

**THE NEGATIVE EFFECTS OF CULTURAL HABITS ON WOMEN'S  
ECONOMIC PARTICIPATION IN DEVELOPMENT  
IN ISINYA TOWN IN KENYA**

**BY**

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**Declaration**

I, Mwaniki Andrew Ngigi declare to the best of my knowledge that this research report is my own original work and has never been submitted to any University of higher institution of learning for the award of degree or diploma.

Signature:  ..... Date: 12.07.2013 .....

Mwaniki Andrew Ngigi (student)

### Approval

This research report has been read and approved as having met the requirements for the award of a degree in Development Studies of Kampala International University.

Signature: Orange Rusot Date: 15<sup>th</sup> July 2013

Name ..... (Supervisor)

### **Dedication**

This book is dedicated to my beloved parents for the company, warmth and moral support I needed for carrying out this research. All of you brought smiles onto my face each time things seemed hard for me. May Almighty God reward you all.

### **Acknowledgment**

First and foremost, I thank the almighty God for giving me life, knowledge, courage and guidance during my course of study, without you, I would not make it.

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### **Abstract**

The study set out to establish the negative effects of cultural habits on women's economic participation in development. The study was conducted at Isinya town in Kenya. The study followed the objectives of the study. A cross sectional study design was used. Data was collected from 100 respondents who were systematically selected. Data was collected using a self administered questionnaires and analyzed using SPSS to get descriptive statistics. The findings revealed that there was no equality between the men and women in Isinya over the access and control of the economic resources a factor that hindered development in the area. It was therefore recommended that women should fight for their rights especially those concerning with owning, accessing and controlling of the economic resources. This can be done through several institutions including FIDA which fights for women's rights. This may lead the women to acquire some resources like land, building a factor that may boost on their economic development.



## CHAPTER ONE INTRODUCTION

### 1.0 INTRODUCTION

This study is on the negative effects of cultural habits on women economic participation in development in Isinya town, Kenya. This chapter covers the background of the study, the statement of the problem and objectives of the study. Towards the closure of the chapter, definition of key terms, scope of the study, conceptual and theoretical frameworks are also mentioned.

### 1.1 BACKGROUND TO THE STUDY

The relationship between culture and economic growth during the past fifty years can be and has been viewed variably as causal, correlative or relatively autonomous. The first issue about the topic cultural change and economic development came out in 1952 and the prevailing view was that for poor countries to achieve capital formation, productivity and consumption, comparable to those in developed countries, it was necessary to duplicate the cultural institutions for the latter.

Culture in Africa has existed millions of year Most African states seem to maintain such a tight control or that both the old and the young have no new creative innovative or incentives ideas that can induce the change.

This kind of loyalty greatly affects economic growth in the country as people seem too attached to tradition and fail to embrace modernity and technology as it should be. In 1965 it was noted that really few women worked outside their household globally and teachers and nurses played a dominant role in the female labor market. In Arab countries

for instance, more than 20% of all women in none profit occupations are in the professions because of culture. Throughout Africa, women are a powerful force for growth and development but due to strong cultural attachments they fail to contribute to the economy as workers and entrepreneurs because of the unequal access to property, discrimination in the labor market and business related obstacles.

Culture refers to the universal human capacity to classify and encode their experiences symbolically, and communicate symbolically encoded experiences socially (Edward Tylor 1870). According to Mathew Arnold (1822-1888), Culture refers to an ideal of individual refinement of the best that has been thought and said in the world. Economic growth on the other hand refers to the increase in the amount of goods and services produced by an economy over time. From a socio-biological perspective culture in any social group in a package of solutions arising and different human experiential.

Culture habits greatly affects economic growth negatively whereby the extensive pursuit of narrow self interest by people makes them to never learn to trust anything outside their family. For economic growth to be established in any economy there are certain factors that have to be considered that is; in the town there must be schools. Schools teach new knowledge and other insight into new solutions .how then in that in population you studies/people cannot learn new ways of doing new things. They failure can be attributed to cultural habits alone. All these factors are cultural and so one tends to behave how they have been brought up for instance a young Maasai man at a young age may have been taught that a girl is supposed to be subordinate to him and also that he has power to control her by even being allowed to hit her. In the future this young man will

never allow a woman to be his boss and even lack to give any female a chance to get empowered simply because he was taught all this.

## **1.2 STATEMENT OF THE PROBLEM**

Culture is a great disadvantage to women today because it is what dictates how they are going to live and behave and this disadvantages them from getting ahead. The problems here are culturally based that is, language, governance, education, health and reproductive rights and sexuality and all these hinder economic growth. The problem is probably biological not social cultural. The males may be physically stronger than female, or more violent than female or more worried of female producing children from other males. In such situations male dominate and as a result greater control of females by males as a biological advantage. Isinya town is occupied by Maasai's who to this day follow culture totally. Negative cultural perceptions have a lot to do with power and control structures in various African cultures bringing a decline in economic growth. This becomes a problem because children brought up to follow such cultural beliefs and practices never get empowered especially girls and in the long run, no improvement is done.

