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ABSTRACT

The main aim of this study was to examine the nature of political culture with a specific reference to Nairobi City and Kajiado Counties in Kenya. The study compared two counties in Kenya one from urban area (Nairobi) and the other one from a rural setting (Kajiado). The study used a descriptive survey design where the two counties were compared. Both quantitative and qualitative methods were used. A questionnaire and an interview guide were used. Random and purposive sampling, were used to select sample of the study. The study sampled a total of 240 respondents where 190 were female and 50 men. The analysis of the collected data established that the current political developments did not favor women to contest certain elective posts, as the society viewed the aforementioned posts to be a reserve for their male counterparts. Further, the study established that political culture and stereotypes against women influenced their participation in politics. The study recommended that men could play a significant role in promoting gender equality policy development and that implementation of the two thirds gender rule would enhance women participation in politics as more seats would be reserved for them both at the national and county levels.

Key Words: Political Culture, Nairobi County, Kajiado County

INTRODUCTION

Political participation refers to political engagement or public involvement in decision-making. Riley et al. (2010) define political participation as an “engagement with traditional mechanisms in the political system, such as voting in elections and joining political organizations. According to Huntington and Nelson (1976) political participation is an “activity, which is designed by private citizens to influence government decision-making. Political participation therefore encompasses a set of rights and duties that involve formally organized civic and political activities like voting or political party membership (Munroe, 2002). Other scholars have defined political participation in terms of the degree to which a state’s population exercises their right to engage in political activities, such as protests, free speech, and voting, influencing or other form of involvement. Thus political participation involves activities and exercises of a political nature within conventional norms, which vary greatly from country to country, and from time to time.

Political participation consists of activities that aim at influencing the structure of a government, the appointment of leaders and the policies they execute. These activities can have the goal of supporting the existing structures and politics or changing them and include active and passive actions, collective or individual, legal or illegal, support or pressure actions. One or several persons could try to influence the type of government in a society; how the state is led, or how specific government’s decisions affecting a community or their individual members are made (Conway, 2000). Different studies on political participation have confirmed that women have been less politically engaged than men in many established democracies.

Political participation is influenced by a number of factors. Vecchione and Caprara (2009) found that gender, education and age are significant factors

affecting participation levels. As a determinant of political involvement, it has been argued that many of the young people may feel isolated and even excluded from the political system, which tends to be ‘self-reproduced and often self-serving.’ According to Lister (2007), these sentiments arise since young people are often considered to be immature and financially dependent on their parents, so they are not often treated as equal members of the planning process and power arrangements. Briggs (2008) and Henn et al. (2005) differ and argue that there is a steadily increasing body of research suggesting that young people are not generally “disengaged” from politics, but instead that they have a critical attitude towards institutional politics.

Participation of women in decision-making bodies on equal terms with men is guaranteed in Kenya’s constitution. Nevertheless, the absence of women in decision-making position defeats the equality implied in the constitution. Kenya’s women feel disillusioned and cheated by a government that promised them increased participation in decision-making, but failed yet again to appoint equal number of women to ministers, let alone a woman to a vice-president (African Centre for Technology Studies-ACTS, 1994). The bottom line therefore is that the present political dispensation, in spite of popular rhetoric, wants to keep women out of the political arena, as it seems not to be prepared to equally share power with women. What Kenyan government needs are not just a few women who make history, but many women who make policy.

The Constitution of Kenya 2010 (COK) recognizes women, youth, persons with disabilities and ethnic minorities as special groups deserving of constitutional protection. The COK espouses the rights of women as being equal in law to men, and entitled to enjoy equal opportunities in the political, social and economic spheres. Article 81 (b), which

refer to the general principles of Kenya's electoral system states 'the electoral system shall comply with the following principal - (b) not more than two-thirds of the members of elective public bodies shall be of the same gender. Article 27 goes further to obligate the government to develop and pass policies and laws, including affirmative action programs and policies to address the past discrimination that women have faced. The government is required to develop policies and laws to ensure that, not more than two-thirds of elective or appointive bodies shall be of the same sex. Despite Article 177 ensuring that Articles 81(b) and 27 (8) of the COK are complied with at the County level through the nomination of special seat members, the same is not guaranteed at the National Assembly and the Senate.

