CHALLENGES TO WOMEN'S PARTICIPATION IN COMMUNITY DEVELOPMENT PROJECTS IN UGANDA: A CASE OF THE ASSOCIATION OF UGANDA PROFESSIONAL WOMEN IN AGRICULTURE AND ENVIRONMENT IN IGANGA DISTRICT:

BY

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A Dissertation submitted to the Higher Degrees Department in partial fulfillment of the Requirement for the award of Master's Degree in Management Studies (Public Administration and Management) of Uganda Management institute

NOVEMBER 2011

DECLARATION

I, Tukahiirwa Florence, hereby declare that this dissertation is my original work and has never been submitted to any university or any other institution for any kind of award.

Signed……. Date……

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DEDICATION

This work is dedicated to my parents the late G.W. Barisigara and Mrs. Hope Barisigara who laid the foundation on which I stand today.

ACKNOWLEDGMENT

I would like to acknowledge the assistance and support of the following that have enabled me complete this work.

First and foremost I would like to thank my academic supervisor Ms Juliet Atwebembeire and the work based supervisor Mr. Adrian Beinebyabo for their endless professional support accorded to me throughout this research work.

I appreciate the Library staff in UMI and British Council for providing me with literature for this research. I would also like to express my gratitude to the staff of Association of professional women in Agriculture and Environment (AUPAE) who gave this research the attention it deserved by allowing me to carry out this research in their organization and by filling and returning the questionnaires.

Finally I owe special heartfelt thanks to my boss who allowed me and gave me the time to do this research.

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Abbreviations

AUPAE - Association Of Uganda Professional Women in Agriculture and Environment

AREU - Afghanistan Research and Evaluation Unit

NRM - National Resistance Movement

SPSS - Statistical Program for Social Scientists

GAD - Gender And Development

IMF - International Monetary Fund

UNDP - United Nations Development Program

UNIFEM - United Nations Development Fund for Women

WAD - Women And Development

WID - Women in Development

WEDO - Women Environment and Development

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Abstract

The low level of women participation in community development projects is becoming alarming and disturbing. This hampers women from contributing their quota to the development of their communities. Observations have shown that women in some position of responsibilities are noted to be hardworking and firm in their decision. The aim of the study, therefore, was to To assess the Challenges to women's participation in community development projects at AUPAE.

In achieving this, the researcher used documentary review, interviews and self-administered questionnaires to generate data. 136 questionnaires were administered. Data was analyzed using a statistical package for social scientists (SPSS) where a regression analysis was run to test the hypothesis. Findings revealed that women's roles, traditional practices and logistics negatively affect their participation in community development projects while inferiority complex has no effect on women's participation in community development projects**.** Future research could explore other challenges that affect women's participation in community development projects.

CHAPTER ONE:

INTRODUCTION

1.0 Introduction:

The study investigated the challenges which affect the participation of women in community development projects in Uganda using the Association of Uganda Professional women in Agriculture and Environment in Iganga district as a case study. In this study challenges were the independent variable while participation was the dependent variable. This chapter presents the historical, theoretical, conceptual and contextual background, the statement of the problem, the general objective of the study, the objectives of the study, research questions, hypotheses, scope of the study, the significance of the study, and the operational definition of terms and objectives.

1.1 Background to the study

Women's participation in the development process has been the focus of Intensive debates by most international forums in the past years. Among forums that recognized the plight of Third World's women's participation in the development process are the; 1975 women conference in Mexico, the 1995 Nairobi Forward Looking Strategies for the Advancement of Women held in Kenya, the 1995, The Beijing Declaration, and the United Nations Development Fund for Women (2000). According to the philosophy of these forums, each member state should promote women's economic independence, which includes the creation of employment, access to resources and credit, the eradication of the persistent and increasing burden of poverty, malnutrition, poor health and illiteracy of women.

Although such declarations have been able to increase an awareness and understanding of

the problems facing women and their needs, as such they have not yet resulted in significant development priorities for rural women (UNIFEM, 2000).

In the 1970s, attempts were made to draw attention to females' participation by organizing women in development (WID) programs both in national governments in the South and in international aid agencies. WID policies and programs attempted to integrate women into development planning by adding WID components to larger sectoral programs and projects. This 'add women and stir' approach included women, as both staff and beneficiaries, into as many sectors and programs as possible. This did not fundamentally alter the priorities of these programs because these efforts focused largely on women's reproductive roles, totally obscuring the fact that women also have essential productive and community enhancing roles (Boserup 1970; Moser 1993). There was little analysis of the disproportionate power relationships between men and women in society as well as the gendered division of labor. Separate programs were developed targeting women only and these programs often became marginalized as the men were still left to the 'real work of development'. WID was an approach preoccupied with issues of separate access to programs, but did not emphasize an outcome in terms of expanding the power and autonomy of women in controlling their own lives and resources in the context of major development projects.

Goetz (2001) in her research on women working for women in development and gender issues within the organization found out that within the male hierarchy system in the organization, where women had no access to “voice”, they were obliged to become sociological males at work if they were to keep their job. They had to minimize their

connections with the home, family, and children in order to prove their equality with their male colleagues by shunning their femininity. Goetz further discovered that although women raised substantive issues which were of personal and professional relevance in many of the group discussions, the meaning of their concerns seemed to be lost on their male counterpart. Women had the impression that no attention was paid to their views and therefore no longer make the effort to express their "voice".

Goetz further found out that women working for women in development have to make a special kind of difference in their work for they often have to challenge their own internalized sense of inferiority whilst also challenging the gender-related subordination of their women clients.

Karl, (1995) observed that before the United Nations decade for women (1976-1985), development policies and programs related to women were considered to be gender neutral. They did not distinguish between men and women. Programs related to women were mainly related to nutrition, child care, health care, health and population, and aimed at improving family life and controlling women's fertility. Women's roles in agriculture went un perceived.

With Boserup's revelations, women researchers and activists began to make women visible as active participants in production in the house hold and other sectors of the society. Karl, (1995)

Karl (1995) further asserts that women are a major force behind people's participation in the life of society because they comprise the majority of those included from participation. She further observed that the goals of development cannot be attained without women's full participation not only in the development process but also in shaping its goals.

Boserup (1970) in her book titled women's role in economic development criticized the idea that modernization, expressed as economic efficiency and modern planning, would emancipate women in the third world. Boserup argued to the contrary that the modernization process supervised by colonial authorities imbued with western notions of the sexual division of labour had placed new technologies under the control of men. These revelations helped produce a new phenomenon termed as "women in development" by the women committee of Washington, DC, chapter of the society for international development as part of a strategy (Rathgeber 1990).

1.1.2 Historical Background

Community development has been in evidence since the beginning of 'civilization'. It was formally introduced in the United States in the 1930s as part of a policy to encourage community participation in municipal planning (Adamolekun, 1991).

According to Pembangunan & Keluarga, (2008), there is an obvious disparity between men and women in the aspects of education, health, employment, legal matters, leadership, acquiring power, ownership of resources, etc.

In Ireland, Baithwaite (1998) notes that greater participation by women in social and economic development is crucial for the effectiveness and sustainability of the development process. In Ireland this tends to happen in policy but not in practice, implementation has not happened because of lack of the resources necessary to facilitate greater participation by women.

Baithwaite (1998) further notes that the participation of women in local development in Ireland is also affected by; the misconception of women as a homogenous group resulting in lop-sided development process and lack of focus on the diversity of women with regard to economic disadvantage, ethnicity, sexuality, ability and so forth, the lack of mechanisms to enforce equality policies in statutory groups for instance to ensure equal representation of men and women from statutory groups on boards of partnerships, the ability of women to access community training and employment schemes due to the flexibility of the live register, and the need for a structured support system for women involved in local development, particularly as they participate in the work of area-based partnerships and other agencies where there is a patriarchal organizational culture.

These obstacles are further exacerbated by wider issues to do with discrimination against women such as the lack of recognition for women's unpaid and voluntary work done in community groups and inside the home (CAN, 1997, WEFT, 2000).

Many women's groups, community groups in Ireland working with women take women's own lived experience as the starting point for that work and there is consistent evidence that women involved in women's group seek measures which address their practical gender

needs arising from their work gender-specific roles within the family and society. (Costello 2000)

In Azerbaijan, a notable difference exists in the way men and women participate in community development activities. While both women and men are required to attend meetings, men are often more engaged than women in debates over community, regional or national issues in both formal and informal forums. The few women who do attend are often in the kitchen preparing tea for the members at the meeting, yet there is a growing need for women to actively participate in the meetings so that their perspectives will be taken into consideration when activities affecting the entire community are being done. After observing several community meetings held by CHF's community out reach workers, Herman, a volunteer in Azerbaijan discussed with them women's participation. She conducted training seminars on gender participation in communities. Talking with local women, Herman found child care and transportation to meetings as major obstacles. Finding enough time in between busy work schedules was also mentioned often, as most women combine work in and outside of home. (Herman 2007)

According to the together foundation and UN-Habitant, 1996-2008, Women contribute one half of the world's population and a visible majority of the poor. Women either solely or largely support an increasing number of families. Projects aiming to improve the living conditions of the poor, therefore, cannot be effective unless women participate in their formulation and implementation, as contributors as well as beneficiaries. Jaquette (1982) urged that the failure to include women may jeopardize the success of programs. In Malawi

for example, a national program to provide water to peri-urban communities was not meeting the needs of most families. The male dominated water tap committees (80-90%) of the members were male) were not performing satisfactorily, mainly because the majority of the men were absent from the neighborhoods during most of the day. Lack of participatory decision making involving women during the planning phase resulted in poor location, inconvenient design and subsequent wrong use of the water points. A training program was introduced and succeeded in raising the percentage of women in tap committees from 20% to over 90%. Women gained self confidence and became effective managers of the communal water points, including their operation and the maintenance. (The together foundation and UN-Habitant, 1996-2008)

In Ethiopia, a project to bring a well to a remote village where women had to walk five kilometers for water, enlisted the help of men to build the well and trained them in maintaining it. Several months after the well had been completed, a mission to the village found that it had fallen into disrepair. It was discovered that in that culture it was the role of women to build and maintain water supply and that moreover, the task of fetching water had an important social function that had been ignored in citing the new well.

Many women particularly in developing countries are not always able to make full use of potentials to the extent that men can. They are thus robbed of the opportunity to contribute on the same scale to social, political, economic and cultural development. Discrimination against women is a fundamental violation of human right, and also a major constraint to human growth

African's women fundamental contributions in their households, food production systems and national economies are increasingly acknowledged, within Africa and by the international community. This is due, in no small part, to African women's own energetic efforts to organize, articulate their concerns and make their voices heard. At both grassroots and national levels, more women's associations have been formed during the 1990s, taking advantage of the new political openings to assert their leadership roles. They are also pressing for an expansion of women's economic and social opportunities, and the advancement of women's rights. By improving their own positions, they are simultaneously strengthening African society as a *whole* as well as enhancing the continent's broader development prospects.

In Cameroon, a study on fostering women's participation in development through non governmental efforts revealed that much of women's work in Cameroon is not recognized and therefore not computed in national income statistics. Where women are given some form of recognition, they often do not have the opportunity to excel. At the family level, women are rarely consulted on many basic decisions that directly affect their productive and reproductive lives. (Fonjong 2001)

In broad terms, gender inequality in Uganda is reproduced through the personal family and kinship systems, religious institutions which preach domination of the woman by the man and an education system that stereotypes girls and boys into careers based on traditional roles and is reinforced by the state ideology through state policies and the legal system. A

close look at NRM policies reveals a number of obstacles to the women's emancipation in Uganda. Forexemple in agriculture where women contribute much of the needed labor, they have little control and ownership of the factors of production (land, technology, information and training). (Tuyizire 2007)

1.1.3 Theoretical background:

There are so many theories about women in development. According to Boserup (1970), the feminist theory aims to understand the nature of gender inequality and the promotion of women's rights, interests, and issues. There is no one form of feminist theory. The term feminism theory is used to refer to a myriad of kind of works produced by movement activists and scholars in a variety of disciplines, Peet and Hartwick (2009) argue that there are several theories of development and these include women, development, and development theory, Women in development (WID) Women and Development (WAD), Women environment and development (WEDO) and Gender and Development (GAD).

