

**IMPACT OF CULTURE ON POVERTY AMONG RURAL SUB-CULTURES IN
MACHAKOS COUNTY, KENYA**

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**A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF COMMUNITY
DEVELOPMENT IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARD OF BACHELOR DEGREE IN COMMUNITY DEVELOPMENT OF GREYSA
UNIVERSITY**

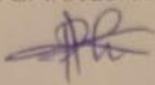
NOVEMBER 2021

DECLARATION

This research project is my original work and has not been presented anywhere for the purpose of examination and/or award of degree anywhere else, to the best of my knowledge.

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Declaration by the Supervisor

This report has been submitted with my approval for award of a degree of Gretsia University.

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DEDICATION

I would wish to dedicate this work to my family, most importantly to my parents Mr. & Mrs. Kimani and my sister mercy and Brother Isaac for their continuous guidance and facilitation throughout this program.

ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to almighty God for His grace, His guidance, knowledge and good health throughout the entire program. I am sincerely thankful to my research project supervisor Madam Sheila for his continued professional and academic guidance. Gratitude to my colleagues and respondents from Machakos who played a huge role in enabling this project happen.

ABBREVIATIONS AND ACRONYMS

PM&E: - Participatory Monitoring and Evaluation

SPF: - Strategic Prevention Framework

SWIFT: - Society for Worldwide Interbank Financial Telecommunication

USAID: - United States Agency for International Development

UN: - United Nations

CBOs - Community Based Organizations

CBPs - Community Based Projects

M & E - Monitoring and evaluation

NGOs - Non-Governmental Organizations

NPO - Non Profit Organizations

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ABSTRACT

Poverty is a societal pandemic and has been in existence for ages unending. Poverty leads to poor living conditions, poor health and increase in death rates. Poverty has also led to a decrease in a nation's economic state and it slows the growth rate of any economy. This therefore attracts interest on how this can be resolved and the various ways it can be rectified. One of the outstanding contributors to poverty is culture. Culture being a way of life influences our actions as human beings. The study seeks to understand how culture affects poverty by observing individuals as well as interacting with them. This study does not purport to be the exclusive ultimate study, but rather an insight to further research, and a complimentary for previous existing research. A case study design was adopted. The target population for this study included community leaders, officials of women groups and self-help groups of women in Mwala sub-county. Eighty respondents were sampled. The primary data was analyzed quantitatively and presented in frequency tables, bar graph and pie charts. The resulted revealed that men dominated in most of community initiatives and women struggled for their recognition. Women in traditional marriages had gotten many children without family planning and struggled while raising children. The findings indicated that limited their education progression after the practice. The study also found that were women stereotype among the community that women were still struggling to come out of community stereotype. The study suggests for community empowerment on strength of a woman, community sensitization and family planning. The study recommends the solution to women socio-cultural challenges since this might bring the attention of government agencies, non-governmental organizations and community-based organizations to intervene in providing a lasting solution to women challenges which make the communities to remain poor.

CHAPTER ONE: INTRODUCTION

Introduction

The chapter presents the background of the study, statement of research problem, the purpose of the study. It also has conceptual framework which guides the researcher throughout the research project. The chapter shows the research questions, objectives of the study; significance of the study; scope of the study and finally limitations of the study.

1.1 Background to the Study

Rural communities therefore find themselves in predicaments that end up being entirely out of their control due to their socialization process. This therefore is what is intended to be tackled in this project in an attempt to find out how culture plays a major role on the poverty in the rural set up. Poverty is a state in which most individuals find themselves in and for a developing country it is indeed a major concern to eliminate poverty or at the very least reduce the poverty rates.

Various approaches to defining poverty can be identified. Among the most important, Ruggeri, Saith and Stewart (2016) single out the monetary approach, the capacities approach, and the social exclusion and participative approaches. These categories are a reflection of a wider debate on how the development of wealth and the non-enjoyment of its benefits should be understood.

The monetary approach, which defines poverty as a decline in consumption or income, and is based on a poverty line, is doubtless the most commonly used. However, other approaches have gained increasing acceptance in so far as they have revealed the limitations of the monetary perspective in defining poverty, and have contributed to a more comprehensive understanding of the issue.

The capacities approach, pioneered by Amartya Sen, rejects monetary income as the sole measure of wellbeing, which he defines as the freedom of individuals to live a life that allows them to fulfil their capacities. Poverty is interpreted as a lack of resources impeding people from engaging in certain basic activities such as staying alive and enjoying a long and healthy life, reproducing and transmitting their culture to future generations, interacting socially, having access to knowledge and enjoying freedom of expression and thought. According to this

approach, the fight against poverty consists of identifying and increasing people's capacities to improve their wellbeing.

The social exclusion approach studies the structural characteristics of society, which engender processes and dynamics that exclude individuals or groups from full social participation. It makes particular reference to the distribution of opportunities and resources needed to overcome exclusion, and to the promotion of inclusion in both the labour market and social processes.

Other criticisms of the conceptualization and measurement of poverty by income and consumption are found in new theories that broaden and deepen the concept of poverty. One of these is social capital, which, in general terms may be defined as "an intangible resource that enables or prepares individuals or groups to obtain benefits through their social relations" (Miranda, 2016). This approach highlights other, less visible dimensions of poverty, i.e. the existence of "a number of variables that are not easy to measure in monetary terms and which have a strong influence on the condition of poverty. These variables are associated with the psycho-social components of poverty" (Miranda, 2016). Social capital provides an overall vision of the processes of development and poverty, including political, social and economic aspects.

The geographical approach has also contributed to a better understanding of poverty by studying the features of the spatial context in which the poor reside, and by taking into account such aspects as concentration of and access to natural and physical assets. This approach reflects the heterogeneity of the phenomenon and pinpoints the population's needs.

In combination, these different approaches and concepts have revealed the complexity of poverty and helped to build a greater consensus that it is a phenomenon with many dimensions and many causes, which manifests itself in different ways. In other words, it is a multidimensional and heterogeneous phenomenon, which includes material, non-material, subjective and cultural necessities. Furthermore, these approaches have demonstrated the need to understand poverty as a process rather than a state. Although poverty can be considered a situation that persists over time, in many cases it is variable and can change in a short space of time, especially as a function of employment and unemployment (Arriagada, 2016).

A Non- Government Organization (NGO) is an organization that is not affiliated by the government and whose motive is not generation of profit. They usually finance their activities from donations which they receive from different sources. The UN holds that an NGO is a not-

for-profit organization that can be organized either locally or internationally and which concerns itself with promotion of the public good functions. The World Bank, on the other hand, defines an NGO as an organization that is private and that engages in activities that promote the quality of life by alleviating poverty, provision of services, protection of engaged groups or development of the community. They are classified into either advocacy, operational or hybrid NGOs. Advocacy NGOs promote goods and services before their governments for the interests of the groups which do not have either voices or access to do so themselves. Operational NGOs are those that provide goods and services to needy clients. Hybrid NGOs are defined as those which perform both of the above functions (Banks et al, 2015).

According to Ofori (2013), projects bring together different resources to produce particular goods within set budgets and have limited time scope. At the expiry of such a period, it is expected to produce some deliverables. The attribute of the project outcomes mapping with the initial needs of the clients in fulfillment of particular needs is referred to as quality. Projects will either be considered as successful or failure in reference to whether they were able to work within the set budgets and time frame yet still managing to produce results that are considered to be of high quality by meeting their deliverables. They are thus referred to as the parameters of the project (Ofori, 2013). Each project is unique from the other; however, they share some similarities. The first one is that they are temporary in nature. This is to mean that they are bound within a start and an end date. The duration during which a project remains in existence is what differs in different projects.

