LEADERSHIP CHALLENGES IN THE MANAGEMENT OF COMMUNITY DEVELOPMENT PROJECTS

(A Case Study Of World Vision Kasawo Area Development Project)

BY:

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A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT FOR THE AWARD OF A DEGREEE OF MASTERS OF ARTS IN LEADERSHIP AND HUMAN RELATIONS STUDIES IN THE DEPARTMENT OF RELIGIOUS STUDIES, FACULTY OF ARTS MAKERERE UNIVERSITY

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2005/2007

DECLARATION

I ………………………………………declare that the information contained herein is true and original with no form of plagiarism of any kind. Information was collected with the consent of all the respondents and has no violation of any confidentiality or privacy laws within the constitution of the Republic of Uganda.

………………………………………   ………………………..

STUDENT   **DATE**

This research has been carried out with my support and close supervision of the student as stipulated within the University requirements for the award of a Masters degree in Leadership and Human Relation studies.

Signed:

………………………………………..   ……………………..

Supervisor **(Dr. Therese Tinkasiimire)**   Date

DEDICATION

I dedicate this study to all the people that have supported me and stood with me in my endeavour to pursue a Masters but with special gratitude to my immediate family, parents, brothers, sisters and also the Lord who has given me strength.

ACKNOWLEDGEMENT

With completion of this study, I want to pass on my sincere gratitude to the administration of Makerere University and staff of the department of religious studies for the moral, physical and academic support they accorded me during the time of my study and research.

I also want to pass on my special thanks to the management of World Vision Kasawo Area Development Programme for the support they gave me throughout my time of studying, collecting data and compilation of the final report.

I also like to appreciate the continued support of my supervisor Dr.Therese Tinkasiimire throughout the time of carrying out this research and writing of the report.

Lastly I want to acknowledge the support my family has given me throughout this time of study and carrying out research.

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LIST OF ABBREVIATIONS

NGO: Non-Governmental Organizations

SPSS 11: Statistical Programme for social scientists version 11

PEAP: Poverty Eradication Action Plan

LC: local council (ranging from LC1-LC 111)

RC: Resistance council (ranging from RC1-RC5)

NRC: National Resistance Council

NRM: National Resistance Movement

ACRONYMS

Kasawo ADP TDI: Kasawo Area Development Programme Transformation Development Indicators

ABSTRACT

This research was carried out in Kasawo Sub-county, which is found in Mukono district and has 41 villages with a total population of 31,149 people. World Vision Uganda operates an area development programme in this sub county. This programme is managed through local councils and village committees in implementation of several development initiatives. This research is based on the need to identify the leadership challenges involved in managing community development programmes.

These local council committees are often not representative of the all classes of people in these communities with the poor and other disadvantaged groups marginalized from participating in leadership on these committees.

This study was geared towards, assessing the overall effectiveness of leadership by local councils in implementing community projects and based on the assumptions that representation through village councils is the best strategy of ensuring involvement of the people in their development and that the poor and marginalized actively participate through local committees in their development.

During the survey, quantitative data was collected using questionnaires that were administered to serving members on existing local councils and affiliate development committees from the 4 sampled villages out of 41 villages in the area namely: Kikandwa, Nongo, Nsanvu and Nassejjobe. Focus group discussions and key informant interviews were also held to collect qualitative data about these committees. Survey data collected was analyzed using SPSS 11 and relevant data interpretation consequently done.

Results from the study revealed that leadership on village committees is cautiously elected by communities based on criteria often established by the communities themselves but which often evaluates one's capacity and ability to lead others, this criteria often times eliminates or places the poor, women, disabled and the elderly at a disadvantage compared with other groups or classes of people in these communities as regards representation and active involvement in leadership on these committees.

Efforts to sensitize communities on the need to involve everyone in their leadership should be taken up by all development agencies and government since majority of the respondents did not regard representation on village committees as an important aspect of ensuring participation of everyone in development programmes.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction to the Study

In an effort to promote sustainable development of rural communities, the government of Uganda, decentralized the mobilization and utilization of public resources to the grass roots by working with and through the district, sub-county, parish and village structures. The challenge for previous community development initiatives has been the failure to recognise the need to facilitate the process of organisation and meaningful representation, in order to ensure development work, which was consonant with advancing the inclusion of the poor (Michael, 1997:p20).

With the recognition that practical development work has to employ a combined use of community institutional structures in order to propagate modern ideas and technologies, the government of Uganda and several other development organisations embraced the need of working with already established leadership structures, particularly the local councils in villages as a means of ensuring equal representation and participation of every individual in their development. Therefore establishment of structures and fora are necessary for participation to be meaningful (Macdonald 1993:p97).

Community development that is a component of rural development therefore emphasizes helping rural people set priorities in their own communities through effective and democratic bodies, by building local capacity especially that of women and other disadvantaged persons to be involved. (Allen etal, 1996:p12). It is the issues pertaining to, participation of the people in their development through effective leadership that this research aimed to address.

1.1 Background

Uganda has a population of 24.7million with an annual population growth rate of 2.8% per annum. Of the total population, 52% are female, 48% men and 48% of the total population being children aged 0-14years, and this indicates a high dependency ratio in a

society that considers men as the main bread-earners. (PEAP: 1997). Uganda is currently divided into 82 administrative units called Districts. These districts are further divided into counties, sub counties, parishes and villages, of which Kasawo sub county is part; administratively Kasawo sub county is made up of 6 parishes namely:- Kabimbiri, Kakukuulu, Kigogola, Kasana, Kitovu and Namaliri parishes. These parishes are made up of a total of 41 villages with each parish having an average of between 6 to 7 villages.The sub County is located in Nakifuma county of Mukono district. It is in central Buganda region; and covers 4500 households of which men head 79.3%, and 20.7% headed by females, with a total population of, 31,149 people in the sub county. Of the 31,149 people, 15,169 are males and 15,980 females. 46% of the population are children between the ages of 1-15 years reflecting a high dependency ratio on men in Sub County. (Uganda Population and Housing census report, 2002).

Subsistence farming and cattle raring are the major source of livelihood for most of the people in the area. A small part of the population however, is involved in small scale businesses and agro processing for crops like maize, rice and coffee. Farming in this area is particularly favoured by the flat landscape with two planting seasons in a year, as is the case in many other central Buganda areas. Gender differences that disadvantage the position of women still exist in these areas and a number of cultural practices are responsible for this situation, for example; payment of huge sums of bride price for marriage that reduces the position of women to mere property. There is prevalence of adolescent pregnancies and a high HIV/AIDS prevalence rates in the area. Muslims are majority religion in the area, followed by Christians and traditionalists. The area comprises of people of several tribes, inclusive Baganda, Bagishu, Basoga, Basamya, Iteso, Lugbara and other tribes scattered throughout the different parishes but all speaking one major language which is luganda. (Kasawo ADP TDI report, 2004)

Administratively, the sub county is governed under the local council system in a hierarchical order from LC1 to LC111 at village, parish and sub county levels. These local councils are empowered to settle disputes and provide community leadership at the grassroots and have both legislative and executive powers as endorsed by the

government. Several other committees are formed in villages, for mainly development activities and are governed and work along side existing local government councils. Local councils are structured in such a way as to ensure involvement and participation of everyone in leadership. The origin of these councils, is closely linked to the 1980s NRM (National Resistance Movement) liberation struggle, whose ten point programme had the first objective of creating a local government system that would be democratic, participatory, efficient and development oriented, indicating also, that the system would empower communities to take charge of their destiny through local institutions of self governance and resource mobilization (Nielsen, 1996:p2).

The resistance council system was established during the NRM civil war of 1981-9185, to enable people choose leaders and to participate in decision-making in their communities, and also provide a back borne on which the present decentralization system is based. The RC system was a hierarchical structure of councils and committees that stretched from village RC1 to District RC5, up to the legislature the NRC. Every village community was organised into resistance council with the village council as RC1, Parish as RC2, Sub County as RC3, County as RC4 and district as RC5. A lot was achieved through this system, but still had some shortfalls in its structural orientation, henceforth leading to the launch of decentralization programme in 1992 which led to the formulation of local government (resistance councils) statute in 1993 and this provided for the transfer of powers and resources to the local governments which began phase one with 13 districts out of the 45 by then. The local government statute of 1993 gave powers and responsibilities to every RC to exercise political and administrative authority and provide services as it deemed fit within its own area of jurisdiction (Kasumba, 1997:p30) later the RC system, gave way to the LC (local council) system in place to date.

1.1.0   Brief History of World Vision

World Vision is an International Christian, child care, humanitarian, development, relief and advocacy non governmental organization working of the well being of the poor and

vulnerable people through sustainable development programs. With a strategic focus of being Christian, child focused and community based organization.

To achieve these broad objectives, world vision Uganda adopted the ADP approach among other approaches. In the Ugandan context, an ADP is understood to mean a multi-sectoral integrated programme that focuses on a large group of people (2000-8000) within a locality of a sub county to county level to bring about desired development that is child focused, progressively co-financed by and led by the community. The ADP framework allows on going participation of key stakeholders in the community, continually reflecting on their development and incorporating necessary changes over the years, efforts to ensure sustainability of the ADP framework.

World vision Uganda's approach to development is that of empowering communities to take charge of their own development and working in partnership with others such as community based organizations, faith based organizations, non governmental organizations and government ministries. It is guided by the process of transformational development that takes communities as part and partial of the development process. To world vision "development process belongs to the people". Communities are seen as owners and managers of the development process.

World vision also strongly believes that the development story belongs to the community. The community is always there before any outside development intervention and it will be there after the intruder has left. Therefore the development process belongs to the people of a particular community.

1.1.1 Vision Statement of World Vision
Our vision for every child; life in all its fullness, our prayer for every heart, the will to make it so.

1.1.2 Mission Statement of World Vision
World Vision is an international partnership of Christians whose mission is: To follow our Lord and Saviour Jesus Christ, in working with the poor and oppressed, to promote human transformation, seek justice, and bear witness to the good news of the Kingdom of God. We pursue this mission through integrated, holistic commitment to;

Transformational development; that is community based and sustainable, focused especially on the needs of children;

Emergency relief; that assists people afflicted by conflict or disaster;

Promotion of justice; that seeks to change unjust structures affecting the poor among whom we work;

Strategic initiatives; that serve the church in the fulfillment of its mission;

Public awareness; that leads to informed understanding, giving, involvement and prayer;

Witness to Jesus Christ; by life, deed, word and sign that encourage people to respond to the Gospel.

1.1.3   Core Values

Since World vision deals with a number of people, in order to fulfill its objective, I had to come up with value and standards upon which al its activities are based. These are in form of principles, which are as follows:

- They are Christian.
- They are committed to the poor. .
- They value people.
- They are stewards.
- They are partners.
- They are responsive.

1.1.4   Transformational Development Policy

Developed from our Mission Statement and our Core Values, this policy establishes principles for Transformational Development that is community-based and sustainable, especially responding to the needs of disadvantaged and impoverished children and their families.