Rathgeber (1990) outlines the general frame works that have guided most development researchers and practitioners. She identified three distinct theoretical paths in the field; women in development (WID), Women and development (WAD) and Gender and Development. Moser identified five distinct WID approaches that reflect policy evolution. Moser evaluates each approach in terms of its ability to meet those practical needs of women that require urgent attention such as employment, health services and water supply. Moser (1993)

Moser's first category the "welfare approach" is founded on the theory that women are passive recipients of development benefits because their major roles are reproductive ones – motherhood and child bearing. The second category which is the "equity approach" calls for gender equality

The third category is anti poverty which concentrates on enhancing women's productive role through waged work and income – generation, there by neglecting strategic needs.

The fourth approach "efficiency" is associated with International Monetary Fund (IMF) structural adjustment programs of the 1980s and stresses women's reaction and response to the debt crises through their participation in the newly structured programs.

The fifth approach "empowerment" addresses women's strategic need to transform laws and structures that oppress them through a bottom-up process of organizing around needs.

Much as there are these theories, this study focused on Bouta, Frerks, Bannonet (2005) and Moser (1993) revelations that women's multiple roles, Tradition and a sense of inferiority complex affect women's participation in community development projects multiple roles, Tradition, and a sense of inferiority and lack of confidence are the challenges to women's participation in community development.

Bouta, et al, (2005), noted that a sense of inferiority and lack of confidence, often a result of illiteracy, class or lineage distinctions makes women reluctant to participate. By not attending these meetings they are usually convinced that they have nothing to offer and avoid the possibility of being embarrassed by their illiteracy. In Sierra Leone, Richards and Vincent (2004) point out that, women in powerful lineages are more likely to participate and speak up than women from weak lineages or unmarried women.

1.1.4 Conceptual Background

Margret & Tadesse (1995) noted that Concepts relating to women and development originated within the independence movements of the 1950s and 1960s. There is now widespread agreement about the fact that women are all but excluded from access to and control over national and international resources, and about the harm to human well-being that result.

Women in Development (WID) concept came up as a result of Esther Boserup's revelations in her book titled "women in Economic development" that the modernization process supervised by colonial authorities imbdued with western notions of the sexual division of labour, had placed new technologies under the control of men. (International institute of rural reconstruction)

WID approaches had been based upon a politics of access "getting women into development agencies including more women as recipients or clients of development programs, ensuring that more development resources reached women directly. (Goetz 1997)

Gender and Development (GAD) concept evolved from the analysis and lessons from the women in development approach. It is based on the recent recognition that women and men play different roles in society and with in their communities and because of their different roles they have different needs. GAD is an approach which considers the gender relations in development and seeks to empower women and the disadvantaged. It also addresses the practical needs that are determined by women and men to improve their conditions and

their strategic interests hence recognizing the need to work with men and women on gender in order to change the existing relations. (International institute of rural reconstruction)

In this study, two broad concepts, challenges to women and participation were examined to determine their degree of relationship with in the concept of community development projects under AUPAE.

Luc (1999) defines participation as the organization of a mutually inclusive informational exchange between the administrative authority and the end users of services provided.

Bakenegura (2003) defines participation as a process through which stakeholders' influence and share control over development initiatives, decisions and resources which affect them.

Participation in any development projects calls for planning, implementation and evaluation of the project (sessay 1997). According to Desai (2001), participation signifies the importance of the "voice of the people in the activities that affect them."

Bourne, (2006) noted that projects always required planning.

Development according to Olopoenia (1983) is not an isolated activity, for it implies a progress from a lower state to a high and preferred one. Development is a process by which people are awakened to opportunities within their reach. Development therefore starts with people and progresses through them. (Seer, 1984; Gwanya 1989). This is the reason, according to these authors, why rural women should be involved in on going development

initiatives. They are the most marginalized group in terms of their needs, while being the people who produce almost 80% of the food consumed in most of Africa's rural areas (Hunger Project, 1999).

The report by Pembangunan & Keluarga, (2008) showed that women are generally unable to participate fully in the development process, thus more women are poor, illiterate, do not enjoy proper health care, are victims of violence such as rape, abuse as well as neglect and suffer other forms of inequality.

The process of participation has been comprehensively outlined by Mishra (1984).

People's participation can be better understood in four senses:

- participation in decision making;
- participation in implementation of development program and projects;
- participation in monitoring and evaluation of development programs and projects; and
- Participation in sharing the benefits of development

1.1.5 Contextual Background

The Association of professional women in Agriculture and Environment (AUPAE) was established with an aim of improving the livelihood of rural women and the girl child. AUPAE is affiliated to African women leaders in Agriculture and Environment.

AUPAE focuses on professional advancement of members and their greater participation in enhancing the welfare of the rural woman and the girl child, advocacy for gender sensitive policies and programs through research: advisory and other appropriate services that impact on agriculture and environment, dissemination of information on technologies; opportunities and services available in agriculture and environment for income generation.

Training of rural women in entrepreneurial and business planning skills; institutional development and resource mobilization, advocacy for policies on HIV/AIDS and plans of agriculture environment, creation of awareness for youth and women on HIV/AIDS, gender; peace and conflict resolution and environment sanitation, mentoring and career guidance in secondary schools to child into science professions especially agriculture and environment.

AUPAE is implementing a project in Iganga district whose goal is to improve incomes and house hold food security of farmers with a purpose of increasing food maize production by increasing yield per unit area, reducing crop loses through pre and post harvest handling, training farmers on the use of appropriate technologies and facilitate establishment of business oriented and self sustainable farmer organizations at sub county levels.

Members are expected to acquire skills, increase their income and do the same on individual basis. However, in a rural setting there are a number of challenges which affect the participation of women in the project.

In Uganda, the Plan for Modernization of Agriculture (PMA) points out that women face barriers to participation in community activities that include refusal by husbands, discrimination, subordinate roles, weak leaders, lack of mobilization, lack of time and failure to see the benefit of their participation (PMA, 2000). However, it falls short of devising means to address these problems.

The Economic and social department (2005) in a two day workshop in Lira district in Uganda identified the following as constraints to women's participation in leadership;

• Men do not allow their wives to attend meetings for fear that they meet other men

•Women's workload causes poor time keeping and prohibits their effective participation.

•Lack of respect for women as leaders by both women and men

•Lack of transport. Meetings are usually far and most women do not have own bicycles

• Low education levels among women.

• Culturally determined factors. Women are shy, lack confidence, have low self esteem

•Marriage, divorce or becoming widowed affects where women are going to live, which can create a problem if she is a leader.

• Un married women are normally not considered eligible for leadership.

Culture constrains women's efforts towards development. Because women are considered inferior, authority lies in the hands of the so called superiors and men have placed themselves in influential positions; these men sabotage women's efforts to rise above their circumstances so as to maintain their status quo (Tuyizire, 2007). Tuyizire further notes that although Uganda has expended considerable effort to redress gender imbalances

through affirmative action, constitutional provisions and the actions of women activists, still much needs to be done to manage cultural heritages.

1.2 Statement of the problem

Despite the governments' efforts to enhance the participation of women in development projects such as the affirmative action to ensure that women are represented on the various councils which govern village affairs (Johnson, Kabuchu & Kayonga (2003) , the creation of the Ministry of Gender , Labour and Social Development whose mandate is to empower communities to harness their potential through cultural growth, skills development and labour productivity for sustainable and gender responsive government (MGLSD report 2006), and also despite AUPAE's efforts which include improving the welfare of rural women , the girl child and enhancing their skills and knowledge to promote food security through improved seeds and training in soil management, women in Iganga have failed to be fully incorporated in the development projects.

In Iganga whereas AUPAE is trying to improve the livelihood of rural women and the girl child by increasing productivity of maize hence increase their income and despite the fact that the project is intended for women development, men are dominating in the project at 61% and women 39% (AUPAE report 2009). According to AUPAE's annual reports, 2007, 2008 and 2009, women's participation has been at 42%, 40% and 39% respectively. In the groups where women are mixed with men, men dominate with 73% women occupy only 27% and the women in Iganga are still poor to the extent that they cannot afford the basic needs yet they are failing to join projects which would make them better.

Therefore the researcher wished to investigate the challenges that prevent women from Participating in development projects in Iganga district.

1.3 General objective:

To assess the Challenges to women's participation in community development project of AUPAE.

1.4 Specific Objectives:

1. To establish how women's multiple roles affect their participation in community development project of AUPAE.
2. To establish the relationship between tradition practices and women's participation in community development project of AUPAE.
3. To find out how inferiority complex affects women's participation in community development project of AUPAE.
4. To find out the moderator effect of logistics and the challenges to women's participation in community development projects at AUPAE

1.5 Research Questions:

1. How do women's roles affect their participation in community development project of AUPAE
2. Is there a relationship between tradition practices and women's participation in community development project of AUPAE?

3. To what extent does inferiority complex affect women's participation in community development project of AUPAE?

4. What is the moderator effect of logistics and the challenges to women's participation in community development projects at AUPAE?

1.6 Research Hypotheses:

1. Women's roles affect their participation in community development project of AUPE

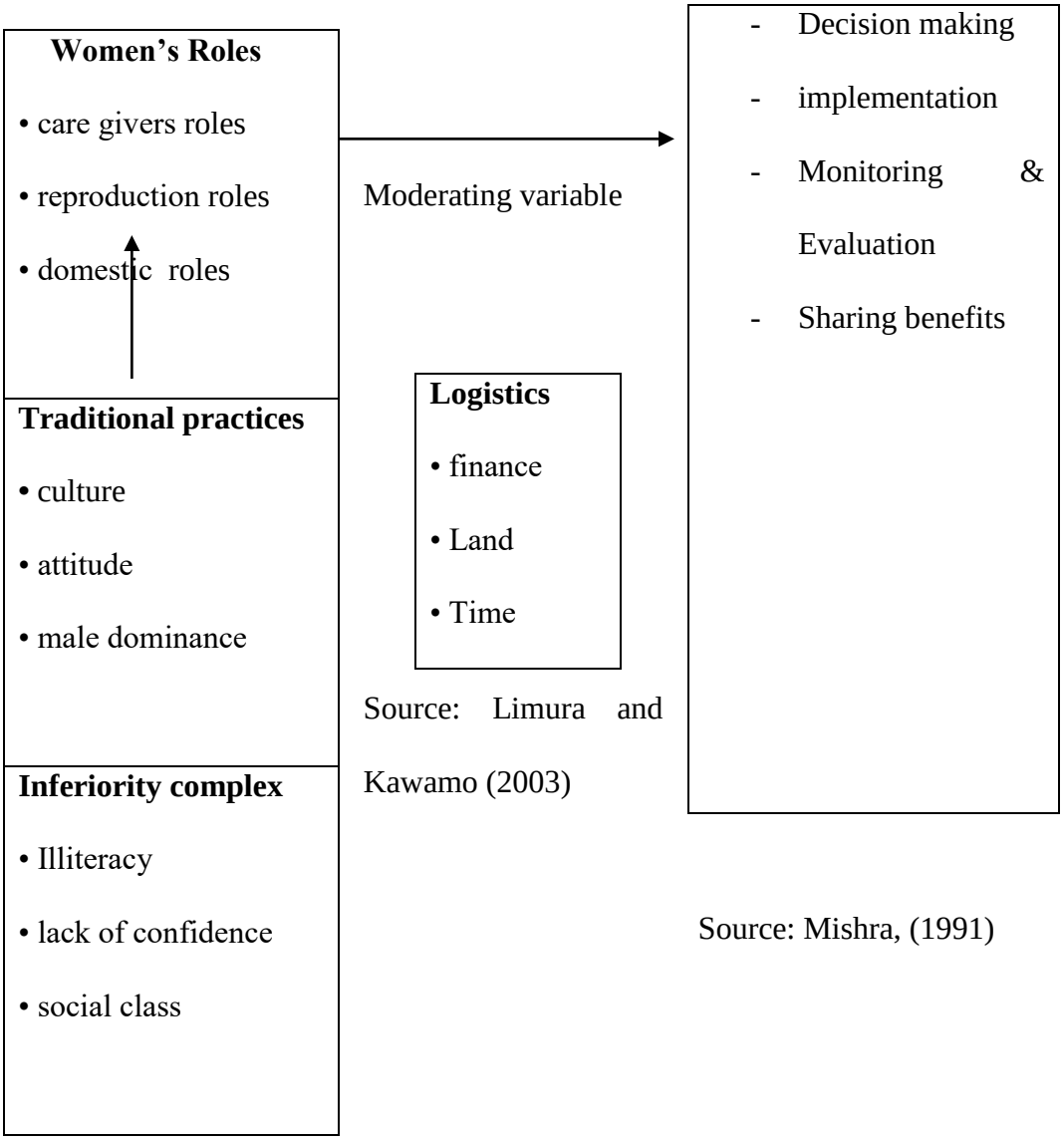
2. There is a relationship between tradition practices and women's effective participation in community development project of AUPAE

3. Inferiority complex does not affect women's participation in community development project of AUPAE

4. There is a relationship between the moderator effect of logistics and the challenges to women's participation in community development projects at AUPAE

1.7 Figure 1: Conceptual framework showing the relationship between challenges of women and participation in development projects.