The other similarity is that the output of each project differs. This is because they can be in different fields. For instance, health projects have their activities revolving around conducting awareness campaigns, advocacy of health related issues or conducting health camps. Environmental project would take part in planting trees or negotiations for climate change. The results of such projects will clearly be very different.

This study is seeking to understand the impact culture has had on poverty among rural communities in Machakos County, Kenya. It will take a focus on two subcultures among the Akamba community. Taking into account the cultural influence on development and the social systems, structural forces as well as socio-economic trends. All factors and ways that inevitably lead to the poverty rates in the rural set up and a quest to find various ways in which these influences in culture can be eliminated so as to aid in alleviating poverty.

1.2 Statement of Research Problem

Poverty can be clearly be termed as a pandemic in developing countries hence it needs to be addressed and it should also be eliminated. Sociologists have on end studied poverty but few have tackled the role that culture plays in poverty. Culture being a way of doing things and a way through which things are run, it therefore plays a major role in the poverty levels in a country. Those that live in rural communities have been socialized in a way that has ultimately led them to be complacent and relaxed. They do not possess the tenaciousness of those living in urban areas who are well endowed with survival for the fittest. Those residing in urban areas are constantly updated with the new and ongoing trends hence their poverty levels are lower than those living in the rural set up.

Culture as patterns of behavior that form among societies also leads to the increased poverty levels amongst individuals. Patterns of behavior more than often make individuals complacent. People that are complacent are barely motivated to work and they mostly are comfortable in their circumstances. This therefore fosters a situation whereby individuals do not have the virtue of hard work instilled in them hence more than often they end up without the zeal to improve the conditions in which they find themselves Operational NGOs usually run projects usually aimed at helping communities suffering from various challenges.

These same communities who are to benefit, are not consulted on the problem they would want addressed and in what manner (Wanjohi, 2010). Moreover, they are not invited to participate in those projects. This leads to resistance of these projects by such communities. By understanding those factors, project managers and all other stakeholders could formulate strategies that can facilitate proper implementation of projects so as to achieve the realization of the project objectives during implementation

1.3 Purpose of the Study

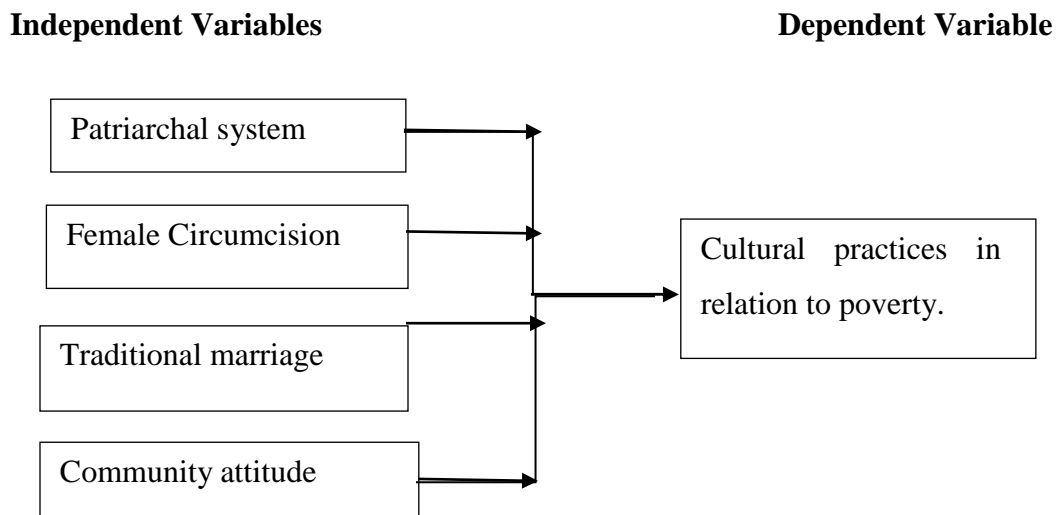
Thus, said there is a need to explore and understand the various ways through which culture influences poverty in rural areas and how it can be addressed so as to reduce the poverty levels in rural areas. In this manner it will be essential in ensuring that we are a progressive nation and find ways in which poverty can be alleviated. This study seeks to ensure that this is the case by doing a comparative study between subcultures in the Kamba community. This study is seeking to understand the impact culture has had on poverty among rural communities in Machakos

County, Kenya. It will take a focus on two subcultures among the Kamba community. Taking into account the cultural influence on development and the social systems, structural forces as well as socio-economic trends. All factors and ways that inevitably lead to the poverty rates in the rural set up and a quest to find various ways in which these influences in culture can be eliminated so as to aid in alleviating poverty.

1.4 Conceptual Framework

The conceptual framework for the study was based on the impacts of culture on poverty case based on Mwala constituency

. Figure 2.1 Conceptual Framework



1.5 Research Questions

1. Does culture influence poverty in rural communities?
2. Do these influencing factors cause the rates of poverty to be higher in rural communities?

1.6 Objectives

1.6.1 General Objective

To determine the impact of culture on poverty among rural sub-cultures in Machakos County, Kenya

1.6.2 Specific Objectives

2. To determine how culture affects poverty in rural communities
3. To determine the factors in regard to culture that influence poverty levels in rural communities

1.8 Significance of the Study

The study is meant to serve as a guide to future researchers, humanitarian organizations among other parties that are concerned with the eradication of poverty and ensuring that the society works in the way it is needed. It will thus enable them map effective ways of ensuring poverty is no longer a pandemic. It will therefore offer a more informed point of view therefore opening avenues for study on poverty besides the influence that culture plays. It will therefore develop wholesome studies and research papers on culture and poverty.

1.9 Scope of the Study

The study is being carried out to help analyze ways in which culture has impacted poverty in rural communities and the various ways there could be changes made to reduce poverty levels among these individuals. The main target population was the community members from Mwala constituency in Machakos County. The respondents of the study are a sampled population representative of every aspect of the community. The study runs through a period of 2 months.

1.10 Limitations

Many of the respondents were illiterate and this was a challenge mostly when gathering information. Research was also problematic especially getting them to fill the questionnaires for the purpose of the study.

CHAPTER TWO: LITERATURE REVIEW

INTRODUCTION

This chapter contains scholarly work by various scholars about culture and its relation to poverty. It contains various theories and models that are quite effective in shedding some light on the topic in hand and offer a better insight on the subject matter.

2.1 Review of Past Studies

In most cases men are the perpetrators of what in most cases lead to women living in abject poverty. Women are mostly victimized by these actions by men yet they are not allowed to get involved in the decision-making process. Women face many challenges in decision making processes. This is due to various social-cultural factors affecting women in leadership and due to male domination.

Women usually do not hold high position of authority; such positions are held by men and even

The traditional elders are mostly men. According to Nibigira (2017), social-cultural factors resulted to women having less education as compared to men and this limited their access to leadership. Culture is how individuals in societies engage with nature to meet their needs and wants. It is also what the individuals create, produce and give to the society or environment. This is called material or artistic culture (Kusimba, 2018). This is how individuals interpret and make sense of the regularities. The symbols that they produce give rise to a particular form of cultural expressions or ‘cultural phenotype’. Due to cultural and historical injustices, most women are not financially independent and are economically disempowered in comparison to their male counterparts. This prevents them to make meaningful contribution or participation in decision making and poverty eradication processes. Culturalism is a weapon of class oppression (Kusimba, 2018). It attempts to ignore the individual ability and instead glorifies social structures.

Culture could be a collective development that has been employed by totally different people to clarify numerous matters and the way these matters are connected and how they have an effect

on others. By culture being a collective development it thus acts as a powerful live that affects however people during a society are able to do their activities.

