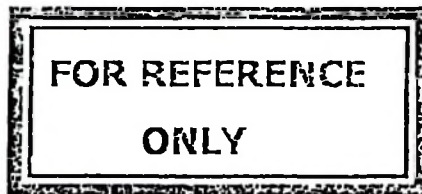


**SOCIO-CULTURAL CONSTRAINTS TO POVERTY
REDUCTION STRATEGIES IN COAST REGION, TANZANIA**



BY

LIVINGSTONE ELIAS



**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE
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DEVELOPMENT OF SOKOINE UNIVERSITY OF AGRICULTURE.**

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ABSTRACT

Coast Region is among the four poorest Regions in Tanzania with a variety of ethnic groups, habits, customs, and life styles. Though there have been a number of poverty reduction strategies implemented in the Region, poverty has continued to be stubborn. There is inadequate information on how culture impedes the poverty reduction strategies, hence the purpose of this study was to determine socio-cultural constraints towards poverty reduction strategies in Coast Region. It specifically focused on determining communities' awareness and perceptions of their prevailing poverty, to identify major socio-cultural practices conducted in the study area at different seasons of the year, to examine the extent to which communities are aware of available resources and their accessibility and lastly to determine gender relations in decision-making, division of labour and ownership of resources. A cross-sectional research design was adopted while purposive sampling technique was used to select two Districts. Simple random sampling procedure was used to select wards, villages and heads of households. The quantitative data were analyzed using the SPSS computer software while qualitative data were analyzed by functional content analysis. Binary regression model was used to find relations between variables. The research findings revealed that marriage types, working hours, household size, religion, divorces, early marriages and cultural ceremonies were significant at $P < 0.05$, hence they impact negatively on poverty reduction strategies. The study recommends that good cultural practices need to be maintained while old fashioned cultural practices should be abolished. The study calls for more enforcement of bylaws and involvement of women in decision making organs.

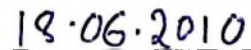
DECLARATION

I, Livingstone Elias, do hereby declare to the Senate of Sokoine University of Agriculture that, this dissertation is my own original work and has not been submitted for a degree award at any other University.



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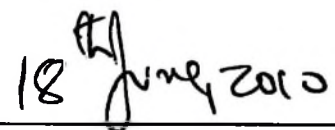
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DEDICATION

First and foremost this work is dedicated to my Almighty God who led the way throughout my studies (*I have the strength to face all conditions by the power that Christ gave me, Philippians 4:13*). Secondly to my parents Elias Joshua Mandari and my late mother (Haisia Mokulyoe Elias Mandari) for laying down the foundation of my education and strong encouragement throughout my academic venture.

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LIST OF ABBREVIATIONS AND ACRONYMS

ASDP	Agricultural Sector Development Programme
DALDO	District Agricultural and Livestock Development Officer
DED	District Executive Director
ERP	Economic Recovery Programme
ERP	Economic Recovery Programme
FGD	Focus Group Discussion
FHH	Female headed household
GDP	Gross Domestic Product
GIS	Geographical Information System
HH	Household
IFAD	International Fund for Agricultural Development
IMF	International Monetary Fund
MDG	Millennium Development Goals
MHH	Male headed household
MHH	Male Headed Household
MKUKUTA	<i>Mkakati wa Kukuza Uchumi na Kupunguza Umaskini Tanzania</i> (National Strategy for Growth and Reduction of Poverty)
MTEF	Medium Term Expenditure Framework
NAEP - II	National Agriculture Extension Program - II
NARLERP	National Agricultural and Livestock Extension Rehabilitation Program
NBS	National Bureau of Statistics
NESP	National Economic Survival Programme
NESP	National Economic Survival Programme
NGO	Non Government Organization
NSGRP	National Strategy for Growth and Reduction of Poverty

PER	Public Expenditure Review
PPA	Participatory Poverty Assessment
PRSP	Poverty Reduction Strategy Paper
RAS	Regional Administrative Secretary
REPOA	Research on Poverty Alleviation
SAP	Structural Adjustment Programme
SNAL	Sokoine National Agricultural Library
SPSS	Statistical Package for Social Sciences
SSA	Sub Saharan Africa
SUA	Sokoine University of Agriculture
TGNP	Tanzania Gender Networking Project
UN	United Nations
UNDP	United Nations Development Programme
URT	United Republic of Tanzania
WB	World Bank
WSSD	World Summit on Social Development

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background Information

Poverty alleviation is the most urgent task facing humanity today. The causes of poverty are multiple and highly complex in their interrelationships hence a more holistic approach to poverty research which is sensitive to the influences of ecological, environmental, social, cultural and economic forces and to their interrelations is needed (Bagachwa, 1994). Since the mid-1980s, despite various efforts done by different stakeholders, one-half of all Tanzanians are considered poor, and approximately one-third live in abject poverty (URT, 2000a). Although Coast Region is endowed with a wide range of resources including abundant fertile land, water bodies, reliable rainfall, natural forests, minerals, wildlife, passable roads throughout the year, market opportunities, human labour, tourism attraction and historical centers, poverty remains to be a problem of concern. The Tanzanian government and non governmental organizations (NGOs) have mobilized these resources to alleviate persistent poverty and raise living standards but people's incomes and living standards are still low. Moreover, according to the Coast Region Profile 1997/1998, the Region contributed only 1% to overall National Gross Domestic Product (GDP), and ranked last position among 21 Regions. Furthermore, in Coast Region per capita income during that period was TShs 22 624/= and here it also acquired last position (URT, 1998). The latest data of National Bureau of Statistics (NBS) show that the average Coast Region GDP is 2 % compared to national average GDP of 6.5%. The average GDP of Coast Region at current prices is TShs 285 538/=, while the Regional per capita income is TShs 301 740/=, putting the Region to be among the poorest Regions in the country (URT, 2006).

According to Poverty and Human Development Report (URT, 2007) poverty in Tanzania is anchored in the widespread reliance of households to subsistence agriculture. Approximately 75% of the population depends on underdeveloped smallholder agriculture production characterized by small-scale production, use of hand tools, and reliance upon traditional rain-fed cropping methods and poor animal husbandry.

Bagachwa (1994), argued that majority of the people in the country especially in rural areas experience poverty despite their greater potential in resource endowments. Soon after independence Tanzania declared a war against three development enemies namely: ignorance, diseases and poverty. Many programmes have been implemented such as National Economic Survival Program (NESP) in 1981, Structural Adjustment Programme (SAPs) in 1981, Trade Liberalization in 1984, Economic Recovery Program (ERP I) of 1986-1989, ERP II of 1989-1992, National Agricultural and Livestock Extension Rehabilitation Program (NALERP) (1994), Agricultural Sector Development Programme (ASDP) (2005), Tanzania Social Action Fund (TASAF), Child Survival and Development Programme (CSDP), and recently National Strategy for Growth and Reduction of Poverty (NSGRP). These programmes were formulated and implemented in Coast Region as well as in other Regions aiming at revitalizing the economy and alleviation of poverty but poverty still persists (RAS Coast Region, 2007).

Coast Region has designed several strategies towards poverty reduction. The major one is food self-sufficiency to all households. To accomplish this target, all Districts have prepared strategies to ensure every household cultivates two acres of food crops and one acre of cash crops. Despite the mentioned efforts transitory food shortages hit Coast Region every year (RAS Coast Region, 2007). This study, therefore, aimed at determining

the socio-cultural aspects, which hinder the success of poverty alleviation strategies in Coast Region.

Tanzania mainland comprises 21 Regions with about 120 ethnic groups Zaramo being one of them. They are adapted to a wide range of economic, cultural, geophysical and climatic conditions. The specific habits, customs, and life-views of each group have been influenced by tribal traditions. Arabs came in this country as traders in early 1600s and to some extent influenced Coastal culture, the effects of which are observed even today. The major language spoken is Kiswahili. It should be noted that, Tanzania is one of the few African countries to have been colonized by European nations but have not adopted the language of the colonizer. Zaramo and all other Tanzanian cultures are closely united through the national language of Kiswahili, which makes it easier for the people from different linguistic groups to communicate with each other (Philip, 2008).

