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Original Article

### Assessment of Cultural factors Influencing Youth Participation in Community Development Projects in Turkana County-Kenya

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The interplay of local and international cultures enhances people's ability to adapt to external influences of sustainable action that can support sustainable global development programs and processes. Traditionally, Turkana society has well-defined gender roles that appear to contradict inclusive and participatory approaches determined by government projects and interventions. Furthermore, young people are looking for more economic opportunities and more property rights; however, their participation in community development projects remains low compared to that of older people. The study sought to assess the influence of culture on youth participation in community development projects. Data were collected from a sample of 381 respondents using descriptive design research methods. The study revealed that gender roles and hierarchical interpersonal relationships in the local community are major impediments towards community participation in development projects. The author recommends that the central role of youth in participatory planning should be promoted through the creation of enabling environments that would adopt a holistic approach to addressing the political and sociocultural needs of the youth.

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## INTRODUCTION

Cultural factors are a major force in culture and thought-provoking societies that affect thinking, feelings and behaviour. Social and economic experiences and facts help shape a person's personality, attitudes, and lifestyle. They directly affect the right of the community and the levels of financial independence. Factors such as health status, income, natural resources, education and cultural practices are studied by social scientists depending on how they affect individual circumstances. According to Kakumba and Nisingo (2008), the economic and social conditions of citizens determine how they participate in the planning processes of community projects. For example, poor classes are associated with lower levels of education and are often excluded from consultation, thus reducing their social power. If people enjoy community development, their attitude towards participating in community development projects is likely to be positive. Youth participation in community programs promotes positive social change and utilises public funds needed for community development (Jivetti et al., 2016).

Citizen participation in Kenya is one of the key pillars of the Kenyan Constitution. It promotes democracy by providing the public with an opportunity to participate in decision-making processes in government. Citizen participation in Kenya is particularly important in the budgeting and in the promotion of national

values and principles of governance as envisaged in Article 10(2) a,b,c of the Kenyan Constitution. Furthermore, Article 27 of the Kenya Constitution guarantees equality and non-discrimination. Therefore, citizen participation should ensure equality and non-discrimination. Zhong (2014) confirms that citizen participation includes voluntary work with non-governmental organisations, participation in community services, involvement in civic-related organisations, contacting mass media or governments about public affairs and donating money to the needy. People's participation in community functions may be important to residents regardless of their age, gender, social status, political views, religion, or educational background. According to Tufte and Mephalopulos (2009), participation is for community members to work together so that they can work for an acceptable outcome to transform society by sharing knowledge, power and limited economic resources.

Youth constitute a clear asset for community development projects when they are positively empowered and engaged as active citizens (Kumar, 2002). According to the World Bank Report (2010), about 50% of the population of the developing world consists of youth and children. In Kenya, youth aged 15–24 years represent 20% of the population, of which around 84% live in rural areas (Jivetti et al., 2016). Consequently, rural areas need several

programs to enhance the empowerment of youth living in these places. Jivetti et al. (2016) stated that the Government of Kenya has, over the years, tried to implement some development programs targeting the youth. Despite the focus on the macroeconomic, social, political and cultural life of these programs, these interventions have minimal impact on the quality of life for youth. These programs are designed to be successful if they focus on empowerment, skill development, education initiatives and employment generation as a means of improving livelihoods for economic development. Empowerment will prepare the young population to face poverty, overcome difficulties and improve their quality of life (Nejati et al., 2012, as cited in, Jeevati et al., 2016). Ultimately, youth can acquire shares of social capital that are important for promoting a sense of community inclusion, identity, and integration.

### **Statement of the Problem**

The existing parity between youth participation and elderly citizens and key project officials' dominance in decision-making in the ongoing community development projects in Kenya motivated the study on cultural factors influencing youth participation in decision-making processes. The youth should be viewed as potential community assets rather than being a social problem since they are able to utilise their skills and make use of their rights to engage themselves in the development of their society. The youth are seeking more economic opportunities and claim further property rights; however, their participation in the project management cycle is comparatively low compared to adult participation, contrary to the ideal perception of several scholars, notably; Checkoway and Gutierrez (2006), Mwanzi (2010), Campbell et al., (2009) and Sulo et al., (2012) who postulated that youth involvement