1.2 Statement of the Problem

Local councils are the highest political authority within a given area of jurisdiction of a local government and have legislative and executive powers exercised in accordance with the constitution and this act. (Local governments Act,1997). These committees are composed of the chairperson, and other secretaries for defence, information, and

production in the area who work with the chairperson on this committee. these committees which are established to represent and provide leadership for the people in villages, are often occupied by only the elite and the well off from within these communities, isolating the poor and marginalized from participating in leadership on these committees thus hindering the overall development of the poor and the general community leaving the elite few to accumulate the wealth and benefits. This study was therefore aimed at finding out why this phenomenon was still occurring even among the local communities of Kasawo Sub County in Mukono district.

1.3 General Objective

To assess the effectiveness of leadership by local councils in implementing community development projects.

1.4 Specific Objectives

- To establish the role of local leaders in the implementation of community projects.
- To establish how decisions are made by leadership while implementing community projects.
- To asses the effectiveness of local councils in achieving community objectives.
- To assess the extent to which the marginalized participate in leadership through development committees.

1.5 Hypothesis

Representation through village councils/committees is the best strategy of ensuring participation of the poor in community development programmes.

The poor and marginalized actively engage in development activities through their elected committees.

1.6 Significance of Study

The study highlights gaps in the use of existing community structures and institutions like local councils and other village committees as a means of ensuring participation of people in development. These findings will be of help to the government and non-governmental organisations to adopt community development strategies that ensure conscious involvement of all classes and categories of people in their development while working with or through existing community structures and processes. This report will further act as an advocacy tool for the poor that have continually been sidelined in several development programmes implemented through existing community structures and institutions.

1.7 Scope of Study

World Vision Uganda is one of the NGOs' implementing a community development project in Kasawo Sub County, which is located in Mukono district and covers a total of 41 villages with a total population of 31,149 people. Several programme activities are implemented through local government councils and other affiliated committees initiated by the NGO. The study was therefore aimed at studying the efficiency of leadership through these councils and committees from the time of their establishment by the NRM government in 1986 to 2006.

1.8 Theoretical Framework

This study was conceptualized in light of the fact that working through existing community structures and institutions in development programmes may not necessarily facilitate targeting and empowerment of the poor towards development of the entire community but rather continues to marginalize the poor at the expense of the rich and privileged groups with in the community. It further looks at the transition of leadership from the early leadership theories like 'Great man theory' that believed that leaders were exceptional people, born with innate qualities, and were destined to lead. These theories mainly focused on the characteristics, behaviors and roles of leaders with little emphasis

on followers or inclusion of others. Nevertheless there is a recent transition to 'transactional leadership' theories that emphasize the importance of the relationship between leader and follower, focusing on the mutual benefits derived from a form of 'contract' between the leaders and the followers. This theory considers the role of followers and the contextual nature of leadership. (Bolden etal 2003: p11).

The early advocates for the great man theory believed in a harmonious model of development, which assumed that individuals, groups and classes in village communities had common interests, which were often strong to bind them together. They further highlighted that these interests were sufficiently common to create general enthusiasm and conflicts of interest. It was therefore generally accepted in community development circles that working through established traditional leaders in villages would automatically benefit the whole community. (Desai, 1978: p 42).These traditional leaders were often appointed or selected in line with early leadership theorists that emphasized, the "Great Man theory" which was based on the belief that leaders were exceptional people, born with innate qualities, destined to lead others. This theory had a limitation of asserting that not everyone could be a leader or even participate in leadership, leadership was for a select few. This earlier approach ignored the need of purposively targeting the involvement of certain groups of people within communities and emphasized the need to recognize existing leadership as exceptional, inherent, and in-born and God given. Not everyone could participate in leadership under this approach. This further transcended into the Trait theory of leadership that observed certain characteristics of successful leaders and generally recognized these as pre-requisite for ones' becoming a leader.

However these assumptions of the harmonious model that emphasized a trickle-down approach were later questioned by several other scholars on suppositions that the better off benefited most from these programmes while the peasants continued to live under a system, characterized, with a culture of repression or internal colonialism thus advocating for a trickle-up philosophy to development. Under this new approach, James MacGregor Burns1989 p12, advanced a new concept of transforming leadership which he defined as a relationship of mutual stimulation and elevation that converts followers into leaders and

may convert leaders into moral agents. He further stated that "Transforming leadership occurs only when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Burns advocated for a model of leadership that is relational and more engaging for all categories of people for both the leaders and the followers.

A review of leadership literature also revealed an evolving series of 'schools of thought' from "Great Man" and "Trait" theories to "contingency and situational theories and then participative" leadership theory which suggested that the ideal leadership style was one that takes the input of others into account. These leaders encouraged participation and contributions from group members and helped group members feel more relevant and committed to the decision-making process. But in participative leadership, however, the leader retained the right to allow the input of others, (Kendra 2005: p16) this right, was often times used to eliminate the poor and other marginalized groups from leadership in communities and accommodate only the powerful and well off. This continued phenomenon led other development activists to advocate for the, bottom-up empowerment approach resting on the premise that "the biggest obstacle to participation in development were the current decision-making structures and processes that evolved to accommodate the interests and objectives of the powerful sectors within society and to maintain the status (Allen et al.1996:p20). These decision-making structures instead of ensuring inclusion often facilitated isolation of the poor in favor of the elite and rich in communities, thus the more urgent need to address exclusion of marginalized through building their capacity and sourcing their involvement through affirmative action and other conscious efforts as highlighted by some scholars. Under this approach, Kenny 1997, advanced a need for development programs to be more conscious in order to address exclusion, and fully understand the deep-seated reluctance of those who have experienced exclusion over a long period, to participate in their leadership. He outlined that, "Power was not totally individualized and inextricably linked to a collective process". He further pointed out that development would, therefore, be "primarily concerned with building collective organizations and evolving structures that were

capable of increasing the poors' capacity to control their lives and handle their community problems.

The thought of building collective leadership organisations is a recent school of thought that is increasingly gaining recognition in form of the "dispersed" leadership theory". This theory, with its foundations in sociology, psychology and politics rather than management science, views leadership as a process that is diffuse throughout an organisation rather than lying solely with the formally designated 'leader'. In this theory, emphasis shifts from developing 'leaders' to developing 'leader' organisations with a collective responsibility for leadership. It is on the basis of this theory, that this research aims to advocate for more conscious efforts to be taken in building and establishment of leadership structures that will not only ensure purposive involvement and engagement of all classes of people but will also allow their participation in leadership (Bolden 2003 p12).

1.9 Definition of Key Terms

Committees: Selected individuals representing the majority, they are either appointed or elected democratically. (Isingoma, 2006)

Development: is the set of activities and actions of diverse actors- individuals, organizations, groups which when taken together leads to progress without compromising the potential of future generations. (FAO, 1997)

Livelihoods: refer to more than just income, but also wealth, quality of life and of society, security and dignity of the concerned persons and society. (FAO, 1997)

Local council: refers to the highest political authority within the area of jurisdiction of a local government and has legislative and executive powers exercised in accordance with the constitution and this act. (Local governments Act, 1997)

Local government council: is a body corporate with perpetual succession and a common seal, and may sue or be sued in its corporate. (Local governments Act, 1997)

Marginalized: Persons of lesser physical and economic ability than others in any community or locality. (Isingoma, 2006)

Poor: Persons that can barely meet their necessities like; food, clothing, housing, medication. (Isingoma, 2006.)

Rural area: A sparsely populated area in which people farm or depend on natural resources and usually plagued by poverty, with the most vulnerable sectors of the population being women, children and the elderly. (FAO, 1997)

Sustainable development: refers to improvement in livelihoods, which does not undermine the livelihoods of the future generation. (Carloni S, 1987).

Village: is a human settlement commonly found in rural areas but usually smaller than a town. (Brehony, 1989)

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Under this section, literature reviewed is from different scholars and several diverse theories about community development and participation of the people in development programmes. Emphasis was placed on how these theories related with the study carried out.

2.1 Development Theories and Approaches:

Researchers on rural development initiatives in third World countries like Sri Lanka, noted that both governmental and non-governmental agencies attempted to work with local village communities without recognising the basic contradictions or conflicting interests that exist within communities. These agencies apparently assumed that either rural communities were harmonious socio-economic entities or that conflicting socio – economic interests within power structures could, for all practical purposes be ignored. Some agencies also intentionally avoided disturbing the status quo as a matter of deliberate choice (Allen et al 1996:p20).

Many authoritarian regimes then, adopted the top-down mobilisation approach that rested on the premise that people needed to be told how to participate in centrally planned development activities. At the other extreme, several activists advocated for the bottom-up empowerment approach that rested on the premise that 'the biggest obstacle to participation were the current decision making structures and processes that had evolved to accommodate the interests and objectives of powerful sectors within society and to maintain the status quo. (Allen et al, 1996:p20).

Development activists highlighted that exclusion happens in many ways and as a result people are prevented from participating. The sources of exclusion could either be physical, economic, cultural, gender or bureaucratic and those who have power, including administrators, must be willing to give up some power, so that others in need can exercise some power (Taoisech, 1995:p9). Any exclusion of the people from debate on issues that

affect them was suspect and always left those responsible open to charges concerning the arbitrary use of power (Allen et al 1996:p21). This created the need to come up with a reliable definition of development that was integral to the formation of a new paradigm of development for African third world countries.

Development in this context therefore referred to improving the economic and social conditions of the poorer countries, regions or communities in a sustainable manner, where sustainable development implied development that met the needs of the present without compromising the ability of future generations to meet their own needs (Allen et al 1996:p21).

In response to the need for a new paradigm to address the highlighted deficiencies, a new international context, was also highlighted by the United Nations Development Programme, which highlighted vital elements within the new paradigm as:

- Putting people at the centre of development
- Regarding economic growth as a means and not an end
- Protecting the life opportunities of future generations as well as the present generations (Allen et al 1996:p23)

This paradigm was further supported by Astoria, who proposed that participation, must involve three types of participation:-

- Physical participation: being present, using one's skills and efforts
- Mental participation; conceptualising the activity, decision making, organisation and management
- Emotional participation: assuming responsibility, power and authority (Michael 1997).

This new paradigm was divergent but also inclusive of some concepts from the old development paradigms as in (Nelson and Wright 1995:p8) that referred to three different models giving the extent of peoples' participation as:

- Cosmetic participation - we pretend that they are participating in our projects.

- Co-opting participation - they are incorporated into our project.

Empowering participation - we are incorporated into their project.

Brehony (1989:p32) also quotes from Wanyande who identifies three further models:

- Collaboration - people are involved only in implementation.
- Community development - grassroots participation only after needs, priorities and programmes are developed.
- Empowerment - people identify their own needs with no external assistance.

In essence, all the above models of development advocate for the process of developing active and sustainable communities, based on influencing power structures to remove barriers that prevent people from participating in the issues that affect their lives in a way that promotes social justice and mutual respect. They also express values of fairness, equality, accountability, opportunity, choice, participation, mutuality, and reciprocity with continuous learning, educating, enabling and empowering as being the core of community development.

