Description of participants

1. What are the challenges faced in this community?

#### **Probe**

- a. **Challenges faced by each gender**
- b. **Are challenges discussed in community forums?**
- c. **Participation of both males and females in those forums**
- d. **Views on who should solve those challenges**

2. Background information on the council, LATF, LASDAP process and its role in service delivery

#### **Probe**

- a. **Name of the ward councillor**
- b. **How many males and females participate in LASDAP?**
- c. **Who between males and females talk most/long in LASDAP meetings?**
- d. **Time of LASDAP meeting**
- e. **Venue of LASDAP meetings**
- f. **Involvement of males and females in venue selection**
- g. **Knowledge of projects funded and opinions on the projects implication on males and females, priority of projects to both males and females, gender participation in day to day running of the projects, existence of project management committees that monitor projects funded through LATF, gender composition of the committees and selection of committee members, regular updates of the projects.**
- h. **What are some of the benefits in your opinion the community has got from the council in regard to men, women, youths (boys and girls) and children?**

3. Barriers towards participation of males and females in LASDAP

#### **Probe**

**Reasons of unequal participation of males and females in the LASDAP process if any**

**Decision making opportunities of males and females in the community**

**Access and control over resources of males and females in community**

4. Suggestions/ Recommendations of improving participation of males and females in LASDAP

**Thank you for participating**