A closer look at their way of life one will note that the tremendous range of material culture produced by the Maasai women, it is possible to see the breadth of knowledge that and skills that these women possess and also possible to acknowledge that these achievements are scientific and technological in nature. Culture prohibits the woman from being higher than the man and hence all these abilities are buried within and no production is achieved either individually or economically. This study is going to

show the disadvantages women in Isinya are facing and how culture is drowning them their abilities and if given a chance economic growth will drastically improve this town and eventually the country through tourism as tourists are usually attracted by exotic people in tradition African society

### **1.3 OBJECTIVES OF THE STUDY**

The study was based on many objectives. Consideration here is given to two types of objectives, general objective and specific objective.

#### **1.3.1 GENERAL OBJECTIVE**

‘To characterize the negative effects of culture habits on economic participation in development among women in Isinya town.’

#### **1.3.2 SPECIFIC OBJECTIVES**

1. To establish the growth rate of the economy in Isinya town.
2. To identify the extent to which culture is the main cause of low economic growth rate and any woman in Isinya town.

### **1.4 SCOPE OF THE STUDY**

This study on the negative effects of culture habits on economic growth on women in Isinya town was conducted between May 2013 and August 2013 through case study research design of members of this Maasai community. The study was conducted in business places, homes of the residents and even higher institutions of learning in Isinya town. Data was collected using questionnaires.

The study specifically seek to determine how the elderly in the community feel about their cultures and their future generation and change as well as how the Maasai women in this small town are a vulnerable population who even if are aware of the

relevant legislation, culture prohibits them from working on it hence become marginalized and also how economic growth can be aided by these group.

## **1.5 SIGNIFICANCE OF THE STUDY**

In Kenya, the government is unable to continuously and consistently follow the progress of the all communities in the country and their effects to economic growth and in particular in each community. They tend to base their findings on research made years an even decades ago for instance; the work of ILO (1972), Mc Cormick (1988), Livingston (1991) and King (1996) who documented constraints which women face and emphasizing methods of overcoming it. There is total lack of capacity to update information on how even in this modernized century we live in, women are still negatively affected by culture and hence do not contribute to economic growth of any kind.

The findings and the recommendations of the study should also be useful to the managers and administrators of non-governmental associations that empower women to understand the different cultures and their effect on women. In the long run they will not rely on subjective expert judgments or fashion in their management tasks but base their methods, decisions and actions on concrete knowledge of issues.

I believe that this study formed a basis for further research into the negative effects of culture on economic growth not only among the Maasai but also other tribes in Kenya. This enabled the girl child and even women not to be viewed as a subordinate, disadvantaged, muted and inferior group but as an equal to the men who deserve a right to be given equal chances in economic sphere to better themselves and the economy.

## 1.6 OPERATIONAL DEFINITION

Culture refers to patterns of ideas and beliefs of a given society, values, norms, rules, practices, morals and responsibility. Practices for instance of the Maasai's in Isinya include female genital mutilation and removal of lower teeth to show a right of passage from childhood to adulthood, morals include bowing down of heads to elders as a form of greeting and respect and responsibilities include Maasai girls caring for children and homestead while the boys hunt and graze animals.

Economic growth refers to the increase in the amount of goods and services produced by an economy over a given period of time. For an economy to have ample growth, obstacles of entrepreneurship should be analyzed by ensuring businesses especially the small ones are fully trained about the economy and successful business tips are given to them.

A woman refers to a female human or an adult female human as contrasted with a girl. A woman is capable of taking care of herself in all areas and can even join the job market and fend for her and be independent