Another follow would be the gender equality. This plays a hand in this a society that empowers each male and feminine is ready to foster higher economic development as compared thereto which inspires and motivates the male over female. A society that discriminates the feminine is a smaller amount progressive thus there lacks the communal commitment that's all inclusive. This thus has those that would increase the desired labor and even the required talent set that's required. This conjointly portrays a society that's backward which by protruding to such cultural practices results in a continuity within the impoverishment rates that are existent.

Some of the cultural practices or factors affecting women's effort to eradicate poverty in Machakos are discussed below. They are discussed in the form of influence of patriarchal system and structures among the Kamba community, female circumcision, religion and traditional cultural practice, traditional marriages and widow inheritance and its influences on women leadership and efforts to eradicate poverty and community attitudes towards women leadership, decision making and engagement in poverty alleviation processes.

2.3 Influence of patriarchal system and structures among the Kamba community

The Kamba Community is a patriarchal society, and women can't participate in decision making and poverty eradication processes only through their male relatives. As a result, they have very little experience in matters of leadership, politics and community management. This culture poses a big challenge to women participation in decision making hence their effort to eradicate poverty among them are compromised. According to Fedders (2015), Culture forms the essence of any given society and is ingrained in members of the society through socializations. This basically is actually inhibiting women to participate in poverty eradication since they do not get a chance to participate in decision making and processes of poverty eradication.

2.4 Traditional marriages influence on women leadership and efforts to eradicate poverty

In most African families, the father is the head of the family (Nagashima, 2015) and all the others, including the wife or wives, have to get instructions from him. If it is a polygamous family, a wife and her children form a property unit belonging not to her but to the husband. Though she may have some autonomy, she has no control over livestock, leadership or family rituals. This means she has to rely on the husband for everything to anything, including her own body. The total submission and subordination of women to men influences their participation to decision making processes and poverty alleviation processes among them negatively. Within the polygamous marriages, women are seen not as human beings but as objects that are valued only for the numerous services they provide. The services do not include community leadership or either decision making (Goldman, 2015). This shows that women are not empowered to better themselves but they are seen as the exchange commodities to be bought and be owned by wealthy men. Women therefore remain poor.

2.5 Community attitudes towards women leadership, decision making and engagement in poverty alleviation processes

This is the most important factor that affects women in leadership, decision making activities and poverty alleviation processes in Mwala sub-county and other parts of Africa in general. Among the Kamba community, women are always blamed for breaking strong cultural norms. Despite men not giving women freedom, they always blame them as exploiters of men simply because

they happen to have a commodity they alone can control. Due to social-cultural and historical forces impacting negatively on women, this gender has been subordinated to men (Alberg, 2017). This then is a clear indicator as to why similarly women are living in poverty situations since the blame still humiliates them and thus are unable to bring themselves out of poverty situations.

It is affirmed that each of the community's influences shapes the individual life-time behavior.

This theory relates to the study that individuals are constantly making choices in life as dictated by the society they are living in. According to this theory, society views all activities that are carried out to be based on social roles and interactions of men and women. This is an assumption of gender roles as dictated by society. Based on such ideologies and development policy, the society seems to have ultimate authority and the precise nature of what women and men actually do. This ends up giving women the role of reproduction and locking them out from the role of leadership, decision making and poverty alleviation processes, a role the society entirely allocates to men (Pearson, 2018).

This theory argues that because of biases, the performance of women and men is affected in nearly all spheres of life, such as business, environmental conservation and development projects. Gender role and conduct are also regulated. The theory asserts individual actions are prescribed by the society.

CHAPTER THREE: RESEARCH METHODOLOGY AND DESIGN

Introduction

This chapter involves the research design to be used, the target population of the study, the sampling procedure for the entire research process, the data collection methods, the validity and reliability of instruments of data collected, the data collection procedure, the methods used in data analysis, the presentation of the analyzed methods and the ethical considerations.

3.2 Study Area

The research design that was used in the study is descriptive survey design. The study aims at gathering information from available respondents on ways through which culture affects poverty and the necessary changes that need to be employed to reduce the rate of poverty in rural communities. The tools employed by the researcher are both to gather primary and secondary data. Primary data will be obtained by the use of observation, interviews, questionnaires and focused group discussions. Secondary data that will be used will majorly be from the internet i.e. academic journals, previous researches conducted that may share some similarities and books.

3.3 Target Population

Mwala constituency has various formal villages that were created to help in the jurisdiction of the entire constituency. They compose of individuals who are mostly related since most of the land is inherited and the chiefs though elected most come of the same family and such has been the culture of most in these jurisdictions. The larger group however consists of men and women between the ages of 21-65 years. The target population for the study is 163,032 people.

3.4 Sampling Technique

Mwala constituency has an estimated population of 163,032 people. The samples are drawn from 6 of the 12 sub locations of Mwala Ward. The study used stratified sampling technique that was used to select three zones and respondents that involves dividing the population into

homogeneous subgroups and then taking a simple random sample in each sub group. The total number of individuals that will be sampled will be

3.5 Sample Size

This is whereby the researcher is able to gather a group of individuals and hold a discussion among them concerning the project. Here the individuals are able to air their opinions; the sampling will be drawn from 6 of 12 sub locations of Mwala ward. According to Mugenda and Mugenda (2003) a sample size recommended for making a conclusion should be 10 to 30 percent of the total target population. The study had a sample size of 48,910 which was further divided into stratus of 10% each.

3.6 Validity of instruments

This refers to whether an instrument is measuring what it is intended to measure. The instruments used in this study will be standardized instruments whose content validity was established at the design stage (Edwards and Smillie, 2014).

3.7 Reliability of Instruments

According to Frankel and Wallen (2000) reliability of a measure refers to its reproducibility i.e. the measure's consistency in producing similar results in different but comparable conditions. At the design stage, internal reliability of the instruments was estimated at Cronbach's alpha, $\alpha = .94$ (Edwards and Smillie, 1994). Reliability analysis was carried out on the data obtained from the pilot study. Using Kuder-Richardson formula 20, the pre-test estimated internal reliability at

3.8 Validity of Measurement

Reliability is the measure of the degree to which a research instrument yields consistent results or data after repeated trials. It is verified by the consistency of observation of an outcome. The test-retest will be used to assess the reliability of research instruments. This will be done Validity refers to the extent to which an instrument measures what it's supposed to measure .the instruments will be evaluated for the content validity as the extent to which the questionnaire is representative of the domain of the content..

3.9 Data Collection Technique

By obtaining permission to interview the clients, the clients were given questionnaires to fill and even interviewed. This was done with permission from local opinion leaders and village heads. There was also liaison with a local community based organization that works with economic empowerment of the community in agricultural opportunities as well as ensuring that the community members are empowered.

3.10 Data Analysis

For the purpose of data analysis, there will be the use of both qualitative and quantitative methods. Some of the questionnaire responses will be coded quantitatively. The methods consist of constructing a range of categories of description based on the responses in the questionnaire and the transcripts from interviews data. This process involves the reduction of less important similarities. Qualitative data that is collected from all respondents through both the questionnaire and interview schedule is analyzed descriptively by using frequencies and percentages.

Data collected is organized according to the objectives. As regards closed – ended questions a code is assigned to each category whereas for the open-ended questions, the response is listed and tally marks were used to note those that were identical.

3.11 Ethical Considerations

This concerns things that need to be considered when carrying out research. Matters of ethics should be put in high regard when conducting research in social sciences. It ensures that the rights and welfare of persons and communities that are the subjects of scientific study. The key ethical issues arise from various things such as; Privacy of possible and actual respondents that will be participants of the research. The voluntary nature of participant and right to withdraw partially or completely from the entire research process.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

Introduction

This chapter discusses the findings of the study from the analyzed primary data and presents them in bar graph, pie charts and frequency tables.