Despite these affirmative action measures, women participation in the 2013 general elections remained very low. There were 19 women candidates for senatorial gubernatorial positions (out of 237 candidates). As a result, no women were elected as senator or governor. Out of the elected 290 elected National Assembly members, just 5.5 percent are women. For the 1,450 ward representatives positions only 88 (6 percent) of the elected candidates were women. Political representation of Kenyan women now stands at 15 percent versus Rwanda's 56 percent, South Africa's 42 percent, Tanzania's 36 percent and Uganda's 35 percent. Kenya's 15 percent is an improvement from the previous 9.8 percent representation in the 10th Parliament and the increased numbers can be greatly attributed to the reserved seats for the 47 Women Representatives. Although the current representation is the highest level so far of women political leadership in Kenya, it is still very poor showing in this day and age where women's political participation has generally improved around the world

Statement of the problem

In Kenya, women constitute slightly over half of the total population and form a critical portion of enhancing democratization of political system in the country. However, available data indicates that they are inadequately represented in political positions in the government. The possible explanation for this scenario could be that gender issues in electoral politics have not received due attention and redress. This gives their male counterparts a head start. Women are always relegated to the peripheries of political leadership. Burdened with guilt, women are doubly marginalized first because they are women and secondly because they are politicians. Frequently, political information is withheld from women. For instance, in the 2002 general elections many women aspirants were locked out at the nomination stage. In their public and private lives, women have to struggle to articulate their desires and to find their own voices. For a long time, women have been seen as extensions of men: as people who cannot politically stand on their own, but have to be propped by men (Kasomo, 2012).

From statistics presented on the Kenyan 2013 general election's results, only 16 women leaders were elected as Members of Parliament (MPs) out of 290 seats accounting for 5.52% (Godia, 2013). The political parties to the national assembly have nominated another five women. The senate has no elected woman except the 16 women nominated plus another two, one youth and one disabled also joining them. All the 47 governors are men as per the Independent Electoral and Boundaries Commission's (IEBC) final list (Godia, 2013).

The situation is worse in Nairobi County where only 5 women were elected on 4th March 2013 during the Kenya's General election. Out of the 85 wards in Nairobi County, women were elected only in four wards women but the assembly has more than 39

female nominated representatives. The common factors that limit women participation in political leadership are culture, poverty and patriarchal structures.

In conclusion therefore, the above synopsis of the problem creates a ground for investigating the nature of political culture in Kenya with a specific reference to Nairobi and Kajiado counties.

Research Objectives

The main objective of this study was to examine the nature of political culture with a specific reference to Nairobi and Kajiado counties in Kenya.

LITERATURE REVIEW

The Nature of the Political Culture

Lyons (2006) observes that Ireland presents a unique case for the study of political culture, identity and globalization. This small open economy experienced a remarkable rate of economic progress throughout most of the 1990's earning itself the title of "Celtic tiger". However, in very few other countries, major public institutions have been questioned with such intensity in prolonged judicial investigations accompanied by almost daily media coverage since 1997. One could argue that within Europe only in post-communist states there has been a similar degree of 'self-reflection' of the body politic in the last decade. However, the common experience of post-communist states has been simultaneous economic depression, whereas in Ireland there has been an unprecedented economic boom.