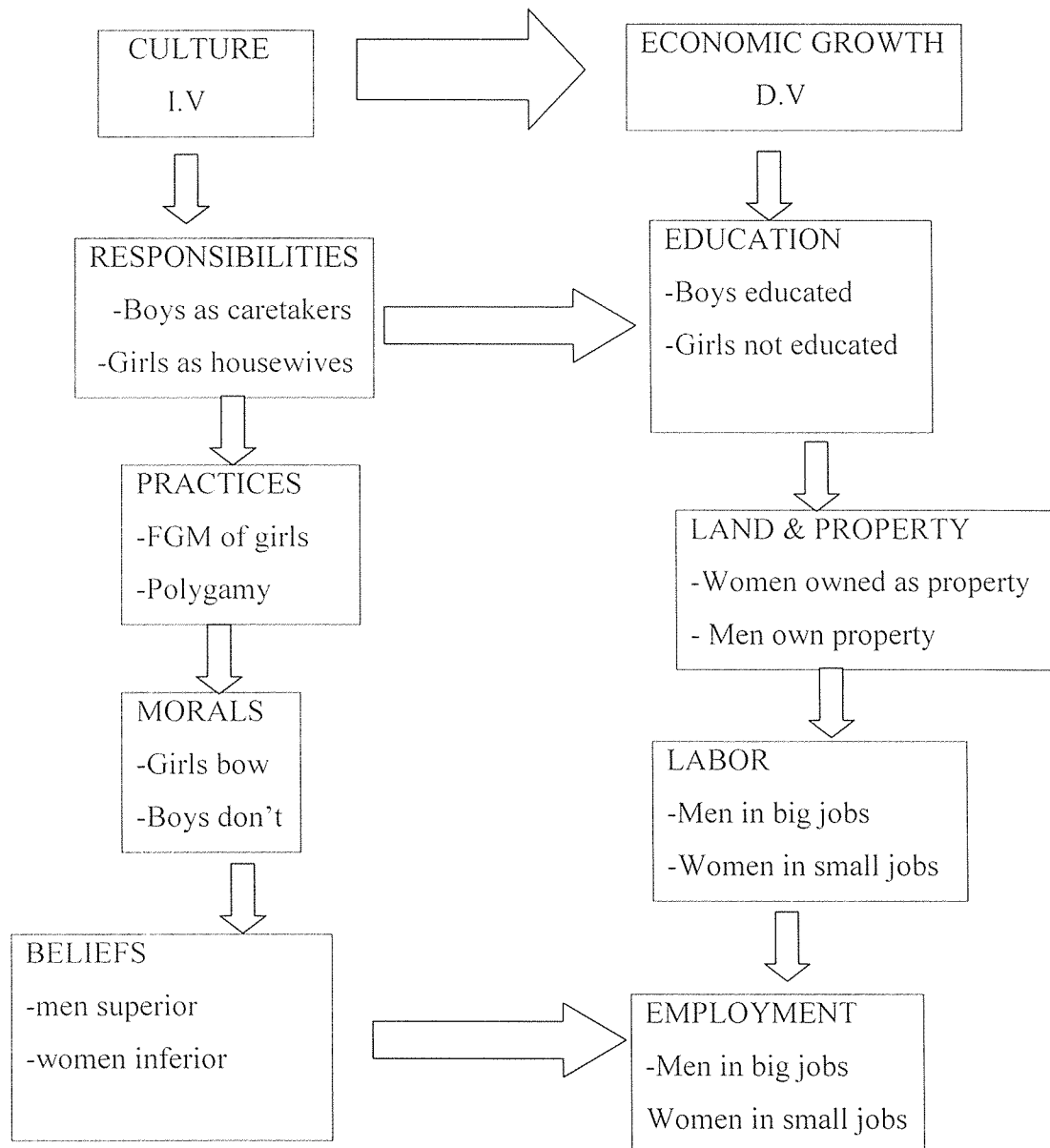
## 1.7 THEORETICAL FRAMEWORK

This study was modeled on the theory of 'Balance Theory,' advanced by Heider (1958). This theory postulates that people maintain consistent attitudes by balancing their feelings and beliefs about one another against their feelings and beliefs about salient aspects of the environment. Heider argues that an individual changes an attitude toward another individual in relation to the similar or dissimilar attitudes they

hold towards an object, idea, place, event or even a person. This theory was preferred over Cognitive dissonance theory because in this theory change of attitude happen over time while in Balance theory, attitudes are consistent.

As applied to this study, the theory holds that culture influences economic growth whereby in Isinya, Maasai girls for instance are taught how to cook, care for the family and being submissive to their husbands. This negatively affects economic growth because the sectors in the economy become patriarchal causing the females to be under-represented hence under development. The environment they have grown in has and is teaching them to behave in a certain way and this prevents any empowerment or economic growth to come about in this town.

## 1.8 CONCEPTUAL FRAMEWORK



In the above figure, culture is hypothesized to influence the economic growth of women in Isinya town in Kenya. Culture is defined as responsibilities, practices, morals and beliefs and economic growth as education, land and property rights, labor and employment. However this relationship maybe modified by age or background where one comes from.



## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 INTRODUCTION

This chapter sets out to discuss the literature related to the negative effects of culture on economic growth. It particularly focuses on prevalence of culture, growth rate of the economy and extent to which culture is the main cause of low economic growth rate in Isinya town. In this chapter, literature related to negative effects of culture and economic growth is reviewed.

#### 2.1 UNDERSTANDING RELATIONSHIP BETWEEN CULTURE AND ECONOMIC GROWTH

Different authors have defined Culture differently for instance, In 1870 Edward Tylor defined culture as a diverse set of activities characteristic of all human societies. A German non-positivist sociologist, George Simmel, in the mid-nineteenth century defines it as the cultivation of individuals through the agency of external forms which have been objectified in the course of history while an English poet and Essayist Mathew Arnold (1822-1888) referred to culture as an ideal of individual human refinement of the best that has been thought and said in the world. Samuel Pufendorf defined culture as all the ways in which human beings overcome their original barbarism, and through artifice, become fully human. Potter (2000) defines economic culture as the beliefs, attitudes and values that bear on economic activities of individuals, organizations and other institutions. (pg14). This definition narrows down the concept of culture to

focus our analysis on how economic cultural traits may affect economic growth hence provide a more in –depth analysis of the connection between culture and economic growth (Kessing 1987; Patterson 2000).