Independent variable	**Dependent variable**
Challenges of women	Participation in community Development projects



Source: Limura and Kawamo (2003)

Source: Mishra, (1991)

Source: Bouta, et al, (2005) and Moser (1993)

The conceptual frame work frame was based on Bouta, etal, (2005) and Moser (1993) of women's challenges. This frame work was further adjusted by the researcher to suit the study. The framework presents the diagrammatic relations of challenges that affect women's participation in community development. Women's roles, tradition practices and

inferiority complex are the challenges that have been outlined by Bouta, etal, (2005) and Moser (1993).

The study was developed to address the challenges that affect women's participation in community development. The independent variable was the challenges affecting women's effective participation and these have been operationalised as women's roles, traditional practices and inferiority complex. Bouta, et al, (2005), Moser (1993). The dependent variable was participation operationalised to decision making, implementation monitoring and evaluation and sharing benefits. Mishra, (1991). These were moderated by logistics. Logistics was the moderating variable. Limura and Kawamo (2003) observed that logistics can be a binding constraint since women may have to travel long distances to attend meetings which is costly. The opportunity cost to attend the meetings can be very high especially for the poor. They observed that Poor women eat what they earn per day. By attending the meetings poor villagers are possibly losing their meal for that day. For poor women, the financial cost is on top of their house hold duties, Richards et al (2004).

This implies that if the challenges that are hindering women's participation are not properly addressed, then their capacity to contribute to development will remain very low. This calls for more effort and logistics to be allocated to women's development programs as indicated in the conceptual frame work.

1.8 Significance of the study:

The study will help to build on the existing knowledge in the area of women's participation in community development projects.

This study investigated the challenges that act as bottlenecks to the full participation of women in development. Multiple roles, traditional practices and inferiority complex will be studied to find out whether they responsible for women's low participation in development projects. It is assumed that if these challenges are not investigated, they will cause a continuous impediment on women's Participation in development projects. The study will assess how the challenges identified affect women's participation in the community development projects. It will help to improve on the existing knowledge about women in development.

1.9 Scope of the study:

1.9.0 Geographical scope

The study was carried out at Association of Uganda Professional Women in Agriculture and Environment in Iganga district in the sub counties of Nambale, Bulamagi and Nakigo where the association has got branches.

1.9.1 Time scope

The time scope shall cover 2007 – 2009 because this is the period that iganga experienced an increase in the projects targeting women participation in community activities.

1.9.3 Content scope

The study focused on challenges of women's participation in development projects as the independent variable (IV). Women's roles, Traditional practices and inferiority complex. Four dimensions of the dependent variable were studied: decision making, implementation, monitoring & evaluation and sharing benefits.

Therefore the study was meant to help to improve on the understanding and empowerment of women by eliminating plans, policies and projects that constrain their increased participation in developments

1.10 Justification of the study:

The study focused on identifying the challenges of women's participation in community development projects. Although development projects targeting women's participation have been put in place, women are still facing challenges in as far as participating in these projects is concerned. This study therefore sought to establish the challenges affecting women's participation in development projects.

1.11 Operational terms:

Participation in development means how community members can be assured the opportunity of contributing to the creation of the communities' goods and services".

Empowerment of women is the process by which women take control and action by the oppressed and derived to overcome the obstacles of structural inequality which have previously placed them in a disadvantaged position.

Development refers to both qualitative and quantitative improvement in the standard of living of a given people.

Gender roles. This refers to the attitudes and behaviors that class a person's stereotypical identity. E.g. women cook and clean, men fix cars.

Traditional practices. These reflect values and beliefs accepted by members of a community over many generations.

Inferiority complex. A sense of personal inferiority arising from the desire to be noticed and the fear of being humiliated.

Decision making. The process taken by an individual to determine a course of action.

Implementation. This is carrying out, execution or practice of a plan, method or any design of doing something**.**

Monitoring & evaluation. Monitoring is about carrying out the information that will help answer questions about the project. Evaluation is about using monitoring and other information collected to judgment, improvements and changes about the project.

Sharing benefits. This is the sharing of whatever accrues from the use of resources, community knowledge, technologies, innovations or practices

Reproductive roles refer to the bearing and rearing of children and labor within the household, while productive normally refers to income generating work. Community enhancing roles are those which promote social cohesion such as cooking or entertaining at communal events.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction.

This chapter presents a review of the exiting literature on challenges to women's participation in community development projects. The literature was reviewed objective by objective. The literature was in form of text books, journals and organizational documents and documents. Challenges of women's participation was looked at in the context of women's roles, traditional practices and inferiority complex.

Community participation was looked at in terms of decision making, implementation, monitoring and evaluation and sharing benefits.

2.1 Theoretical review

There are so many theories about women in development. According to Boserup (1970), the feminist theory aims to understand the nature of gender inequality and the promotion of women's rights, interests, and issues. There is no one form of feminist theory. The term feminism theory is used to refer to a myriad of kind of works produced by movement activists and scholars in a variety of disciplines. Peet and Hartwick (2009) argue that there are several theories of development and these include women, development, and development theory, Women in development (WID) Women and Development (WAD), Women environment and development (WEDO) and Gender and Development (GAD).

Rathgeber (1990) outlines the general frame works that have guided most development researchers and practitioners. She identified three distinct theoretical paths in the field; women in development (WID), Women and development (WAD) and Gender and Development.

WID subscribes to the modernization theory which depicts non western women as the chief bearers of tradition. (International institute of rural reconstruction, 2000) WID advocates for the integration of women in development as workers and producers. In the early 1970s, women working in development began to critique the modernization theory which focused on men and its assumption that economic prosperity would "trickle down" to women.

2.1.1Gender and Development (GAD)

This concept evolved from the analysis and lessons from the women in development approach. It is based on the recent recognition that women and men play different roles in society and with in their communities and because of their different roles they have different needs. GAD is an approach which considers the gender relations in development and seeks to empower women and the disadvantaged. It also addresses the practical needs that are determined by women and men to improve their conditions and their strategic interests hence recognizing the need to work with men and women on gender in order to change the existing relations (International institute of rural reconstruction200).

2.1.2Women and Development (WAD)

It emerged from the critique of the modernization theory and the WID approach in the second half of the 1970s. It draws from the dependency theory which assumes that descriptions of global capitalist development are sufficient for understanding the victim status of peoples (and women) of the third world.

Moser identified five distinct WID approaches that reflect policy evolution. Moser evaluates each approach in terms of its ability to meet those practical needs of women that require urgent attention such as employment, health services and water supply Moser (1993) .

Moser's first category the "welfare approach" is founded on the theory that women are passive recipients of development benefits because their major roles are reproductive ones – motherhood and child bearing.

The second category which is the "equity approach" calls for gender equality

The third category is anti poverty which concentrates on enhancing women's productive role through waged work and income – generation, there by neglecting strategic needs.

The fourth approach "efficiency" is associated with IMF structural adjustment programs of the 1980s and stresses women's reaction and response to the debt crises through their participation in the newly structured programs.

The fifth approach "empowerment" addresses women's strategic need to transform laws and structures that oppress them through a bottom-up process of organizing around needs.

Much as there are these theories, this study will focus on Bouta, Frerks, Bannonet (2005) and Moser (1993) revelations that women's multiple roles, Tradition and a sense of inferiority complex affect women's participation in community development projects multiple roles, Tradition, and a sense of inferiority and lack of confidence are the challenges to women's participation in community development.

Bouta, et al, (2005) noted that a sense of inferiority and lack of confidence, often a result of illiteracy, class or lineage distinctions makes women reluctant to participate. By not

attending these meetings they are usually convinced that they have nothing to offer and avoid the possibility of being embarrassed by their illiteracy. In Sierra Leone, Bah, and Vincent (2004) point out that, women in powerful lineages are more likely to participate and speak up than women from weak lineages or unmarried women.

2.2 Women's multiple roles and women's participation in development projects

Women's multiple roles was looked at under the dimensions of care givers, reproduction and domestic work

2.2.1 Care givers roles and participation in community development projects

Historical and recent work shows that women's family work does not subside when women enter into wage work. Regardless of whether or not they are responsible for generating cash income, cleaning and child care work, work in the rural settings usually involves carrying water and finding fire wood or other fuel. In Africa, a woman's role is widely known as a child bearing. Child caring, projects may not be easy for women if it requires their physical attendance (James 1995). The growing recognition of their contribution has not significantly improved access to resources or increased decision making powers, neither has the dynamism that women display in the economic, social and cultural lives of the communities through networks have been channeled into creating new models of participation (African recovery number 11 1998). However, the *European Journal of Social Sciences – Volume 14, Number 4 (2010) noted* that while the natural relationship between mother and her child may compel and confine her to sedentary activities, it is also important that such mother should contribute her quota to the development of her family and that of her society at large.

The UNDP report (2007) states that to allow women to under take work which will bring them and their families an income, their work load must be reduced. The report further argues that a large percentage of time available to women is spent taking care of their families. It indicates that in rural Senegal, Mozambique and Eastern Uganda, women on average spend 15 and 17 hours every week fetching water, yet this is equivalent to two full working months that women do not have at their disposal for education, income generation or leisure

A report on the hunger project (2001) argues that no matter which rural government is chosen, it seems that women will always remain where they are, and ultimately will end up in a worse situation.

The European Commission Report on Agriculture found out that in Armenia, a rural woman along with her husband is equally involved in manual land cultivation, livestock and farm management hard activities. Where as the responsibilities for child rearing, education and creation of future educational opportunities, clothing and other daily problems rest mainly with the woman. Having no recognition as head of the farm, she carries the major burden of responsibilities on her shoulders. However the report observed that there are such spheres in villages, where women have predominance in the decision-making process. These are education, health, culture and social welfare, which at present certainly require devotion and will-power.

2.2.2 Reproduction roles and women participation development projects

Reproduction is a chaotic concept which not only refers to biological reproduction but also the social reproduction of the family. Biological reproduction encompasses child bearing and early nurturing of infants, which only women are physiologically capable of performing. Social reproduction means the care and maintenance of the house hold. (Harcourt 1994).

Mutandwe, etal (2008) in an Analysis of experiences from Zimbabwe Urban Women's Participation in the Construction Industry, found that there was greater gender burden created as women sought to strike a balance between the social roles and economic activities even though the community had a positive perception towards their involvement. Visnathan etal (1997) noted that in an average household, domestic work is performed by women and it is un paid. It is further observed that women's unique responsibility for this work, results in their weakness in the labour market and their dependency on the male wage. This is in line with Kaarl's example in the resource guide for organization and action of the world food project where women were earning a smaller quantity of food than the men because of the difference in the amount of physical work they could do. Men were able to work longer hours than the women who had to cook and prepare food for the men and children and attend to other house hold tasks.

They further observed that women perform the great bulk of the reproductive tasks to the extent that they are also engaged in reproductive activities outside of the house hold hence being over burdened by the problems of a double day.

Gouthami & Meena(2008), assert that rural women's work include food preparation, processing and cooking and caring for the young, and elderly which involves providing basic health care and education.