in community projects should be a proactive process in which the beneficiaries influence the development and management of development projects rather than merely receiving a share of project benefits. These studies paid particular attention to the efficiency and efficacy of youth participation in decision-making rather than to the sociocultural barriers that hinder youth's active participation in socioeconomic, political and cultural life to the extent that existing youth participation platforms such as the National Youth Council and Youth Enterprise Development Fund (YEDEF) that have been established by Governments are merely showcases and offer no real opportunity for the articulation of concerns. The participants are often chosen by adults and do not represent any constituency of young people; adults assume that youth lack the capacity to choose appropriate delegates (Kumpfer et al., (2002). Furthermore, Charles and Haines (2014) found that many countries have done very little in collecting information about rural youth; this was a knowledge gap; this study sought to fill by exploring the extent to which cultural values influence rural youth participation in community development projects in Turkana. The study examined the possibility of a link between gender composition and the indicators of community development and perceptions of young people, such as values, motivations, or the ability to contribute to the well-being of rural communities.

### **Purpose of the Study**

Youth involvement in governance and community development in rural areas in Kenya is an issue of great concern because there have been claims that they are not engaged adequately yet they constitute the greatest percentage of the population. This study is designed to assess the extent to which Cultural factors Influence Youth Participation in the

planning of Community Projects in Turkana County.

### **Objective of the Study**

To determine the extent to which cultural values influence rural youth participation in community development projects.

### **Research Question**

To what extent do cultural values influence youth participation in community development projects?

### **Justification of the Study**

Youth participation as a development strategy in community development requires the sustained engagement of youth. This study recognised the importance of youth participation in an organised manner in the process of building a democratic system, good governance and development endeavours, and benefit fairly from the outcomes. Despite the emphasis and the good intention of the participatory planning approach, previous studies paid very little attention to the relationship between sociocultural marginalisation and popular participation in the management of devolved development funds geared towards rural poverty alleviation.

## **REVIEW OF LITERATURE**

Cultural values refer to how a particular community perceives their values, customs, beliefs, and their traditions. Sociocultural factors involve both social and cultural elements of society (Kottak, 2002). According to Mohamud et al. (2018), culture plays a critical role in influencing the perception of young people towards involvement in community development projects since society and culture within which an individual youth finds him/herself are bound to influence the

extent to which he or she participates in community development initiatives. Cultural factors are considered the major reason for non-participation among the common people (Omweri, 2011). According to Omweri (2011), the patriarchal society would not allow married women to make decisions in regard to participation in projects without considering their spouses. In her study in Mosoch Division, Kisii County in 2011, Omweri reported that lack of decision-making power had a negative effect on women's participation in projects. Women in rural areas are isolated, confined and marginalised through the non-interactive government policies and this impact their participation in development projects. The study employed a descriptive survey research design and the target population was women from rural areas of the Mosoch Division. The Sample size was 102 female leaders of self-help groups and women groups. The research findings indicated that level of education, cultural values, lack of finances, lack of information and marital status negatively impacted rural women's participation. However, this study did not explore practical gender roles that are linked to the condition of women's lives, their immediate environment, workload, and responsibilities that exist in the society of which they are part

The disparity between youth and adults and the dalliance to assume adult responsibilities is especially pronounced in political and organisational forums of community decision-making (Mohamud et al., 2018). At times even when youth are invited to participate in community governance, they are expected to conform to strictly prescribed parameters that have been set by adults (Camino & Calvert, 2007). An exploratory study by Brown and Evans (2002) sought to understand the link between decision-making skills and perceived

post-detention success among incarcerated youth. The study used data derived from surveys administered in 2001 of 197 incarcerated youth in two Nevada youth detention facilities. Results revealed that those youth possessing higher levels of decision-making competence scored higher on a post-detention success scale. This relationship was found while controlling for gender, age, ethnicity, number of arrests, and family conflict. This study is cognizant of the fact that youth workers and researchers have noted that ethnic minorities, particularly the youth living in economically distressed environments like urban slums, do not participate equally in youth programs (Mohamud et al., 2018). The study examined a range of demographic factors, which included race, age, and sex. With respect to the demographic factors, age was found to be a key influential factor in community participation. Specifically, it was established that persons over the age of 65 years old were more willing to engage in community activities.