There are four distinct categories of culture that constrain behavior related to economic development; trust, respect, individual self determination and obedience. Trust, respect and individual self determination are thought to stimulate social and economic interaction whereas obedience is thought to limit economic interaction and development by decreasing risk taking, a trait essential to entrepreneurship.

In Kenya for instance, women are well represented in the labor force, men account for 88% while women 78% (Government of Kenya 2005). Gender discrimination persists in the formal sector. (UNDP 2002) shows that women make up only 29% of formal labor force and earn up to 58% lower than the men. This is caused by investment in the human capital of sons than daughters, employers with discriminatory preferences about whom to hire and pay more, women's dominant role in raising children and maintaining the household, and social cultural norms that restrict women's ability to work outside the home and in certain sectors e.g.) fishing and night work.

Cultures like for the Maasai in Isinya town do not allow girls to go to higher institutions to learning. Fathers and male elders of this community wait until the girl reaches around fifteen years old, gets her circumcised and any man whether young or old who can afford honey, two heifers and one bull or a bullock of the same color, with no scars or unusual peculiarities and also two female sheep and one fattened ram is given the girl for marriage. This lack of exposure like the men fails to give any empowerment for

instance; Saito, Mekonnen and Spurling (1994) explain that the gross value output per hectare from male managed plots is 8% higher than on female managed plots.

In Kenya, increasing access to agricultural inputs of female farmers to the same levels as that of male farmers could increase yields by as much as 22% (Quisumbing 1996). In Kenya agriculture plays a vital role in economic growth and a town like Isinya if women were given the same opportunities as men to get educated then GDP would be really high. The above available literature only generalizes culture and economic growth, it is insufficient and cannot dispute the fact that there is need to specify the actual cultural practices that hinder empowerment which in the end hinders economic growth.

## **2.2 PREVALENCE OF CULTURE IN ECONOMIC GROWTH**

Importance of culture in the lives of people dates back to even before the 1900's as this is where taboos, curses and shunning occurred very strictly. For instance a woman knew her place very well in society as beneath the man and had no reason whatsoever to meddle in political affairs or even decision making. Even in the western countries women were still beneath as they were not allowed to work but dress well and cater for their husbands every need. The economies were not their business and hence were not even allowed to own any shares. Land in Kenya is very important as agriculture accounts for a lot in the economic growth of the country; today a quarter of an acre in Nairobi would cost one, one million Ksh. which equivalents to twenty five billion Ugsh. Under customary law, it is harder for women to enjoy any rights over property as customary

practices are more discriminative towards women on the issue of matrimonial property especially when the matter at stake is divorce (Murungi 2002: 44).

The FIAS Administrative Barriers Report (FIAS 2004) explains that heavily politicized and corrupt land allocation practices have brought about the transfer of government land from state to male individuals. This patriarchal patronage has denied women equality as men have become sole registered owners and due to culture, future generations of women suffer the same way.

Women who try to bring about culture change by joining the political field usually fail immensely hence any improvements sorts to be made for the girl child aren't fulfilled. Cultural socialization doesn't allow people to participate in politics for instance Cecily Mbarire, a young MP in Kenya was likened to a prostitute by many because of wanting to join a man's domain, and she was referred to as loose because it was hard for the people to imagine or accept that one could be that empowered (Nixon Ng'ang'a, lifestyle. Sunday Nation, 12<sup>th</sup> Jan. 2003, p3). Women politicians make it their mission to let all the girls and even women to understand that culture should not dictates how one should live and so prove that a woman too can make it like a man hence economic growth increases due to equality in education, employment and decision making.

Despite the advantages, trade liberalization is often coupled with persistent occupational segregation by sex, both vertical and horizontal (Randriamaro 2005). Trade often rewards workers with greater skills and since women are not as educated as the men. they get to be employed as temporary workers, with increased job insecurity and lower wages.

The above available literature fails to comprehensively spell out real issues bringing about prevalence of culture in economic growth; it fails to ascertain the real reasons that bring about low income growth as its information is general.

### **2.3 CONSEQUENCES OF CULTURE ON ECONOMIC GROWTH**

Max Weber, a German social scientist writing in the early 20<sup>th</sup> century, offered more specific insights on how cultural or even religious values could impact on economic growth. He argued that the protestant work ethic, supported by Reformation teachings that the pursuit of wealth was a duty and hence protestants are more productive than Catholics. In other words modern technology will never be able to turn around an economy and to boost the standard of living without trust, belief and individual efforts which one is made to acquire through culture.

For long term economic growth to be achieved, assisting the poor for instance those living in Indonesia, to encourage private investment and trade opportunities will create stable social institutions as an avenue to sustainability. A report by action aid International states that hundreds of thousands of survivors of the 2004 Indian Ocean tsunami are still living in substandard shelters and are deprived of basic needs, this is due to the lack of aid brought about by culture.

This shows how people all over the world are being controlled by culture but this information lacks to explain how in Africa culture has taken over the economic growth sector.