Community development can then be seen as an action that is purposively directed towards altering local conditions in a positive way (Wilkinson, 1991; Luloff and Bridger, 2003:p27). And any approach must by necessity involve participation, inclusion, capacity building, personal development, adult education, an training programmes (Allen et al, 1996:p30) since a community is very important in that it contributes to individual and social well being by establishing and maintaining channels of communication, organizing resources to meet local needs, and providing a framework where the collective is more than the sum of its parts (Wilkinson, 1991:p19). Hence community development is then a process that is both a collective and individual experience based on commitment to equal partnership between all those involved to enable a sharing of skills, awareness, knowledge and experience in order to bring about change. It takes place in both neighbourhoods and communities of interest, whenever people come together to identify what is relevant to them and act on issues of concern.

This is in line with the various leadership theories that have transited from being individualistic to focusing on the role of the followers in leadership and the existing structures.

2.2 Leadership Theories for Development:

A review of the leadership literature reveals a series of schools of thought of leadership that have evolved from "great man and trait theories" to "transformational" leadership. whilst the early theories where focussed on the characteristics and behaviours of successful leaders, later on theories began to consider the role of followers and the contextual nature of leadership.

Great man theories	Based on the belief that leaders are exceptional people, born with innate qualities, destined to lead. The use of the term 'man' was intentional since until the latter part of the twentieth century leadership was thought of as a concept which is primarily male, military and western. This led to the next school of trait theories.
Trait theories	The lists of traits or qualities associated with the leadership exist in abundance and continue to be produced. They draw on virtually all the adjectives in the dictionary which describe some positive or virtuous human attribute from ambition to zest for life.
Behaviourist theories	These concentrate on what leaders actually do rather than on their qualities. Different patterns of behaviour are observed and categorized as styles of leadership. this area has probably attracted most attention from practising managers
Situational leadership	This approach sees leadership as specific to the situation in which it is being exercised. For example, whilst some situations may require an autocratic style, others may need a more participative approach. It also proposes that there may be differences in the required leadership styles at different levels in the same organisation.
Contingency theory	This is a refinement of the situational view point and focuses on identifying the situational variables which best predict the most appropriate or effective leadership style to fit the particular

	circumstances
Transactional theory	This approach emphasizes the importance of the relationship between leader and follower, focusing on the mutual benefits derived from a form of 'contract' through which the leader delivers such things as rewards or recognition in return for the commitment or loyalty of the followers.
Transformational theory	The central concept here is change and the role of leadership in environing and implementing the transformation of organizational performance

Each of these theories takes a rather individualist perspective of the leader, although a school of thought gaining increasing recognition is that of dispersed leadership. this approach with its foundations in sociology, psychology and politics rather than management science, views leadership as a process that is diffuse throughout an organisation rather than lying solely with the formally designated leader. The emphasis thus shifts from developing leaders to developing leader organisations with a collective responsibility for leadership.

Contingency theorists Tannenbaum and Schmidt suggested the idea that leadership behaviors varies along a continuum and that as one moves away from the autocratic extreme the amount of subordinate participation and involvement in decision taking increases. They also suggested that the kind of leadership represented by the democratic extreme of the continuum will be rarely encountered in formal organizations.

Four main leadership styles can be located at points along such a continuum:

• **Autocratic:** The leader takes the decisions and announces them; expecting subordinates to carry them out without question. It is also known as the telling style.

• **Persuasive:** At this point on the scale the leader also takes all the decisions for the group without discussion or consultation but believes that people will be better motivated if they are persuaded that the decisions are good ones. He or she does a lot of explaining and 'selling' in order to overcome any possible resistance to what he or

she wants to do. The leader also puts a lot of energy into creating enthusiasm for the goals he or she has set for the group. It is also known as the Selling style.

• **Consultative:** In this style the leader confers with the group members before taking decisions and, in fact, considers their advice and their feelings when framing decisions. He or she may, of course, not always accept the subordinates' advice but they are likely to feel that they can have some influence. Under this leadership style the decision and the full responsibility for it remain with the leader but the degree of involvement by subordinates in decision taking is very much greater than telling or selling styles. it is also known as the Consulting style.

• **Democratic:** Using this style the leader would characteristically lay the problem before his or her subordinates and invite discussion. The leader's role is that of conference leader, or chair, rather than that of decision taker. He or she will allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss. it is also known as the Joining style.

2.3 Participation in Development:

Participation in development is generally considered a core value in community development (Cullen, 1996 and ADM, 1996b) and different approaches to participation are often based on different theories of community and society development. They often have different implications for action and different actors in the development arena purse them. For this reason, participation is also in danger of becoming just another development formula. A series of definitions of participation have been given, ranging from "token involvement of people", to, "autonomous decision making by popular organisations at local level" (Brehony, 1989:p26). To some, participation is "to take part". To others participation explores beyond taking part and looks to other commentators who explore the extent and nature to which people "take part" (Platt, 1996: p14).Any definition of participation therefore, must take social factors into account. "People cannot be developed but, they can only develop themselves by participating in decisions and cooperative activities which affect their well-being by bringing in the value of power and voice". Hence community participation is one "being able to have an input

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into structures in which decisions are made". It is in this way that participation gives a voice (Michael 1997:p15). "Putting people first in development projects is not just about organising people but it means empowering them to be social actors rather than passive subjects and to take control over the activities that affect their lives". (Cernea 1985:p10). However, even the process of empowerment is flawed by paternalism, with a question of how empowerment can be initiated by those who have power over others (Nelson and Wright 1992:p6). This is one of the questions that this research addresses with the knowledge that participation of the most marginalized groups needs to be sourced and that capacity building should form a central component of every plan through a rolling process with capacity building concurrent with actions (Allen et al, 1996:p30).

A study regarding life in Latin America revealed that in the district, the passive resistance of peasants towards development efforts was not an inherent characteristic of peasant societies, but a reaction to the fact that most development efforts benefited those who were already well off. It further showed that peasants were quite able and willing to participate enthusiastically in programmes or movements that were clearly designed to solve their grievances and to benefit them rather than the well off.

It also highlighted that; the privileged groups in rural communities did not take lightly to the poor improving their positions in any way that lessened their own wealth and power, which explained the hidden conflicts, and tensions in rural society (Allen et al,1996: p21).Participation in development could then be seen as an organised effort within institutions, structures and organisations to increase stakeholder access and control over resources and related decision making that contributes to sustainable livelihoods (FAO 1979). These structures or institutions should be made up of democratically elected community representatives and are set up to facilitate and foster meaningful community participation in the development process, through smooth exchange of information at all levels, participation in planning, implementation, monitoring and reviewing of project interventions and progress. They play both advisory and executive roles at different stages with far reaching implementations and lessons for both communities and development agencies. Examples of such structures include: village local councils (Isingoma, 2006:p6).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

In this survey, both qualitative and quantitative information was collected so as to provide a comprehensive study and analysis of the situation.

3.1 Research Design

Simple random sampling method was used in the selection of village committees to be involved in collection of data and purposive sampling method used for selection of the affiliate development committees in the villages.

3.2 Sampling Frame

Kasawo Sub County has a total of 41 villages each of which has a local council committee with other affiliate development committees. Each village on average has 1-2 affiliate committees formed to spearhead some development activities in that village. But for purposes of the study, 1 local council committee and 1 affiliate development committee were sampled per village, making a total number of 82 village development committees that were eligible for sampling. Through random sampling procedures, Kikandwa, Nongo, Nsanvu and Nassejobe villages were selected to represent other communities in the survey. A full list of all villages in Kasawo Sub County is attached in the appendix section.

3.3 Sample Size

Eight village development committees were selected randomly for assessment from the sampled villages.

3.4 Sampling Criteria

During sampling, names of the 41 villages were listed on separate pieces of papers, folded and placed in a box. The box was shaken to mix the papers and to minimize biases

during selection. A colleague was asked to pick out separate pieces of paper 4 times, shaking the box intermittently or every after picking one paper from the box. After all 4 pieces of papers were picked from the box, the names of the villages listed on these papers were noted and the respective local council and affiliate village development committees in these villages were henceforth marked out for the survey.

For the villages with more than one affiliate development committee, the affiliate committees initiated by World vision were purposively sampled due to their relevance to the study. For focus group discussions, sampling was done randomly as in the case for the survey but for only those villages that had not been sampled for the survey.

Key informants were identified based on the activeness of the committees and availability of the chairpersons as recommended by the LC111 chairperson of the sub county.

3.5 Data Collection Methods

3.5.1 Quantitative methods

Primary data was collected using questionnaires administered to serving members in existing local councils and affiliate development committees in villages of Kikandwa, Nongo, Nsanvu and Nassejjobe. These questionnaires were first translated to local language and then administered to committee members on these village committees. A pretest of this instrument was done in Kibamba village, which had not been selected for the final sampling and pre-coding of the questionnaire. All filled questionnaires were later collected and reviewed for analysis of information. The table below shows summary information on the number of respondents involved in the survey and their gender.

Table 3.5.1 shows summary information on the respondents that were involved in the survey

Type of respondent	Number
Men	31
Women	19
Total	50

Source: from the field, by researcher.

3.5.2 Data analysis

Filled Questionnaires were edited and checked for mistakes and completeness from the field by the two interpreters and coded according to the responses to each question, data entry and analysis was done using SPSS 11.1 (Statistical Package for Social Scientists) Statistical Computer Program.

3.5.3 Qualitative methods

In order to back up information collected using qualitative methods, a number of qualitative methods were employed. These included:Focus group discussions held for two different categories of respondents, men and women separately on local council committees, and affiliate village development committees, from 2 sampled villages, making a total of 4 focus group discussions held.

Table 3.5.3a: shows summary information on the participants that were involved in the focus group discussions

Focus group discussions	Buyuki village	Kasenge village
Number of men	11	7
Number of women	6	9
Total	17	16

Source: from the field by researcher

Key informant interviews were conducted exclusively for committee chairpersons from 8 selected villages within the sub County. These interviews were conducted solely at the convenience of the respondent in presence of the interviewer and a recorder. But of all the identified committee chairpersons, only one village had a woman vice chairperson who I purposively interviewed ignoring the male chairperson for gender concerns.

Table 3.5.3b: shows the number of key informants that were interviewed.

Type of informants	Number of respondents
Men	7
Women	1
Total	8

 Source: from the field by researcher

Secondary sources of information were also reviewed to obtain background information on the functioning and operation of these local councils and their affiliate committees

under them. Data was also obtained from journals, academic documents, reports, and government documents as reflected in the references section.

3.6 Limitations of the Study

While conducting key informant interviews, several respondents objected to being tape recorded while responding to questions for fear of bleach of privacy on the part of the researcher. This was however overcome by taking notes during the interviews, which was rather tedious.

Study was carried out at a time when operations of local councils throughout the country were illegal according to the constitutional court ruling that barred operations of old local councils until the election of new councils. So many of the local councils were no longer active with almost no serving members except for the chairpersons. This was partly overcome by interviewing those members that had been serving on these councils before they were resolved.

3.7 Ethical Considerations

Special care was taken while collecting data from respondents to ensure confidentiality of respondents' information. Clear explanation was given to every respondent on the rationale of the study and no respondent was forced or coerced in anyway to respond.

No tape recorder was used to this note mainly because most respondents felt insecure about being recorded in voice as this was new to some of them, and many associated it with being recorded for media publicity or crime prosecution.