In a rural set up much of the general public, including parents, do not perceive youth as having the values, motivation, or competence to contribute to the civic life of a society (Bostrom, 2000; Offer & Schonert-Reichl, 1992; Zeldin, 2002a). Zeldin and Topitzes (2002) found out that less than 25 per cent of urban adults had a great deal of confidence that adolescents could represent their community or serve as a bonafide member of a community organisation. In a study by Scales, Benson, Roehlkepartain and Coll (2001), adults rated the relative importance of nineteen actions that communities could take on behalf of young people. A significant number of respondents highlighted shared value, decision making and report misbehaviour, respectively. However, actions reflecting youth engagement always received the lowest adult endorsement; adults

do not believe in seeking young people's opinions when making decisions that affect them. This study sought to establish how mainstream cultural influences have conditioned youth to participate in community development projects and to determine whether the younger generation themselves have a sense of self-worth to devote their time and efforts to positive community engagement.

Kwaja (2004) in a past study on the impact of community participation on outcomes of development projects, found that a variety of community-level controls such as community location, wealth, inequality etc., and project characteristics influence citizen participation in community projects. The data was collected through a series of community, individual and project-level surveys conducted by the author in 1999. These surveys provided detailed information on both communities and projects for 132 infrastructural projects in 99 randomly selected rural communities in Northern Pakistan (Baltistan). These projects were all externally provided, primarily by the local government and a local NGO, and varied in the extent to which community participation was sought, with government projects generally being less participatory. A concern is that the causal effect of participation is hard to identify since participation is a possible outcome of community unobservables; that is, better communities both choose participation levels optimally and do well in projects. Thus, these results provide reasonable evidence that community participation helps in non-technical but hurts technical decisions (Khwaja, 2004). Working on the old adage of unity is strength; participation is a means of exerting influence or bargaining power which motivates communities to work collectively in development processes because it serves to enhance social cohesion and it makes



communities recognise the value of working in partnership with each other.

Difficulty in accessing land is not the primary constraint but rather the prejudices and social attitudes towards youth (Gottero, 2014). Land is still considered an adult issue, particularly under traditional systems where holders of customary land rights hold the right to manage all the lands to the exclusion of young people. In many cultures, the land is considered a family or communal property with a fear of fragmentation and un-viability of land. As a result, youth are often treated as farmhands or unpaid family workers without tenure security instead of young farmers in their own right. In addition to age, there are other bases of discrimination, such as sex, religion, race, class, ethnicity, or nationality toward youth (FAO, 2010). Women in the rural part of Kenya play a pivotal role community's way of life since they assume multiple responsibilities with regard to the livestock, the land, and the household chores. While this report concentrated on access to land without highlighting how social structures that favour male domination and female subordination constrain women in project participation. Activities undertaken primarily by women at the community level as an extension of their reproductive role includes the provision and maintenance of collective resources, for example, water, health, and education and in most cases, this work is usually voluntary and unpaid. It rarely includes levels of decision-making and formal community politics which is often the role of men who get paid in cash, status, or power.

## RESEARCH METHODOLOGY

The study employed a descriptive design in collecting information from the study sample of 343 respondents from the target population of 47,359 individuals aged 18 to 35 years. The

study took samples of 381 respondents of the target population of 47,359 in brackets aged 18 and 35 using a separate method supported by Krejcie and Morgan's table. Sixteen project officials were purposively identified from the Turkana County Economic Planning office based on the Turkana South community projects as outlined in the Turkana County Integrated Development Plan (CIDP) 2013-2017. In the Focus Group discussions, participants were identified with the guidance of Ward Project managers and area chiefs. The criteria for inclusion of participants entailed being a person between the ages of 18 and 35 years, male or female, preferably equal in numbers, and they would come from different places to get a different representation of the learning environment. Key informants were purposively identified from the project officials of ongoing national and county government-sponsored community projects between 2014-2017. The study used semi-structured questionnaires to collect quantitative data due to their convenience in collecting information from a large number of respondents. To determine the perceptions of rural youth towards participation in community development processes, three techniques were used: group discussions, face-to-face interviews, and observations. The data were subjected to descriptive analysis that included a range of both qualitative and quantitative treatments. SPSS (version 20) was applied to data analysis. The qualitative data were analysed by establishing categories and themes, relationships, patterns, and conclusions consistent with the study objectives. Descriptive analysis was used because it enabled the researcher to observe variables in their fields of study. The tabulation enabled the researcher to classify the subjects in this research. Tabulation was a part of the technical process in which the classified data were placed

as tables (Kothari, 2005). The frequencies extended the analysis of continuous variables. The data were presented by the use of tables and frequencies where appropriate and finally, the whole population was estimated.