### **2.4 JUSTIFICATION OF CULTURE ON ECONOMIC GROWTH**

Despite the fact that culture is not strictly speaking reflected among the eight Millennium Development Goals adopted by the international community in 2000, it is

clear that these goals cannot expect to be achieved without properly taking into account the cultural dimension. The 2005 Paris Declaration on Aid and Effectiveness and the 2008 Accra Agenda for Action, launched a constructive debate stressing importance of culture. All this show that worldwide culture is justified to be important socially and even economically for both men and women of the economy.

Culture continues to be justified in the Spanish government whereby through its action in the field of culture, UNESCO has enjoyed a long –standing and rewarding partnership with Spain for the promotion of cultural diversity for culture in and for development. In Africa how culture is perceived from the rest of the world is different, in other countries having holidays to celebrate culture or even weeks set aside for this in that here people are nurtured to obey and follow rules and even threatened with taboos and banishment if they don't comply but out there, it is just music, dancing and having fun which brings revenue for the country hence economic growth.

GDP between the richest regions of the world and the poorest increased from a modest 3 to 1 ratio in 1820 to an astounding 18 to 1 ratio in 2000 (Maddison, 2001) This shows that interplay between cultural assimilation and cultural diffusion have played a significant role in raising economic development across the globe. For societies that lacked cultural diffusion, failed to adapt a new technological paradigm delaying industrialization and sustained economic growth.

One of the most interesting markets in post-industrial societies is cultural industries due to the generation of high opportunities for human resource training and development, for employment creation and revenue generating activities. This in the long run makes an important contribution to a participatory and sustainable development and

strengthens democracy. These justifications for culture and economic growth fail to explain recent contributions of culture. As modernized as the world is, information of the 1980's and 1990's becomes impossible to be understood because much has happened and time has elapsed yet still we find ourselves in unpleasant circumstances like inequality in culture.

## **2.5 ENDING NEGATIVE EFFECTS OF CULTURE ON ECONOMIC GROWTH**

The constitution of Kenya that was drafted in the year 2010 recognizes the women's social, economic, cultural and political rights in all institutions of governance. Article 60: for instance states that all women have a right to access land that is, "Land in Kenya shall be held, used and managed in a manner that is equitable, efficient, productive and sustainable, and in accordance with the following principles...elimination of gender discrimination in law, customs and practices related to and property in land." Despite all this, the Maasai community in Isinya town are still disadvantaged with the reason being girls are not being educated but hidden even for purposes of bride price which is considered better than 'wasting' resources on education., but if girls can get educated then they can know their rights and get empowered hence economic growth.

Kenya has a vibrant women's movement which plays an important role in advancing the gender agenda and assisting the national machinery in facilitating the implementation of gender policies. Within this movements there are various institutions focusing on different sectors like, NGOs focusing on gender and law (FIDA), women and microfinance (KWFT), women and employment( the National Association of Self Employed Women of Kenya) among others. Remote areas like Isinya town should be visited so as to be educated on such NGOs who are here for them and offering free

services and in the end connections are gotten and the children in the end get scholarships to even higher learning. In the end these children will aid their community by becoming good examples which will end negative cultural effects.

Following the Mexico City conference in 1975, multilateral and governmental agencies as well as private foundations began to address women's economic needs by providing some short term projects to support poor women. The Working Women's Forum (WWF) in Madras, India, is an organization that has been successful in this field. It was founded in 1977 to improve the entrepreneurial skills of poor working women, by providing training, material inputs, and credit and extension services and also organizes social services such as child care, education, health and family planning. Organizations like this should be built and funded by the government and branches to be in dwellings like Isinya town whereby the women and girls are disadvantaged and hence can be taught how to become independent which will bring about economic growth rate.

For there to be a long lasting solution to, there is need for further research from culture to culture because different cultures have different beliefs and practices. The target group should be the girl child who needs to be educated and treated equally as their male counterparts as they are the future generation. Voices of those bound by these cultural practices should be heard and given ways out of them because some claim to be 'suffocating.'



## CHAPTER THREE

### METHODOLOGY

#### 3.0 INTRODUCTION

This chapter deals with the methodological aspects of the study. It covers the study design, how the sample was selected, methods used in eliciting information. Problems encountered during sampling and data collection are also included.

#### 3.1 RESEARCH DESIGN

The study was conducted through case study research design. This is a research design that employed both qualitative and quantitative research procedures and is for a specified period of time. Case study design was suitable as it examines suitable real life situations and provides the basis for the application of ideas and extension of methods. This research tended to answer the question ‘‘how’’ and ‘‘why’’ that is; how culture negatively affects economic growth and why women are still a vulnerable group even with all the technology advancement in the country.

Women of all ages were observed to see how their way of life goes about. The researcher were join the Isinya community and live amongst them to avoid biasness or sudden change in behavior, he or she remained anonymous but was freely interact with them, all kinds of people were interviewed like business owners and workers, housewives and especially women in all spheres of this community. Case study design is important in this research as it will explain how the Maasai feel about change and get to learn about the level of economic growth by using smaller samples for in-depth analysis.