Women should be uplifted by eliminating plans, policies and projects that constrain their increased participation in community developments projects. This is in line with what Adams and Kruppenbach, (1987) noted that Women make a major contribution to the economic production of their communities and assume primary responsibility for the health of their families. Their active support is crucial to the utilization of development objectives. There can be no societal transformation without their involvement, support, and leadership

2.23 Domestic roles and women participation in development projects.

The TDI quarterly review (1996) found out that in Thailand, traditionally, the Thai community holds that it is a woman's role and duty to take care of domestic chores, while men are expected to deal with tasks outside the community. Adhering to this concept, most Thai women are not aware of and / or overlook their roles and duties within the community and they have little opportunity to participate in policies and decision-making processes.

The UNDP report states that in Afghanistan, a greater barrier to rural women's participation in District Development Assemblies (DDAs) has been their enormous household responsibilities. The report concludes that they simply cannot afford to spend the same time in DDAs as men. However the Afghan national staff having built an ongoing, trusting relationship with the men who make up the majority of DDAs membership, have personally encouraged such to support women's engagement in DDAs, allowing women to participate, even if in limited capacity, in such meeting while still being able to maintain

their substantial household responsibilities, and thereby allowing women's unique views and needs, equal to those of men, to be somewhat represented.

This is further supported by David et a l (1976) who observed that women's place is firmly in the home, providing a "haven in a heartless world", serving the needs of men who spend most of their time in the "public" world of work.

Research findings by the human development report (1997, 1998) revealed that household chores like child bearing, rearing and household management and production significantly reduce women's time for other activities. The studies further revealed that in almost every country women spend more hours than men in work paid and unpaid. The report concluded that of the total time spent in work, women on average account for 53 % and men for 47 %.

2.3 Traditional practices and women participation in development projects

This was looked at under three dimensions namely; culture, attitude and male dominance

2.3.1 Attitude and women participation in development projects

The AREU research in Afghanistan (2005), found out that Traditional, cultural and religious attitudes of both men and women were identified as key constraints to women's participation, particularly in rural areas. Many felt that it was important to examine whose attitudes were the main constraint to women's participation, particularly as it was a pervasive trend from families up to institutions. It became evident that attitudes varied according to religion, ethnicity and set of Islam and that in order to challenge these attitudes education was of vital importance.

Kamateka (1993) observed that traditional and cultural practices in Africa were identified as one of the major factors, which hinder women from participating actively and effectively in politics.

Traditionally, women have been regarded as people who belong at home, expected to minister to their husbands and children, but when it comes to making decisions on economic and political issues, men take the lead (Zondo, 1995). This applies to Ugandan rural women, in which many women are left to run family errands and mostly left out of developmental projects.

A report by the hunger project (2000) reveals that when women are included in official planning, they are often treated as powerless individuals who should be given assistance. Lack of women's participation has been attributed to several factors and constraints. Some of the constraints include political structures that inhibit women's participation, negative attitudes towards women's participation and the existing expectations of traditional and cultural roles for women. Further more women's capacity to participate at leadership levels is restricted due to over burden of family responsibilities, cultural expectations and stereotyping that "a woman's place is the home" (Onubogu 2005).

2.3.2 Culture and women participation in development projects

Tuyizire (2007) defines culture as that complex that one acquires as a consequence of being a member of a particular society. It may be material as is reflected in ways of dressing,

works of art, greeting and feeding habits. It may also be immaterial, involving ways of behavior and values among others.

Culture constrains women's efforts towards development because women are considered inferior, authority lies in the hands of the so-called superiors and men have placed themselves in influential positions; these men sabotage women's efforts to rise above their circumstances so as to maintain their status quo.

According to the World Bank report Balochistan province of Pakistan, the acute shortage of female teachers has been due, in part to cultural constraints against girls going away to attend residential teacher training colleges. The lack of female teachers is in turn an important factor in the low enrollment (15%) in primary schools. Most parents find it culturally un acceptable to send their daughters to boys' schools or to have them taught by male teachers brought in from city and un known to the community. (www.worldbank.org).

Tuyizere argues that although the Ugandan government has expended considerable effort to redress gender imbalances through affirmative action, constitutional provisions and the actions of women activists, still much needs to be done to manage cultural heritage. (Tuyizera 2007).

The situation in many African settings is that if you are female you do not play a part in any societal debates. Even the 1994 African common position describes women as part of the marginalized, vulnerable sections of the population and they are grouped with children, youth, elderly and the disabled (Kongolo & Bamgose 2002).

Culture and tradition in many rural communities in Afghanistan have limited the opportunities for women to be involved in development endeavors, including participation in DDAs, but to some extent women's participation are happening.

In Armenia, during the former years the active involvement of women in the sphere of culture was significant, but when the ministry of culture decentralized its responsibilities in the marzes and the governors' offices due to lack of the budgetary resources are not able to sustain the cultural centers in the villages, the activities of this branch, especially the participation of women in culture, is practically not carried out, with the exception of few cases.

Male dominance and women participation in development projects

The traditional notion that women are less capable than men also hinders the appreciation of women's efforts precisely because of her traditional roles in the family and community (Leste, (2004).

Lesotho Democracy Programme (2008), in a two day workshop learned that in Lesotho women constitute a significant proportion of the population as well as the electorate. However, Basotho are patriarchal society hence the recognized and accepted male dominance of ownership and control which in turn operates and maintains a system of gender discrimination. The system believes in male superiority and deliberate effort is made by society to get everybody to accept men make decisions for the benefit of all and all facets of life including social, political and legal matters. Further, the patriarchal system states that power relations between men and women are underlined

by the socio-cultural and institutionalized legal norms that place of women in the position of perpetual minors.

For instance the Nigerian society is permeated by patriarchy whereby women are expected to conform to and confine themselves to male dominance and female subservience. Women are seen to belong to the home, be incapable of making sound decisions and it is unbecoming of women to expose themselves in public for political activities such as campaign rallies. Men often find it incredible and impracticable to see their participating in politics (Iloh and Ikenna, (2009).

2.4 Inferiority complex and women's participation in development projects

The United Nation's Fourth World Conference on Women (Beijing, 1995) clearly stated that development goals cannot be achieved without gender equality:

"Only if unequal social and institutional discrimination is eliminated, and women and men can participate in the development process, can human development goals be attained."

This is further supported by Goetz (2003), who explores women's participation in two rural credit and development programs in Bangladesh. Having women as the focus in the delivery efforts does not meet women's needs and interests if women have limited access to express their voice" effectively within the male dominated society .

Dudu, (2008) noted that in the presence of women's inferior position vis-à-vis men in social relations due to established cultural, traditions and historical institutions, it is difficult to make a real impact on women's economic and social empowerment, hence any development strategy that aims for a real impact should target the change of those social institutions that determine traditional gender relations and women's socially inferior position in developing countries.

He further argues that an un favorable cultural traditional, or social environment that disadvantages women by submitting them to patriarchal structures undermines one of the most basic human rights, the liberty of choice and of shaping one's own life. It also hinders development because it excludes half of the population from participating in economic activities.

2.4.1 Illiteracy and women participation in development projects

Illiteracy is a problem. According to (UNDP 1995), out of the developing world's 900 million illiterate people, women outnumber men two to one, and girls constitute the majority of the 130 million children without access to primary school. Further, because population growth has superseded the expansion of women's education in some developing regions, the number of women who are illiterate has actually increased

The most fundamental reason for the existence of an education system is that education plays a significant role in the economy of any society. In view of this, it is important that the education provided meets the economic needs of that society, thus enhancing efficiency

in the use of social and economic resources leading to improved social economic growth and well being (Mwamwenda 1994).

Kriefer (1995): browne & barrett (1991), observed that education level is an important tool and is intended to stimulate, create, achieve and enhance active participation of women in development. They argue that the rate of women's participation is strongly affected by their educational levels. The higher a woman is educated, the greater the likelihood she would be included in the labor force and the lower the likelihood she would be unemployed.

2.4.2 Social class and women participation in community development projects

In Sierra Leone, Bah, and Vincent (2004) point out that, women in powerful lineages are more likely to participate and speak up than women from weak lineages or unmarried women

Dudu (2008) concludes that in many parts of the world even if they have a legal right to have education, many female children cannot attend schools simply because of patriarchal culture and social norms, as much as lack of economic resources. In the same way, even if women legally have economic independence, they may still be prevented from participating in the economic life simply because of social structures that limit their rights within the household, access to credit, physical mobility or property ownership.

2.4.3 Lack of confidence and women participation in development projects

Lack of confidence, often a result of illiteracy, class or lineage distinctions makes women reluctant to participate. By not attending these meetings they are usually convinced that they have nothing to offer and avoid the possibility of being embarrassed by their illiteracy. In Sierra Leone, Bah, and Vincent (2004) point out, that women in powerful lineages are more likely to participate and speak up than women from weak lineages or unmarried women.

According to Fanjong (2001), inadequate skills limit women's effective participation in development. Many NGOs in Cameroon have focused on making women more reproductive in the job market. Training is organized in workshops, seminars, demonstrations and training centers and emphasizes the acquisition of knowledge, skills and information as basics for self-reliant development which better equips them.

2.5 Logistics and women's participation in development projects

Limura and Kawamo, (2003) observed that logistics can be a binding constraint since women may have to travel long distances to attend meetings which is costly. The opportunity cost to attend the meetings can be very high especially for the poor.

2.5.1 Finance and women participation in development projects

Richards etal (2004), argue that poor women eat what they earn per day. By attending the meetings poor villagers are possibly losing their meal for that day. For poor women, the financial cost is on top of their house hold duties.

A study on women and the information society revealed that time and money are barriers that prevent women accessing the internet. Resnick (1995) found that, women generally have less disposable income than men and, in the UK women earn 82 percent of men's earnings (Women and equity unit 2002). Therefore, the costs of going online can be more of a barrier for women than men. The study further revealed that even if a woman had access to a computer in her household or at hand, the lack of time to go online can be an obstacle to use. Married or partnered women still generally work a double-shift of paid work and domestic or caring responsibilities. All the surveys conducted over the last decade continue to indicate that women, even those with full-time paid employment, are still responsible for the bulk of the work of the household. With so many demands on their time, it is clear that women have less spare time than men to surf the web (Goulding & Spacey 2002).

2.5.1 Land and women participation in community development projects

Land ownership records do not always exist in some countries and are seldom aggregated by gender. Many studies point to the fact that women rarely own land. He further stresses that when women own land, it is often controlled by a male member of the family until marriage, and after marriage by their husband or son. Women in many poor countries do

not have access to land or lack secure property rights to the land they do possess. This dearth makes women even more vulnerable to poverty.

Land rights confer direct economic benefits as a source of income, status, nutrition, and collateral for credit. Access to agricultural land can mean higher household calories and consumption. However, women may not fully participate in these benefits as members of a household if they do not share formal rights to land. (Rural development institute 2009).

Kongolo and Bamgose (2001) noted in South Africa that rural women are typically allocated small pieces of land, usually about 1000 to 5000 square metres, which are used to produce food crops such as vegetables, chickpeas and groundnuts for home consumption and, to a very limited extent, for sale.

In many countries, women lack independent rights to control land in custom and or in law. Women's livelihood strategies are shaped not only by social expectations of what women should do in families and wider society, but by gender inequality which means they have less power and control over essential resources than men. Gender and development journal (2008).

Agwarwal (1997) noted how crucial land is to rural women's livelihoods. He stressed that lack of rights to land has an impact on women's power and status in society, both as individuals and as a collective marginalized group. The importance of land for women is further stressed by Agarwal (2002) and Razavi (2003). These writers have argued the importance of land for women's empowerment and the barriers they face to securing it.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology that was used to collect the data. It describes the research design used, study population, sample size and selection strategies, data collection methods, data collection instruments, validity and reliability, data analysis, and measurement of variables.

3.1 Research design:

A cross sectional survey design was used. According to Sekaran (2003), a cross sectional survey design is useful because data can be gathered once. It is important to administer cross-sectional surveys for a limited amount of time, as external changes (social, political, cultural) may affect the attitudes of respondents as time progresses. Therefore a cross sectional design was adopted to provide a deeper understanding to the problem under investigation.

3.2 Study population

The study population comprised of 230 members of AUPAE project and project staff. The group leaders and the project staff members were used in the study as key informants.

3.3 Sample size

The sample was selected according to the table formulated by Amin (2005) as illustrated below.