## RESEARCH FINDINGS

### Extent of Cultural Influence on Participation in Community Development Projects

The respondents were asked whether cultural values on rural youth Participation in community projects affected their level of integration with other community members. The findings are recorded in *Table 1*.

**Table 1: Extent of cultural influence on participation in community development projects**

Response	SA		A		D		SD	
	f	%	f	%	f	%	f	%
The cultural values of a society within which an individual youth finds him/herself are bound to influence the extent to which he or she participates in community development projects	122	36	138	40	42	12.3	40	11.7
<i>Key: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly disagree</i>								

The study established that cultural values strongly influenced citizen participation in community development projects. The analysis in *Table 1* confirmed that 76% agreed that the cultural values of a society within which an individual youth finds him/herself are bound to influence the extent to which he or she participates in community development projects. These findings support the argument by Osuka (2015) that culture is the starting point for learning concepts of community development, citizen values and management behaviour. From the foregoing, it is evident that

cultural values are key determinants of the perception of youth towards participation in community development programs.

### Extent to which Gender Influence Participation in Community Projects

Respondents were asked whether young women and young men have an equal opportunity to participate in community development projects. The findings are listed in *Table 2*.

**Table 2: The extent to which gender influence participation in development projects**

Response	Frequency	Percentage
Strongly Agree	0	0
Agree	0	0
Disagree	34	10
Strongly Disagree	308	90
Total	342	100

Results in *Table 2* revealed that male members of the community are more likely to participate in community development projects in Turkana. The traditional customs and culture of the local people have finally been found to have a moderate impact on women's participation in community development projects. This is in line with Rao (2013) who argued that traditional cultural values oppose the development, advancement, and participation of women in any political process. During field visits, the researcher observed that even during the meetings, women and men sat in different places; typically, men use their small wooden chairs (*ekicholong*) under a large tree, women remain close but separated while young people (only males) gather around as depicted in *Plate 1*.

In one of the focus group discussions, one of the respondents summarised the important role of cultural values in the decision-making process within the Turkana community, in which he said:

*“According to Turkana tradition, whenever a man marries a woman, that woman is under that man. She cannot make any decisions on her own. When a man makes a decision, the woman agrees. Everything a man says, a woman should agree with. When a woman tries to react, and the man realises that she is trying to take his place, it is a problem. The man is the one who makes all the decisions”* [Male youth aged 32 years - FGD1-Lokichar October 2017]

**Plate 1: A section of participants in the Community outreach programme on management, use and control of *Prosopis juliflora* in Katilu on 21st May 2016. Male youth can only speak after the elder and young women seldom speak**



From the foregoing analysis, culture has contributed to the lack of women's right to decision-making processes in community development and access to factors of

production such as land. As a result, this study complemented a study by Cotula (2011), who found that traditionally, men inherit land and women acquire users' rights through their



relationship with a male relative. Traditionally, rural areas have had their own social, economic, and cultural contexts different from that of their urban counterparts. This proposition is further supported by discoveries of Herbel, Crowley and Lee (2010) in Pakistan where adults refused to allocate land to young people as they feared it would not be enough for everyone. The Food and Agricultural Organization [FAO] (2010) also confirmed that land rights in many societies are governed by legal and customary

law. Many of these traditional laws, especially in Kenya, deny women the right to land.

### **Hierarchical Interpersonal Relationships and Community Participation**

Research has continued to seek out respondents' perceptions of young people such as values, motivations, or the ability to contribute to the well-being of rural communities.

**Table 3: The perception of youth having the values, motivation, or competence to contribute to the civic life of a society**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Strongly Agree	147	43.0
Agree	120	35.1
Disagree	37	10.8
Strongly Disagree	38	11.1
Total	342	100

*Table 3* indicates that the majority of the respondents (147, 43%) strongly agree and 120 (35.1%) agree with the assertion that the general public, including parents, do not perceive youth as having the values, motivation, or competence to contribute to the civic life of a society in a rural setting. These findings were supported by similar findings by Mutua (2013) who asserted that hierarchical interpersonal relationships in the community had been a major impediment towards community participation in development projects and those by Varughese and Ostrom (2001) who said that groups that are a subset of heterogeneous communities are mostly distrustful and thereby lack mutual understanding and therefore are laden with conflicts and will have a hard time in self-organisation.

This perspective and analysis summarised in *Table 3* conform to the studies by Sherrod,

Flanagan and Youniss (2002); Torney-Purta et al. (2000) in establishing the disparity between youth and adults and the dalliance to assume adult responsibilities is especially pronounced in political and organisational forums of community decision making. The study took cognizant of the study by Camino and Calvert (2007) that at times even when youth are invited to participate in community governance, they are expected to conform to strictly prescribed parameters that have been set by adults.