### **3.2 SELECTION OF AREA OF STUDY**

In view of finance and other resources like time, Isinya town is considered a manageable area of research as it is a small town whereby Maasai's dwell and this kind of concentration makes it possible to target as many people as possible especially women. Isinya town is an arid area with many acacia trees and even cactus, it is very hot and due to these the dwellers are livestock keepers especially cattle which they believe belong to them.

### **3.3 STUDY POPULATION**

The targeted population studied consisted of approximately 150 women who are over eighteen, in the job market, in school and most of all married so as to learn how their cultural practices affect their economic growth which in the end fails to aid their own empowerment. Maasai women are taught to be submissive to their men from a tender age, to this day the aged do not shake one's hand for instance but instead bow a little bit for a hand to be placed on one's head. Men were targeted to gather intake on their view about their cultural practices and economic growth, women's involvement in economic growth. The target population is appropriate in that Isinya town seems to have people living a different world from the rest of the country and I strongly believe that this research was finally shine some light and make people understand and aid where necessary.

### **3.4 SAMPLE SIZE AND SELECTION**

The sample size consisted of about 100 subjects selected from Isinya town. The 100 or so subjects mixture of both sexes and age groups for importance of different views, that is, young men and women between ages of 20 and 25, married couples and the aged category. The young men and women were 30, the married 30 and the aged were 40 because of their strong beliefs in culture. The technique to be used to determine the sample size is purposive sampling as the researcher consciously decides who to include in the sample as the information is focused. This technique allows selection of typical and useful cases and saves lots of time and money. There were ten focus group discussions to be carried out in a span of ten days. Questions about different treatment of girls from boys were asked and also different views of culture and economic growth were asked.

### **3.5 DATA COLLECTION METHODS**

Having selected the sample of the study, the next process was data collection. For the focus group discussions, venue was accessible and conducted in Kiswahili for the sake of the aged. Consents of the research were gotten from the participants and explanations given. The methods include; focus group discussions, interviews, Questionnaires and observation.

#### **3.5.1 QUESTIONNAIRES**

The questionnaires had both open-ended and close-ended questions for purposes of stimulation of feelings, motives and easy analyzation respectively. This data collection method ensured that a lot of data is collected over a short period of time and can easily be described in writing.

### **3.6 DATA ANALYSIS**

The data collected was entered into the computer program SPSS (Statistical Package for Social Scientists). The entered data produced frequencies and percentages which were used to discuss and interpret the findings of the study (Mbaaga 1990). There was pure description of events, places and people and took place simultaneously during and after data collection. There was coding of the various responses given to particular questions so as to classify answers into given categories and also frequency tabulation was used to avoid danger of memory loss.

### **3.7 LIMITATIONS OF THE STUDY**

Challenges and problems in the process of getting a sample and collecting data were expected during the research process.

Land scape and transport problems may occur whereby since this region is semi-arid, distance from one home to another is very far also there are wild animals in the area and are allowed to roam all over hence may pose a problem to the researcher.

Climatic conditions of this area may pose problem whereby it is too hot from morning to evening and a researcher not used to such humidity may really find it problematic to get lots of work done because of the heat.

Low response rate may be expected since the researcher cannot be sure if the respondents were ready and also the answers may likely not be genuine and this may pose yet another problem as some may want to just please the researcher and hence not give the required information.

## CHAPTER FOUR

### RESULTS AND INTERPRETATIONS

#### 4.0 INTRODUCTION

This chapter presents the analysis and results of the study. It represents the bio data of the respondents and the correlation tables of the variables.

#### BIO – DATA

**Table showing sex of respondents**

**4.1 TABLE 1: SHOWING THE SEX OF RESPONDENTS**

Sex	Frequency	Percentage
Male	50	50.0
Female	50	50.0
Total	100	100.0

*Source: Primary Data*

Table 1 above shows the responses for sex of respondents. It is indicated that both male and female had equal percentage 50%. This is because they were all given equal opportunities to participate in the study since they were expected to have first hand information and reducing biases amongst them.

**Table showing age of respondents**

**4.2 TABLE 2: SHOWING THE AGE OF RESPONDENTS**

Age	Frequency	Percentage
20-25	34	34.0
25-30	21	21.0
30-35	32	32.0
35-40	13	13.0
Total	100	100.0

*Source: Primary Data*

Table 2 above shows the responses for age according to the respondents. It was indicated that majority of the respondents were aged between 20-25(34%), those who were aged 30-35 had (32%), and followed by those who were aged 25-30 years with (21%) and lastly those who were aged 35-40 had (13%) respectively.

**Table showing religious affiliation of respondents**

**4.3 TABLE 3: SHOWING THE RELIGIOUS AFFILIATION OF RESPONDENTS**

Religious affiliation	Frequency	Percentage
Protestant	37	37.0
Catholics	34	34.0
Muslims	29	29.0
Total	100	100.0

*Source: Primary Data*

Table 3 above shows the responses for religious affiliation of respondents. It was revealed that majority of the respondents were protestant with 37%, the Catholics had 34% and lastly the Muslims had 29% respectively.