1.2 Problem Statement

The Coast Region was officially established in July 1972 when the former Coast Region, whose headquarters were in Dar es Salaam was divided to form two Regions namely Dar es Salaam and the present Coast Region. Since then Coast Region ranks the last in terms of contribution to the National GDP and per capita income while Dar es Salaam ranks the first (URT, 1998; URT, 2006). The proposed study emanated from various District Councilors and project coordinators who wondered why extreme poverty persists in Coast Region despite abundant resources and various efforts made by the government, the Region and other stakeholders. Their assumption was that extension staff were not responsible in their day-to-day duties; as a result, they made some rearrangements including internal transfers, which did not bear desirable fruits (DED-Kibaha, 2007). Many researchers such as Lanjouw and Ravalion (1995) have examined other variables

that led to poverty deepening, however, little is so far known about how cultural aspects impede poverty reduction measures in Tanzania and Coast Region in particular. Participants of a zonal workshop conducted during formulation of the Poverty Reduction Strategy Paper (PRSP), mentioned that the cultural customs and traditions were obstacles to poverty reduction in the Region. They also raised issues of gender discrimination, especially in regard to customary ownership of properties; and decision making in household level. In the same workshop women raised the issue of laziness and drunkenness among men (URT, 2000b). This study therefore aimed at examining the socio-cultural factors that hinder poverty reduction strategies in Coast Region.

1.3 Justification of the Research

The causes of poverty in Coast Region are not well known as there are abundant resources and many attempts made to alleviate poverty. Thus, the study aimed to find out workable solutions and sustainable means to this problem. Apart from Coast Region people, the findings will benefit researchers, project planners, and policy makers to devise social policies, which will target households and later on the government as well. Nevertheless, government and political leaders will get solutions to their long unanswered questions. Moreover, this research is in line with NSGRP to be implemented for five years (2005-2010) for the purpose of achieving the following goals namely: Growth and reduction of income poverty; Improvement of quality of life and social well-being with particular focus on the poorest and most vulnerable groups and; the last cluster is concerned with good governance and accountability. In addition, the study is in line with the Millennium Development Goals (MDGs), especially the first goal which aims at eradicating extreme poverty and hunger to be achieved by the year 2015 to respond to world's main development challenges (URT, 2007; UN, 2005).

1.4 Research Objectives

1.4.1 General objective

The general objective was to determine the socio-cultural factors that hinder poverty alleviation strategies in Coast Region.

1.4.2 Specific objectives

- (a) To determine communities' awareness and perceptions of their state of prevailing poverty.
- (b) To identify major socio-cultural practices conducted in the study area at different seasons of the year.
- (c) To examine the extent to which communities are aware of available resources and their accessibility.
- (d) To determine gender relations in decision-making, division of labour and ownership of resources.

1.5 Research Hypotheses:

The study was guided by the following two main hypotheses.

Null hypothesis (H₀):

Socio-cultural factors hinder poverty alleviation strategies in Coast Region

1.6 Conceptual Framework

The study assumed that socio-cultural factors contribute positively or negatively to development of particular society. Scarborough and Kydd (1992) argued that a Conceptual Framework should help to indicate the most area(s) in which to focus limited resources and ensure that data collected are relevant to the objective of the study topic. The study gave a scenario that communities are unwilling to become involved actively in poverty

reduction strategies unless the old-fashioned cultures are abolished. The Conceptual Framework and definitions of key variables are shown in Fig. 1 and Appendix 4 respectively.

Socio-cultural and demographic factors such as cultural ceremonies, early marriages, frequent divorces, number of children, household size and education of household head may have direct influence on the dependent variable. On the other hand, socio-cultural variables have direct influence on demographic factors. Poverty reduction is measured by indicators such as value of assets possessed, number of meals consumed per day and house condition.

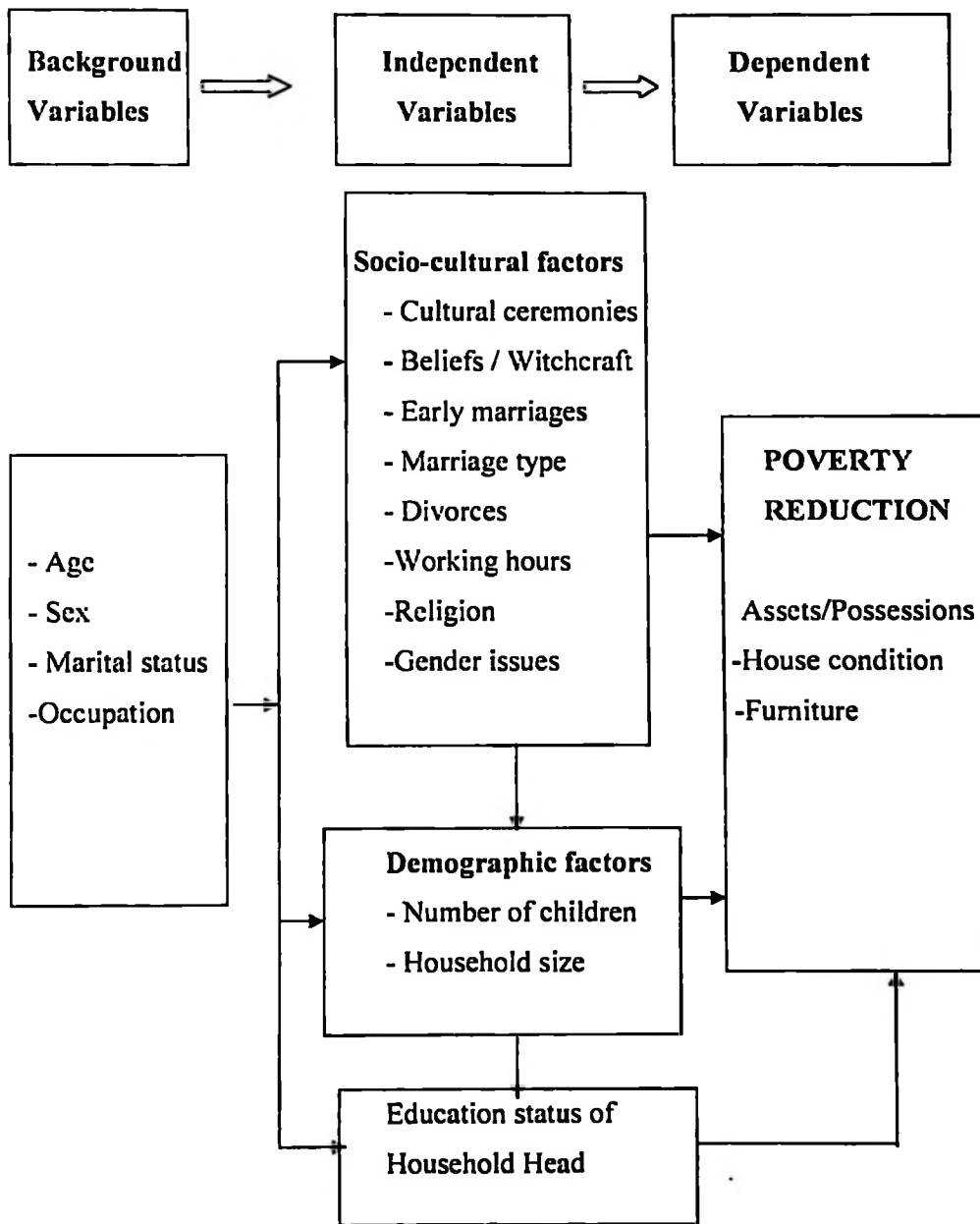


Figure 1: Conceptual framework of cultural determinants of poverty

Elaboration and justification of conceptual framework variables

1.6.1 Age

Age is a factor which can influence participation of an individual in socio cultural activities. This study assumes that age group above 30 years is pre-occupied with home and community based obligations. It is thus advisable to concentrate on this group.

1.6.2 Gender

Gender is one of the factors, which can influence participation of farmers in socio-cultural activities. Gender is closely related to division of labour in the society. Culturally there are certain tasks that are mainly carried out by women and others that are carried out by men. According to Hoddinott (2003), women's workload is one of the major constraints that hinder women participation in development programmes. The author went further by pointing out that, it is difficult for extension agents to hold meetings or address female farmers freely without approval of their husbands.

1.6.3 Marital status

Marital status dictates the heads of household. It also shows the patterns of information flow. For example, Euphrat (2006) noted that, husbands and neighbours were observed to be the women's source of information rather than extension agents.

1.6.4 Education

Education tends to broaden horizons beyond habit and traditions of an individual and encouraging participation in development activities. Levinger and Drahman (2005) noted that, poor and less educated people generally lack confidence in their ability to improve their lives. Also, illiterate farmers explicate their reluctance to reject traditional beliefs, and old fashioned practices.

1.6.5 Household size

This study assumed that household size determines the manpower available for farm activities. A farmer with large family was capable to carry out farm activities in a large farm while a small family can not.