### **Correlation between Gender Roles and Participation in Community Development Projects**

To determine whether gender composition affected the consideration of residents in community projects in Turkana, the study examined the possibility of a link between gender composition and the indicators of community development involved. Pearson's

product integration analysis was used for the study variables compared to the highly conserved value of  $p < 0.05$  to reduce the

probability of error of type 1. The findings are shown in *Table 4*.

**Table 4: Correlation between Gender roles and Planning Meeting**

	Planning	Implementation	Opinion	Gender
Planning	1	0.260*	0.429*	-0.109*
Implementation	0.260*	1	0.043	0.281*
Opinion	0.429*	0.043	1	-0.160*
Gender roles	-0.109*	0.281*	-0.160*	1

There is a negative relationship between gender roles and youth involvement in planning activities. Since the coefficient of computer integration ( $r = 0.109$ ) is greater than the critical value of the sample merge rate at 95%. The results show that there is a significant and negative relationship between gender and participation in community project planning meetings and gender roles in community projects, respectively. This analysis is in line with Omweri's (2011) argument that the roles of gender roles for men and women today build, strengthen, and further the relationship between male domination and femininity. The implications of these findings confirm that young women have limited opportunities to participate in the implementation of community development.

There is a weak correlation between gender roles and youth involvement ( $r = 0.281$ ). This relationship is important for 95% of the value of the sample equity value. This means that gender roles in rural areas play an important role in social life as women perform many functions related to livestock, land, and household chores. As a result, women have developed the natural resource management skills they use to benefit their communities. During the shortage of natural resources, some women are struggling with increasing employment as they struggle to provide for

their families. The problem is exacerbated by the influx of men into urban areas in search of paid employment in large industrial firms. Women live in villages, taking on important responsibilities for their families and cultivating the land. However, they live in an area of social and economic weakness in traditional pastoral communities (United Nations Convention to Combat Desertification [UNCCD], 2007). However, without this accumulated knowledge of management and the skills of women in rural areas, they have not been fully recognised in the decision-making process not only in their own homes but in all social programs

The discussion of how men and women in certain areas are expected to behave has confirmed that the gender burden is higher. In agro-pastoral systems for example, Turkana women play a key role in land management and environmental services, fundraisers, and service providers. Shepherding women are the main users of the country's collection of products such as firewood, grass, fodder, wild fruits, medicinal plants, amber and amber. However, many pastoral communities are patriarchal, and men own all the world's livestock and resources. The property rights of women pastors have a limited amount of protection by traditional institutions; thus, the sustainability of such protections may be lost

due to the weakening of traditional institutions and new developments in land reform.

*“..... Women will tend to run away from power and economic status rather than give less. Culture has a negative impact on women’s participation in community development programs. This is what happened in Turkana where like any other African society, women have come together to sit back and lack self-confidence”* [A female participant in FGD 3 Katilu 12<sup>th</sup> April 2018]

The analysis found that tackling inequality and social exclusion of certain groups of young

people is a major challenge in the youth sector. The distinction between young and old and the courage to take on the responsibilities of older ones is especially evident in the political arena and in decision-making bodies.

### Relationships between Age and Project Planning and Management

Given the current number of rural areas, it is extremely important to investigate how young people from sub-groups can participate in community development projects. *Table 5* summarises the analysis of Pearson’s integration between age and project planning for participation in the learning environment.

**Table 5: Correlation between age and participation in community projects**

	Age	Planning	Implementation	Opinion	Management
Age	1	-0.14*	0.108	0.154*	-0.117
Planning	-0.14*	1	0.74**	0.17	-0.4
Implementation	0.108	0.74**	1	0.43	0.27
Opinion	0.154*	0.17	0.43	1	0.421**
Management	-0.117	-0.4	0.27	0.421**	1

\*Correlation is significant at 0.05 level (2-tailed)  
 \*\*Correlation is significant at 0.01 level (2-tailed)

In *Table 5*, the analysis reveals that there is a negative and significant correlation (-0.14) between the years and indicators of the participatory project planning cycle. These findings reflect the disparities between young people and adults and the willingness of young people to take on adult roles in public decision-making in cases where young people were invited to participate in these decision-making fora; they were expected to comply with the parameters set by adults. These findings are supported by those of Sherrod et al. (2002), Lawyer-Purta et al. (2000), Camino and Calvert (2007) and Oduor and Muriu (2010) have argued that systems and structures in society influence young people to contribute more to

community policies and programs where people elders participate there.