4.1 Response Rate

A sample size of 110 respondents was incorporated and every respondent was issued with a questionnaire. Questionnaires returned were eighty and accounted in the data analysis. The study noted that thirty respondents did not return the questionnaires given to them.

Questionnaires	Respondents (frequency)	Percentages
Returned	80	73%
Not returned	30	27%
Total	110	100%

Table 1: Response rate

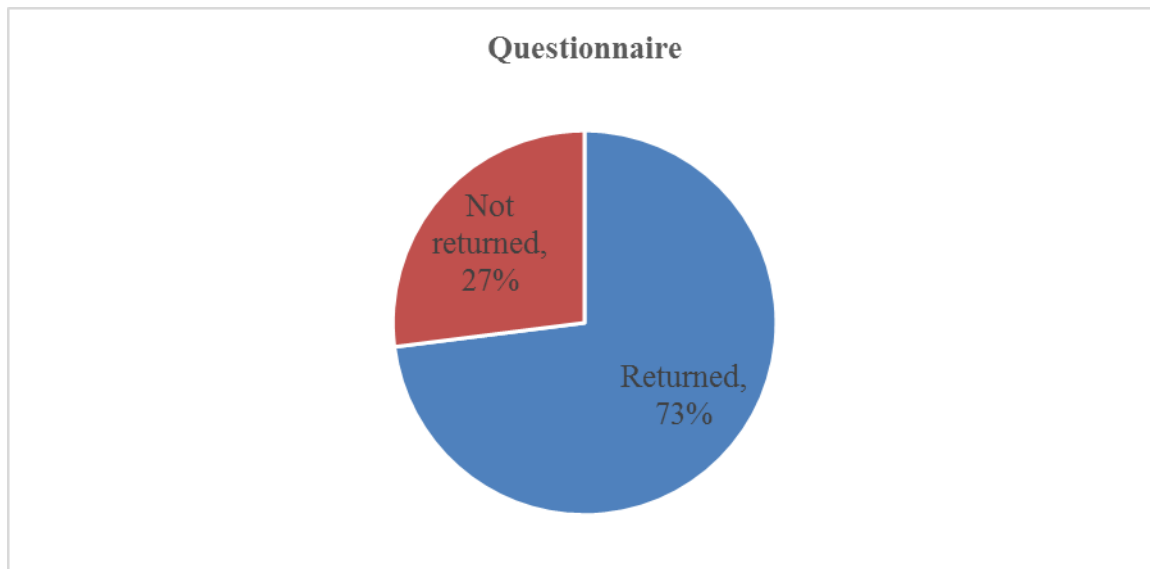


Figure 1: Response rate

4.2 Age Bracket

As per the study, forty respondents within the age bracket of forty to forty-nine years responded. The study noted that twenty-four participants had an age bracket of above fifty years. According to the study, twelve participants who participated were in the age of thirty to thirty-nine years. The least respondents were four in the age of twenty to twenty-nine years.

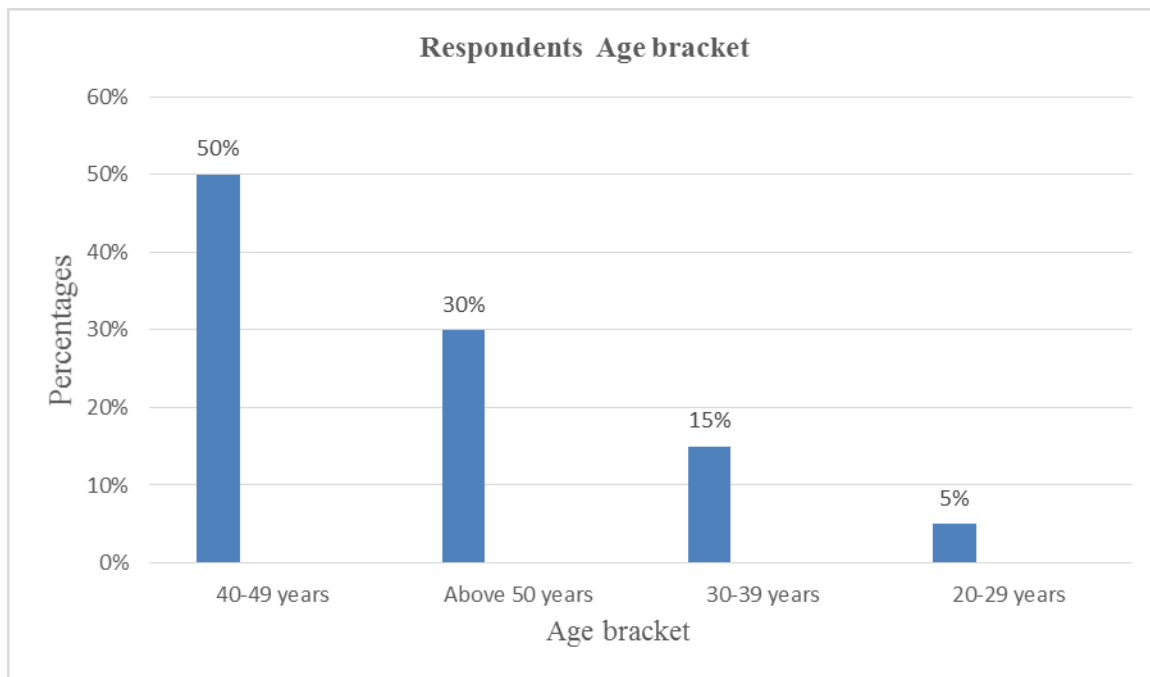


Figure 2: Respondents age bracket

4.3 Gender

Majority of the participants were male. According to the study, forty-five participants were male and thirty-five respondents were female.

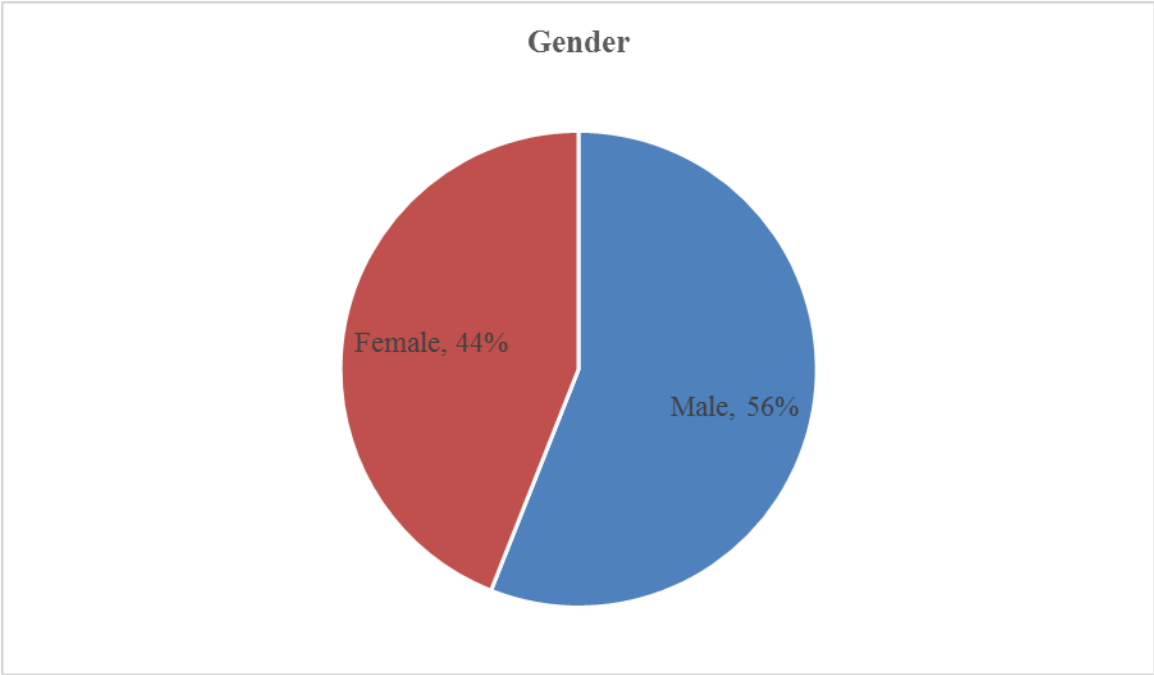


Figure 3: Respondent gender

4.4 Marital Status

Respondents indicated mixed reactions. The study noted that sixty respondents were married and twenty participants were not yet married.