Respondents were not required to write their names on the questionnaires in a bid to further protect their identities and promote respondent's confidentiality.

CHAPTER FOUR

PRESENTATION OF RESEARCH FINDINGS

4.0 Introduction

4.1 Survey Results

Data presented below was collected using questionnaires, which were administered to members on local councils and affiliate development committees from 4 villages namely; Kikandwa, Nongo, Nsanvu and Nassejjobe. Respondents were not in any way coerced to respond, neither tricked but all information provided herein was collected at freewill.

Information presented in this section in tables is in frequencies, percentages, valid percentages and cumulative percentages. The frequencies represent actual number of respondents who chose a given option. The column for percent represents the percentage number of respondents choosing a particular option out of the total number of respondents. Percentage equals number of respondents for a given option divided by total number of respondents multiplied by 100 percent.

The column for valid percent is a means of verification for the percentage calculation. Finally the column, for cumulative percent represents the percentages of respondents added cumulatively in descending manner.

For purposes of this study, discussions were based on information appearing in the percent column.

4.1.1 The role of local leaders in the implementation of community projects

Results from the study revealed presence of committees in villages, with 64% acknowledging existence of all kinds of committees initiated by government, non-governmental organizations and communities themselves. 28% of the respondents' highlighted presence of committees initiated by non-governmental organizations, 6% highlighted presence of committees initiated by the community, and 2% those initiated by government and 80% reported the existence of 3 separate committees in their villages.

Table 4.1.1a: shows the kind of committees present in villages

|	Kind of committees in villages	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Government initiated	1	2.0	2.0	2.0
	NGO initiated	14	28.0	28.0	30.0
	Community initiated	3	6.0	6.0	36.0
	All the above	32	64.0	64.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

From the study, 80% of the committees engage in all kinds of community development work, 8% in only NGO work and 10% in people's work.

Table 4.1.1b: shows kind of Work done by these committees

	Work done by committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		1	2.0	2.0	2.0
	People's work	5	10.0	10.0	12.0
	NGO work	4	8.0	8.0	20.0
	All this work	40	80.0	80.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

Figure 1: Below is graphical representation of work done by committees in this area
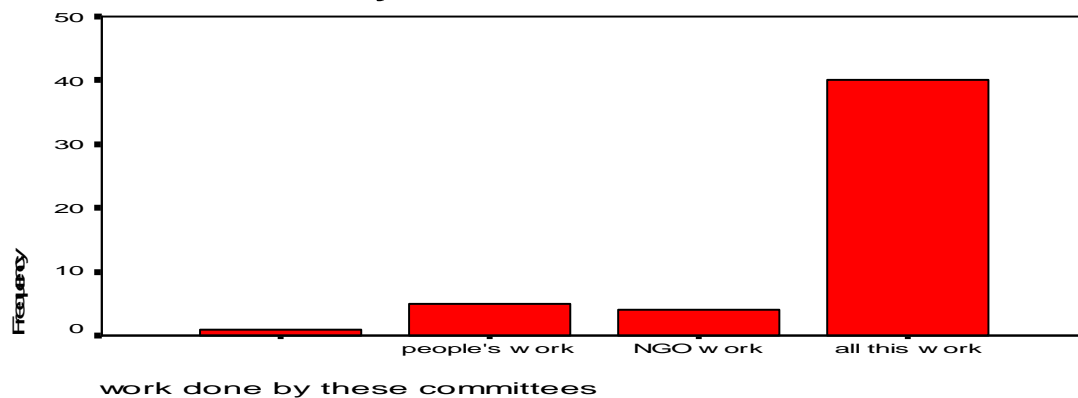
4.1.2 Effectiveness of local councils in achieving community objectives

In the study, the community itself formed 94% of the committees in the villages, and the remaining 6% of the committees were just imparted on the people by either the government or non-governmental organizations that wanted to carry out work in their communities.

**Table 4.1.2a: shows how these village committees were formed**

	Formation of village committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	They were imparted upon the people	3	6.0	6.0	6.0

They were formed by the community	47	94.0	94.0	100.0
Total	50	100.0	100.0	

Source: from the field by researcher

Figure 2: Below is a graph showing how committees were formed in this area

how committees were formed
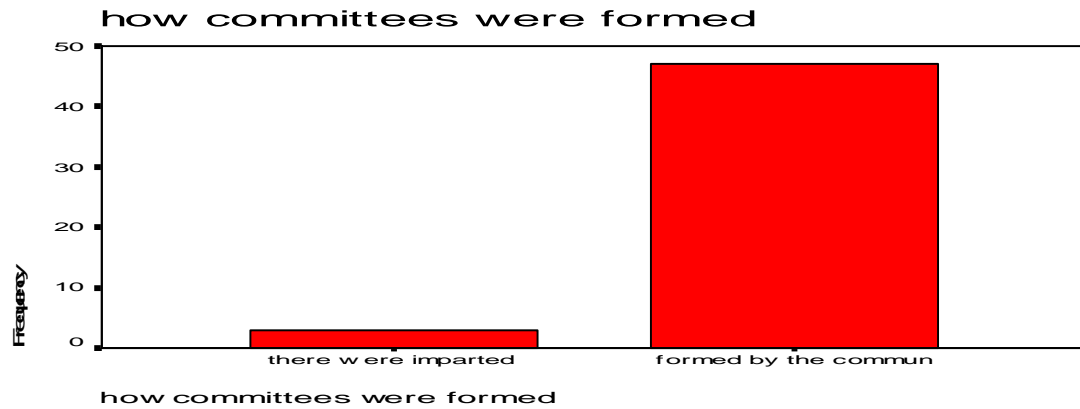
According to study results also, 82% of the respondents acknowledged that these committees carry out development work with the people and only 18% of the committees work in isolation. Detailed information is shown in the table and graph below.

Table 4.1.2b: Shows whether committees do there work with people or alone.

	How committees work	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Committees work alone	9	18.0	18.0	18.0
	Committee work with people	41	82.0	82.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

Figure 3: Below is graphical representation of how committees work

commitees work with pple or alone
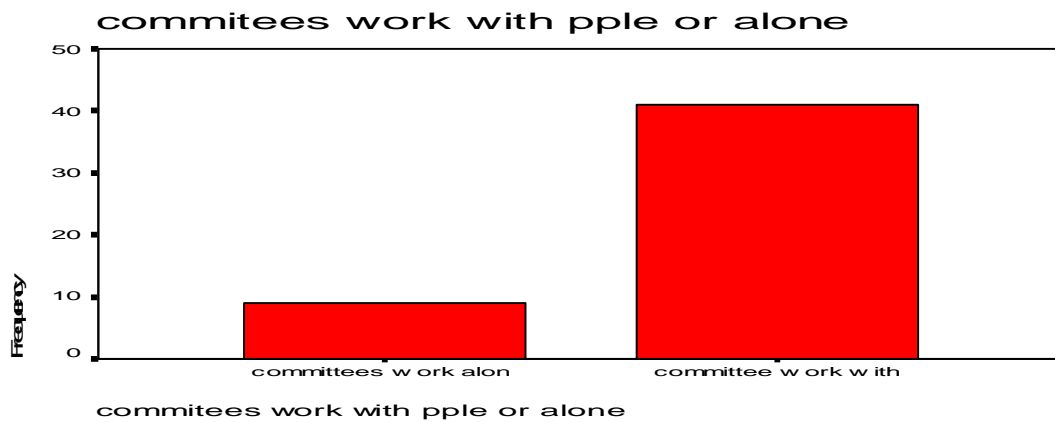
4.1.3 The extent to which the marginalized participate in leadership through development committees.

Results from the sampled committees revealed that 46% of the committees had between 10-15 members, 50% of the committees 0-10 members and 4% were not sure of the number of members on these committees. These committees are composed of both men and women, of which 54 % of the women numbered between 4-8 persons, and 38% between 1-4 persons per committee. For the men, 86% where in the 4-8 persons per committee bracket, with only 6% falling in the 1-4 persons per committee bracket.

Table 4.1.3a: shows the number of people on village committees

	Persons per committee	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-10	25	50.0	50.0	50.0
	10-15	23	46.0	46.0	96.0
	Don't know	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Table 4.1.3b: shows the number of men on these committees

Persons per committee	Frequency	Percent	Valid percent	Cumulative percent
1-4	3	6.0	6.0	6.0
4-8	43	86.0	86.0	92.0
Don't know	4	8.0	8.0	100.0
Total	50	100.0	100.0	

Table 4.1.3c: shows the no of women on these committees

|	Women on committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-4	19	38.0	38.8	38.8
	4-8	27	54.0	55.1	93.9
	Don't know	4	8.0	8.1	100.0
	Total	50	100.0	100.0	

Source: from the field by the researcher

68% of the sampled respondents acknowledged presence of special positions for persons with disability on village committees, and 30% reported that no special positions existed on village committees for persons with disability. Detailed information is provided in table below.

Table 4.1.3d: showing presence of positions for disabled persons on committees

Persons with disability	Frequency	Percent	Valid Percent	Cumulative Percent
	1	2.0	2.0	2.0
There are positions for disability	34	68.0	68.0	70.0
There are no positions for disability	15	30.0	30.0	100.0
Total	50	100.0	100.0	

Figure 2: Below is a graph showing existence of positions for persons with disability


positions for disability
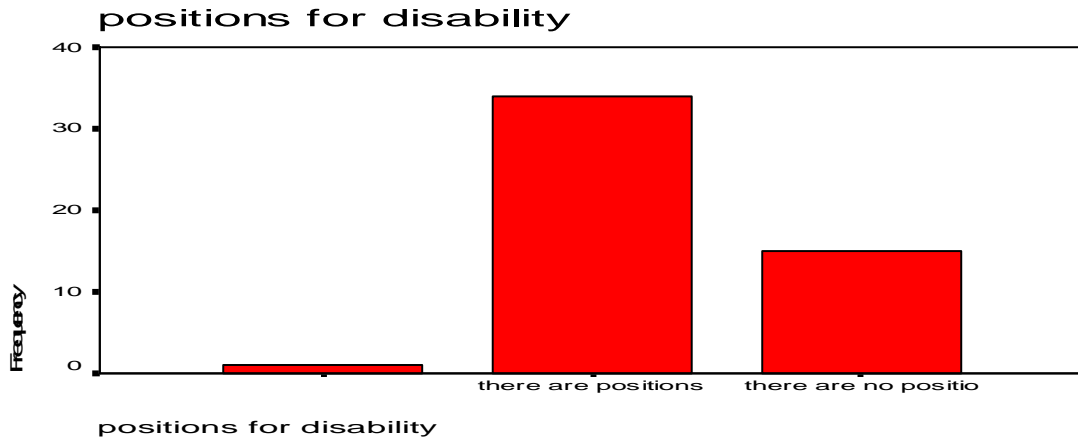
As regards whether every resident in the area was allowed to contest for leadership or stand for any position on these committees, 92% responded positively that every resident was allowed to stand and only 8% said that not every resident could stand for a leadership position on these committees.

Table 4.1.3e: shows whether every resident is allowed to stand?