Table 1 showing the sample size of respondents

Category	Population	Sample	Sampling technique
Women	210	136	Simple Random Sampling
Group leaders	5	5	Census

Project staff	5	5	Census
Total	230	146	

Source: Amin, 2005, p. 454 as adopted from R.V. Krejcie and D.W. Morgan, 1970

3.4 Sampling technique

All the three sub counties that were implementing the project were taken to be part of the study. Simple Random Sampling was used to select the women. Group leaders and Project staff were purposively selected as key informants since they had the information that the researcher needed.

3.5 Methods of data collection

The methods used for collecting data included documentary review, interviews and self-administered questionnaires.

3.5.1 Documentary review

The researcher reviewed the available reports like AUPAE reports and correspondences on the area of study. This helped to ascertain the status of implementation, to collaborate the data got from questionnaires the research intends to review documentation.

3.5.2 Questionnaires

According to (Sekaran, 2000) a self administered questionnaire is a written set of questions to which respondents record the answers. The researcher used self administered questionnaires which were administered to a total of 136 respondents. Out of 136 questionaires that were distributed, 100 were filled and returned with a response rate of

69%. According to Barbie (1998), 69% response rate is good in a well conducted research. The questions were designed variable by variable. They covered women's roles, traditional practices, inferiority complex, the moderating variable logistics, and the dependent variable which is community participation. Questionnaires were delivered to the respondents by the researcher. The questionnaires were close ended.

3.5.3 Interview

The researcher conducted personal interviews which targeted the key informants who were community leaders and the project implementers.

Qualitative data was collected using an interview guide which consisted of structured interview questions. The questions captured information on all variables under study.

An interview guide according to (Mugenda & Mugenda, 1999) makes it possible to get the required data to meet the study objectives.

3.5.4 Focus group discussions

Focus group discussion guide was used to conduct focus group discussions**.** Data generated from these discussions was used to supplement data collected using questionnaires and interview guide. Group interviews according to (Punch 2000) make an important contribution in research.

The questions were reviewed to ensure that they were culturally relevant and appropriate**.** Focus group discussions consisted of 11 women per group with the researcher as the moderator and 11 groups were formed. The responses of the respondents reflected the opinions of the respondents.

3.6 Reliability and Validity

3.6.1 Reliability

The research instruments were administered to the project staff in Kampala and after one week administered the same questions again to see whether the same results would be got. Reliability of the instruments was measured using cronbach's coefficient Alpha. The coefficient measures the internal consistency of a test and it increases when the correlation between the variables increases. It ranges from 0-1. The closer the variable is to 1, the more reliable an instrument is at measuring the variables.

Each variable was tested and the results are as follows; results from the reliability analysis of the questions on women's roles showed 0.791. The questions on traditional practices showed 0.770, inferiority complex showed 0.579, logistics showed 0.682 and reliability of questions on community participation showed 0.699.

3.6.2 Validity

Validity was ensured through discussions with colleagues and supervisors and during pre-testing the research instruments. The supervisor examined the questionnaires for content and relevant evidence. Content validity was pre-tested on a few respondents and those who participated in the pre-test were not included in the final study.

3.7 Procedure for data collection

An introductory letter was got from UMI from which the researcher presented to the Program director of AUPAE who in turn introduced her to the project members. Appointments were made with key informants at their convenient time. The questionnaires

were also delivered to the respondents. The researcher gave the respondents sufficient time of one to two weeks in which to respond. After one week, the research collected the questionnaires from the respondents (Appendix V).

3.8 Data analysis

Using triangulation, qualitative and quantitative approaches of data analysis were employed.

Qualitative data got from interviews and focus group discussions was arranged into themes corresponding to the research objectives and then subjected to content analysis.

The Pearson product moment correlation index was used to analyze the data since the researcher was interested in the relationship between challenges and women's participation in development projects. According to Amin (2005), this index measures the degree and direction of the relationship between two variables.

Linear regression was also used to establish the significance of the findings. Multiple regression was used to determine which of the four independent variables affected the dependent variable most and to what extent

3.9 Measurement of variables

The variables of the study were measured using the 5-Likert scale. The likert scale had five category responses of strongly agree, disagree, neutral, agree and strongly disagree so that the respondent selects the response from the scale that best described her reaction to the statement. This allowed the results to be weighted.

CHAPTER FOUR

DATA PRESENTATION AND INTERPRETATION OF FINDINGS:

4.0 Introduction

In this chapter, the main focus was on presentation of the findings in form of statistical tables and interpretation of the results. The presentation was guided by the study objectives and the first section presents the sample characteristics such as their age, marital status, gender, location, level of education, and number of children.

Descriptive statistics which help to rank the various attributes were also used. Correlations were used to establish the relationships between the study variables.

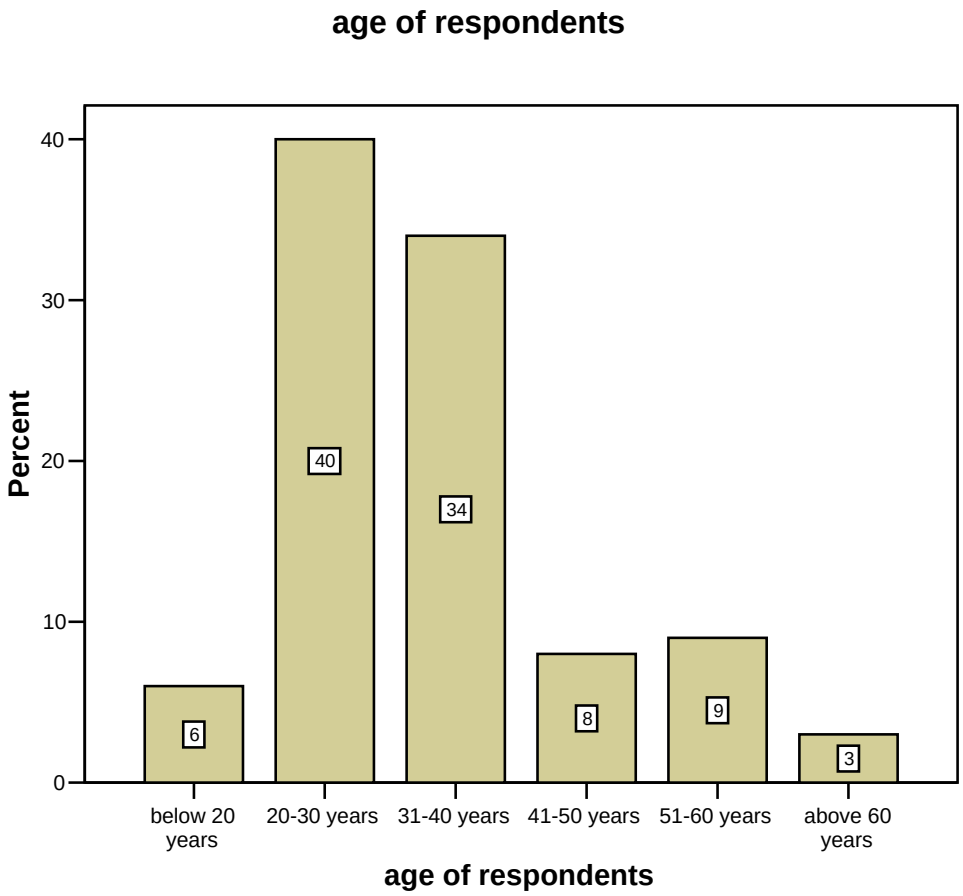
4.1 Demographic characteristics of respondents.

The demographic characteristics included age, location, marital status, number of children, whether the children are in school, whether the respondents can read and write and their level of education. This was important to establish the relationship between the participation of women in community development projects and the demographic characteristics noted above. The findings are presented in figure 1,

4.1.1 Age of respondents

This was considered as an important characterustic so as to determine the age group that was most active and inactive in as far as participating in development projects is concerned. The results are shown in figure 1 below.

Figure 2 showing the age of the respondents



Source: primary data

In terms of age, respondents were classified into below 20 years, 20-30 years, 31-40 years, 41-50 years, 51-60 years and above 60 years. Table 1 shows that the age group of 21-30 years is the most active group constituting 40%. This could be attributed to the fact that this group is economically active because they are young and energetic and ready for change unlike the old women who are frail and resist change. In terms of development strategies, planners should ensure that they include them in any development activities because they are the majority. This is followed by the age group of 31-40years with 34%, 51-60 years had 9%, 41-60 years had 8%, and below 20 years had 6%. This could be due

to the fact that most of the women in this age group are still in school while above 60 years had the least with 3%. This could be attributed to the fact that the old women are rigid and do not adapt to changes easily like the young people.

The results reveal that women of various ages participate in community development projects.

Results from the interviews and focus group discussions revealed that young women do not want to team up with elder women whom they regard as always disrespecting their ideas and regarding them as inexperienced in family matters.

This implies that the reproductive age dominates and is occupied with women roles of child bearing, and upbringing of children and other family chores which limit their participation in community development projects. The older women may not embless dynamism since they were brought up knowing that men are the ones to make decisions, they are tied to the cultural norms.

It was further put that women within the age bracket 41 and above years, have a responsibility of looking after themselves and the orphaned grand children left by their sons and daughters while the young ones, especially those who are not married are still dependent on their parents and relatives. Those married, could still be dependent on their husbands

4.4 Location of respondents

The respondents were asked the sub counties where they come from so that the researcher could find out which sub county had the highest level of women participants, and the results are shown in table 1 below.

Table 2 showing Location of respondents

Sub-county	Frequency	Percent
Nambale	17	17.0
Nakigo	39	39.0
Bulamagi	44	44.0
Total	100	100.0

Source: primary data

The respondents were selected from three sub counties of Nambale, Nakigo and Bulamagi. Table 2 shows that Bulamagi has the highest response rate of 44%, Nakigo was the second with 39% while Nambale had the least with 16%. This helped to show that the factors that contribute to the inactive participation of women in development are almost the same in Iganga district.

4.3 Marital Status of respondents

Marital status of the respondents was considered by the researcher. This was important because the researcher wanted to find out the relationship between marital status and women's participation in community development projects.

Results derived from the respondents about their marital status are shown below.

Table 3 Marital status of respondents

Marital status	Frequency	Percent
Single	13	13.0
Married	55	55.0
Divorced	22	22.0
Separated	3	2.0
Widowed	7	7.0
Total	100	99.0
		1.0
	100	100.0

Source: primary data

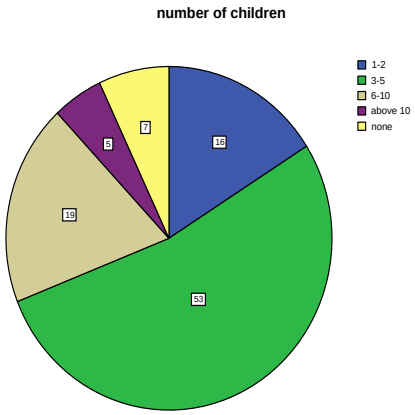
Respondents were asked to state their marital status. Table 3 presents the marital status of women. Its results suggest that the respondents are characterized by single, married, divorced, separated and widowed. Following this table, 13% of the women are single, 22% divorced, 3% separated, 7% widowed, 55% married and as a result they face challenges of women's multiple roles like reproductive and domestic. The marital status of the respondents indicated that most of the respondents were married. The respondents' marital status was of significance importance because it reflects the responsibilities that come with marriage or living as a single parent and the effect of this on women's participation in development projects. Similarly the widowed, divorced and separated had to cater for all the family responsibilities on top of their own survival.

Results from focus group discussions further revealed that the youth especially the un married do not want to team up with the married women as they regard the as inexperienced as far as family matters are concerned.

4.5 Number of Children of respondents

Respondents were requested to state the number of their children. This question was aimed at establishing whether the role of child care affects their participation in development projects. The results are presentment in figure 3 below.

Figure 3 showing the number of children of respondents



Source: primary data

The results in figure 3 show that 53% of the respondents had between 3-5 children, 16% had 1-2 children, 5% had above 10 children, and 19% had 6-10 while 7% had no children. The findings led to a conclusion that child care is a challenge to women's effective participation in community development projects since most of the respondents had children.