Marital status	Frequency	Percentages
Married	60	75%
Not Married	20	25%
Total	80	100%

Table 2: Marital status

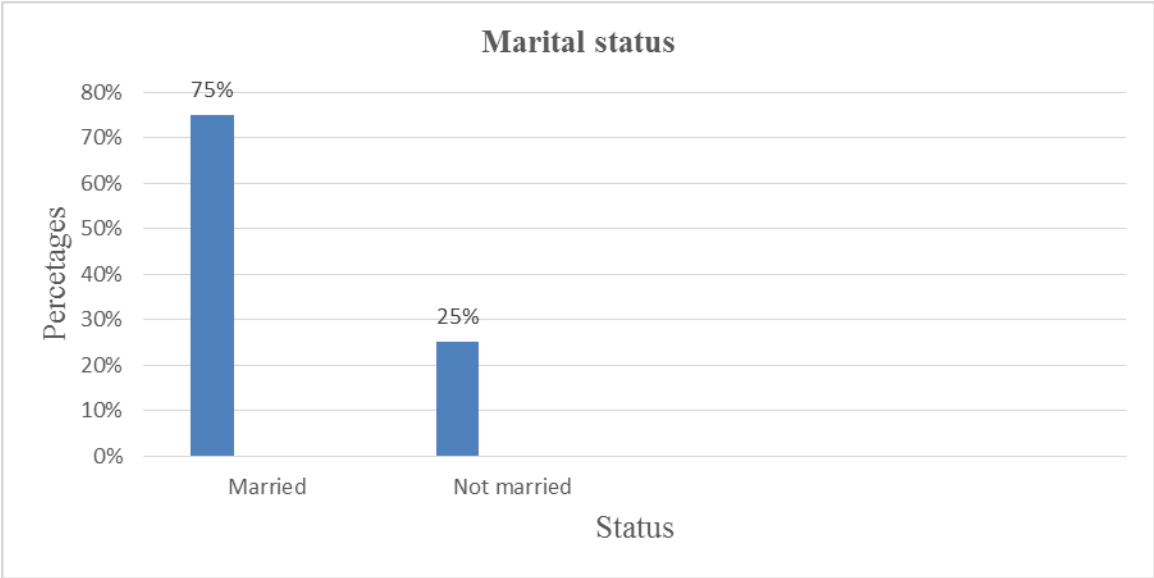


Figure 4: Marital Status

4.5 Level of Education

The study wanted to enquire the level of education of the respondents. It was revealed that forty respondents had attained secondary education and twenty-five respondents had post-secondary education. The study also found that fifteen respondents had only attained primary education.

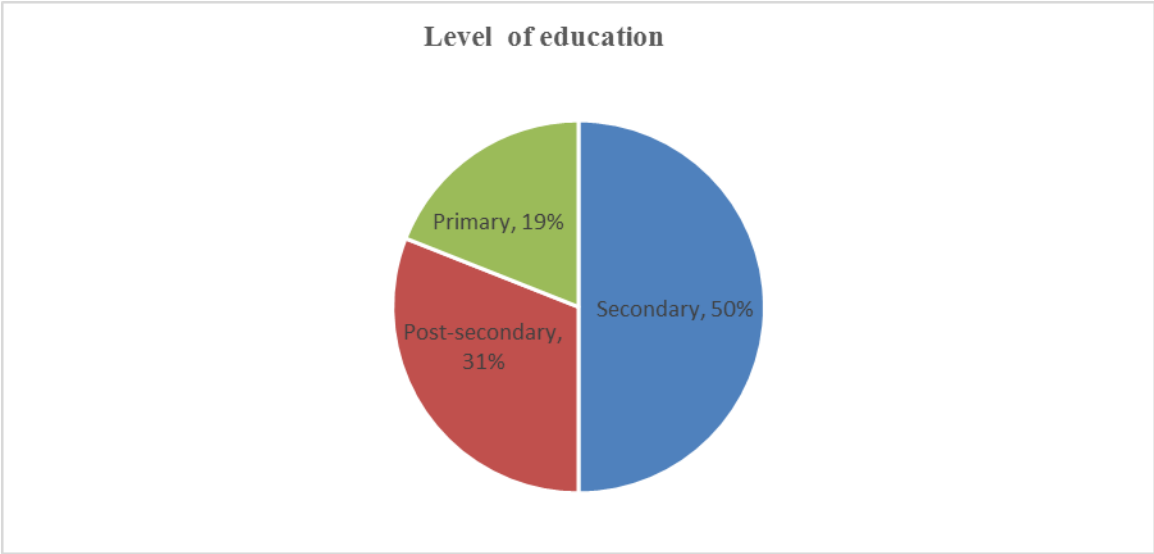


Figure 5: Level of education

4.6 Occupation

The study findings showed that participants were engaged in various means of production. The findings revealed that thirty respondents were business persons and twenty-two participants were farmers. The results also indicated that eighteen respondents were pastoralists. It was further noted that ten persons were employed in various sectors within Mwala .

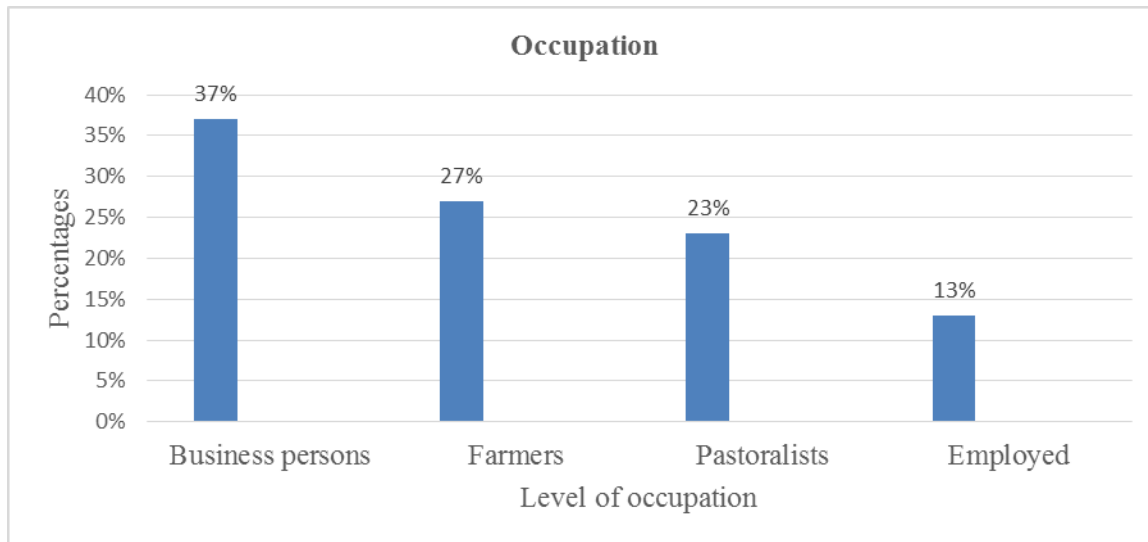


Figure 6: Level of occupation

4.7 Patriarchal System

4.7.1 Community Leadership

The study noted that men were still holding on major positions within Mwala. Retrogressive culture dominated where women had little say in leadership. Unless it was women forums, men had major role to play in Mwala. In electoral positions, apart from women representative, men had been elected in other positions. The results indicated that sixty-five respondents stated that men had key role to play in leadership while fifteen respondents argued that women had role to play in leadership to minimize poverty level in Mwala as they were part and parcel of Mwala .