	Contesting for a position	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Every resident can contest for a position	46	92.0	92.0	92.0
	Not every resident can stand	4	8.0	8.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

Figure 3: Graph shows whether every resident is allowed to contest for leadership on committees

is every resident allowed to stand
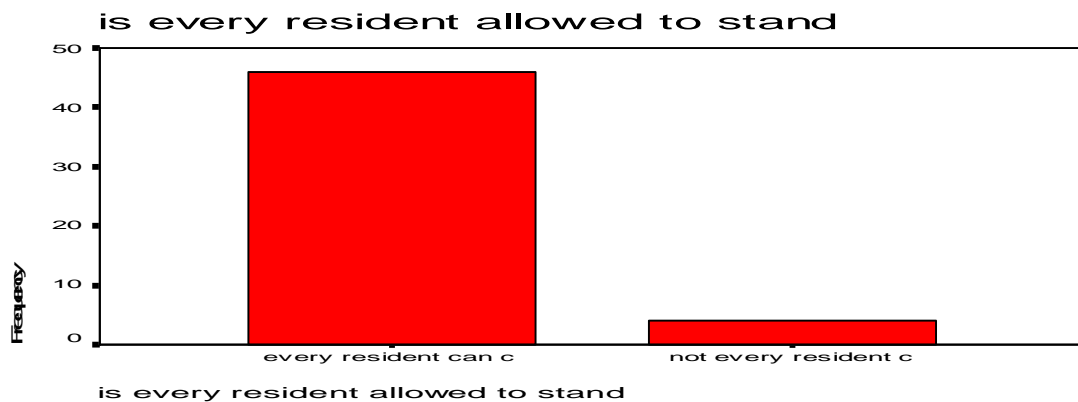
According to the results, 72% of the respondents said that criteria for members contesting for a position of leadership does not limit anyone, with 24% responding that criteria does limit some people and the remaining 4% of the respondents, were not certain thus did not respond to this particular question.

Table 4.1.3f: Shows whether the criterion for contesting limits some from contesting

	Criteria for contesting	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Criteria limits some people	12	24.0	24.0	24.0
	Criteria does not limit anyone	36	72.0	72.0	96.0
	3	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Source: from the field by the researcher

Regarding the kind of people that are marginalized on these committees, 52% identified the elderly persons as the most marginalized and 22% identified others.6% identified the poor as marginalized, another 6% also identified women as marginalized. Further information is clearly shown in the table below.

Table 4.1.3g: shows the kinds of people that are marginalized on committees?

	Marginalized persons on committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		3	6.0	6.0	6.0
	Poor	3	6.0	6.0	12.0
	Women	3	6.0	6.0	18.0
	Elderly	26	52.0	52.0	70.0
	All these	4	8.0	8.0	78.0
	Others	11	22.0	22.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

According to study results, 76% of the marginalized persons are involved in their development through engaging in village meetings, local contributions and community events or occasions. Only 14% said that the marginalized only participate in village meetings.

Table 4.1.3h: shows the different ways in which the marginalized are involved in their development?

	Involvement in development	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Village meetings	7	14.0	14.0	14.0
	Local contributions	3	6.0	6.0	20.0
	Occasions or community events	2	4.0	4.0	24.0
	Involved in all these	38	76.0	76.0	100.0

		50	100.0	100.0	
	Total				

Source: from the field by the researcher

According to the results, 64% responded that committees give opportunity to the marginalized for leadership on village committees while the other 26% responded that no special regard or opportunity is given for the marginalized to engage in leadership on village committees.

**Table 4.1.3i: shows whether the marginalized are given opportunity to be involved in leadership?**

	Opportunity for leadership	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		5	10.0	10.0	10.0
	Marginalized are given opportunity for leadership	32	64.0	64.0	74.0
	No special regard given for marginalized	13	26.0	26.0	100.0
	Total	50	100.0	100.0	

According to the study, 40% of the respondents acknowledged that participation in development was equivalent to representation on committees, 32% responded that participation was not equivalent to representation and 24% claimed that there was no relationship between participation and representation on development committees in these areas.

Table 4.1.3j: shows whether there can be participation without representation or vice versa

	Participation on committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Participation is equivalent to representation	20	40.0	40.0	40.0
	Participation is not equivalent to representation	16	32.0	32.0	72.0
	No relationship between participation &representation	12	24.0	24.0	96.0
	4	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Figure 4: Graph below shows whether participation can occur without representation on committees or vice versa

can there be participation without representatio

can there be participation without representation or viceversa
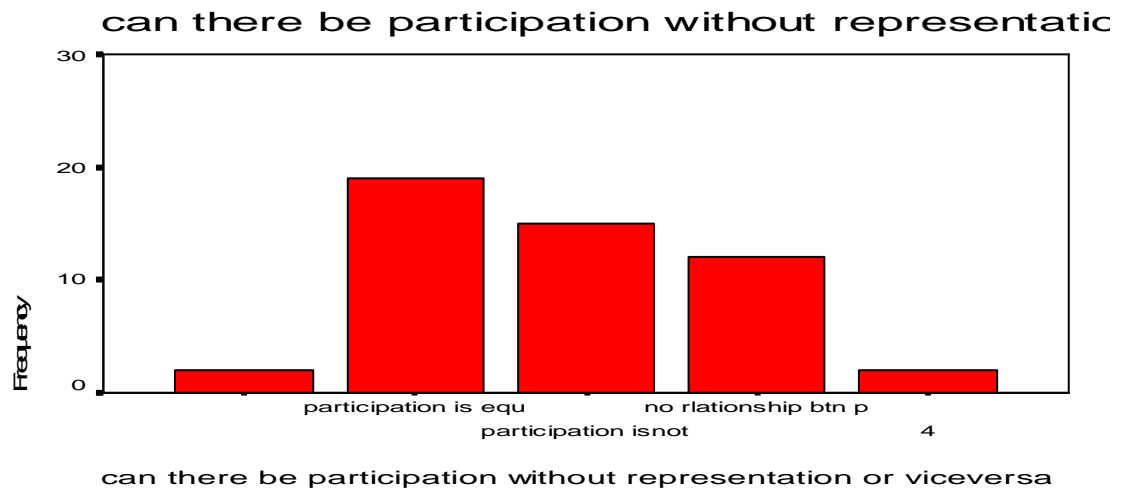
4.1.4 How decisions are made by leadership while implementing community projects

From the survey results, 36% of the respondents attested to voting, as the method used in taking decisions on development committees, 50% reported that the committees value everyone's opinion in decision making. 8% responded that the chairman's opinion was highly regarded while taking decisions and only 6% agreed to consensus as used during committee meetings.

Table 4.1.4a: shows how decisions are made on these committees

	Decision making on committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Voting	18	36.0	36.0	36.0
	Consensus	3	6.0	6.0	42.0
	Value chairman's opinion	4	8.0	8.0	50.0
	Value everyone's opinion	25	50.0	50.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

Figure 5: Graph below shows how decisions are made on committees

how decisions are made on these committees
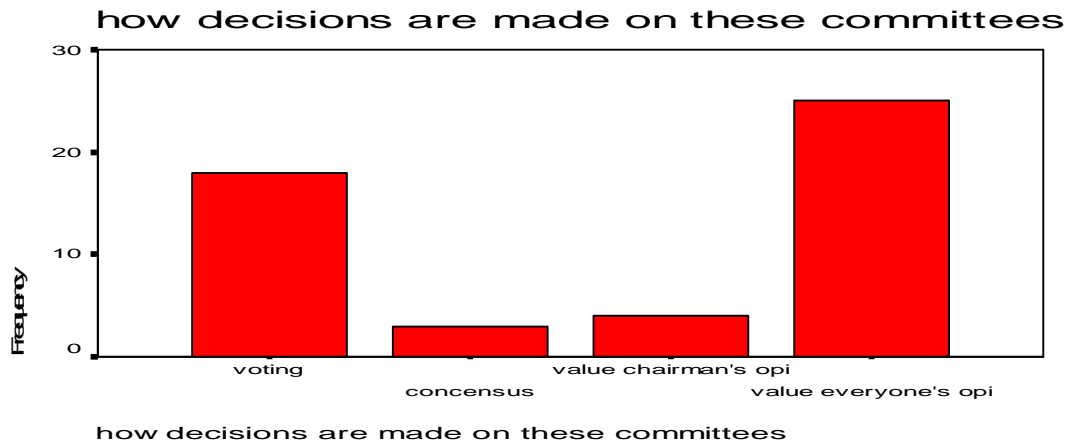
In the survey, 76% responded that everyone contributes their opinion in decision making, 10% conferred that chairman's opinion often times overrides during decision making on committees and the remaining 8% stated that both options applied.

Table 4.1.4b: shows whether everyone contributes his or her opinion in decision-making on committees?

	Regard for opinions on committees	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		1	2.0	2.0	2.0
	Everyone contributes their opinion	38	76.0	76.0	78.0
	Chairman's opinion overrides	5	10.0	10.0	88.0
	Both apply	4	8.0	8.0	96.0
	4	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher.

From the information collected, 72% of the respondents attested to consensus as the most commonly used way of taking decisions on these committees, 10% said that everyone's opinion was valued and 14% suggested that all applied while taking decisions on these committees.

Table 4.1.4c: showing whether consensus or value of individual opinions is used in decision-making

	Value consensus or individual opinions	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		2	4.0	4.0	4.0
	Everyone's opinion is valued	5	10.0	10.0	14.0
	Agree as a group, reach a consensus	36	72.0	72.0	86.0
	All apply	7	14.0	14.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

4.1.5: How the opinions of the marginalized are regarded by the committee.

Results from the study also revealed that 80%of the committees' valued opinions of the marginalized highly and 14% of these committees did not take marginalized opinions as vital in development issues and as important during discussions on these committees

Table 4.1.5a: shows whether the committee regards marginalized opinions highly?

	Opinions of marginalized persons	Frequency	Percent	Valid Percent	Cumulative Percent
Valid		2	4.0	4.0	4.0
	They take marginalized opinions as vital	40	80.0	80.0	84.0
	They don't take marginalized opinions as vital	7	14.0	14.0	98.0
	4	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Source: from the field by researcher

4.2.0: Focus Group Discussions

4.2.1: Introduction

A total of 4 focus group discussions were held in villages of Buyuki in Kigogola parish and Kasenge in Kitovu parish. Women were grouped separately from men, with each focus group registering an attendance of between 8-10 participants. In order to achieve this number for each group, both representatives from the local council and one affiliate development committee in the village were invited to take part at the same time. These discussions were held in a participatory manner.

4.2.2: Role of local leaders in the implementation of community projects

Development committees for World Vision, NAADS and other community committees like ones for Nigina(women gift circles) do exist in the area. They were formed after mobilizing and sensitizing the communities, and then elections held consequently.

People elect their own representatives on these committees but under the guidance of the government and non-governmental organizations. Quote "World vision came in as a non-governmental organization and in order to ease its work there was need to elect

representatives to connect World vision to the local people. These committees work as a bridge between the non-governmental organizations or government and the local people" The committees engage in several activities like mobilizing, sensitizing communities, resolving community and family conflicts and informing communities about development issues. Quote "These committees also help us monitor how these organizations are carrying out their work on behalf of the people". Committees carryout their work voluntarily and each member on these committees is assigned a responsibility which they consequently perform

4.2.3: Effectiveness of local councils in achieving community objectives.