1.6.6 The dependent variable – Poverty reduction

Since it is hardly possible to combine all factors of poverty in a single study, poverty in this research was considered in a narrow sense of material possession especially house condition and valuable assets.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Overview

In this Chapter, a review of what is known about poverty and culture is discussed as it helps to orient the research by defining its breadth and limitations. The Chapter begins with definition of terms, nature of poverty in relation to cultural aspects, categories of poverty, global concern and effort to combat poverty in Africa as well as in Tanzania.

2.2 Definitions of Poverty

Many researchers have attempted to define poverty in different ways based on their different purposes. Each definition has its own strengths and deficiencies (URT, 2000a). Poverty is easy to perceive (see, smell, touch, dislike, disappoint, disgrace etc) but it is very difficult to define and even more difficult to measure. Poverty is difficult to define and measure because of being multi-dimensional, multi-sectoral and inter-disciplinary. Poverty can be measured by four main modes namely, income poverty measured by monetary indicators; non-income poverty which is measured by using social development indicators; composite mode which combines monetary and non-monetary indicators and the last mode is subjective measurement which refers to how people rank themselves (Word Bank, 2007). Today, it is generally considered that people who live on less than one US dollar a day live below the poverty line. This is a very crude estimation as one dollar has different buying power in different countries. In Tanzania it has been defined by including socio-economic indicators of well being such as prevalence of malnutrition, illiteracy, poor quality water, inadequate housing, low level of food consumption and poor technology (URT, 2005a).

Poverty can simply be defined as low monetary values of produce and services whereas poverty reduction refers to lifting the poor out of poverty or reducing people's inability to obtain basic needs or increase monetary values of produce and services (Mtatifikolo, 1994). World Bank has defined poverty as the state of material deprivation that is related to hunger, living without decent shelter, education, mortality and morbidity, fear for future and exposure to risk, no opportunity to be heard and powerless (UN, 2001).

2.2.1 Income-based definition

The most commonly used way to measure poverty is based on income. A person is considered poor if his or her income level falls below some minimum level necessary to meet basic needs. This minimum level is usually called the "poverty line". What is necessary to satisfy basic needs varies across time and societies. Therefore, poverty lines vary in time and place, and each country uses lines which are appropriate to its level of development, societal norms and values (UNDP, 2004).

2.2.2 Basic needs approaches

A set of minimal conditions of life, usually involving the quality of the dwelling place, degree of crowding, nutritional adequacy and water supply are specified and the proportion of the population lacking these conditions is used to estimate the degree of poverty. The advantage of this approach is that different conditions can be specified appropriately to different settings. However, this reduces comparability of estimates in different sites. Similarly, it does not take into account the willingness of people to accept various tradeoffs deliberately (e.g., a lower quality dwelling for reduced transportation time and expense to work) (Reader, 2006).

2.2.3 Participatory definition

In this approach, respondents from communities are themselves invited to identify their perceptions of their needs, priorities and requirements for minimal secure livelihood. Some sacrifice of comparability of estimates in different communities or at different times is traced for better information on the identified demands of the individuals themselves. At times, such analyses supplement and reinforce the more quantitative measures; at other times they reveal a very different experienced reality (Lawson, 2008).

2.3 Categories of Poverty

The World Bank (1990) categorized poverty into two categories: absolute poverty and relative poverty. Absolute poverty refers to the inability to attain specific minimum requirement for standard living. The minimum standard of living is referred to as a poverty line. Relative poverty on the other hand, focuses on the economic well being of the poorest percentage in the population.

2.4 Definition of Culture

According to Samovar and Porter (1994), culture refers to cumulative deposit of knowledge, experiences, beliefs, values, attitudes, religious notions, concepts of the universe and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. On the other hand, the influence and importance of culture have been recognized during the colonial time. Culture was recognized both as an obstacle and as facilitator of development. Recognition of culture as a tool for development has continued in the recent discussions of social capital. Other schools of thought have interpreted the same phenomena differently. Conflicts between “culture” and “development” are recognized as resistances (Scott, 1985). African culture is mostly patriarchal and children are socialized into believing that men are superior to

women and so even the feeding patterns reflect this gender bias. Protein foods go to boys instead of both boys and girls. In some cases boys mistreat and order women to do their every wish. At the same time girls continue to depend on their brothers and other men for their essentials in life (Kavishe, 1993).

2.4.1 Cultural and social norms

Ukrainian people believed that without culture and social norms their solidarity and lives would be unbearable. Cultural identity in their country is maintained through rituals, celebrations and festivals. Thus, people are willing to make considerable sacrifices, for example, by divesting themselves of a range of material assets to ensure that social bonds are preserved. These societal bonds can help to stabilize communities and ease the psychological stresses of poverty (Dokharel, 2007).

In Togo, the Participatory Poverty Assessment (PPA) reports that displacement, whether by force or employment, results in “abandonment of symbolic markers, sacred trees, forests, and saps at the root of people’s cultural identity and may result in deep alienation.” (World Bank, 2004). Thus, after the most basic needs such as food and housing are met, the largest household expenditures tend to be on traditional ceremonies. Although using scarce resources for social events rather than for, say, health or education may appear an irresponsible behavior, from the point of view of the poor it can be a highly rational choice, provided the expenditures do not become a source of long-term indebtedness. In fact, generous spending (to the point of conspicuous consumption) is a way to gain prestige and to reinforce ties to the community, which in turn will make it easier to obtain assistance in case of need. Hence, ceremonial expenditures may be understood as investments to build social assets and decrease psychological stress (World Bank, 2004).

In Madagascar, maintaining social solidarity is of extreme value to poor people, and the inability to reciprocate with gifts or participate in community events can have very harmful consequences ranging from humiliation, loss of honor and psychological distress to social marginalization and exclusion from important social networks. In fact, violation of social norms is often what poor respondents define as poverty. In the rural areas of Madagascar, for instance, being poor is equated with the inability to “adhere to local customs and norms,” whereas a rich person is one who can “afford to remain within the local norms” (Hubert, 2007). This study is of opinion that the behaviour of using scarce resources to maintain cultural identity impact negatively on overall societal development. For example non investments in health or education mean that war against poverty will fail making a given society’s efforts to achieve sustainable development prove futile.

2.4.2 Culture and traditional norms create obstacles to women

Reforming the law and working to strengthen the institutional machinery for implementing gender goals are important, but cultural factors still strongly influence the ability of Tanzanian women to realize their potential in business. Cultural norms govern prevailing attitudes and beliefs. Not only they include the subordination of women to men, but they also have a pervasive impact on social and economic life, and how laws and regulations operate in practice. Tanzania Gender Networking Project (TGNP, 1997) revealed the presence of culturally based obstacles to women’s economic empowerment. The reluctance of husbands to allow their wives to engage in business activities and time constraints due to competing domestic responsibility were other obstacles. These attitudes also impacted on access to finance as well as the ability to attend training and access to business development services. As a consequence, women’s enterprises often remain precarious, usually tied to small-scale and informal activities that can be reconciled with

their domestic obligations. This means that a substantial segment of Tanzania's entrepreneurial potential remains underexploited (Ellis *at al.*, 2006; UN, 1992).

The situation of women in Tanzania in many aspects is not different from that of other women in the world. Women take much of the work that needs to be done to ensure the family's daily survival. Many studies confirm that women are responsible for half of the work load. Besides performing productive activities they also ensure maintenance of their households (Sigot and Lori, 1998). It is estimated that women in Tanzania work an average of 3 069 hours per year, compared with men who work an approximately 1 829 hours per year. Women have found themselves taking care of the twin burden of mother and father by being heads of family as their husbands are in cities working or searching for work (Medard, 2002).

Omari (1994), observed that poor people get into drinking beer or marrying more wives out of money got from lottery or pension funds at the end of their working years and that the way people live tells much about their poverty. Moreover, he observed that division of labour, development of labour force and decision on budget allocation in a view of scarce resources available at household level to be another problem in the alleviation of poverty among people.

2.5 Global Concern and Effort to Combat Poverty

Poverty is a complex and multidimensional phenomenon, in order to intervene successfully in the cycle of poverty in which millions of people around the world are trapped, sensible policies must base on an understanding of its nature and determinants. According to Narayan (1997), social problems which cause poverty are laziness, selfishness, alcohol abuse, and witchcraft. She also observed that drunkenness was seen as

causing poverty. When men drink during the peak of farming season, it results in few acres being planted and harvested. The poor were said to drink to forget their problems.