**Table showing education level of respondents**

**4.4 TABLE 4: SHOWING THE EDUCATION LEVEL OF RESPONDENTS**

Education level	Frequency	Percentage
Certificate	27	27.0
Diploma	44	44.0
Degree	29	29
Total	100	100.0

*Source: Primary Data*

Table 4 above shows the responses for education level according to the respondents. It was found out that majority of them had diploma with (44%), those who had finished degree had (29%) and lastly those who had certificates scored (27%) respectively.

**Table showing if women do own resources in your community**

**4.5 TABLE 5: SHOWING THE DO WOMEN OWN RESOURCES IN YOUR COMMUNITY**

Responses	Frequency	Percentage
Yes	25	25.0
No	75	75.0
Total	100	100.0

*Source: Primary Data*

The table 5 above shows the responses for, if women own economic resources in their communities. It was revealed that to a greater percentage they do not own resources with 75% compared to those who responded positively with 25% respectively. This implied that its true women do not own economic resources in their communities a factor that has increased poverty.

#### **Table negative effects of cultural habits on women's economic development**

**4.6 TABLE 6: SHOWING THE NEGATIVE EFFECTS OF CULTURAL HABITS  
ON WOMEN'S ECONOMIC DEVELOPMENT**

Responses	Frequency	Percentage
Unable to access and own resources	20	20.0
Women has become poorer	38	38.0
High rate of poverty	21	21.0
Mistreatment of women	21	21.0
Total	100	100.0

*Source: Primary Data*

Table 6 above shows the responses of the negative effects of cultural habits on women's economic development. It was revealed that majority of them indicated that women become more poorer since they do not own resources with 38%, those who reported that mistreatment of women and high rate of poverty scored 21% respectively and lastly those who reported that unable to access and control economic resources scored 20% respectively.



**Table showing cultural habits on women's economic development**

**4.7 TABLE 7: SHOWING THE CULTURAL HABITS ON WOMEN'S  
ECONOMIC DEVELOPMENT**

Responses	Frequency	Percentage
A taboo of a woman to own land	30	30
Inequality between men and women	28	28
Women should be dependant	5	5
Women should be house wife	37	37
Total	100	100.0

***Source: Primary Data***

Table 7 above shows the responses for the forms of cultural habits on women's economic development in Isinya town. It was indicated that majority of them indicated that women should be housewife with (37%), those who mentioned a taboo of a woman to own land with 30%, those who reported that inequality between men and women with 28% and lastly those who mentioned that women should be dependant to men with 5% respectively.

**Table showing economic activities practices in the area**

**4.8 TABLE 8: SHOWING THE ECONOMIC ACTIVITIES PRACTICES IN THE AREA**

Responses	Frequency	Percentage
Agriculture	29	29.0
Trade	37	37.0
Fishing	24	24.0
Pastoralist	5	5.0
Mining	5	5.0
Total	100	100.0

*Source: Primary Data*

Table 8 above shows the responses for the economic activities practiced in the area. it was revealed that majority of them reported that trade with 37%, those who reported that agricultural scored 29%, those who revealed that fishing got 24% and lastly those who mentioned that pastoralist and mining scored 5% respectively.

**Table would you consider women to be equal to men in terms of resources ownership**

**4.9 TABLE 9: SHOWING THE WOULD YOU CONSIDER WOMEN TO BE EQUAL TO MEN IN TERMS OF RESOURCE OWNERSHIP?**

Responses	Frequency	Percentage
Yes	52	52.0
No	48	48.0
Total	100	100.0

*Source: Primary Data*

Table 9 above revealed the responses of would you consider women to be equal to men in terms of resource ownership. Majority of the respondents responded positively with 52% compared to those who responded negatively with 48% respectively. This implied that its true if women get equal access to resources, the development may occur at a high rate.

## CHAPTER FIVE

### DISCUSSION, CONCLUSION AND RECOMMENDATIONS

#### 5.0 INTRODUCTION

This chapter focuses on the discussion of the study findings in relation to the study objectives and literature review. The chapter also comprises of summary, conclusions and recommendation of the study findings.

#### 5.1 SUMMARY

The findings of the study indicated that both sexes were represented in the study. This is because they were all given equal opportunities to participate in the study since they were expected to have first hand information and reducing biases amongst them. The expected data was got since different kind of people gave their views and it was discovered that there are many negative effects of cultural habits on women's economic development in Isinya town in Kenya.

The results of the study revealed that different age brackets participated in the study. It was indicated that majority of the respondents were aged between 20-25(34%), compared to the least who were between 35-40 who had (13%). This implied that these respondents were mature enough and most of them were married, so the information that was collected was true.

#### 5.2 RELATIONSHIP BETWEEN CULTURE AND ECONOMIC GROWTH

The findings concur with Potter (2000), who defines economic culture as the beliefs, attitudes and values that bear on economic activities of individuals, organizations and other institutions. This definition narrows down the concept of culture to focus our

analysis on how economic cultural traits may affect economic growth hence provide a more in depth analysis of the connection between culture and economic growth.