There is a criteria one meets in order to be elected on these committees, this criteria is often not documented but is followed by the community members in electing representatives to these committees. Quote "The person should be approachable, exemplary in his conduct in the community, a resident in the area, has a good relationship with the people and able to read and write, for positions of secretary, treasurer and chairperson". Capable persons are identified depending on how they live; manage their homes, and how they conduct themselves in the community. Quote "Their willingness and capability to handle community issues is important". Everyone is encouraged to attend and participate in the elections, but some don't just want, others are not informed in time, some said that they got tired of elections due to the politics involved. Quote "In my village roughly 60% attend elections, we do not force people, many people, as long as they do not see how they are to benefit in something they do not want to get involved"

The poor, marginalized and all other people are encouraged to be part of the committee but many times the marginalized are not interested. Quote "We call some of them to attract them to be involved, but they do not turn up. Many of these things are politicized nowadays and other people are lazy". Some women deny responsibility of leadership on committees because of their husbands or must first seek approval from their husbands. Other participants responded, quote "People in this category often times despise themselves and do not even want to come for meetings". Quote "others fear for not being able to walk long distances to attend meetings and to mobilize others".

The poor participate mainly in meetings and in distribution of benefits. Quote "When any organization gives us things to distribute to the poor we call them for meetings, those who do not attend we do not give them so as to force them to attend next time"

4.2.4: The extent to which the marginalized participate in leadership through development committees.

There are special positions for some of the marginalized on these committees for example the position for secretary for the disabled does exist on the LC1 committee only. They represent fellow disabled persons on the committee, sensitize others as well as pass on information to others. Quote "At times they mobilize others in case of something that concerns them from the government or non governmental organizations". Other marginalized persons are usually elected to lower positions of responsibility like mobilization. Quote "It has never happened to have them elected for positions of treasurer or chairperson". Quote "At times even when their names are nominated for some big positions they withdraw them because of fear and some just do not want".

4.2.5 Decisions making by leadership committees while implementing community projects

While taking decisions on these committees, executive committee meetings are held first before calling general village meetings to make consultations and seek opinions or suggestions of the general public on the issues at hand. During these meetings, discussions and consultations on peoples' opinions are sought and consequently votes cast to resolve any issue in cases where consensus has failed. Quote "In some instances only the executive sits and resolves matters on behalf of the entire village" Quote "On family issues, chairman can at times go alone and resolve the issues from the respective homes". In most cases everyone's opinion is held highly except in instances where issues require immediate decision making from the chairperson. Sometimes while taking decisions on these committees, majority rule is followed, with little concern for opinions of the marginalized. Quote " We take all opinions raised during community meetings equally, without any regard or special concern given to a particular class of people and

when consensus is reached on any issue we do not refer back but go with the position taken by the entire village".

4.3.0 Key Informant Interviews

4.3.1: Introduction

These interviews where held for chairpersons of LC1 and some chairpersons of development committees initiated by NGO's from 8 villages in the area. Response was good and respondent confidentiality was ensured.

4.3.2: Role of local leaders in the implementation of community projects.

All respondents affirmed the existence of committees in their villages as all of them were serving as chairpersons or vice chairpersons on these committees.

Leadership on local councils is for a 5-year term, before change of leadership. For other development committees initiated by Non-governmental organizations, leadership is changed annually. Quote "I previously served in this position of chairperson for a year and after elections a woman was voted into office but later on she resigned so I was reinstated to the position". Quote "Sometimes people are changed because they are inefficient on these committees". These responses are referred to committees initiated by non-governmental organizations. During LC 1 elections all villagers are encouraged to attend. Quote "In my village, mobilization is done by people who are sent from electoral commission or local government to preside over the elections, everyone is mobilized and given opportunity to stand for several positions on the committee". During LC 1 committee elections, chairpersons are elected who then choose their cabinet. Several new members are often encouraged to be involved but few are willing to be involved. People who stand for candidature should be residents, persons who are not drunkards or even have a responsibility in a church or mosque. Quote "We also base on one's previous responsibilities in his or her home; we cannot just pick on anyone for any responsibility". Quote "For a secretary and position of chairperson one should be able to write and read English". These people should also be approachable, but some residents are voted but

they just refuse to serve. For the case of some people being favored for certain positions ahead of others, Villagers' opinions determine which person is better than others depending on what he or she does from his or her home. Quote "Some are favored because of the way they served previously on these committees for some time, so people just vote them back without contesting". Quote "Unless a person is not contested, but we just nominate and vote. We use voting for all positions".

4.3.3 The extent to which the marginalized participate in leadership through development committees.

Information collected revealed that these marginalized persons even when invited they do not turn up for the meetings or elections. Quote" They are only interested in immediate benefits, they lack patience". Others are not interested since it is voluntary work. Quote "They go ahead to ask you what you who has served on the committee has benefited to inspire them, so they regard it as suffering". Several turn down the opportunity of serving on these committees. One respondent said quote "It is not there, people give no special attention to the marginalized or regard them at all, except in distribution of benefits".

The respondents revealed that the marginalized often served in lower positions of responsibility like secretary for mobilization and positions for elderly or the lame. Quote "We do not give them responsibilities that require reading or writing like chairperson, treasurer or information, instead we give them other positions". On average each committee has 3- 4people serving in different positions on these committees in different capacities. These are inclusive of women, elderly, lame, sickly persons and the poor as a whole.

4.3.4 Effectiveness of local councils in achieving community objectives.
The marginalized generally participate on these committees but some of them just fill positions, and are not active thus do not want to be involved in trainings or meetings. Quote "Some just fill positions but others actively participate, for women many are passive and others have low self esteem".

They get involved and their opinions and decisions are valued on the committee, and they are not looked at as if they are marginalized. They work actively raise issues, discuss, decide and mobilize each other where need be. Quote "We consider them like any other residents if there is communal work, they are all called upon. When distributing things like cows, hand sprays and we as committees sit and decide on how to distribute them, unless their disabled persons, then we decide on how to take particular items".

Often the marginalized are brought close but at times reject such offers. Quote "We call them to speak out at some time, for example like when we gave out a house, we called all the community members, and they decided on who should take the house".

Quote "As the executive committee, we sit but do not decide make the final decision, the community members basically decide, because if things go wrong it will be the community members to blame, not us, we fear blame".

4.3.5 Decisions making by leadership committees while implementing community projects

When there is an issue, committee sits first, then the entire village plus elders, sit and discuss until a conclusion is reached, then implementation done by the committee. Quote "We raise issues, everyone brings their opinion we can refute or accept the opinions as a group but if consensus fails, we vote". Quote "we listen to all issues equally, so even the marginalized raise good issues but we do not give special consideration to the marginalized, people who are marginalized at times give good issues better than those who are well off". Quote "In the village, we look at all issues generally for example a borehole broken down, and needs repair, every household is required to contribute some money, which we all pay irrespective of status, condition or position in society". Another participant commented, quote "But they should also take time to raise their issues instead of just keeping quiet, so that we can consider them". Quote "Sometimes as the chairperson if you are to discuss about an issue, you visit them earlier in their homes, there they freely give you their opinions but when in midst of large number of people, they tend to keep quiet". When the entire village agrees upon an issue, rarely is it revisited for the sake of the minority. Quote "When the people have decided, they have decided".

CHAPTER FIVE

INTERPRETATION OF RESEARCH FINDINGS

5.0 Introduction

5.1.0: Survey Results

5.1.1 Role of local leaders in the implementation of community projects.

Results from the study revealed presence of committees in villages, some initiated by local non-governmental organizations, others by government and rest by the communities themselves depending on the apparent community need. These committees are meant to foster development initiatives in these areas. The presence of these committees, justifies the notion that most development agencies use these committees as a strategy of ensuring participation of communities in their development. As noted by MacDonald, that establishment of structures and fora were necessary for participation to be meaningful (Macdonald 1993:9). Recognized leadership then in villages is therefore through committees both local councils and other affiliate committees.

And according to the decentralization policy of NRM government, these committees and councils are mandatory under the system of local government based on democratically elected councils on the basis of universal adult suffrage in accordance with clause (4) of article 181 of the constitution of the Republic of Uganda (Uganda constitution, 1995).

These committees carry out all kinds of development activities, together with the people. They are involved in doing community work, NGO work and other community works irrespectively but as long as it is to benefit the people and the entire community. All subsidiary development committees are affiliate to LC1 committees in all these villages and all serve the people towards achieving the same objective of development so often times they carry out development work in villages without segregation. Much as this is a good thing, it partly creates a problem that if an individual or a category of people has been ignored or left out by a given committee, the trend easily continues to other

development committees since it is the same category of people that elect and serve on these committees.

5.1.2 Effectiveness of local councils in achieving community objectives.

Results show that these committees were formed together with the community members not solely by either government or non-governmental organizations. Most development-oriented agencies ensure people's involvement in their development, which often starts from the establishment of these committees so as to ensure sustainability. This explains the involvement of people in the formation of these committees by both government and non-governmental organizations.Most of these committees do not work in isolation but together with the people, this is mainly due to the fact that the persons elected to these committees are residents of these respective areas thus find it easy to mobilize themselves and others to engage in development activities and since these residents serve on several of these committees.

5.1.3 The extent to which the marginalized participate in leadership through development committees.

According to the results, membership on these committees ranges from 10-15 persons per committee, inclusive men and women from those particular villages. Results revealed that there are more men holding leadership positions on these committees as compared to women who were not as many within the 4-8 persons per committee bracket as compared to majority of men in the 4-8persons per committee bracket. It is therefore evident that women are the least represented thus marginalized as regards leadership on these committees, this could be due to several cultural, socio- economic factors that still place women at lower social status than men in society despite government and activists efforts to empower women.

Majority of the people that were marginalized were the elderly with 52%, according to study results and others (22%) who included those infected and affected by HIV/AIDS, widowed families. Many of which must have been traumatized by their life experiences causing them to be marginalized from the rest as regards active involvement in community development work. Positions for persons with disability do exist on these

committees due to mainly affirmative action that led to designation of special positions on all local government committees by government to ensure representation of the disabled. This initiative was adopted for other affiliate committees in these villages.

From the survey, everyone is allowed to contest for positions of leadership on these committees as long as they reside in that area. It is government policy that every able-bodied citizen can serve on any local council as long as they are residents and are adults. This provides an environment where every resident in the village can contest for a position of leadership on local councils. However this may not necessarily apply for committees that are initiated by Non-governmental organizations, which may be more purpose specific depending on the roles members are to play on these committees.
Results further revealed that criteria for one to contest for position of leadership does limit some individuals which is evident in the 24% of the respondents who said criteria limits some people one way or another. The criterion in question is often times developed by the NGO or government and at times the community themselves depending on the purpose of the committee formed and various roles to be played by the representatives.