Poverty devastates families and communities in poor nations. It causes instability, political unrest and conflicts. Today, some 800 million people in poor countries are chronically hungry and malnourished and every day children die in rural areas due to causes directly related to poverty (Annan, 2006). Poverty remains in rural areas where 87 percent of the poor population live, and is highest among households who depend on agriculture. Regional disparity in poverty status needs special attention and there are several causes for this situation. Some of the major causes were found to be unequal economic distribution, unfavorable terms of trade and other transactions at international level and political issues. Other indirect causes include low level education, gender relation, traditions, norms and culture and inadequate skills that hinder effective resource utilization and participation in income generating activities (URT, 1999).

Globally, 1.2 billion people are in extreme poverty and more than two thirds of them live in Asia, while about one fourth are in Sub-Saharan Africa (SSA). Three quarters of the poor work and live in rural areas (IFAD, 2002). Poverty has continued to remain a stubborn scourge and still persists and wide spread in both urban and rural areas (URT, 2003a). United Nations pointed out that in search of better understanding and improved well-being for people there have been various interventions by governments and NGOs. In 1995, the World Summit on Social Development (WSSD) put the agenda related to social development such as education, health, employment and involvement of civil societies as global priorities (UN, 1995).

2.6 Poverty in Africa

The state of poverty is not evenly distributed all over the world. There are differences within geographical regions. It is estimated that about 2.8 out of 6.0 billion people in the world live on less than two US dollars a day, while 20% of them live on less than 0.75 US dollars per day (extreme poverty), 44% of them being in South Asia, followed by SSA, Latin America, Caribbean and North Africa (World Bank, 2003).

In Southern Africa the core of poverty lies in the rural areas. In some countries the limited access of farmers to land and water is a special and critical issue but everywhere the root of rural poverty is extremely low levels of development of small scale agriculture. The productivity remains low and they lack adequate and stable off-farm employment opportunities. The effect of the problem is not confined to the rural areas as rural poverty is the major force behind the increase in urban poverty. The ill-being caused by poverty has many dimensions. Low consumption is only one such dimension, but it is linked to others: malnutrition, illiteracy, low life expectancy, insecurity, powerlessness and low self-esteem. Poverty is also linked to frustrated capabilities due to asset deprivation, inability to afford decent health, education and lack of power (IFAD, 1996).

2.7 Poverty in Tanzania

Tanzania is classified as one of the poorest countries in the world. This classification is based on a wide range of monetary indices like Gross Domestic Product (GDP) and Gross National Product (GNP) per capita income and living on less than 1 US dollar a day (URT, 2003a). In 2001 it was found that more than a third of Tanzanian population could not satisfy their basic needs and nearly 18% could not afford requirements for a healthy living.

The World Bank (2000) reported that about half of all Tanzanians are basically poor and one third is living in abject poverty, of which 18 million live below poverty line of 0.65 US dollars a day. The report also explained that, the number of people living in absolute poverty has increased due to population growth. Poverty is more than a lack of sufficient income or food to meet basic material needs. It is also a state of social deprivation involving vulnerability and lack of participation in decision making in civil, social and cultural life. Poverty should be seen as a social, cultural and economic problem crosscutting all sectors and should not be perceived as the job of a few (Keenja, 2002).

2.8 Social Capital

Social capital broadly refers to the benefits of membership within a social network. The accessibility of additional resources via social connections enables poor people to meet everyday needs. In addition, because poor people can rarely afford formal insurance to protect them in the event of crises such as natural disasters, financial crises, health emergencies, unemployment, and the like, reciprocal social relationships provide wells of financial, social, or political support that can be drawn from during times of need. Although friends, neighbours, professional ties, and links that extend beyond the community are critical assets for improving welfare, the most frequently mentioned coping mechanism for poor people is the extended family. When poor people help one another, their scant resources may limit the gains made. Hence, social capital provides a hedge but rarely by itself lifts poor people out of poverty (Nssoko, 2009).

Social capital is generally referred to as a set of trust, institutions, social norms, social network and collective organizations that shape the interactions of factors within a society and are an asset for individual and collective well-being. Social capital allows rural people to resolve collective problems more easily as they cooperate with each other. Social

capital also greases the wheels that allow communities to advance smoothly. Yet, social capital improves the lot of rural people by widening their awareness of many ways in which fates are linked (World Bank, 1999).

2.9 Strategies for Poverty Reduction by the Government of Tanzania

The poverty reduction strategy is to a large extent, an integral part of ongoing macro-economic and structural reforms that are being supported under the Poverty Reduction Growth Facility (IMF) and the Poverty Structural Adjustment Credit (World Bank, 2000). According to Tanzania's National Strategy for Growth and Reduction of Poverty (NSGRP) 2005-2010, the three major clusters of desired outcomes for poverty reduction are presented as: growth and reduction of income poverty (Cluster I); improvement of quality of life and social well-being (Cluster II); and good governance and accountability (Cluster III).

2.9.1 NSGRP Cluster I: Growth and reduction of income poverty

The broad outcomes of NSGRP cluster I: is to achieve and sustain broad-based and equitable growth. This will be achieved with the six supporting goals. However, Goal 4 and 5 deal with reducing income poverty of both men and women in urban and rural areas.

2.9.2 NSGRP Cluster II: Improvement of quality of life and social well-being

The two broad outcomes for NSGRP Cluster II are:

- i. Improvement of quality of life and social well-being, with particular focus on the poorest and most vulnerable groups and;
- ii. Reduction of inequalities (e.g. education, survival, health) across geographic, income, age and gender.

This cluster comprises five goals, the most pronounced are improved survival, health and well-being of all children, women and vulnerable groups (Goal 2); Adequate social protection and provision of basic needs and services for the vulnerable and needy people (Goal 4). However, fewer adult Tanzanians think they are enjoying the fruits of economic growth compared with those who see their livelihoods getting worse. In all income groups, including the least poor, more people perceive falling rather than rising living standards (URT, 2007; URT, 2005a)

2.9.3 Strategies for poverty reduction by Kibaha and Bagamoyo District Councils

Coast region has designed the following strategies for poverty reduction:

- Every household to cultivate more than two acres of food and cash crops.
- To adhere on principles of crop production so as to increase agricultural productivity for example early preparation of farms, seed selection, fertilizer application, proper weeding, pest control, timely harvesting and proper storage.
- Cultivation of early maturing and drought resistant crops.
- Food storage within household level.
- Livestock improvements
- Traditional irrigation schemes improvement.
- Every village to have agricultural extension worker (RAS Coast Region, 2007)

2.10 Actions Taken by the Government of Tanzania to Eradicate Poverty

Poverty reduction is the war that the country has to win so that the present and the future generation can lead more decent life (URT, 1998b). Moreover, one of the Millennium Development Goals (MDGs) is to eradicate poverty and hunger with the target of halving

the proportion of those whose income is less than 1 US dollar a day and those who suffer from hunger by 2015 (World Bank, 1990).

Since independence in 1961, the Government of Tanzania has had poverty eradication as its main goal. The target was eradication of three development problems namely; ignorance, diseases and poverty. One of the intervention measures suggested is the introduction and implementation of medium and long term plans which resulted into a significant improvement in the per capita income, access to education, health and other social services in 1970s. Unfortunately the improvement could not be sustained as there were no specific actions for poverty reduction (URT, 2003a).

In addressing the key challenge of strategizing to reduce pervasive poverty, Tanzania prepared and adopted Development Vision 2025 in 1999 and the National Poverty Eradication Strategy (NPES) in 1997, which spell out a vision for the society with improved social condition. The NPES that was adopted in 1997 aimed at providing guidance to all stakeholders in identifying, formulating, implementing and evaluating their poverty.

The overall goal of NPES was to provide a framework, to guide poverty eradication initiative in order to reduce absolute poverty by the year 2025. For achieving the goals of NPES the government identified five key sectors: education, health and nutrition, water, agriculture and rural roads. The NPES has identified three areas of strategic interventions namely: those creating an enabling environment for poverty eradication, those building the capacity for poverty eradication and those eradicating poverty. The strategy has also spelt out roles at various levels for poverty eradication initiatives. This vision is in line with

international development goals and remains a point of reference for current poverty reduction actions.

In June 1999, the government issued “Poverty and Welfare Monitoring Indicators”, a document intended to provide the basis for monitoring the implementation and evaluating the impact of poverty eradication programmes. The indicators facilitated the development of baseline data for assessing the status of poverty and welfare, in order to guide policy and programmes for reducing poverty. In line with the NPES, the government has identified priority areas for public expenditure in the context of the Medium Term Expenditure Framework (MTEF) whose implementation was monitored under the annual Public Expenditure Review (PER) process involving a wide range of stakeholders (URT, 2000).