Kirton, Anatol, and Braithwaite (2010) conducted a study on the Political Culture in Trinidad and the citizenry unconditionally accepts procedures. Anthony (1980) analyzed Egyptian political culture and the directive effect, which it has upon political development, elite recruitment and the nature of political participation. The study findings

established that the pervasive nature of Islam and the centrality of kinship remain is the basic factors in determining the nature of political participation in Egypt's non-institutional and personalist politics. Tobago. The findings from the study established that Trinidad and Tobago has traditionally been one of the states, which have shown consistent commitment to the values of democracy and, apart from one attempt at extra-constitutional takeover of power in 1990, can be seen as a shining example of a stable democratic state. The survey clearly indicated that democracy is considered as the only legitimate form of government for Trinidad and Tobago and the existing constitutional mechanisms. Despite the forces of modernization, political influence in Egypt rests with the traditional leadership of the rural elite and their urban family linkages. As such, a major threat to the regime's internal stability would not likely arise without the support of traditional rural elites, whose interests are strongly represented in the military. The masses are likely to resort to extra-legal activities only when fundamental values are threatened. This is in tandem with modernization theory, which looks at the internal factors of a country while assuming that with assistance, "traditional" countries can be brought to development in the same manner more developed countries have been.

Bengtsson (2006) observed that Women are a major force behind people's participation in politics in Tanzania. Not only do they comprise the majority in terms of population, but they also play a crucial role in society as procreators of posterity as well as producers of goods and services. Although, women have made great strides forward in obtaining a vote and right to be elected to political offices in many countries, they comprise less than 15 per cent of the Members of Parliament, and less than 5 per cent of heads of state worldwide. They hold only a fraction of other leadership positions nationally and internationally.

In Kenya, traditional perceptions of women as inferior to men prevail as many people uphold cultural practices, which enhance the subordination of women. Consequently, men continue to dominate women in political, economic, social, and religious realms. The latter's political endeavors, achievements, and roles in society are hardly recognized or acknowledged. This situation has necessitated the clarion call that women should be empowered by giving them due status, rights, and responsibilities to enable them participate actively in decision making at the political level (Kamungi, 2009).

Diamond (1994) contended that a society's political culture and development is an important component that can affect the formulation of public opinion. Political culture is the set of attitudes, beliefs, and sentiments, which give order, and meaning to a political process and which provide the underlying assumptions and rules that govern behavior in the political system. It encompasses both the political ideals and the operating norms of a polity. Political culture, as argued by Dickovick (2013) is thus the manifestation in aggregate form of the psychological and subjective dimensions of politics. It is the product of both the collective history of a political system and the life histories of the members of that system, and thus it is rooted equally in public events and private experiences. It is seen as a natural evolution in the growth of the behavioral approaching political analysis, for it represents an attempt to apply to problems of aggregate or systemic analysis the kinds of insights and knowledge which are developed by studying the political behavior of individuals and small groups. On the other hand, there are two characteristics of political development. The first is that development is synonymous with modernization, thus political development can be defined as political modernization. The second is

that there are many criteria to measure political development because modernization and development are such broad topics, covering many areas (Kanyingi, 2014). There are four generally agreed upon criteria to determine political development. The first is rationalization, which involves the movement from particularism to universalism, or, from a political standpoint, a focus on functional differentiation and achievement criteria (Huntington, 1965). The second criterion is building as a key aspect of political development. The third criterion is a focus on democratization, which is in essence a focus on competition and equalization of power. The final criteria are mobilization, which is a focus on political participation. The greater the development, the greater the modernization, are nationalism, and national integration. This emphasizes nation-states and nation and mobilization. This leads to greater political participation. Ultimately, political development can be defined as an increase in national political unity and an increase in political participation.