Results from focus group discussions revealed that those with many children had family responsibilities which were affecting their participation in community development projects.

4.6 Could Read and Write

The respondents were asked whether they could read and write and the results are presented in table 4 below

Table 4 showing respondents who could Read and Write

Read and write	Frequency	Percent
Yes	77	77.0
No	23	23.0
Total	100	100.0

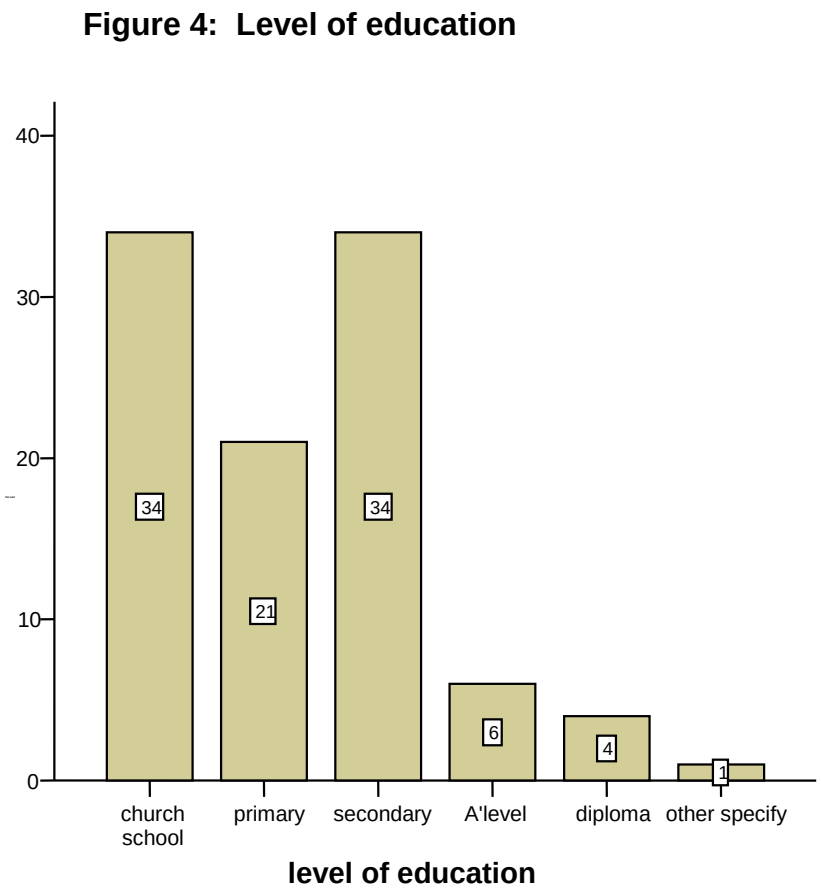
Source: primary data

Table 5 shows that 77% of the respondents could read and write while only 23% could not read and write. This could be attributed to the fact most of the respondents were young women between 20-30 years. This shows that women who are educated may not want to participate in projects where un educated people are involved. The 23% who could not read and write could have been the old women who are above 60 years.

4.8 level of education

Respondents were asked to state their level of education. This question was asked to find out whether there is a relationship between education and participation in community development projects. And the results are presented in figure 4.

Figure 4 showing the level of education



Source: primary data

Results in figure 4 show that 34 % of the respondents had church school level of education, 21% had attained primary education, 34% had secondary education, 6% had secondary education, 4% had diploma while 1% had post diploma education. Education level is an important tool to stimulate, create, achieve and enhance active participation of rural women in development. The rate of women's participation in development initiatives is strongly influenced by their education levels. Those who are highly educated may seek alternative jobs other than participating in community development projects. Interviews revealed that

the highly educated women do not want to participate in community development projects where most of the women have less education. The education and literacy levels of respondents, as pointed out in the focus group discussions, were revealed as factors that influence an individual's way of life and an influence on the power status, gender roles and the level of perception and innovativeness. Thus, education is on important aspect towards determining a woman's level of participation.

4.9 Women roles and community participation

In this study, this variable was measured using a five likert scale. Seventeen questions were given out in the questionnaire which solicited the respondents' attitude on participation in community development projects.

The results are summarized in table 5 below.

Table 5 showing Women roles and community participation

	Statements on Women roles that hinder participation	**Responses in Percentages (%)**				
		SA (%)	**A (%)**	**N (%)**	**D (%)**	**SD(%)**
	Care giving roles					
1	where to leave my children	8	53	24	9	6
2	take care of my kids	2	63	8	20	7
3	looking after the sick	1	47	6	42	4
4	looking after the elderly	2	57	5	32	4
5	take kids to school	4	73	4	15	4
	Domestic roles					
6	fetching water	1	79	2	14	4
7	stay home cooking	0	78	1	19	2
8	prefer going to my garden	4	76	1	18	1
9	clean the house	1	77	4	15	3
10	washing clothes	1	75	7	5	2

11	Responsible for planting	2	58	3	32	5
12	Responsible for weeding	3	31	4	58	4
13	Responsible for watering	4	36	1	53	6
14	Responsible for harvesting	5	40	3	47	5
15	storing crops	3	47	2	42	6
	Reproduction roles					
16	can't participate while pregnant	3	27	10	56	4
17	need time off after giving birth	19	13	64	4	0
18	don't attend while still breastfeeding	1	46	15	35.1	1
19	I would be willing to participate in new approaches	9	27	14	39	19

Source: primary data

SA = Strongly Agree, D = Disagree, N = Neutral, A = Agree, SD = Strongly Disagree

The study belonged to a typical African community where women take on the reproductive and productive roles of their homesteads. They are also affected by their gender stereotypes. Most women respondents were young women between 30-40years of age. One of the reasons for the high occurrences is because they are the most active. It was also stated that this age group tends to be more inclined to reproductive roles meaning they have to spend more time with their children or pregnant at home. 63% of the respondents agreed that they stay home to take care of their kids. 47% and 57% said they stay at home looking after the sick and the elderly respectively. Cooking, cleaning the house and washing had 78%, 75% and 77% respectively.

Table 6 Shows that 68% of the respondents agreed that they stay home taking care of their children.

The study revealed that woman's multiple roles is a major challenge to women's participation because women were asked whether different women roles affect their participation and table 7 shows that women's domestic roles take up much of their time with fetching water being the highest with 79%. 76% of the respondents confessed that they prefer going to dig in their own gardens instead of participating in community development projects. 58% of the respondents also confessed that they are responsible for planting, wedding, harvesting and 47% for storing the crops. This affects their participation in community development because they may fail to get time to participate in community development projects between their busy schedules.

Relative to table 6, respondents in the focus group discussions revealed that sometimes they don't attend the meetings because they have to first look for food for the children or when the children are sick they have to attend to them. Responses elicited form the focus group discussions also revealed that women took looking after the dependants as an obligation as they had no way out. It was revealed that most of the dependants were orphans left behind as a result of the AIDS scourge and the aged relatives. Some were keeping relatives who greatly assisted in performing domestic chores. On the other hand the interviews revealed that the low turn up of women in the projects is due to domestic work and group negligence. The group leaders don't follow up the group members to find out why the attendance is low.

4.8 Traditional practices and community participation

Respondents were asked using a five likert scale whether traditional practices affected their participation in community development projects. The results are shown in table 6 below.

4.8 Table 6 showing Traditional practices and community participation

	Statements on Traditional practices	**Responses in Percentages (%)**				
		SA (%)	**A (%)**	**N (%)**	**D (%)**	**SD (%)**
	Men are expected to speak on behalf of their household	5	27	10	57	1
	Culture does not allow women to a participate in community development projects	3	51	1	44	1
	Lack of confidence affects women's participation in decision making	2.1	59	9	28	1
	Women don't feel comfortable to participate in a project where men are involved	5	72	2	17	4
	Traditional leaders in this area do not allow women participating in this project	2	73	19	6	0
	Women are not allowed to speak in public	1	71	2	21	5
	Women are not allowed to earn their own money	1	61	3	31	4
	Women are not allowed to appear in public without their husbands being present	3	61	4	27	5

Source: primary data

SA = Strongly Agree, D = Disagree, N = Neutral, A = Agree, SD = Strongly Disagree

Results in table 6 above revealed that 57% of the respondents disagreed that men are expected to speak on their behalf while 51% agreed that culture does not allow women to actively participate in community development projects. Responses revealed that women in Iganga district have been culturally disadvantaged and treated as good for home rather

than carrying out any economic activity. 72% of the respondents agreed that they don't feel comfortable to participate in a project where men are involved and this explains the low turn up of women in groups where men are involved. 61% of the respondents agreed that they are not allowed to earn their own money while 61% agreed that they cannot appear in public without the presence of their husbands.

Similarly, the focus group discussions revealed that some men harass the women by using demeaning words, while some men think that women are dodging house work.

4.9 Table 7 Inferiority complex and community participation

	Statements on Inferiority complex	**Responses in Percentages (%)**				
		SA (%)	**A (%)**	**N (%)**	**D (%)**	**SD (%)**
	Women don't participate because they fear to be criticized by the public	0	26	1	70	3
	Inadequate skills limit women's participation	0	52	2	41	5
	Women don't attend due to lack of time	0	51	1	44	4
	Women don't attend due to lack of transport	2	55	2	38	3
	Women don't attend due to lack of information	2	57	4	35	2
	Women don't attend due to lack of interest	2	31	1	59	7
	Women can't read	3	13	1	77	6
	Women can't write	3	15	3	74	5

Source: primary data

SA = Strongly Agree, D = Disagree, N = Neutral, A = Agree, SD = Strongly Disagree

Results in table 7 above revealed that 70% disagreed that they don't participate because they fear to be criticized by the public. 52% agreed that inadequate skills also limit their participation in community development projects. 51% agreed that they don't participate effectively in community development projects due to lack of time. 55% agreed that they

lack transport. 59% disagreed that they don't attend due to lack of time. This shows that there are other reasons that affect their effective participation.

77% and 74% disagreed that they couldn't read and write respectively.

4.10 **Table 8: Logistics and community participation**

	Statements on logistics	**Responses in Percentages (%)**				
		SA (%)	**A (%)**	**N (%)**	**D (%)**	**SD (%)**
	Women can earn an income to support their families	4	20	4	65	7
	Women own land	2	29	4	58	7
	Women decide what crops to be grown	0	43	23	29	5
	Women lack support from husbands	1	22	24	45	8

Source: primary data

SA = Strongly Agree, D = Disagree, N = Neutral, A = Agree, SD = Strongly Disagree

Results from table 8 above indicate that 65% of the respondents don't earn an income to support their family while 58% don't own land.

Relevant to table 8, focus group discussions revealed that women do not own land to host demonstration farms. According to one of the respondents, she stated that "*here in Busoga land belongs to men, women don't inherit land and property, we are expected to get married and go to live with our husbands, so we depend on them, we do what they want us to do"*. This implies that if a man is not interested in the project then, his wife cannot participate

.

4.11 **Table 9: Community participation**

	Statements on Community participation	**Responses in Percentages (%)**				
		SA (%)	**A (%)**	**N (%)**	**D (%)**	**SD (%)**
	In the beginning women were involved to determine the needs of their community	2	44	7	45	2
	Women are involved in other associations	1	61	1	32	5
	The community contributes towards the services in cash	1	20	2	73	4
	The community contributes towards the services in kind e.g. land	0	78	0	15	7
	The community contributes by informing others about the project	2	63	16	15	4

Source: primary data

SA = Strongly Agree, D = Disagree, N = Neutral, A = Agree, SD = Strongly Disagree

45% of the respondents disagreed that they were involved in the beginning in determining the needs of their community. 61% agreed that they are involved in other associations. 78% agreed that the community contributes towards the services in kind like land while 73% disagreed that the community contributes in terms of cash. 63% agreed that the community contributes by informing others about the project. This shows that the women in Iganga are interested in participating in community development projects, despite the challenges that they meet.

4.12 Correlations between women's roles and participation of community development projects.

Correlations were used to establish the relationship between the variables.

Correlations were used to establish the relationship between women's roles and participation in development projects. The results are indicated in table 10 below.

Table 10: Correlations between women's roles and participation of community development projects.