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Description of the study area

3.1.1 Geographical location

The study was undertaken in four villages, two wards of two Districts in Coast Region. The Districts were Kibaha and Bagamoyo; wards were Mlandizi and Zinga with Mlandizi 'A', Vikuruti; Zinga and Mlingotini villages respectively (Fig. 1 and 2). The areas have been purposely selected due to their potentials, level of poverty and financial constraints otherwise it could have been conducted in all six Districts of Coast Region. Moreover, these two Districts reflect the real picture of Coast Region. The Coast Region is situated on the eastern part of Tanzania mainland along the Indian Ocean coastal belt. The Region shares borders with Tanga Region to the north, Morogoro Region to the west, Lindi Region to the south, and on the east the Region shares border with Dar-es-Salaam and the Indian Ocean. Three big rivers transverse the Region from west to east discharging their water into the Indian Ocean, they are Rufiji, Wami and Ruvu. Administratively the Region has six Districts namely: Bagamoyo, Mafia, Rufiji, Mkuranga, Kibaha, and Kisarawe. The Region covers 3.8 percent of the total land area of Tanzania mainland which is equivalent to 33 503 square kilometers. Dry land area covers 32 407 square kilometers, equivalent to 96.6% of the total area and remaining 1 132 square kilometers, which is equivalent to 3.4 % is covered by water (URT, 1998; RAS, 2007).

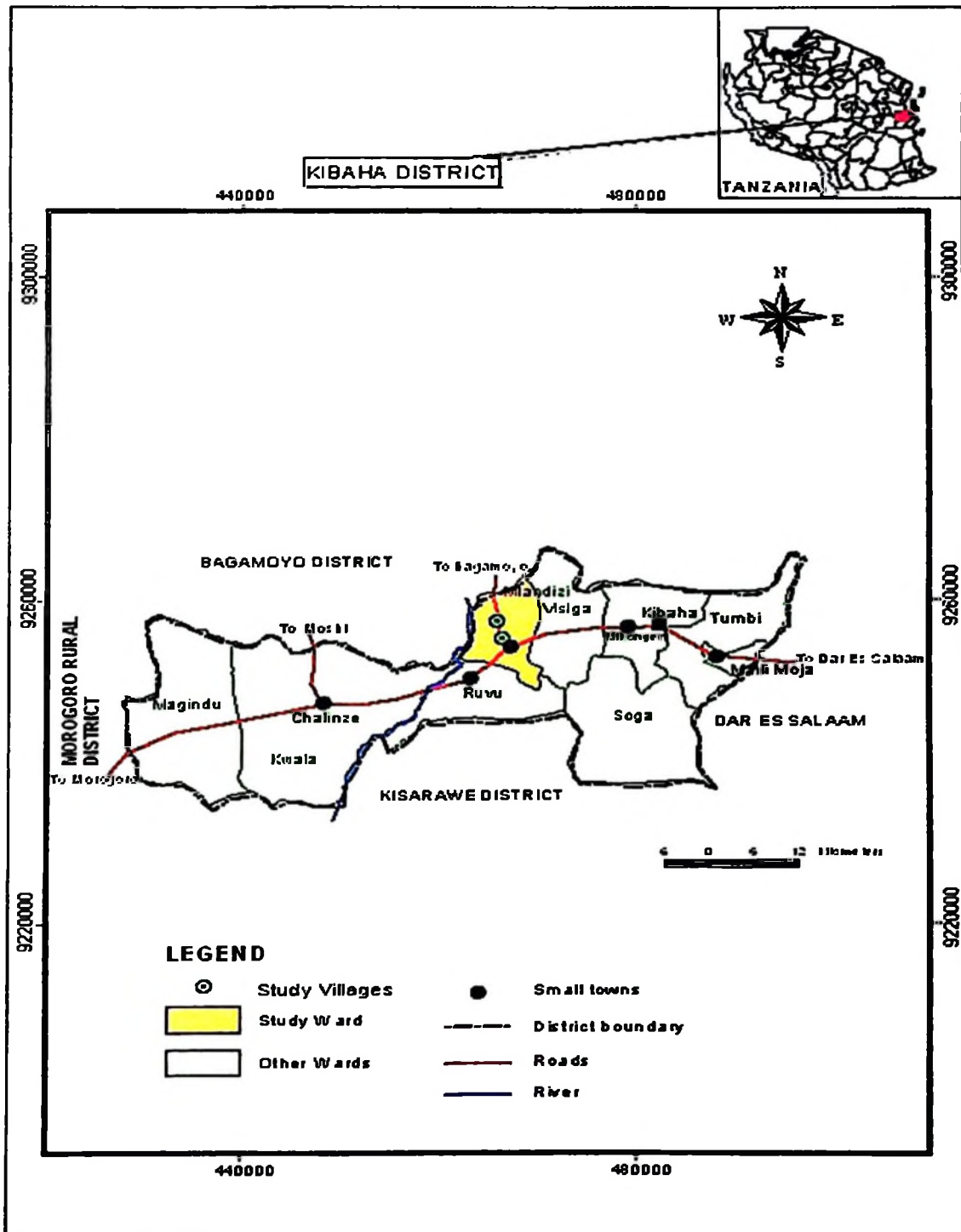


Figure 2: Map of Kibaha District showing study villages; Mlandizi ‘A’ and Vikurut

Source: SUA GIS (2008).

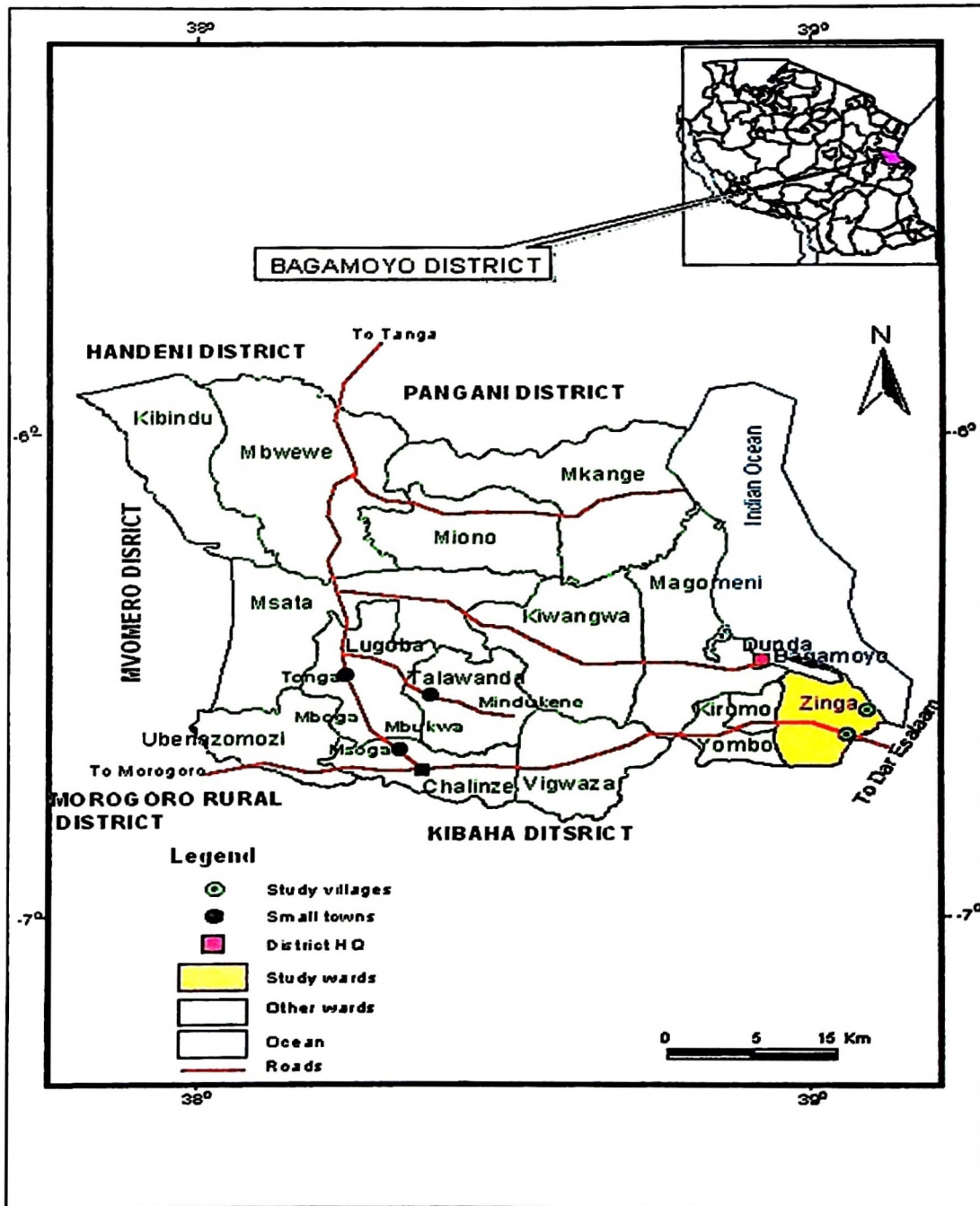


Figure 3: Map of Bagamoyo District showing study villages; Zinga and Mlingotini.