The Nature of the Political Culture in Nairobi County

In a study conducted by Women's Empowerment Link (2013) observed that women aspirants in Nairobi noted that the political parties had legislation and would get through that legislation finances to support the aspirants and they hoped that the fund would benefit them. However, the women were not sure how much their parties would receive and how it would be distributed. Nevertheless, they felt that the only assured seat for young women in parliament is that of the women representative. They however still felt that few young women would be able to marshal enough support and overcome the other barriers to their participation in electoral politics like finances, insecurity, motherhood, political patronage, cultural stereotypes and propaganda. Further, it was lost to

most that the preferred nomination for youth is not restricted to a female as the constitution uses the youth category in a gender neutral way which could easily enable male to dominate in the nomination. Some of the strategies have included the inception of several development projects targeting women such as the Women Enterprise Fund started in 2006 to improve women's financial status and the Youth Enterprise Fund, which benefits young women. Other notable measures mentioned by the respondents include access to low interest bank loans and other women-specific tailored loans. Using these funds, women are expected to start income generating projects (Women Empowerment Link, 2013).

The Government sponsored free primary and tuition-free secondary education were also considered to have enabled young women to access education and become politically active. Besides, other respondents commended the Constituency Development Fund (CDF) programme that has aided more women to go through education and educate their children. Through CDF funded projects, some women have gained employment and in the process also gained exposure on participating in policymaking, mobilization and political leadership. Respondents from the media industry interviewed in the study noted that the media shaped public opinion and can 'make' or 'break' the political ambitions of an individual.

Sharda (2014) conducted a study and examined underlying factors behind media reporting and how they portrayed young women in politics. It was found that media reporting of women's activities is guided by two main factors: the socialization of the journalists and the attitudes of the editorial and other senior managers. The journalists carry with them the same gender stereotypes, which affect their reporting on what is (and is not) news. These stereotypes permeated both female and male

reporters who generally view women's political activities as not newsworthy and therefore making them invisible in the public scene. Kumar (2008) argued that media could effectively shape public opinion, influence personal beliefs and even alter people's self-perceptions. Ideologies, thought processes and the methods of socializations are greatly influenced by the media. It is time that media becomes highly sensitive to gender issues. There is no doubt that the stereotypical portrayal of women and minorities in India could help to reinforce cultural stereotypes rather than stimulate new thinking about the roles in Society.

The low participation of women in elective positions affects their progress in improving the legal and regulatory framework for promoting gender equality since very few women are influencing the legislative process in the County of Nairobi. The rationale for promoting women's participation in political dispensation is based on equity, quality and development. Given the nominally higher population of women, it is only right for them to equally participate in political decisions on matters affecting them. Several obstacles have been identified that generally prevent women from advancing to political spheres (Ahmed & Arahial, 2013). Adhiambo-Oduol (2003) identifies socio-cultural beliefs, attitudes, biases and stereotypes as major barriers. These emphasize the superiority of men and the inferiority of women. They form the integral part of socialization process in form of gender education and training that men and women are exposed to from childhood.

Another formidable barrier is the institutional framework guiding gender division of labour, recruitment, and vertical mobility (Nzomo, 2013). Current estimates show that women are particularly disadvantaged with their labour often under-valued and under-utilized. Women in the County of Nairobi are more likely to be employed than men, yet their

average income is lower. Yet another obstacle confronting women is lack of enough participation and empowerment in decisions that affect their lives in political and social processes. Olojede (1990) infers that since men dominate public decision-making processes, it is the male values that are reflected in the decision-making bodies. The County of Nairobi development record and its demographic composition suggest a need for active involvement of women in key decision-making bodies (Nairobi County Integrated Development Plan, 2014). There is a clear indication that even though women form the majority voters in the County of Nairobi, they are still under-represented in leadership positions. Women's participation in electoral politics since Kenya's independence in 1963 has been limited to providing support to male politicians. With the new political dispensation in Kenya, there is a greater need for equal gender participation in acquisition and exercise of political powers (Cheeseman, Lynch & Willis, 2016).