Correlations

		Women roles	Community participation
Women roles	Pearson Correlation	1	.280**
	Sig. (2-tailed)	.	.005
	N	100	100
Participation in Community	Pearson Correlation	.280**	1
	Sig. (2-tailed)	.005	.
	N	100	100

**. Correlation is significant at the 0.01 level (2-tailed).

Source: primary data

From the table 10 above , Pearson correlation coefficient, r= .280** and the significance is .005, at 0.01 level. This therefore indicates a weak but highly significant relationship between women roles and participation in community development projects. This implied that women roles played a significant role in their participation in community development projects.

In the above table the calculated significance level is .005 which is smaller than the predetermined alpha .05 hence we reject the null hypothesis, and accept the alternative or

research hypothesis: that women roles negatively affect their participation in community development projects. In order to establish the effect of women's on roles participation in community proejct activities, a Coefficient of determination was computed by getting the square value of the correlation (R) and multiplying it by 100%; -0.280 x -0.280= 0.0784, implying that women's roles contributed 7.8% to the variations in the Dependent variable, participation in community project activities.

Hence, the null hypothesis that Women's roles affect their participation in community development projects is accepted.

Findings arising from interviews with project key informats revealed that there was no enough involvement of women in development projects. According to one of the group leaders, he commented that "*women tend to spend much of the time in gardens and doing house work and therefore have limited time to attend to community development projects".* During the focus group discussions, women confirmed that they are responsible for all the domestic work and therefore fail to get time to participate regularly. The researcher observed this when few women turned up for the focus group discussions and by looking through the registers the researcher found out the women were more absent than men.

4.13 The relationship between traditional practices and women's participation.

Correlations were used to establish the relationship between traditional practices and women's participation community development projects. The results are presented in table 11 below.

Table 11: Correlations between traditional practices and community participation

		Traditional practices	Community participation
Traditional practices	Pearson Correlation	1	.038
	Sig. (2-tailed)	.	.005
	N	100	100
Community participation	Pearson Correlation	.038	1
	Sig. (2-tailed)	.005	.
	N	100	100

Source: primary data

Table 11 above shows that traditional practices have a negative relationship with women participation in community development activities. With a correlation of (r= .038) at a significance of .005, this implied that there is a negative relationship between traditional practices and women's participation in community development projects. Hence the null hypothesis that there was no relationship between traditional practices and women's effective participation in community development projects was rejected.

Findings from interviews revealed that traditional practices affect women's participation. One of the elders stated that, "*a woman's position is at home and the women are responsible for all the domestic chores"*

4.14 Inferiority complex and community participation

Correlations were used to establish the relationship between inferiority complex and women participation in community development projects. The results are indicated in table 12

Table 12: Correlations between Inferiority complex and community participation

		Inferiority complex	Community participation
Inferiority complex	Pearson Correlation	1	.117
	Sig. (2-tailed)	.	.246
	N	100	100
Community participation	Pearson Correlation	.117	1
	Sig. (2-tailed)	.246	.
	N	100	100

Source: primary data

Table 12 above shows a correlation of (r= .117), between inferiority complex and women participation in community development activities, with a significance of .246, which is way above the standard of 0.05. This implies a weak and statistically insignificant relationship between inferiority complex practices and women participation in community project activities. Thus, with or without inferiority complex, there would be hardly any effect on women participation in community development projects. Therefore the null hypothesis that Inferiority complex does not affect women's participation in community development projects is rejected.

4.15 Logistics and women participation in community development projects.

Correlations were used to establish the relationship between logistics and women participation in community development projects. The results are indicated in table 13.

Table 13: Correlations between Logistics and women's participation in community development projects.

		logistics	Community participation
Logistics	Pearson Correlation	1	.210*
	Sig. (2-tailed)	.	.036
	N	100	100
Community participation	Pearson Correlation	.210*	1
	Sig. (2-tailed)	.036	.
	N	100	100

* Correlation is significant at the 0.05 level (2-tailed).
Source: primary data

Table 13 above shows a correlation of (r= .210*), between logistics and women participation in community development activities, with a significance of .036 at the level of 0.05(2-tailed). This implies a weak but significant relationship between the moderating variable - logistics and women participation in community project activities. Thus, with more logistics, there is a likelihood of increased participation of women in community development activities and the reverse is accepted.

Similarly, the focus group discussions revealed that the women fail to participate in community development projects due to lack of time, transport and some of them agreed that sometimes they are not aware of the existence of some of the projects.

Interviews revealed that it is hard for women to participate effectively since they don't own land where they can host demonstration farms. One participant commented that, "*we women have no rights to own property, no jobs to earn money; we live on men's mercy"*

4.16 Table 14: Regression analysis

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.524	.504		6.998	.000
	Women roles	-0.201	-0.096	-0.230	-2.099	0.038
	Traditional practices	-.051	.087	-.057	-.587	.559
	Inferiority complex	.038	.113	.039	.342	.733
	Logistics	0.150	0.107	0.141	1.396	0.043

a Dependent Variable: Community participation
Source: primary data

Table 14 shows the effect of the independent variables on the dependent variable as measured by a standardised regression (ß). This was used to determine whether challenges of women have an effect on their participation in community project activities. The results show that statistically, women roles has a standardised coefficient (B) of -0.230, meaning that women roles as a dimension of the independent variable explains the variations of the dependent variable by -23%. This therefore implies that women roles as a dimension of the independent variable negatively affects participation of women in community development activities. Further still, Traditional practices show a standardised coefficient (ß) of -.057, meaning that traditional practices explain the variations in participation of women in community project activities by -5.7%. This therefore means that traditional practices have a negative effect on women participation in project activities. The results further show that inferiority complex has a standardised Beta (ß) of.039, implying that inferiority complex would affect women participation in community project activities by 3.9%. Logistics as a moderating variable shows a standardised beta (ß) of 0.141, meaning that logistics positively affects women participation by 14.1%.

The focus group discussions revealed that women participate in community development projects by attending meetings, clearing planting ground, planting, weeding and harvesting and also by informing others about the project.

CHAPTER FIVE

SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In this chapter, the findings in chapter four were discussed, conclusions drawn and recommendations made. This was done in accordance with the major themes of the study; women's roles, traditional practices, inferiority complex and logistics.

5.1.1 Summary

The summary is presented in accordance with the objectives. The purpose of the study was to assess the challenges to women's participation in community development projects.

Challenges to women were conceptualized as the independent variable while the dependent variable was participation in community development projects.

Data was collected using documentary review, questionnaires, interviews, and focus group discussions.

Statistical data was analyzed using statistical package for social scientists

(SPSS). Relaibility was tested using conbach's alpha test. The pearson product moment technique was used to determine the correlation between the independent and the dependent variables.

5.1.2 Discussion

Research findings established that women's roles, traditional practices and logistics affect women's participation in development projects.

5.1.3 Women's multiple roles and participation in community development projects.

Women's roles were looked at under the dimensions of care giving, reproduction and domestic work. Results from the correlation analysis, revealed there is a weak but highly significant relationship between women's roles and participation in community development projects ($r=.-280$, $p<0.5$), and the regression results that women's roles play a big part in hindering their participation in community development products. This is in line with the findings in the human development report (1998) that household chores like child bearing, rearing and household management and production significantly reduce women's time for other activities.

The research findings revealed that Women's reproductive roles hinder their participation in development projects. 56% of the women agreed that they fail to participate effectively when they are pregnant and 64% agreed that when they are breast feeding they don't attend regularly. This is in line with what Kwagala (1999) noted that in Uganda, women are ideally responsible for all domestic- related roles. David etal (1976) further observed that a woman's place is firmly in the home, providing a "haven in a heartless world; serving the needs of men who spend most of their time in the public world of work." During the focus group discussions, one woman said this I'm a farmer, cook, housewife, nurse and caretaker".

This is further supported by the research findings in the human development report of 1997 which revealed that household chores like child bearing, family rearing and house hold management significantly reduce women's time for other activities.

In Cameroon women were not assuming top political, military and managerial positions because of their triple roles (reproductive, productive, and community). In Cameroon the family sizes are generally large. This means that women have to care for and feed a larger number of people many of whom are very young or ageing. This limits the women's ability to make choices and balance their lives to play different roles in the society other than the house chores. Women tend to be absent in meetings. This could be attributed to the fact that the timing of these meetings does not usually take into consideration women's household and community commitments. Funjong (2001)

The gender division of roles at the household level is not expected to change. It is evident that women's participation in community development projects could be limited by their major role with regard to child care and spouse control. Although women have always been involved in productive work, the majority of women have been persistently loyal to their traditional roles of marriage and child-rearing; they remain closely attached to their children. Kongolo and Bamgose(2002). In our societies women are not perceived as potential leaders or as capable of exercising other roles. Even some women think this way. In the long run, this limits women from participating in community development.

5.1.4 Traditional practices and women participation in community development projects

The correlations in table 13 revealed that the prevalence of more cultural practices would negatively affect the participation of women in community development activities.

Traditional gender roles often bar women from public life and thus from playing a decision-making role in development and planning. Deep-rooted cultural and social patterns, norms and attitudes and stereotyped roles limit women's participation in development projects. This is in line with Zondo (1995), who argues that women are regarded as people who belong at home, expected to minister to their husbands and children, but when it comes to making decisions on economic and political issues, men take the lead. In iganga many rural women believe in the slogan that, the man has spoken, therefore women are viewed as the weaker sex in a male dominated world.

Interview respondents revealed that women in Iganga district have been culturally disadvantaged and treated as good for home rather than carrying out any economic activity. Women have a central role to play in development processes, but their particular needs and rights are often not reflected in development policies and practices.

Findings from interviews revealed that traditionally women are looked at as people who should remain behind in private while men go to the public. This contends with Moser's gender analytical framework particularly with regard to the gender division of roles, access and control of resources which prescribes the private/domestic sphere as the domain for women and the public sphere as a male domain, (Moser, 1989).

5.1.5 Inferiority complex and women participation in community development projects

The correlations analysis results revealed that inferiority complex has no relationship with women's participation in community development projects. This is contrally to what Dudu

(2008), noted that in the presence of women's inferior position vis-à-vis men in social relations due to established cultural, traditions and historical institutions, it is difficult to make a real impact on women's economic and social empowerment,

The regression results indicated that inferiority complex does not affect on women's participation in community development projects. This is contrally to Bouta, et al, (2005), findings that a sense of inferiority and lack of confidence, often a result of illiteracy, class or lineage distinctions makes women reluctant to participate. By not attending these meetings they are usually convinced that they have nothing to offer and avoid the possibility of being embarrassed.

Favorable cultural traditional or social environment that disadvantages women by submitting them to patriarchal structures undermines one of the most basic human rights, the liberty of choice and of shaping one's own life. It also hinders development because it excludes half of the population from participating in economic activities.

In Focus group discussions, women revealed that in a male dominated society their views cannot be heard. This is in line with what sharani (2004) noted that in Lebanon women have limited participation in decision making positions at different levels.

Also results from interviews revealed that women in Iganga district grow up knowing that the head of the house hold is a man and therefore all decisions concerning home and outside home have to be made by men. This is in line what (Mugisha et al, 1991) observed that a

lack of initiative as a result of illiteracy has blurred rural women's mind-sets of believing in themselves that they would be the "initiators of their own developments".

5.1.6 Logistics and women participation in community development projects

The correlations in table 13, Revealed that there is a relationship between logistics and women participation in community development projects. Therefore, without logistics, the women cannot effectively participate in community development projects. This is in line with what Barbra (2002) observed that women were not participating in the cane growing due to lack of support, time, and location of industry meetings. Results from regressions revealed that logistics has a positive significant effect on women participation in community development projects. This is in line with what Kongolo and Bamgose (2001) noted in South Africa that rural women are typically allocated small pieces of land, usually about 1000 to 5000 square metres, which are used to produce food crops such as vegetables, chickpeas and groundnuts for home consumption and, to a very limited extent, for sale.
The correlations are further supported by results from Focus group discussions which revealed that women in Iganga district do not own land.