Source: SUA GIS (2008).

3.1.2 Study population

According to the national population census of 2002, the population size of Coast Region was 885 017 people with a growth rate of 2.4%. Kibaha District had the population size of 131 242 people, while Bagamoyo District had 228 967 people. The census indicated population density of 27 persons per km². The population size for the studied villages is presented in Table 1.

Table 1: Village population distribution

Ward	Village	Population
Mlandizi	Mlandizi 'A'	2,697
	Vikuruti	2,027
Zinga	Zinga	3,308
	Mlingotini	1,974

Source: URT, (2002).

3.1.3 Land use and economy

The main means of people's livelihood in the study area was agriculture. Cropping and livestock keeping were the dominant forms of land use and economy. The major food crops grown were rice, sorghum, maize, sweet potatoes, cowpeas and vegetables. Cash crops included cashew nuts and coconuts. These tree crops used to be the most important cash crops but recently have lost ground due to a number of reasons, the major one being low market prices.

3.1.4 Climate

A large part of Coast Region experiences short rains. The average annual rainfall ranges from 700 to 1 000 mm with an average annual rainfall of 800 mm. The Region is characterized by bimodal system of rainfall namely; long rains and short rains. The long

rains last from March to June while short rains last from October to December. There is a dry spell in January separating the two rains. The long dry season is from July to September. The average annual temperature varies within 20°C to 30°C depending on the season. The coldest month in the year is July while the hottest period is during October to November. The relative humidity at noon ranges from 46% to 78%.

3.2 Data Collection Procedure

The permit for data collection was obtained from the District Executive Directors (DEDs) for Kibaha and Bagamoyo Districts after getting an introduction letter from the Director of Research and Post-graduate Studies at Sokoine University of Agriculture (SUA). The questionnaire as one of the most important data collection instrument was translated from English to Kiswahili then pre-tested among few respondents and extension agents for validity, and then corrections and modifications were made accordingly before commencement of field work. This was followed by two research assistants' training for one day in each District.

Before the commencement of research in the study area, much effort was made to get acquainted to villagers and leading officials in the Districts and villages to create good and conducive studying environment. This was first done by reconnaissance survey to allow the research team to orient and familiarize itself with the study area and then acquired general information of the villagers. Then, the months of November and December 2008 were used for data collection by the use of data collection instruments, in addition personal observations and/or informal talks added some very important information for more clarification. This led to next stage of data collection procedure where both qualitative and quantitative information were obtained. The research team involving one researcher and two research assistants worked closely in each of the selected villages in both Districts to

achieve the single and intended target of collecting primary data in the scheduled time period. During data collection some household heads were absent as a result their counterparts were interviewed instead. However, the interviews were completed successfully in all four villages within the scheduled period.

Focus group discussion (FGD) was another technique that enabled members to talk freely and spontaneously about Coastal culture. The group constituted of 10 to 15 people who were accessible, willing to talk and had indepth knowledge on the culture and its influence on poverty. In each village there was one FGD. The purpose of FGD was to obtain indepth information on concepts, perceptions and ideas of the community about the culture and its effects to poverty reduction. It was further realized that FGD had more than a question-answer interaction as it allowed group members to discuss on the influence of culture on poverty themselves. Its strength provided insight into issues, which were not covered in the survey basing upon their experiences. The members were purposely selected by village leaders and extension workers. They were guided by a checklist of questions (Appendix 2). The FGDs were composed of village leaders, religious leaders, retired officers, extension staff, political leaders and prominent youths. Each group selected a chairperson who led the discussion and the secretary was jotting down important points. As the discussion was going on, the researchers were busy recording and documenting the information provided. At the end of the day, each group presented their summary before the rest of the groups for discussion.

3.2.1 Research design

A cross-sectional research design was adopted in this study, which consisted of interviewing a representative sample of the population at one point in time. The design was chosen because it is suitable for descriptive purposes as well as determination of

relationships between and among variables. Furthermore, the method was cheap, quick and effectively utilized limited resources in terms of cash, labour, transport and time (De Vaus, 1993; Babbie, 1993).

3.2.2 Socio-economic survey and sampling procedures

The research employed multi stage sampling method. This involved sampling in stages to obtain desirable population. The first stage was a purposive sampling technique and was used to select the Region and the two Districts. In this regard potential and specific areas were given priority. This purposive technique has been generally recommended in social science research as it focuses directly on the area intended for study (Kothari, 2006). The second stage was simple random sampling procedure: this was used to select wards, villages and heads of household. Boyd *et al.* (1981) recommend that a reasonable representative sample size for particular population under study should at least be 5%, but according to Bailey (1994), a significant representation can be achieved when sample units contain a minimum of 30 respondents from a population under study. These are enough to fulfill the requirements of the study having accuracy, representation and reliability to ensure meaningful analysis. Four villages namely Mlandizi 'A', Vikuruti, Zinga and Mlingotini were randomly selected by using village registry in wards. Thereafter, thirty (30) household heads were randomly selected from each village making a total of 120 respondents.

Table 2: Distribution of all respondents involved in the study (N=164)

Respondent type	Male	Female	Total
Head of households	76	44	120
Extension agents	4	4	8
Key informants/FGD	20	16	36
Total	100	64	164

3.2.3 Methods used to collect data

3.2.3.1 Primary data

Both quantitative and qualitative approaches were employed. Primary data were collected through questionnaire with open and close-ended questions administered to household heads and key informants. Qualitative data was collected through FGDs.

3.2.3.2 Secondary data

Secondary data including population, socio-economic activities and background information were collected from various existing reports in Regional Office, respective District offices, Sokoine National Agricultural Library (SNAL), REPOA library and the Internet. This secondary information assisted in validation of data collected from the field.

3.2.4 Data collection instruments

According to Mwita (2002), tools for data collection include combination of questionnaires, researcher's diary, key informant interviews and checklists.

3.2.4.1 Questionnaire

This was designed as interview guide that was filled by the research assistant to get both qualitative and quantitative data, it consisted of open and closed-ended questions. In the open-ended questions, respondents were supposed to give their own views while in close-ended questions they were instructed to choose among the given alternatives. The focus was to assess how culture influences poverty reduction strategies in Coast Region.

3.2.4.2 Checklist

Checklist was used to collect data from extension staff and key informants as additional information for supporting the study, it was as well used systematically to check for confirmation of the questions covered or skipped.

3.2.4.3 Researcher's diary

This had dual purposes: to record the researcher's observations and recording the secondary data obtained from various sources such as books, internet, journals, NGO's and other institutions including Regional, District Ward and Village Offices.

3.2.4.4 FGDs / Key informants' interviews

FGDs were held to cross check the answers given by the respondents. Extension staff and officers from ward and village levels, community leaders, village leaders and religious leaders formed this part of data collection method. The key informant interview followed immediately after the administration of the questionnaire. A well-structured checklist was used to guide the discussion.

3.3 Data Processing and Analysis

3.3.1 Processing and analysis of quantitative data

The completed household interviews were coded and summarized before being analysed by using Statistical Package for Social Sciences (SPSS version 12). In this statistical package, descriptive analysis such as frequencies, percentages and means were generated and used to explain the results. Binary regressions were applied to find out the relationship between variables. Descriptive and inferential statistics was used to draw the relationship between independent and dependent variables.

3.3.2 Analysis of qualitative data

Qualitative data collected through FGDs were summarised and presented in tables to supplement important findings, this was done with the help of participants themselves. The method known as "*Content and Structural-Function Analysis*" techniques was employed to analyze the contents of information collected through verbal discussion from

various sources. According to Singleton *et al.* (1993), the purpose is to get a set of categories that represent research findings. The analysis helped the researcher to ascertain values and attitudes of respondents thereby generating themes and tendencies on obvious characteristics recognized by actors in the system.