According to the survey results, persons that are marginalized from leadership on committees engage in development interventions in their communities through attending village meetings, local contributions or mobilizing locally available resources for a given community cause, they also participate in community events and occasions through which their voices are heard in these communities. Much as the marginalized are allowed to engage in development activities, 30% of the respondents said that participation was not equivalent to representation on committees concerned with development matters and another 24% said there was no relationship between participation and representation. Both of these making a combined percentage of 54% who do not think representation is a vital way of ensuring participation compared to only 38% who said participation was equivalent to representation. This could be as a result of the negative perceptions of most community members who have no regard for representation as a means of ensuring involvement of a certain group of people in development, where majority think that the well off can easily and equitably decide for the marginalized group.

The marginalized are given opportunity to engage in leadership but seem to refuse or intentionally decline for fear of being found incompetent by their community members thus preferring to remain among the followers. This is evident in the results that show that 64% attested to the fact that they are given opportunity and 26% said they are not given opportunity which 26% cannot also be ignored since it some how reflects that no special efforts are taken to involve these people in leadership on committees in some villages.

5.1.4 Decision making by leadership committees while implementing community projects.

Survey results show that decisions made by these committees are often as a result of several opinions from the committee members and often time voting is used to decide which direction the committee is to take as regards any issue. This clearly shows that community members actively participate in making decisions that affect their own development.

The respondents further agreed that several opinions are raised by every committee member during meetings but often time's consensus is reached on the several issues raised without having the chairman's opinion override the others except in some instances as evidenced from the 10% that said that at times the chairman's opinion overrides other members' opinions. This can be explained by the fact that often times the people on these committees come from the same social class in these committees therefore can easily discuss as peers, but for those that are not from that class, it is difficult to discuss and raise issues freely on these committees which could explain the 10% that says that chairman's opinion overrides.

Further information revealed that opinions from marginalized persons are valued and regarded as vital during meetings. This was evident from the 80% that responded to this note compared to 14% who said that opinions of the marginalized where not regarded as important during community meetings. This could help explain why few of the marginalized occupy positions on committees but again participate in other development activities like meetings and community events.

5.2 .0 Focus Group Discussions

5.2.1: Role of local leaders in the implementation of community projects

Study results revealed the presence of development committees in the villages that are primarily responsible for carrying out development works on behalf of the people. These include mobilizations, trainings, sensitization campaigns and information transfer to the communities. Members from within the community are elected to serve on these committees on behalf of the people and these committees provide for the only recognized form of leadership of the people in these villages according to Uganda's laws.

5.2.2: Effectiveness of local councils in achieving community objectives

From the discussions held with committee members, election to committees is done through a criterion that is not written but is actually followed in practice. Fellow community members prior to election assess persons to be elected to these committees, which partly explains why the poor and others within the category of marginalized often are dropped out or if considered are only given positions with less responsibility since they are often less active in community matters than others. Since leadership on committees is the only recognized leadership in villages, people take time to critically assess individuals they are electing to positions of leadership, sometimes they elect those whom they think can help them when they are in trouble and often times these are the rich and the elite. The poor and marginalized even when elected shun away from responsibility to serve on these committees partly due to fear of failing to meet the obligations of serving on these committees and others have feelings of being unable to do anything to serve their communities due to their status. And since serving on these committees is voluntary, many would rather spend most of their time in their gardens fending for their families than take time to represent others or serve on committees or even attend meetings.

Often times they withdraw with feelings of low self worth, hence forth not being able to represent or have any good idea to contribute throughout committee meetings and development issues. Other researchers noted this that "continual lack of participation often seriously damages people's lives and as a result people become demoralized and disaffected" (Thompson, 1996:p37). And this is closely linked to power relationships, historical experiences and cultural norms. Oakley et al. (1991, p.4) thus people totally lose interest in what goes on irrespective of its relevancy to their lives. Participants themselves may then become barriers to participatory development due to their individual and cumulative experience of exclusion and marginalization. (Micheal 1997:p12)

5.2.4: The extent to which the marginalized participate in leadership through development committees.

Positions that do exist on these committees are those that are occupied by the lame, and these exist because of affirmative action by government that ensures the disabled are represented on these committees. The others occupy positions of lower responsibility and with little decision making powers attached to these positions like community mobiliser, publicity secretary, women representative all these and others.

In such positions, the tendency of being sidelined by the chairperson in decision-making is high, on major developmental issues.

5.2.5: Decisions making by leadership committees while implementing community projects

According to the respondents the committee takes decisions during meetings. Since few marginalized persons attend village meetings, they thus lack fora or avenues to raise issues that could be pertinent to their survival and development. Therefore most decisions are taken without opinions of the marginalized. This in the long run aggravates the already existing problem of those in most need of development initiatives being left out but instead targeting those that are already well off.

5.3.0: Key Informant Interviews

5.3.1: Role of local leaders in the implementation of community projects

Committees exist in villages, and are major avenues through which development initiatives are implemented in these villages. Leadership in these villages is through local councils and other affiliate committees that play several roles towards mobilizing people to engage in their development. According to the respondents, leadership on committees is cautiously elected by the people based on one's capacity and ability as assessed accordingly to established criteria by the community themselves, Often times the poor, women, disabled, elderly, and disadvantaged groups fall short of this criteria thus automatically eliminating them from leadership on these committees. This criterion that is often set is often based on one's conduct in the village with the people, responsibilities held, and ability of individual to execute tasks. It is often on the basis of ability and previous community responsibility held that most of the disadvantaged are left out since many are not active in their communities they rarely serve in positions of responsibility and few are able to read and write for them to be elected to positions of chairperson or secretary. They further cannot be elected to position of treasurer since the people believe that the burden of their problems can cause them to misuse community resources.

5.3.3: Effectiveness of local councils in achieving community objectives.

During the interviews, it was discovered that only a few marginalized persons do occupy positions of responsibility on committees, since majority do not even turn up for meetings when invited. This further complicates their possibilities of being nominated for positions of leadership on these committees, since they do not attend meetings, and even when voted in, at times they resign. This partly explains the low level of representation of the marginalized on these committees as evidenced in the survey results which also showed a majority of women falling in the 1-4 persons per committee bracket compared to the majority men falling in the 4–8 persons per committee bracket. Results from the survey also showed that most community members did not find it as paramount to have marginalized persons represent themselves on committees but rather they are represented by others this could partly be due to the fact that not many community members regarded representation on committees as vital to ensuring participation.

5.3.4 Extent to which the marginalized participate in leadership through development committees.

For the marginalized that are serving on the various committees, results show that even when they are occupying positions on these committees, often time they are passive members' only attending meetings without contributing any of their ideas or opinions. This could partly be due to cultural or religious beliefs that still prevent women from actively speaking and engaging with men especially in public dialogues. In instances were their husbands are around, some women totally refrain from saying anything. Others because of their status in community find it hard to raise issues in public since they feel other people are much better than them thus have better ideas to contribute than them. Some community development experts further stress this, "that people are reluctant to participate because of past experiences, long histories of marginalization, structural obstacles, and one way communication-centralized planning" (Brehony, 1989 p45).

5.3.5 Decision making by leadership committees while implementing community projects.

Decisions made on these committees are taken based on consensus or voting and everyone is given an opportunity to raise his or her opinions during meetings. The communities take all issues raised as important during their meetings. In such a setting, no special attention is given for the marginalized rather all issues raised are looked at generally during meetings. Henceforth decisions taken for the village are based on all issues and opinions that have been raised. This leaves no allowance for treating some people as being more needy than others thus requiring more attention than other community members.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

6.1 Summary

The study was focused on the use of local councils and affiliate development committees in spearheading development programmes by both government and non-governmental organizations and was led by a student of Masters of Arts in Leadership and Human Relation Studies, Makerere University. The research was carried out in Kasawo Sub county Mukono District.

The aim of the study was to assess the role and effectiveness of local councils and affiliate development committees in implementation of community development programmes.

The specific objectives were;

- To establish the role of local leaders in implementing community projects.
- To establish how decisions are made by leadership while implementing community projects.
- To asses the effectiveness of local councils in achieving community objectives.
- To assess the extent to which the marginalized participate in leadership through development committees.

Only persons serving on local councils and affiliated development committees were interviewed for purposes of collecting information, and several data collection tools used, inclusive were, questionnaires, focused group discussions and key informant interviews.

All information collected was analyzed, interpreted and general results revealed that the 26% reported that the elderly were the majority persons left out of leadership on village committees, 3% were women and the poor and 11% for persons living with HIV/AIDS, and widows.

Interpretation of the data collected revealed that local councils and affiliate development committees in villages played major roles in the leadership of the people and in ensuring

their involvement in development activities within their areas. These local councils were further mandated by government to oversee implementation of government programmes and are often used by non-governmental organizations in spear heading other development programmes in these communities.

Irrespective of their importance in the villages, several gaps in representation of the community were identified that require government and other development partners to take special efforts to address the cultural, social and physical factors that exist within these community leadership structures, that directly or indirectly hinder the active participation of some categories of people in leadership on village committees.

6.2 Conclusion

In conclusion, the use of village committees in development programmes as a means of ensuring participation and involvement in development programmes is a good initiative but several gaps and shortfalls as highlighted in this report need to be addressed so as to improve on their effectiveness in implementation of several community projects. This is in line with the definition of rural development that emphasizes helping the rural people set priorities in their own communities through effective and democratic bodies, by building local capacity of especially women and other disadvantaged persons to be involved (Allen et al 1996). This research has therefore contributed towards this and provided government and all other stakeholders with several avenues of achieving this.

6.3 Recommendations

6.3.0: Survey results

6.3.1: Role of local leaders in the implementation of community projects

Local leaders play a collective leadership role through designated leadership structures in the communities. Leadership committees are set up in villages to represent the only recognized form of leadership in these villages, but majority are not inclusive and representative of the people in these villages. This creates a leadership gap in the community thus the need to ensure committees are more inclusive through purposive

designation of positions for certain categories of people that appear to be in more need than others in these villages. According to Allen et al 1996, "participation of the most marginalized groups needs to be resourced and that capacity building should form a more central component of every plan through a rolling process with capacity building concurrent with actions". This should be adopted for all leadership committees in villages.

6.3.2: Effectiveness of local councils in achieving community objectives

Efforts should be taken to ensure involvement of all groups of people from within the community in active leadership roles on these local council committees.
The structures of these committees should also be reviewed straight from their formation to ensure involvement of everyone and create positions for the marginalized as in view with other scholars who emphasized, "Participation as one being able to have an input into the structures in which decisions are made, it is in this way that participation gives a voice" (Michael 1997:p12)Conscious efforts should be taken to ensure separate positions for the elderly, and other categories of the marginalized exist on these committees.

6.3.3: Extent to which the marginalized participate in leadership through development committees.

More sensitization needs to be done to address the socio-cultural constraints that still limit women's' involvement and active participation on village committees. This is in line with other researchers' suggestions that the in the process of developing active and sustainable communities, power structures should be influenced to remove barriers that prevent people from participating in issues that affect their lives in ways that promote social justice and mutual respect. (Michael 1997:p13).Further steps should be taken to deal with social structures that still preeminently marginalize women and other persons in the villages by both the people and the government. Affirmative action of government that led to the inclusion of women on LC1 committees as a priority should further be extended to include even committees initiated by NGO's and the community themselves.

Special positions do exist for the disabled on LC1 committees and this initiative should be adopted for other committees that were not initiated by government.