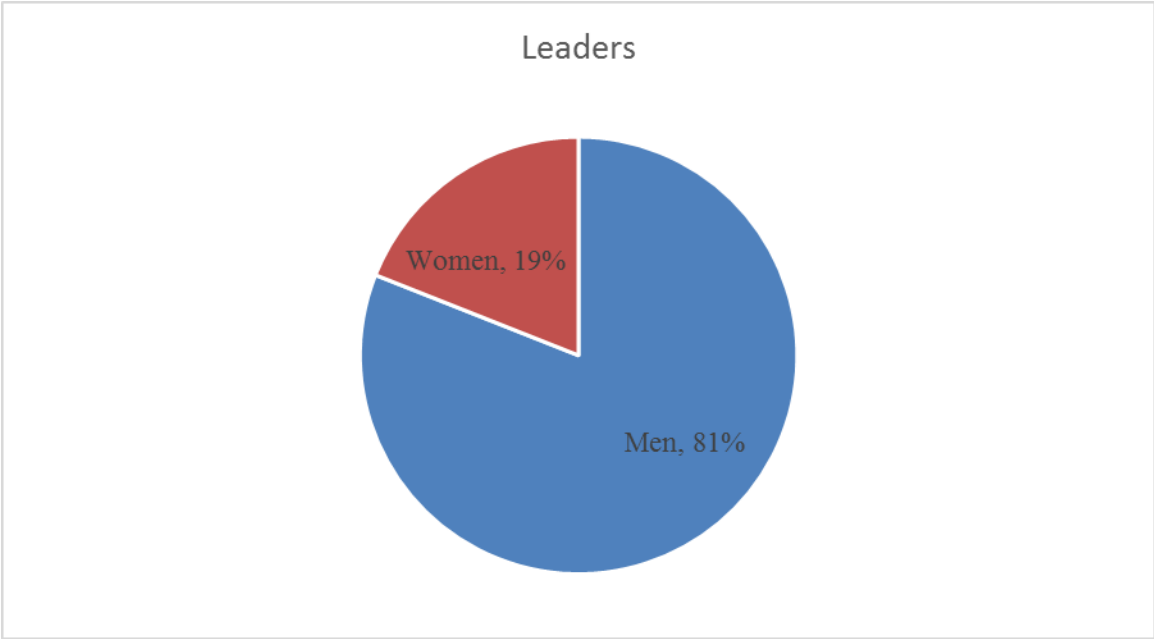


Figure 7: leaders

4.7.2 Decision Making

The results revealed that decision making in Mwala had not much changed as culture still dominated in decision making. Men had much authority in making decision compared to women. It was noted that women had little contribution in decision making. Respondents argued that women had little platform in decision making process and their impacts were seen in transforming the community. As per this study, 70 respondents stated that men had much say in decision making process while 10 respondents stated that women had minimal role in decision making.

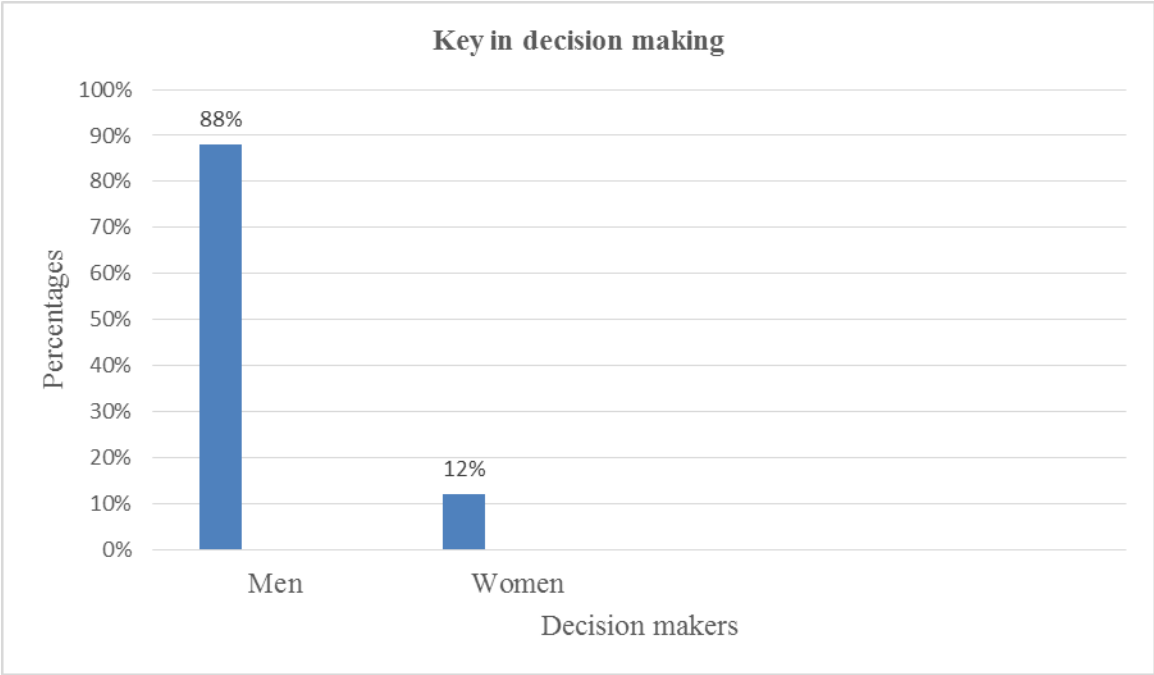


Figure 8: Decision makers

4.7.3 Community Projects

Community projects were meant to improve the living standard of the community and their welfares. The study noted that they were also meant to alleviate poverty in the community. The findings revealed that men had taken greater control of the community project than women. It also revealed minimal impacts of the community projects initiated in the community. From interviews conducted, respondents argued that selfish motives of the community project leaders headed by men had seen most projects collapsing and the few that were headed by women had great impact in the community. The results further found that sixty respondents argued that community projects were headed by men and twenty respondents argued that women had a role in community projects.



Figure 9: Community project stakeholders

4.8 Traditional Marriage

The findings revealed that traditional marriage was valued. From the respondents, men had greater control in traditional marriage. The results showed that women had little say in traditional marriage and were viewed as a community with an exchange value. The study also noted that women were also married at a tender age which curtailed their education progression, this was in tandem with Fedders (2015) who argued that girls in African set up were married at a tender age which was much contributed by their culture and greedy men due to bride price. The findings further indicated that women got many children, struggled raising children and became vulnerable to poverty. The study statistics revealed that sixty-eight respondents indicated that traditional marriage advocated for many children without family planning. The results revealed that women were totally reliable to men for provision. According to twelve participants, traditional marriage discouraged many young men from marrying due to high bride price which was beyond their mean. The participants also stated that women had been monetized.