3.4 Model Choice for Quantitative Data Analysis

Although there are several models that researchers apply in data analysis, the choice of which to apply is dictated by the availability of software and the nature of dependent variable studied. Binary Logistic Regression model was chosen and applied in this study to determine the extent to which independent variables affect the dependent variable. This model was applied to show the relationship between dependent variable and independent variables assumed to hinder poverty reduction strategies in the study area. The model was adopted due to the fact that it provides greater reliability in the analysis of binary type of dependent variables. The independent variables were: Education level of respondent (ED), household size (HS), number of children (NC), marriage age for boys (MAB), marriage age for girls (MAG), Polygamous marriages (PM), divorces (DV), witchcraft (WF) and (WH) working hours.

Thus, the binary logistic regression model is shown below:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \dots + \beta_N X_N + e$$

Where:

Y=Dependent variables that determine poverty reduction. Though there are many determinants we measured poverty status by considering “well off people been categorized by having modern house with block walls, concrete floor and corrugated iron sheet roof”.

- β_0 = Regression coefficient of variables / Constant term
- β_1, β_N = Independent variables coefficient of respective explanatory or predictor Variables, showing the marginal effects of the unit change in independent
- X_1, X_N = Independent variables / predictor variables.
- ED = Education level of the household head – Categorical: 1= none, 2=adult education, 3=Primary education, 4=secondary education, 5=tertiary/post secondary education
- HS = Household size – Categorical: 1=1-2 persons, 2= 3-4 persons, 3= 5-6 persons, 4= 7 and above persons.
- NC = Number of children: Categorical: 0= none, 1=1-2 Children, 2= 3-4 children, 3= 5 and above children
- MAB = Marriage age boys: = 0 If equal or below 18 years; 1 other wise
- MAG = Marriage age girls: = 0 If equal or below 18 years; 1 other wise
- PM = Polygamous marriages; = 0 If do not believe polygamous marriage hinder development; and mark '1' if otherwise
- FD = Frequent divorces = 0 If do not believes that frequent divorces hinder development; and '1' otherwise.
- WF = Witchcraft = 0 if do not belief that witchcraft contribute negatively to development ; and '1' otherwise
- WH = Working hours: '0' = less than 4 hours per day, 'Lazy' 2= more than 4 hours per day = '1' otherwise
- N = 1, 2, 3...N (Total number of respondents) =120 for this study
- k = Total number of independent variables (k=9)
- e = Random error term (2.71818)

CHAPTER FOUR

4.0 RESULTS AND DISCUSSION

4.1 Overview

In this Chapter, the major results arising from the data analysis are presented and discussed in line with the study objectives and hypotheses. The main purpose of this Chapter is to provide detailed information on social and cultural factors that contribute negatively to poverty reduction strategies in Coast Region. The survey generated information on specific indicators of NSGRP built on three clusters (i) Growth and reduction of income poverty (ii) Social services and well-being (iii) Good governance and national unity. Among other factors this survey looked at how culture affects cluster one and two.

4.2 Respondents' Demographic Characteristics

The characteristics of respondents bring very important role in the socio-economic information concerning cultures. Participation in different cultures is fully influenced and dictated by the personal characteristics through: sex, age, marital status, marriage type, number of wives, number of children and household size. These characteristics are of importance as they determine the functional roles of the individuals.

Table 3: Demographic characteristics of respondents (N=120)

Variables	Description	Freq.	%
Sex	Male	76	63.3
	Female	44	36.7
Age	< 30 years	16	13.3
	31-44 years	38	31.7
	45< years	66	55.0
Marital status	Married	83	69.2
	Single	16	13.3
	Widowed	8	6.7
	Divorced	7	5.8
	Separated	6	5.0
Occupation	Crop production	82	68.3
	Livestock keeping	1	0.8
	Mixed farming	13	10.8
	Petty business	6	5.0
	Salaried employee	4	3.3
	Fishing	14	11.7
Religion	Muslim	102	85.0
	Christian	18	15.0
Number of wives	0 wife	16	13.3
	1 wife	77	64.2
	2 wives	23	19.2
	3 +	4	3.3
Number of children	0 child	16	13.3
	1-2 children	16	13.3
	3-4 children	41	34.2
	5 +	47	39.2
Household size	1-2 persons	16	13.3
	3-4 persons	26	21.7
	5-6 persons	25	20.8
	7 +	53	44.2
Education level of household head	None	22	18.3
	Adult education	4	3.3
	Primary education	79	65.8
	Secondary education	14	11.7
	Tertiary education	1	0.8
Marriage type	Monogamy	79	65.8
	Polygamy	26	21.7
	Not applicable	15	12.5

4.2.1 Sex of respondents

The household is a complex and dynamic social entity which may change its composition and goals over time as family members and dependents engage in various activities to meet the specific responsibilities assigned to each. However, it is useful to draw attention to the fact that the division of labour along gender lines is found in every culture. Men's and women's responsibilities and privileges vary along socio-cultural and socio-economic status in particular time and place. Among the respondents interviewed 63.3% were males while females were 36.7% (Table 3). During data collection, it was realized that men were more outspoken than women who were either silent or busy with domestic issues. The percentages of women interviewed were either household heads or those whose husbands were not present at that interview moment.

4.2.2 Age of respondents

Three age categories were made by research team (Table 3). The average age of household heads was 34 years, with a mode of 55 years and ranged from 18 to 77 years. Researchers and village leaders were involved in planning and random selection of respondent. Selection of range of heads of households was based on Tanzanian mature age (voting age, which is above 18 years). Age is important demographic factor when determining economic status of a household (Ishika, 2005). Age influences experience, wealth and decision-making. The majority of respondents (55%) were at the age of 45 years and above. This age category has higher accumulation of experience than the lower age groups. Mbwambo (2007) showed that in rural areas households headed by old individuals have tendencies of facing food insecurity and general poverty.

4.2.3 Marital status

Marriages encourage the full participation of couples in the cultural activities in the villages and Districts as well. It was observed that 69.2% of the respondents were married. The cultural decisions can sometimes well be shared among the couples in a better way than when a person was just single. The group of married singles comprised 13.3% of respondents, 6.7% widowed 5.8% divorcees and only 5% is of separated couples (Table 3). Family is the basis of all social institutions and socializes the young by transmitting culture and prepares the child for adulthood responsibility. Marriage was observed as an important variable that utilized the family members to various farm activities. It was assumed that the more the number of the family members the more the human labour force and hence more farm production, but in real sense it was not, the research findings showed that there is negative correlation between family members and poverty. This is probably because these days youths do not engage actively in farm production activities and hence the more the children the more mouths to feed. During focus group discussion participants claimed that their youths go to town for searching informal employment.

4.2.4 Respondents' occupation

Understanding occupation of the population is important as it determine people's livelihood. The study revealed that 68.3% of respondents were peasants dealing solely with crop production, 0.8% were livestock keepers, 10.8% dealt with both crop and livestock production. This means 79.9% of respondents' livelihood depends on farming, 5% of respondents reported to earn their living through petty business, 3.3% were salaried employees and 11.7% were fishermen (Table 3). If these farmers want to liberate themselves from poverty they should change from present hand hoe cultivation to draft animals and later on to tractor power (mechanized farming).

4.2.5 Ethnicity

According to Tanzanian policy any citizen is free to live anywhere in this country hence the tribe is not a big issue in Tanzania. In Coast Region there are about seven major ethnic groups as shown here under: Zaramo (46 %), Ndengereko (8%), Luguru (5%), Makonde (3%), Nyamwezi (3%), Ngindo (5%), Matumbi (6%) and others (24%) (RAS, 2007). Zaramo is the predominant ethnic group occupying about 46% of the study area and they are indigenous of the area. Other ethnic groups have migrated from other regions to Coast Region to search for land for cultivation, settlements and pastures. In recent times, Zaramo are selling off their ancestral land to immigrants and land speculators from other Regions. The presence of different ethnic groups within the sample population poses differences in cultural and social values.

4.3 Characteristics of Independent Variables

Independent variables considered influencing the dependent variable included religion, education, marriage type, household size, number of children, marriage age, working hours, cultural ceremonies, supernatural and traditional rituals.

4.3.1 Religion

Religion refers to belief in existence of supernatural being, that is, God, Allah, Jehovah, Jah etc. All respondents (100%) expressed an interest in religion, and in the Coast Region most of the people are Muslims and they constituted 85% of the studied population. The rest 15% are Christians. Islamic religion influenced the coastal area of Tanzania as early as the twelfth century. Muslim worshippers all over the world regard Friday as the holy day and are required to pray five times every day at 5.00 a.m (*Lasubihi*), 1.00 p.m (*Adhuhuri*), 4.00 pm (*Alasiri*) 6.00 p.m (*Magharibi*) and 8.00 p.m (*Laisha*). These daily prayers are called *adhana*. In the case of the studied population 18.3% do not pray at all, 33.3% pray

once per day. 15.8% pray twice a day, 6.7% pray thrice per day, 1.7% pray four times a day and 24.2% pray five times a day. During focus group discussions, the participants claimed that there are negative effects for those devoted Islamic religious believers who use a lot of time in praying rather than production activities. To some extent coastal culture is influenced by Islamic religion, and Arabic culture. While men generally perform farm work or seek wage-paying jobs in towns, women remain at home full time maintaining the family needs and decorating their bodies. There is positive correlation between praying time and poverty +0.126 but there is no significant difference ($P = 0.900$) (Table 4).