The Nature of the Political Culture in Kajiado County

Kasomo (2012) observed that political information is withheld from women in the County of Kajiado and indeed the larger Maasai community. For instance, in the 2013 general elections many women aspirants were locked out at the nomination stage. In their public and private lives, women in the County of Kajiado have to struggle to articulate their desires and to find their own voices. For a long time, women in the County of Kajiado have been seen as extensions of men, as people who cannot politically stand on their own, but have to be propped by men. While a few researchers have in recent past began to document on women's participation in management positions in Kenya, such documentation has not focused on factors that affect women's participation in electoral politics.

The traditional female/male roles are deeply ingrained and glorified in the County of Kajiado, in education, the mass media, and advertising. The society's perception of women is for the most part negative with the best women as mothers, and their capabilities and capacities going virtually unnoticed (Obura, 1991). Such sex stereotypes and social prejudices are inappropriate in the present society where female/male roles and male-headed families are no longer the norm. According to the United Nations (2000), sex stereotypes are among the most firmly entrenched obstacles to the elimination of discrimination, and are largely responsible for the denigration of the role and potential of women in society.

The subordinate position of women in the County of Kajiado seems to legitimize their exclusion from participation in political and decision-making processes. Many stories depict women as disloyal, disagreeable, untrustworthy, stupid, and even gullible (Kabira & Nzioki, 1995). Even today women continue to be left out of official records and when recognized, they are addressed as those who need welfare assistance rather than actors in the historical process. The heavy underrepresentation of women in political life and most decision-making processes in Kajiado County needs to be closely investigated. Karl (2001) explores some of the factors affecting political participation of women in the County of Kajiado. Among the factors she cites include: house-hold status; work related rights (maternity leave, job security, provision of child-care); employment and remuneration; double burden of work; education and literacy; access to financial resources; legal rights; traditions, cultural attitudes and religion; socialization and self-reliance; violence against women; the mass media; health; ability to control fertility.

Theoretical Framework

Social Network Theory

Social Network Theory is the study of how people or groups interact with others inside their network in this case the political system. This theory views the social relationships in terms of nodes and ties. Nodes are the individual actors within the networks, and ties are the relationships between the actors. There can be many kinds of ties between the nodes. In its most simple form, a social network is a map of all of the relevant ties between the nodes being studied. The network can also be used to determine the social capital of individual actors (women in political participation). A social network is thus a social structure composed of individuals that are connected in specific patterns and are interdependent. This theory is appropriate for this study in that it guides on how social networks research examines relations among organizations. Supporters of this theory argue that organizations' economic behaviors are embedded and dependent on their social relationships (Aldrich & Whetten, 1981; Granovetter, 1985; Mizuchi & Galaskiewicz, 1993).

RESEARCH METHODOLOGY

The location of this study was Nairobi City and Kajiado Counties. This study adopted a descriptive survey design. The study was a comparative research design on the two counties (Nairobi and Kajiado counties). The qualitative method was employed to compensate for the loose ends that might have been caused by open-ended questions. The target population for this study was the registered voters in the Counties of Nairobi and Kajiado. This study employed purposive sampling to select respondents from Kajiado and Nairobi Counties. Data was sourced from the leaders of both counties and this included the governors, senators, and women's representatives in the national assembly, county assembly members,

committee members, community's elders and recognized opinion leaders. The study utilized a questionnaire with closed and open-ended questions. The research objectives guided the researcher in generating items in the questionnaire. The secondary data was obtained from various documentations. These were mainly books, reports, and other documents from development organizations and government records as well as written articles on the researcher's interests in the two counties. Both quantitative and qualitative approaches were used for data analysis.