The interviews revealed that women do not own land to host demonstration farms. This is in line with pin's findings that women believe that there is inadequate support for them to participate in cane growing (pin, 2003). One woman had this to say "*support from one's spouse is a very important factor if women are to be involved"*. According to Egboh (1987), it is not always very easy to acquire land for the execution of many community projects owing to over population, land tenure systems and land acrimony problems,

Quarrelling and disagreements among the project participants is a common phenomenon. Most women appear not to like being directed by other women, and this always brings a lack of cooperation (Ijere, 1991

Despite women's multiple commitments, the research findings indicate that lack of support for them to seek leadership roles from their spouses, family, other women and the broader community is therefore not surprising that the women of Iganga are finding it hard to actively participate in community development.

5.1.7 Conclusion

The study findings revealed that women in Iganga share many of the barriers women face in the other areas of the world.

5.1.8 Women's roles and women participation in community development projects

A woman's primary role is at home because she assumes responsibility for bringing up the next generation. The study revealed that domestic roles and child care take much of women's time. It can there fore be concluded that women's multiple roles is a major challenge to women's effective participation in community development projects. Women's workload causes poor time-keeping and prohibits their effective participation; culturally determined factors: women are shy, lack confidence, have a low self-esteem;

5.1.9 Traditional practices and women's participation in community development projects

Findings from the study indicated that traditional and cultural practices in Africa were major factors which hinder women from participating actively and effectively in community development programmes. Therefore the women of Iganga are not spared of these rigid cultural norms, which still view women as powerless and only suitable for bearing children, running house chores and gardening which limits them from participating in community development. Traditionally women's activities have always been undervalued.

5.1.10 Inferiority complex and women participation in community development projects

Findings from the conducted research indicate that women from childhood are trained to be submissive to men, in Iganga education priority was given to males leaving out females; women could not participate in community decision making over centuries. This has continued up to today, women still believe in the man has spoken culture. The girl child grows up knowing particular activities are inferior to them, their voices cannot be heard hence limited participation in community development projects.

5.1.11 logistics and women participation in community development projects

Findings from the study indicated that women participation in community development is hindered by lack of property ownership by women such as land. And confinement to home chores, child bearing and upbringing leave them with limited time to involve in community development projects. These women lack information therefore purely depend on their

husbands' wishes and needs. So they cannot participate in community projects since they lack the knowledge and means.

5.2 Recommendation

According to the findings, the following recommendations were made.

5.2.1Women's roles and women participation in community development projects

(i)Family planning should be encouraged by the government; having fewer children will create more time for women.

(ii)There should be an enabling environment for women's participation as stated in many of the international commitments and resolutions on gender equality and the empowerment of women - including the Beijing Platform for Action, the Millennium Declaration and more recently, the outcome of the 2005 World Summit of the UN General Assembly

(ii)Men should be encouraged to participate in household work. When women go for meetings for example, men should assist in collecting firewood, water, cooking and taking care of the children.

5.2.3 Traditional practices and women participation in community development projects

(i)The importance of cultural change at the societal level should be emphasized.

The development organizations need to provide adequate developmental opportunities irrespective of gender.

(ii)Action by the women themselves. Despite the role played by cultural values, attitudes and male dominance, the change has to be catalyzed by women themselves.

(iii) The importance of cultural change at the societal level should be emphasized.

5.2.3 Inferiority complex and women participation in community development projects

(i) Government should put in place sensitization programmes for rural women to help them over come their inferiority complex through women empowerment projects.

Any development strategy that aims for a real impact should target the change of those social institutions that determine traditional gender relations and women's socially inferior position in developing countries.

(ii) Women education should be encouraged especially in the rural areas. Literacy is a mechanism that can transform and boost women's participation in development, because it can stimulate and enhance individual initiative.

(iii) There should be Pre-training courses in personal development, confidence raising and basic skills allow women to discover their own strengths and abilities in a supportive environment before moving on to more vocationally-oriented training programmes. Such courses are often the genesis of networks of mutual support and practical action, leading to the setting up of co-operatives, small businesses or local services.

(iv) Traditional views about the role of women and men can still affect the choices women make when pursuing vocational training. Instead of opting for conventionally female areas,

positive action can be taken to encourage women to explore the possibilities offered by traditionally male domains. This broadening of roles can be stimulating to the individual and rewarding in both social and economic terms.

5.2.4 Logistics and women participation in community development projects

(i) Specific programs targeting women should be considered to sensitize and train them in participating in income generating activities so that they can earn an income, business skills, access credit facilities and create employment through the

(ii) Policy makers should provide enough information to women so that they are always aware of whatever projects and programs that are taking place in their communities.

(iii) Women should be encouraged to participate in development programs by introducing follow up programs to find out reasons why some women are not participating.

5.4 Areas for further research

In view of the study findings, the following areas for further research were suggested:

(i) A study can be done to find out the effects of women's participation in community development projects in Iganga district.

(ii) A study can also be done to find out the implications of women empowerment for household gender relations.

(iii) A study can be done to assess males' attitude towards women's participation in community development projects.

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RESEARCH INSTRUMENTS

Appendix I

QUESTIONAIRE FOR RESPONDENTS

The researcher is conducting a study to establish the challenges of women participation in community development projects using a case study of AUPAE The researcher is a graduate student of UMI and the data collected will be used for academic purposes and will

be treated with utmost confidentiality. The researcher would be grateful if you could spare a few minutes to complete this questionnaire

Section A

PERSONAL PROFILE:

1. Age

    1. below 20 years

    2.20-30 years

    3. 31-40 years

    4.41-40 years

    5. 50-60 years

    6. above 60 years

2. Location of respondents.

    (i) Nambale

    (ii) Nakigo

    (iii) Bulamagi

3. Marital status

    1. Single

    2. Married

    3. Divorced

    4. Separated

    5. Widowed

4. Number of children

1. 1-2

2. 3-5

3. 6-10

4. Above 10

5. None

6. Are the children at school?

1. Yes

2. No

7. If no children at school state why…….

……..

8. Do you know how to read and write?

1. Yes

2. No

9. What was the highest level of school attended?

1. Church school

2. Primary

3. Secondary

4. A' level

5. Diploma

6. Other specify …….

Section B

Challenges

To what extent do you agree with each of the following? Please indicate your answer using the following 5 point scale. Where 1 = strongly agree

2 = Disagree

3 = neutral

4 = agree

5 = strongly disagree

Women's roles and participation in community development projects

Care givers

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
1	Women face problems of where to leave the children while participating in the projects	5	4	3	2	1
.	Women face problems of where to leave the chilfren while participating in community development projects					
	Women don't participate regularly because some times they stay at home.	5	4	3	2	1
2.	Taking care of kids	5	4	3	2	1
3	Looking after the sick	5	4	3	2	1
4	Looking after the elderly	5	4	3	2	1
5	Taking kids to school	5	4	3	2	1

Domestic roles and women's participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
	Women fail to get time to attend because in most cases they are:	5	4	3	2	1
6	Fetching water	5	4	3	2	1
7	Cooking	5	4	3	2	1
8	prefer going to my garden	5	4	3	2	1
19	come late because they first clean the house	5	4	3	2	1
10	Washing dishes	5	4	3	2	1
11	washing clothes	5	4	3	2	1
	Women are responsible for	5	4	3	2	1
12	Planting	5	4	3	2	1
13	Weeding	5	4	3	2	1
14	Watering	5	4	3	2	1
15	Harvesting	5	4	3	2	1
16	Storing crops	5	4	3	2	1

Reproduction roles and women's participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
17	women can't participate when they are pregnant	5	4	3	2	1
18	After giving birth, they need sometime off work	5	4	3	2	1
19	Women don't participate regularly when breast feeding	5	4	3	2	1

20	If there were new approaches to taking part in the project, women would be willing to participate	5	4	3	2	1

Traditional practices and women's participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
21	in my society men are expected to speak on behalf of their household in the community	5	4	3	2	1
22	my culture does not allow women to actively participate in development projects	5	4	3	2	1
23	Lack of confidence affects women's participation in decision making	5	4	3	2	1
24	Women don't feel comfortable to participate in a project where men are involved	5	4	3	2	1
25	The traditional leaders on this area do not like women participating in this project	5	4	3	2	1
26	Women are not allowed to speak in public	5	4	3	2	1
27	Women are not allowed to earn my own money	5	4	3	2	1
28	Women are not allowed to appear in public without my husband being present	5	4	3	2	1

Inferiority complex and women's participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
29	Women don't participate in the project because of they fear to be criticized by the public	5	4	3	2	1
30	Inadequate skills limit women's participation in development projects	5	4	3	2	1
	To what extent do you agree with the following:	5	4	3	2	1
	Women do not attend the trainings due to	5	4	3	2	1
31	Lack of time	5	4	3	2	1
32	Lack of transport	5	4	3	2	1
33	Lack of information	5	4	3	2	1
34	Lack of interest	5	4	3	2	1
35	Women can't read	5	4	3	2	1
36	Women can't write	5	4	3	2	1

Logistics and women's participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
37	women earn an income to support their family	5	4	3	2	1
38	women own land	5	4	3	2	1
39	Women lack support from their husbands	5	4	3	2	1

40	Women decide the sale of produce from my garden	5	4	3	2	1

Community Participation

	1 = strongly agree, 2 = Disagree, 3 = neutral, 4 = agree 5 = strongly disagree	5	4	3	2	1
41	At the beginning women were involved to determine the needs of their community	5	4	3	2	1
42	Women are involved in other associations	5	4	3	2	1
	The community contributes towards the services that this project offers in	5	4	3	2	1
43	Cash	5	4	3	2	1
44	Kind e.g. land	5	4	3	2	1
45	Informing others about the project	5	4	3	2	1

END. THANK YOU FOR THE COOPERATION

Appendix II

Interview guide

1. Name ……..
2. . gender
    1. male
    2. Female

3. Title……..

4. What is the main purpose of this project?

5. How does the aim or goal of the project fit into the needs of the community?

6. How are the services of the project accessed by the beneficiaries?

8. What kind of training does the project give?

9. How often is the training given?

10. How do you select participants in the training?

11. How many women have participated in the training?

12. What in your view is the reason for the low turn up of women in this project?

13. What are your major frustrations in the project?

14. Describe the process that takes place when community members want to access the services provided by the project

15. How is the project monitored? What monitoring tools are you using?

16. Do you think that illiteracy affects the participation of women in this project? If yes what way?

17. How do women's domestic roles affect their participation in the project?

18. How do reproductive roles affect women's participation?

19. Do women own land in this society?

20 if no, does lack of ownership of land affect their participation in any way?

21. How is the culture in this society in relation to women's participation in this project?

END, THANK YOU FOR THE COOPERATION

Appendix iii

Focus group discussions

Before we start I would like to remind you that there is no right or wrong answers in this discussion. The researcher is interested in knowing what each of you think, so please feel free to be frank and to share your point of view, regardless of whether you agree or disagree with what you hear. It is very important that we hear all your opinions.

1. What is the purpose or aim of the project?

2. What are your main responsibilities in the project?

3. Were you involved in the establishment of the project?

4. What are the benefits of this project for you as a woman?

5. How often do you attend the trainings?

6. What usually prevents you from attending the trainings?

7. What challenges do you face while participating in community development projects?

8. in this community who makes decisions?

9. Have there been any development projects in this community before this one.

10. Were you involved in them?

11. If no please give reasons

12. If yes, what activities did you take in these programs

13. What is the attitude of your spouse to your participation in this project?

14. How do you feel while participating in a project where men are involved?

15. How does lack of education affect your participation in this project?

16. How do you view this project? Do you feel that you own the project or you feel that it is imposed on you?

17. What factors hinder your community members from engaging in the activities that this project is offering?

18. What would you like to be done in this project for it to be of grater benefit to your community?

19. What are the views of your traditional leaders on this project?

20. Is this project well known in the community?

23. What challenges do you face in this project and how have you yourselves and the project addressed these challenges

24. How does the project take into consideration gender dynamics in your view?

26. How are the project implementers working with you to determine project needs in order to meet your needs?

27. How are you participating in the implementation of the project and in checking that the project is progressing well? (Monitoring and evaluation)

28, do you share your feed back or feelings about the services you are receiving with the project implementers? How often.

29. Does your community contribute towards the services that this project offers? (Cash, kind, other support like advice and networking).

30. Do you own land?

31. in your home who makes decisions of what to be planted on the land

32. Who decides the sale of the produce?

END. THANK YOU FOR THE COOPERATION