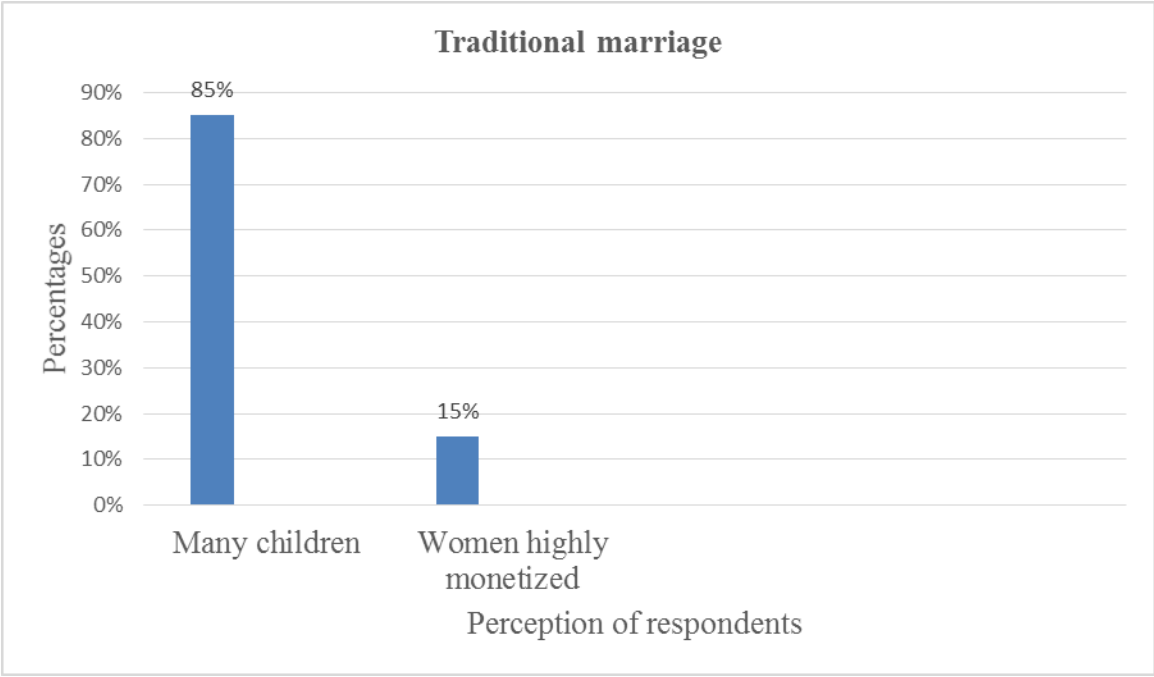


Figure 10: Traditional marriage

4.9 Community Attitude

The results found that participants had divergent views on women and poverty in Mwala. The study revealed that thirty-seven respondents stated that women did not have a fair share in the community and struggled for their recognition in the community. Respondents also stated that women had been sidelined in decision making in most of the activities meant to uplift the community welfare. The study showed that twenty-five respondents argued that family responsibilities in terms of taking care of children were entirely for women. The results indicated that most of the women time was for homestead and respondents perceived that women were in community to take care of children. The findings further indicated that eighteen respondents argued that culture never gave women an equal opportunity to participate in the community. Respondents noted that patriarchal system and stereotype about women in the community had perceived women as most vulnerable to poverty and general weakness without a platform to proof their capability.

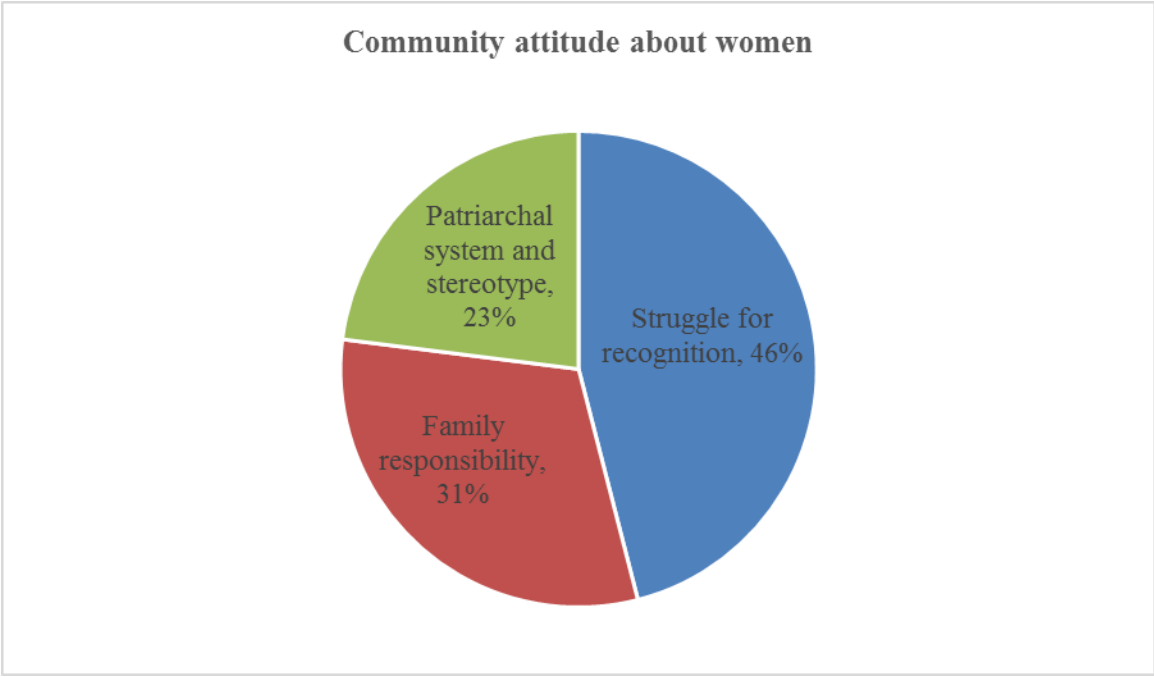


Figure 11: Community attitude about women

4.10 Inferential Analysis

4.10.1 Regression Analysis

The study wanted to find out the statistical significance of the hypothesized relationship. A regression analysis was conducted at 95% confidence ($\alpha=0.05$). The study found a relationship ($R=0.571$), which indicated a strong positive correlation between patriarchal system, FGM, traditional marriage, community attitude and retrogressive cultural practices in relation to poverty. In the table below, R squares is 0.326 which indicates that 32.6% of variation in the retrogressive cultural practices in relation to poverty can be explained by the four-independent variable.

Model	R	R ²	Adjusted R ²	Std error of the estimate
1	0.571	0.326	0.757	0.373

Table 3: Regression analysis

4.10.2 Analysis of Variance (ANOVA) Test

In the table below, the findings of the ANOVA test indicated that F value is 40.306 with a significance value of 0.000 which was less than 0.005. This signaled that there was a significant relationship between patriarchal system, FGM, traditional marriage, community attitude and retrogressive culture in relation to poverty. The study revealed that ANOVA statistics at 5% significant level indicated that F value was 40.306 and tabulated at 3 degree of freedom. The overall model was at statistical significance level of 5%.

Model	Sum Square	Degree of Freedom	Mean Square	F	Sig.
Regression	49.365	3	12.056	40.306	.000 ^b
Residual	70.167	128	0.256		
Total	119.532	131			

Table 4: ANOVA test

Dependent variable: Poverty

Predictors: (constant), patriarchal system, FGM, traditional marriage, community attitude

4.10.3 Regression Coefficient

In the table below, the coefficient of patriarchal system was ($\beta=0.186$, $p=0.000$, <0.05) revealed a statistically significant relationship between patriarchal system and retrogressive cultural

practices in relation to poverty. The findings signaled that a unit increase in patriarchal system would lead to an increase of 0.186 unit in poverty.

The coefficient of FGM was ($\beta=0.250$, $P=0.000$, <0.05) indicted a significant relationship between FGM and retrogressive cultural practices in relation to poverty. The findings implied that a unit increase in FGM would result to an increase of 0.250 unit in poverty.

The coefficient of traditional marriage was ($\beta=0.206$, $P=0.000$, <0.05) showed a significant relationship between FGM and retrogressive cultural practices in relation to poverty. The results revealed that a unit increase in traditional marriage would result to an increase of 0.206 unit in poverty.