Findings & Discussion

A sample of 384 respondents was used for the study. The researcher managed to collect 234 questionnaires, which were duly filled. The researcher questionnaires from the six key informants, which brought the total number, collected to 240 questionnaires. This represented a response rate of 61.5% of the sampled 390 respondents. The researcher sought to establish the gender distribution of the respondents. From the analysis of the collected data, there were 190 female respondents who represented 79.2% of the total respondents. There were 50 male who represented 20.8% of the respondents that the researcher was able to collect data from. Out of the 240 respondents, no respondent had vied for the position of Presidency while five of the respondents indicated that they had vied or intended to vie for the position of the senator. Eight respondents opined that they intended to vie for the gubernatorial position. A relatively higher percentage (20.8%) of the respondents indicated that they either had vied or had the intentions of vying for the position of the Member of Parliament (MP). More women had vied or expressed intentions of vying for the position of women representative (33.3%) and this was mainly because this position was only available for women aspirants. Further, 40.4% of the respondents

indicated that they either had vied or were intending to vie for the position of the Member of County Assembly (MCA). 12.1% of the respondents were below 29 years while 17.9% were 30-39 years. Respondents between 40 to 49 years were 25% while 50-59 years were 35%. Respondents above 60 years were 10% of the sample population. Majority (65%) of the respondents were Christians while the Hindus were 5.8%. A response rate of 18.8% indicated that they were Muslims while 10.4% indicated that they were not Christians, Hindus, or Muslims, which meant that they belonged to other religious backgrounds. The study sought to establish the level of education from the respondents. The analysis of the findings indicated that a majority had secondary education (31.7%) followed by 29.2% who had college diploma. Further, the findings showed that 25.4% of the respondents had university education while 10.4% had primary education while those without any education were 3.3%. 60.4% of the respondents were married, 30.4% were single whereas 9.2% were divorced. The analysis of the responses indicated that majority of the respondents (41.3%) were employed while 20.8% were unemployed. Further, the analysis of the response rates indicated that 11.7% of the responses were retired, 16.3% were students, and 10% were homemakers. The analysis of the responses indicated that majority (25.8%) of the respondents had an income of Kshs. 21,000-30,000, 12.1% of the respondents had an income of 11,000-20,000, 20.8% had an income of 31,000-40,000, 14.2% had an income of 41,000-50,000, 23.3% had an income of above 51,000 whereas 3.8% had an income below 10,000.

The Nature of Politics

The researcher posed the question to the respondents on how the nature of politics in their respective counties led to their level of participation. Majority of the respondents (81.1%)

observed that the current political developments did not favor women to contest certain elective posts, as the community viewed the aforementioned posts to be a reserve for their male counterparts. However, women respondents from Nairobi County opined that there had been political evolution in terms of culture to accommodate both genders. A key informant from Kaputiei North ward of Kajiado County pointed out that Many obstacles mar the current political culture that women face as they attempt to participate in politics. Many barriers have been erected by society to bar women from politics. One of these enormous reasons may be because of the social cultural norms, beliefs, myths traditions, practices and customs that the society has internalized to the effect that women cannot make good leaders (K.I .1, 2016).

The above assertion by one of the key informant was consistent with Randall (2008) who observed that women's historic exclusion from political structures and processes is the result of multiple structural, functional and personal factors that vary in different social contexts across countries. Further, the analysis of the collected data pointed out that promoting gender equality both in the areas of politics and legislation as well as in society as a whole is a long and complex process. Gender stereotypes and gender inequalities have been developing prevalently in the county of Kajiado and as such, any initiatives to remedy those inequalities must be strategic and long-term oriented. It is also crucial to avoid a limited interpretation of gender equality, as only referring to anti-discrimination measures. Absence of discrimination is not sufficient to promote gender equality, but should rather be accompanied by concrete activities and positive measures contributing to substantive equality, equal opportunities, equal access to opportunities, and equivalent results.

Table 1: Nature of Politics in Nairobi and Kajiado Counties.

Response	Nairobi	%	Kajiado	%	Total	Percent
Yes	87	79.1	108	83.1	195	81.1
No	23	20.9	12	16.9	35	18.9
Total	110		130		240	100

Source: Researcher, 2016

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The study sought to establish how the nature of politics in the counties of Nairobi and Kajiado affected women’s level of participation. Majority of the respondents observed that the prevailing political developments did not favor women to contest certain elective posts, as the society viewed the aforementioned posts to be a reserve for their male counterparts. Further, the study endeavored to establish whether women were marginalized and that this had translated to their poor participation in politics. The analysis of the collected data pointed out that decision-making structures were directly in the hands of males and this hindered women’s ability to make any impact in the political landscape.