The relevant ages are also very consistent and appropriate in considering their vision for community development projects. *Table 5* shows a correlation between project planning meetings and project implementation; similarly, there is a positive correlation between project management and citizen consideration. These results suggest that public participation is an effective process in which beneficiaries or groups influence the direction and implementation of a development project with the aim of improving their financial well-being, personal growth, and independence. It, therefore, fits well with the developmental

theory of Hill, Jacob, Shannon, and Brennan (2008) which emphasises that adolescence is a process of mental.

## DISCUSSION OF KEY FINDINGS

Research has shown that the traditional culture and practices of the people of the Turkana Community negatively affect women's participation in community development projects. In *Table 1*, it is clear that young women had fewer opportunities in community projects. *Table 4* shows the negative correlation between gender roles and participation in community project planning meetings and gender roles in community projects, respectively means that gender roles assigned to men and women build, strengthen, and promote gender equality and women's subordination. The findings in *Table 5* show a negative and significant correlation (-0.14) between the years and indicators of a participatory project planning cycle.

The study has established that culture plays a key role in influencing the perception of young people about participation in community development programs; hence the culture in which a young person finds himself or herself influences how much he or she participates in community development programs. In conclusion, cultural norms determine how much the youth can access economic resources such as land, an important investment guide and management decisions among the youth. The strong patriarchal system favours gender-segregated roles and traditional cultural values that challenge the development, advancement, and participation of youth in any planning process

## Recommendations

### *Recommendation for Development Practitioners*

In order to actualise youth voices nationally and advocate for the provision of research advisory services on youth organisations nationally, practitioners should offer a range of activities and provide youth with meaningful opportunities to participate in governance, as this is likely to encourage more young people's participation. Consequently, this would create a critical mass of the youth engaged in all spheres of governance, thereby enhancing governance. Young people need to feel the pressure to participate, and this will guarantee that they are more enlightened about their significance in community development.

The Youth Development officers and the relevant youth stakeholders should engage youth in meaningful activities that benefit their communities while developing their abilities and skills, which help build a cohesive society and inculcate a strong sense of responsibility and further provide life-changing opportunities for the youth. All community development project practitioners should create an environment that encourages youth participation and acknowledges the role of youth in public policy formulation, planning, implementation, decision-making and governance in general. Young people spend most of their time in school institutions. Universities and other learning institutions should adopt the Positive Youth Development model in their curriculums and school programmes. This will help young people to grow up with a positive attitude towards their capabilities and their roles in their community's development and broader society.

### *Recommendation for Policy Framework*

This study established in *Table 1* that the level of involvement of rural youth in community development projects in rural communities is



still low due to inadequate awareness, non-inclusion of youths in the planning stage, and sociocultural discrimination. This is summed up to mean that despite the fact that citizen participation was recognised, it does not necessarily translate to the implementation of projects, as participation alone without training skills to enable the youth to effectively engage each other in deliberations was probably missing. While formal rules are sufficiently inhibiting, cultural biases and the limitations of social and financial capital further constrain young people. In practice and regardless of the formal regulations and laws, people under the age of 35 are rarely found in formal political leadership positions. In view of the foregoing, this paper recommends the following:

- In order to motivate young people to increase their participation, emphasis should be placed on reforms to political structures and legislative frameworks to make them more inclusive by operationalising the youth grassroots structures and aligning them to devolved structures to ensure that the youth are represented in governance and development process at levels of government.
- The State Department of Youth Affairs and the National Youth Council should facilitate a participatory review of the Kenya National Youth Policy 2007. Such a review should adhere to the parameters set by Article 12 of the African Youth Charter outlined in section 5.1.1 above and also address the aspirations of the Constitution.
- The government should establish youth focal points in all ministries, departments, and agencies in order to enhance service delivery to the youth. It should also operationalise the youth grassroots structures and align them to devolved

structures to ensure that the youth are represented in the governance and development process at levels of government.

- The government should develop an elaborate and effective participatory monitoring, reporting and evaluation framework to track the performance of youth programmes and youth affirmative programme implementing institutions. Civil society organisations focusing on youth issues such as the Youth Agenda (YAA) should also undertake independent periodic evaluations of these programmes and institutions.

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