The coefficient of community attitude was ($\beta=0.188$, $P=0.000$, <0.05) revealed a significant relationship between community attitude and retrogressive cultural practices in relation to poverty. The results indicated that a unit increase in community attitude would lead to an increase of 0.188 unit in poverty.

	B	Std Error	T	Sig
(Constant)	2.321	0.183	13.563	0.000
Patriarchal system	0.186	0.052	4.555	0.000
FGM	0.250	0.075	4.111	0.000
Traditional marriage	0.206	0.062	4.263	0.000
Community attitude	0.188	0.071	3.345	0.000

Table 5: Regression coefficient

Dependent variable: Poverty

Regression coefficient formula

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$$

$$Y=2.321+0.186X1+0.250X2+0.206X3+0.188X4+ \epsilon$$

Y= Poverty, B0= Constant, X1= Patriarchal system, X2= FGM, X3= Traditional marriage, X4= Community attitude.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter discuss summary of the findings, conclusion and recommendations based on the study results.

5.1 Summary of the Findings

The study assessment of the influence of culture on poverty among rural sub-cultures in Machakos County, Kenya. The study was guided by patriarchal system, traditional marriage, and community attitude. Respondents were community group leaders. This study used a sample size of 110 respondents but only 80 respondents took part to the completion of the study. Majority of the respondents were men.

The study noted that respondents had divergent views on patriarchal system. The results showed that men were still holding on major positions within machakos county. culture dominated where women had little say in leadership. In electoral positions, apart from women representative, men had been elected in other positions. Respondents felt that women had role to play in leadership to minimize poverty level in Mwala as they were part and parcel of Mwala. Men had much authority in making decision compared to women. It was noted that women had little contribution in decision making. From interviews conducted, respondents argued that selfish motives of the community project leaders headed by men had seen most projects collapsing and the few that were headed by women had great impact in the community.

On the traditional marriage, respondents stated that women had little say in traditional marriage and were viewed as a community with an exchange value. The results revealed that women were married at a tender age which curtailed their education progression. The findings showed that women had many children, struggled raising children and became vulnerable to natural calamities such as hunger. The respondents indicated that traditional marriage advocated for many children without family planning. The results revealed that women were totally reliable to men for provision.

On community attitude, the results revealed that women struggled for their recognition in the community. The study also noted that women had been sidelined in decision making in most of the activities meant to uplift the community welfare. The results indicated that most of the women time was spent taking care of children. The findings further indicated that culture never gave women an equal opportunity to participate in the community. The study noted that patriarchal system and stereotype about women in the community had perceived women as most vulnerable to poverty and general weakness without a platform to proof their capability.

5.2 Conclusions

Based on the inferential statistics done, the results revealed a significant relationship between patriarchal system, traditional marriage, community attitude and poverty in a case study of women. However, the study noted that women stereotype dominated among the community and few platforms were given to them women to proof their capability. The results revealed that the few opportunities women were given in community projects, there were notable changes in the manner of doing things and community transformation. In the process of conducting this study, researcher noted some issues and came up with recommendations.

5.3 Recommendations

1. There is need for community empowerment on the power of a woman. Women were still lagging behind on the education as majority of them did not progress after class eight. Women education is key to stemming out poverty in Mwala and community progression.
2. The result showed that women had many children and it was a challenge raising the children. The study recommends for a community education on family planning to ensure families have children they can be able to manage.
3. The study recommends for women to raise up against culture that undermine them and makes them vulnerable in the community. They should also raise above the odds of stereotypes and proof their capability and fight for their recognition without being sympathized with.

5.4 Recommendation for Further Study

This study examined the cultural practices in relation to poverty. The study noted part of Kamba culture that can be used as a mean to promote tourism and be a generating income to the

community to alleviate poverty. The study suggests for further study on the Kamba cultural practices on minimizing poverty level in the community and promoting women empowerment.

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Appendix 1

Questionnaire for Project Members

This questionnaire is for purposes of academic research and any information given shall be kept confidential.

Project Name.....

PART I

GENERAL INFORMATION

Please tick appropriately.

1. Age

18-30 yrs ()

31-40 yrs ()

41-50 yrs ()

51-60 yrs ()

60 yrs and above ()

2. Sex: male () female ()

3. Marital Status (a) single and never married ()

(b) married ()

(c) widowed ()

(d) divorced ()

(e) separated ()

(f) others ()

4. Education Level (a) primary school certificate()

(b) secondary school certificate()

(c) diploma ()

(d) degree ()

(e) post graduate degree ()

(f) other level ()

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PART II

4. (i) What is your source of income?

(a) Salary () (b) Wages () (c) Income from self-employment () (d) Cash

handouts ()

If your source of income is (a) or (b) above, briefly describe the nature and location of your job/employment.

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

If your source of income is (c) above, briefly explain the nature of your selfemployment

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

(ii) Do you own any income generating asset? Yes () No (). If yes, what type of asset is it?

(iii) What is the nature of ownership of this property?

Personal () owned by spouse () jointly owned by the spouses ()

5. (a) What is your monthly income?

Between Ksh 0-5,000 ()

Between Ksh. 5,001-15,000 ()

Between Ksh. 15,001-25,000 ()

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Between Ksh. 25,000- 35,000 ()

Above Ksh. 35,000 ()

(b) (i) How much money do you spend on your monthly household budget? (tick where appropriate)

Below Ksh. 5,000 () Ksh. 5,001-10,000 () Ksh. 10,001-15,000 () above Ksh

15,000 ()

(c) Who caters for your household budget?

(i) Myself () (ii) Spouse () (iii) I and my spouse () (iv) Others ()

(d) Does your gender affect your performance in your place of work? Yes () No ()

If yes, explain.....

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

6. (a) Do you have dependant(s)? Yes () No (). If yes, how many?

(e) What is your relationship with the dependant(s)?

Own children ()

Siblings ()

Relatives ()

Adoptees ()

Not related ()

7. Do you consider your income enough to meet your basic needs? i.e. food, clothing, shelter, education, water and health? Yes () No (). If no, briefly explain why.

.....

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.....

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.....

.....

8. For how long have you been a member of this development project?

1-2 yrs ()

3-5 yrs ()

Above 5 yrs ()

9. What activities is your project involved in.....

.....

.....

.....
13. What different roles do men and women play in the project?

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

14. (a) In your opinion, are you as a project member actively involved in project activities?

Yes () No (). How? Explain.

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

15. According to you, are the interests of both male and female residents of the rural subcultures reflected in the project? Yes () No (). Explain.....

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

16. Nobody is discriminated against by the project sponsors or management teams in any activity of the project based on gender. (tick where appropriate)

Strongly agree ()

Agree ()

Neither agree nor disagree ()

Disagree ()

Strongly disagree ()

17. The project members are involved in discussing the success and failure of the project and improvements needed. (tick where appropriate)

Always () often () sometimes () never ()

18. Has this project positively affected your life? Yes () No ()

Briefly explain your answer.....
.....
.....

Appendix 2

Budget

Item	Cost
Transport costs (to and from Gretsas and the site of study) 10 trips @ Ksh.1000 per	10,000
Stationery	3,000
Printing costs for 10 copies of the project @ sh. 10 per page × 80 pages	8,000
Printing cost for 10 copies of 10 pages questionnaire @ sh 10 per page	1,000
Binding of 30 copies of the project @ sh 60 per copy	1,800
Internet use @ sh.1 per minute, 3 hrs per day for 200 days	36,000
Hiring of 2 research assistants@ sh. 1,000 per day each (3 days)	6,000
Photocopying of documents @ sh.3 per page × 2000 pages	6,000
Printing and binding of 8 copies of proposal for defense @ sh. 370 per copy	2,960
Printing and binding of 3 copies of thesis for examination @ sh. 370 per copy	1,110
Total	75,870