Further to the above, the study sought to establish whether the inherent patriarchal structures in the Counties of Nairobi and Kajiado negatively contributed to the low/poor participation in politics. The analysis of the collected data indicated that it was clear that patriarchal structures within parties, state, and people’s lives had a deleterious influence on the level of political participation by women. Moreover, the study established that the cultural stereotypes labeled against women continued to pervade the county of Kajiado to an extent that women were not viewed as equals to men.

The researcher sought to find out whether the efforts made to increase female representation had achieved the projected goals or whether women still remained underrepresented. The analysis of the responses indicated that despite the structures put

in place such as the two-thirds gender rule, the representation of women in leadership positions was low. In addition, we observed that even though there were concerted efforts to increase women in the position of leadership, not much had been achieved by the structures.

The study endeavored to assess the role of political culture and the effect on the representation or participation of women in politics and the analysis of the findings established the culture of the political parties had been the reason why women did not make much impact in politics. Accordingly, the researcher sought to observe how structures within the political parties had negatively influenced women’s political participation. The analysis of the responses indicated that majority of those interviewed observed that political parties did not give equal slots to both genders.

The study sought to establish how none adherence to the affirmative action by the government both at national and grass root level led to poor participation in politics by women. The analysis of the collected data revealed that both the Assemblies of Nairobi and Kajiado Counties did not embrace the affirmative action as put forward by the constitution. Further, the study established that political culture and stereotypes against women influenced their participation in politics. Moreover, the analysis of the responses inferred that women who displayed rational styles of leadership were more likely to be marginalized in their organizations.

In addition, the analysis of the collected data pointed out that once women were elected as

leaders, they often ended up conforming to the strong male culture in politics, and adopted male leadership styles. In other words, women often averted to the male traits of leadership upon resuming office. Accordingly, the study established that women preferred to use the approaches employed by men as a means of attracting recognition during campaigns. Further, the analysis of the responses indicated that women depended on their husbands, brothers or fathers and this translated to their poor performance in political participation. Accordingly, for women to make into political leadership, they must get support from the family members.

Conclusions

The study concluded that the prevailing political culture translated to low levels of women participation in politics because it was inclined to support men compared to women. The study revealed that there were differences in women participation in politics in the counties of Nairobi and Kajiado. The conclusion of the was that current political developments did not favor women to contest certain elective posts, as the community viewed the posts as a reserve of male and this was principally because decision-making structures were directly on the hands of the male and this hindered women's ability to make impact in the political landscape.

Policy Recommendations

It was evident that there was no equal representation of men and women in politics, yet

equal participation of women and men in decision-making institutions, was a key element in the democratization of governance. There was need for the government and political parties to effectively increase representation of women in political life at all levels. This would help ensure change in political practices and, therefore, in outcomes towards the empowerment of women could be better realized, thereby promoting a more democratic and just society.

Recommendations for Further Studies

The study was limited to the counties of Kajiado and Nairobi and since most of the Kenyan societies are still practicing some cultural traditions, and the major political parties are present all over the country, there is need to conduct a study across the country with a view of establishing how the political culture in the country influences the level of women participation in Kenya. Moreover, there is need to conduct a cross-sectional study to establish whether the new constitution that provided for the new legal and regulatory framework has been effective in realizing the two thirds gender rule. A cross-sectional study provided insights as to whether the country has been able to make strides and realize gains, and how to consolidate the gains with an objective of forging for more gains. Further, studies should be conducted on how best to increase women representation, as political participation is not a means to an end, rather, political participation is perceptual in nature and as such women cannot be forced to participate.

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