The results are also supported by UNDP, (2002) which shows that women make up only 29% of formal labor force and earn up to 58% lower than the men. This is caused by investment in the human capital of sons than daughters, employers with discriminatory preferences about whom to hire and pay more, women's dominant role in raising children and maintaining the household, and social cultural norms that restrict women's ability to work outside the home and in certain sectors e.g. fishing and night work.

Furthermore the results are in agreement with Patterson, (2000) who reported that there are four distinct categories of culture that constrain behavior related to economic development; trust, respect, individual self determination and obedience. Trust, respect and individual self determination are thought to stimulate social and economic interaction whereas obedience is thought to limit economic interaction and development by decreasing risk taking, a trait essential to entrepreneurship.

It is further indicated that cultures like for the Masai in Isinya town do not allow girls to go to higher institutions to learning. Fathers and male elders of this community wait until the girl reaches around fifteen years old, gets her circumcised and any man whether young or old who can afford honey, two heifers and one bull or a bullock of the same color, with no scars or unusual peculiarities and also two female sheep and one fattened ram is given the girl for marriage.

### 5.3 ENDING NEGATIVE EFFECTS OF CULTURE ON ECONOMIC GROWTH

Kenya has a vibrant women's movement which plays an important role in advancing the gender differences and assisting the national machinery in facilitating the implementation of gender policies and this is done through organizations like (FIDA), women and microfinance (KWFT), women and employment( the National Association of Self Employed Women of Kenya) among others.

The constitution of Kenya that was drafted in the year 2010 recognizes the women's social, economic, cultural and political rights in all institutions of governance. Article 60: for instance states that all women have a right to access land that is, "Land in Kenya shall be held, used and managed in a manner that is equitable, efficient, productive and sustainable, and in accordance with the following principles...elimination of gender discrimination in law, customs and practices related to and property in land." Despite all this, the Maasai community in Isinya town are still disadvantaged with the reason being girls are not being educated but hidden even for purposes of bride price which is considered better than 'wasting' resources on education., but if girls can get educated then they can know their rights and get empowered hence economic growth.

Remote areas like Isinya town should be visited so as to be educated on such NGOs who are here for them and offering free services and in the end connections are gotten and the children in the end get scholarships to even higher learning. In the end these children will aid their community by becoming good examples which will end negative cultural effects.

For there to be a long lasting solution to, there is need for further research from culture to culture because different cultures have different beliefs and practices. The target group should be the girl child who needs to be educated and treated equally as their male counterparts as they are the future generation. Voices of those bound by these cultural practices should be heard and given ways out of them because some claim to be ‘suffocating.’

#### **5.4 CONCLUSION**

In conclusion therefore, the findings shows interplay between cultural assimilation and cultural diffusion has played a significant role in raising economic development across the globe. For societies that lacked cultural diffusion, failed to adapt a new technological paradigm delaying industrialization and sustained economic growth.

#### **5.5 RECOMMENDATIONS**

The government should intervene and implement the strict policies on those who are found abusing women’s rights to economic development. This helps the women to be active in the economic development a factor that may bring development of the whole nation in general.

Women should fight for their rights especially those concerning with owning, accessing and controlling of the economic resources. This can be done through several institutions including FIDA which fights for women’s rights. This may lead the women to acquire some resources like land, building a factor that may boost on their economic development.

Non-governmental Organizations should come in and help the women to fight for their rights by trying to sensitize the community in neglecting the old fashioned cultural habits that are limiting economic development between men and women.

Men themselves should consider women as people like them and mostly the parents and guardians in giving equal opportunities to both boys and girls mainly in education sector and this may help all of them to acquire the same jobs and increase on the economic development.



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## QUESTIONNAIRE

Dear Respondent

I, **MWANIKI ANDREW NGIGI** doing my research on the “Negative effects of cultural habits on women’s economic participation in development in Isinya Town in Kenya. Dear respondent your area has been selected to participate in the study, any information given will be used strictly for academic purposes. Information given will be kept confidential as a respondent your identity will be protected. Please indicate your preferred answer by ticking the right response.

### Section A: Bio-Data information

1. Sex a) Male ☐ b) Female ☐
2. Age: a) 20-25 ☐ b) 25-30 ☐ c) 30-35 ☐ d) 35-40 ☐ e) 40-45 ☐ e) 50+ ☐
3. Religious affiliation: a) Protestant ☐ b) Catholic ☐ c) Muslim ☐ d) others ☐  
(specify) ☐
4. Education level: a) Certificate ☐ b) Diploma ☐ c) Degree ☐ d) Masters ☐

### Section B: Negative effects of cultural habits to development

1. Do the women also own resources in your community?  
a) Yes ☐ b) No ☐
2. What are the negative effects of cultural habits on women’s economic development in your area?  
a).....  
b).....
3. Mention the cultural habits on women development in your area?  
a).....

- b).....
4. What are the economic development businesses practiced in your area?
- a).....
- b).....
- c).....
5. Would you consider women to be equal to men in terms of resource ownership in your area?
- a).....
- b).....

**END THANK YOU**