In as much as every resident can contest, the criteria still often limits some, mainly the marginalized who cannot easily meet the requirements. Designation of special positions for the marginalized on village committees can help in partly solving this problem. These criteria's /requirements should be revised to ensure they include those in most need of representation on leadership committees for development purposes. Conscious efforts should be taken to source the involvement of marginalized persons in their development through first representation then active involvement in implementation of community development projects. Further efforts should be taken to ensure their voices are heard during committee meetings through their own representatives. This should be done in a way that the setting of the meetings encourages the marginalized to voice their concerns as in the words of some scholars that; "Any exclusion of people from debate on issues that affect them is suspect and always leaves those responsible open to charges concerning the arbitrary use of power"(Allen et al 1996:p20). Those who experience them often best say issues, thus the more important reason why the marginalized should be given opportunity to voice their own concerns.

Sensitization should also be done to enlighten community on the importance of representation, as it is vital in ensuring equitable participation of all classes of people on committees in their development. This was also evident in the survey results where 32%said participation was not equivalent to representation and 24% claimed that no relationship existed between participation and representation. These responses partly explain the peoples' attitude towards the involvement of everyone in their leadership on these committees. Those already in power on village committees should also exhibit a certain degree of willingness to allow the marginalized get involved in their leadership.

6.2.4: Decision making by leadership committees while implementing community projects

The common methods used in decision-making, consensus and voting all favor majority rule but for development to be sustainable even the minority (often the marginalized) ought to be heard since the same issues in these villages equally affect them. Opinions of even those not able to speak amidst large numbers of people ought to be paid attention to and this can only be done if those in power make special efforts and create avenues that will enable them hear the voices of the marginalized in their midst.

6.4.0 Focus group discussions

6.4.1. Role of local leaders in the implementation of community projects.

Committee structures should be revised to purposively involve those that are often left out (marginalized) from serving on these committees.

6.4.2 Effectiveness of local councils in achieving community objectives

Special efforts should be taken to ensure conscious involvement of the marginalized on committees, by designating special positions for certain categories of people.

6.4.3 Extent to which the marginalized participate in leadership through development committees.

The marginalized are not well represented on these committees, this hence creates a need to design programmes and strategies that identify and source for the marginalized from within the communities and build their capacities to effectively engage in leadership and then provide them with opportunity to serve on these committees.

6.4.4 Decision making by leadership committees while implementing community projects

Government and other concerned development partners like non governmental organizations should facilitate the active representation of the marginalized through first building their capacity through carrying out leadership trainings and workshops as well sensitizations in these villages for all community people. This in the long run will help

improve the participation of the marginalized on these committees and in the decision making process. Decisions should be taken to address some situational factors that hinder the elderly, widows and women from participating in leadership on committees.

6.5.0 Key informant interviews

6.5.1 The role of local leaders in the implementation of community projects.

The community consciously elects leadership of these committees based on their established criteria. This criterion makes it hard for the marginalized to occupy positions of leadership on these committees. As they rarely vote for the poor or needy. People often vote for persons whom they think will be able to help them. This requires affirmative action from all concerned to designate special positions of leadership for marginalized persons on village committees.

6.5.2 Extent to which the marginalized participate in leadership through development committees.

There is need to sensitize communities on the importance of representation on leadership committees as a way of ensuring participation in development. Civic education should be carried out by government and other development partners on the roles of citizens as regards their involvement in leadership and development matters that affect their well-being.

6.5.3 Effectiveness of local councils in achieving community objectives.

Special trainings and sensitization campaigns should be designed and carried out to build the capacity of the marginalized to enable them easily participate in leadership on village committees so that their voices can be heard on development issues. But even as their capacity is built, government and other development agencies should note that these committees require time to adapt new ways of involving every one. As also noted by some experts, "Centuries of domination and subversion do not disappear overnight

because we have discovered the concept of participation, but often requires time." (Michael 1995:p15).

6.5.4 Decision making by leadership committees while implementing community projects

Special efforts to source for views and opinions from the marginalized should be taken by leaders on village committees in order to avoid continued isolation of certain categories of people from development initiatives.

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APPENDIX 1

Work Plan

No	Activity	Duration	Person responsible
1	Developing of instrument	**2 weeks**	**Researcher**
2	Training of questionnaire interpreters	1 week	Researcher
3	Pre-testing of instrument	3 weeks	Data collectors
4	Review of instrument	2 weeks	Researcher, Data collectors
5	Data collection	1 month	Data collectors
6	Review of filled questionnaires	2 weeks	Researcher, data collectors
7	Data entry	3 weeks	Researcher
8	Data analysis	I month	Researcher
9	Report writing	3 months	Researcher

Budget for the Study;

No	Item description	Quantity	Unit cost	Amount
1.	Stationary	10 rims of paper	9000	90,000
2.	Secretarial services (typesetting & printing)	8 copies	20000	160000
3.	Training interpreters • Stationary (pens, markers, flip charts) • Allowances (lunch &transport)	1 2 interpreters	20000 10000	20000 20000

4.	Pre-testing Allowances (lunch & transport)	2 *10days	20000@	400,000
5.	Data collection Allowances for data collectors	2 pple*20 days	20000@	800,000
6.	Data entry	104 questionnaires	500/=@	52000
7.	Report writing	10 copies	30,000@	300000
8.	Transport for researcher			200,000
9	Miscellaneous			100,000
	Total cost			**2,142,000**

APPENDIX 11:

Note: instruments were translated into local language

QUESTIONNAIRE

Male ☐   Female ☐

Parish…………. ....   village................. ....

1. Do you have any development committees in the area?

   a) Yes ☐   b) No ☐

2. What sort of development committees do you have?

   a) Government initiated ☐   b) NGO initiated ☐   c) community initiated ☐

3. How many development committees do you have in this village?

   a) 1 ☐   b) 2 ☐   c)3 ☐   d)none ☐

4. What kind of work do these committees do?

   a) community work ☐   b)NGO work ☐   c)Government work ☐   d)All these ☐

5. Do these committees work in isolation or togehter with commnity members?

   a) Work in isolation ☐   b) work with communities ☐

6. How many members are usually on these committees?…………………………..

7. How many women are on this committee?……………………………..

8. How many men are on this committee?……………………………

9. Are there positions for persons with disability on these committees?

    a) Yes ☐   b) No ☐

10. How were these committees formed?

a) Appointed ☐

b) Democratically elected ☐

11. If democratically, is everyone allowed to contest for a position on this committee?

   a) Yes ☐   b) No ☐

12. Does the criteria for contesting exclude some individuals in anyway?

a) Yes ☐   b) No ☐

13. If yes, in what ways?…………………………………….

14. Which kinds of individuals are often discriminated?

a) The poor ☐ b) women ☐ c) Elderly ☐ d) All these ☐   e) others ☐

15. Is there any other opportunity for individals that have been excluded to

    parrticipate in the development of the area?

a) yes   b) No

16. In what ways do they participate?

a) Village meetings ☐ b) local contributions ☐ c) community

events/ceremonies ☐   d)All apply ☐

17. Do you associate participation with representation or even without representation

    on committees one can participate?

a) Participation is associated with representation ☐

b) Participation is not associated with representation ☐

c) There is a relationship. ☐

18. How do you make decisions on various isses on the committee?

a) By voting ☐   b)Concensus ☐   c)chairman decides ☐   d) Majority rule. ☐

19. Is every one allowed to contribte to the decision making process?

a)Every one's opinion is regarded ☐   b)Chairman's opinion is regarded most ☐

c)All apply ☐

20. Is consideration given to minority views or opinions contrary to group concensus?

a)Yes ☐   b)No ☐

21. Does the commitee make special effort to recognise views of the diadvantaged

   (the poor, elderly, and the women)?

a) their views are recognised ☐   b) their views arenot recognised ☐

22. Are the disadvantaged given opportunity to participate in leadership on these

   committees or treated equally as any normal person?

a)Disadvantaged allowed to participate in leadership on these committees ☐

b)Disadvantaged are treated tha same as others ☐

Interview guide

Questions for focus group discussions with village development committee members

Presence of committees

1. Do development committees exist in this area?
How where these committees formed in this area?
What is the work of these committees?
What are their operations or functions? How do they work?

Choice of leadership
2. Are there any special requirements one is required to meet before joining the committee? How are potential candidates for particular positions identified from within the community? Is every member of the community, given an opportunity in choosing their leader?

Participation
3. Are the poor particularly encouraged to participate in these committees?
In what ways do they participate?

Is there any special consideration given to the poor in choosing or selection of committees?

Representation of marginalized
4. Are there special positions for the marginalized, disadvantaged on these committees? What roles do they play on these committees? What positions do they usually occupy?

Decision making on committees
5. How are community decisions made on these committees? Are minorities regarded or it is majority rule? Are rules cast on particular decisions or on every decision?
Is every member involved in taking decisions on a given issue or some are left out?
Are the poor and marginalized given any special consideration while taking a given decision?

Interview guide for Key informants

Position…………..
Age…………….
Village……………
Parish………………….

1. Presence of committees
What position do you occupy on this committee?…………………………….
For how long have you served in this position?…………………………

2. Leadership by these committees
How often do you change leadership on these committees?………………
In the course of changing leadership, are new members encouraged to stand for these positions?………………………………..
How are these potential candidates identified or selected?…………………….
Is there a criteria that is followed in selecting or identifying these candidates?………….
Are there some members of the community that are favored/advantaged over others in standing for these positions?……………………………

3. Representation on these committees

What in particular makes them preferred before others in standing for these
positions?…………………
Is special attention given to the marginalized as regards serving on these
committees?……………………….
What positions do they often serve in or are their for them to serve in? ………….
How many of these people are there on this committee compared to the others?………….

4. Participation on these committees
Are they often involve or actively participate in the activities of this
committee?………….
In what ways do they participate?……………………….

5. Decision making on these committees

Do they participate in making decisions on this committee?………………
How then, does the committee reach a consensus on a given issue?…………….
Are the marginalized opinions listened to or regarded highly?…………………
In case, the marginalized on this committee have divergent views from the rest, how then
is the final decision taken by the committee?………………………….

APPENIDX 111

List of respondents
Survey data

- 17 respondents from each of these villages of Kikandwa, Nongo and Nassejjobe

- 16 respondents from Nsanvu village

Focus group discussions

- Men and   women from Buyuki village

- Men and   women from Kasenge villages

Key informant interviews

- A total of 8 male chairpersons were interviewed, of which 7 were male. (Note: 4
  were LC1 chairpersons, and other 3 chairpersons of affiliate development
  committees in these areas) and 1 lady vice chairperson from an affiliate
  development committee

The Chairpersons were from several villages as listed below;

1.Kitovu village:- Mr Matovu Lawrence (LC1) and Katerega Livingstone(affiliate)

2.Kitunku village:- Ssepuya Kalibaala (LC1) and Nakawuki Jane (affiliate)

3. Kitegula village:- Mr Bakka David (LC1) and Ntale Emmanuel (affiliate)

4. Kawututu village:- Mr Walusiba George (LC1) and Kyazze James (affiliate)

The other chairpersons interviewed were from affiliate development committees in these very villages.

Attached are some photocopies of attendance lists for participants during focus group discussions.

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