Table 4: Binary logistic regression analysis output

Independent variables	Unstandardized		Standazed	Correlation.	Significance.
	Coefficients		Coeff.		
	B	Std.error	Beta	T	
(Constant)	1.520	0.452		+0.452	452
Type of marriage ' <i>mitala</i> '	0.165	0.053	0.374	+3.087	0.003**
Working time	-0.153	0.041	0.408	+3.063	0.004**
Number of children	0.054	0.033	0.154	+1.621	0.108 NS
Size of household	-0.067	0.030	-0.236	-2.217	0.029*
Religion of respondent	0.156	0.075	0.179	+2.075	0.040*
Praying times per day	0.002	0.015	0.011	+0.126	0.900 NS
Frequent divorces ' <i>talaka</i> '	0.215	0.066	0.293	+3.247	0.039*
Playing / Watching football matches and ' <i>bao</i> '	-0.091	0.080	-0.091	-1.139	0.257 NS
Education of household head	0.149	0.149	0.132	+1.500	0.137 NS
Age when married – girls	-0.138	0.044	-0.456	-3.119	0.002**
Age when married – boys	-0.189	0.052	-0.496	-3.478	0.004**
Cultural ceremonies "Ngoma"	0.156	0.266	0.046	+0.588	0.558**
Supernatural power "Uchawi na Uganga"	-0.064	0.057	-0.102	-1.122	0.264 NS
Traditional rituals "Matambiko"	-0.101	0.060	-0.162	-1.670	0.098 NS

Dependent Variable: Rich people are categorized by having modern house with block walls, concrete floor and corrugated iron sheet roof.

*** Significant at level 0.001 ($P \leq 0.001$), ** Significant at level 0.05 ($P < 0.005$),

* Significant at level 0.05 ($P < 0.1$) and NS means not significant at level 0.05 ($P > 0.05$).

4.3.2 Number of wives and type of marriage

Four categories of respondents were considered according to Table 3. Out of 120 respondents, 13.3% had no wives due to several factors including being a widower or separated. Majority had one wife (64.2%). This was in contrast with what was expected as Muslim believers are allowed to marry up to four wives. 19.2% had two wives while the rest, 3.3% had more than three wives. Table 4 shows strong positive correlation between number of wives and poverty ($t = 3.087$; $p = 0.003$). This gives an impression that there is significant relationship between number of wives and poverty. Thus, poverty increases as the number of wives increases. This is mainly because resources are limited hence wives need to share the meager resources available. Out of the 120 respondents, 65.8% had monogamous type of marriage, 21.7% had polygamous marriage. The rest (12.5%) were not married. Couples in monogamous type of marriage feel the sense of responsibility for the family resources than those in polygamous type.

4.3.3 Number of children and household size

Households size is a determinant of many functions. According to Lanjouw and Ravallion (1995), consumption and expenditure patterns are linked to the size of the household. This has a reflection on the distribution of the household income. Some studies use household size to distinguish between the poor and the rich. It also determines per capita income, which is one of the strongest measures of income poverty (Meenakshi and Ray, 2000). Several studies support the notion that large households are poor. However, Kamuzora (2001) pointed out that household size may not be a measure of determining the poverty level of a household.

The respondents were categorized into four groups according to the number of children owned. 13.3% had no children, 13.3% had 1-2 children, 34.2% had 3-4 children and

39.2% had five or more children (Table 4). Number of children reflects the size of household, the greater the number of children the larger the household size. Out of 120 interviewed respondents 13.3 % had 1-2 persons, 21.7% had 3-4 persons, while 20.8% had 5-6 persons. The majority, which were 42.2 %, had a household size of more than 6 persons. Sizes of household concur with National population census 2002, which is 4.9 people per household (URT, 2002).

According to Table 4, households with large families are poorer than households with small families as more family members mean more expenditure. However, children help their mothers with the day's chores such as going to fetch water or sweeping the family compound and sometimes provide cheap labour on the farms. There is positive correlation between number of children and poverty as $t = +1.621$ but there was no significant difference as P is 0.108 ($P > 0.05$).

4.3.4 Education level of household heads and spouses

Normally education is associated with higher understanding and adapting to changes. The majority (65.8%) of respondents comprised of people who had attained primary education (Table 3). Some of the respondents in this group indicated that they just reached standard four. Very few respondents (11.7%) had attained secondary level education and only 0.8 % had post-secondary education. There is an erroneous belief among most respondents that high formal education does not matter and what matters, is how one tackles problems he faces in daily life. Education levels of their spouses were worse as 55.8% had attained primary education, 20.8% had not attended any school, 4.2% attended adult education and 5.8% reached secondary education and the rest 13.3% had no spouses. Education is vital in terms of cultural changes and poverty reduction strategies. When illiteracy is high, it can be a factor in increasing poverty as innovations and awareness campaign can not be

understood. Research findings showed that there is a positive correlation between education and poverty ($t = +1.5$ and $P = 0.137$) but there was no statistically significant difference at 0.05 as $P > 0.05$ (Table 4).

4.3.5 Respondents reaction on number of meals per day

In focus group discussion, they mentioned that those households which have three or more meals were relatively well-off while those with less than three meals were relatively poor. Majority of respondents 68 (56.7%) had less than three meals per day and only 52 respondents out of 120 (43.3%) had three or more meals per day (Table 5). This implies that they can not get enough energy for production.

Table 5: Respondents' meals, economic ranking and working schedule (N=120)

Variables	Description	Freq.	%
Respondents' reaction on number of meals per day.	1 meal	12	10.0
	2 meals	56	46.7
	3 meals	52	43.3
Respondents economic ranking and awareness of their prevailing poverty	Poor	42	35.0
	Average	62	51.7
	Rich	16	13.3
Starting time for days schedule	Before 6.00 am	22	18.3
	After 6.00 am	98	81.7
Finishing time for days schedule	Before 10.00 am	54	45.0
	10.00 am– noon	42	35.0
	After 12.00 pm	24	20.0

4.4 Communities' Awareness and Perception of Prevailing Poverty Status

4.4.1 Respondents wealth ranking

There are several methods of wealth ranking; one of the methods is to allow respondents to rank themselves. When respondents were asked to rank themselves, they ranked rich people as those who own big and well managed farms greater than seven acres, own cattle, eat more than two meals a day, they have modern house with block or brick walls and roofed by corrugated iron sheets. In addition, they possess valuable materials such as bicycles, televisions, and coaches. Again they said rich people can afford to pay for social services such as education and health. In contrast to rich people, poor people have small farm plots, inferior houses; eat less than two meals a day and they cannot afford to pay for social services such as health and education. They ranked 13.3% of the villagers to be relatively rich, 51.7% average and 35% to be relatively poor (Table 5). The results from respondents are not very different from those raised by FGDs. Both focus group discussions and respondents' perceptions about their poverty situation are worse off now than ten years ago and conditions are getting worse. In all groups, including vulnerable groups, youths and females, more people perceive falling rather than rising in living standards. The study findings also proved that majority of farmers, livestock keepers, business persons and fishermen complaining that they receive little support from the government. When the focus group was asked to set criteria for wealth ranking they came up with this interesting outcome.

Summary of household wealth indicators as described by focus group:

A. Relatively well-off households

- Possess solid and stable houses that are usually renovated periodically
- Have transportation, either a motorbike or a bicycle or both
- Own a television and radio

- Own mobile telephone for communication purposes
- Can afford health services
- Have more than enough food, eat three or more meals per day all year round
- Can send their children to secondary school and tertiary institutions
- Never lack money even after the harvest has been eaten or sold
- Are able to save money for emergency
- Have a large farm, greater than 10 acres with well managed crops and trees
- Own large livestock and small stock
- Have wells or easy access to water

B. Average households

- Have a stable house that usually does not need renovating for ten years
- Own a TV and or a radio
- Own mobile telephone for communication purposes
- Can afford health services
- Have enough food, eat less than three meals per day all year round
- Can send their children to secondary school
- Have easy access to water

C. Poor households

- Live in an unstable houses, often made of mud and thatched with grasses
- Have no TV or radio
- Aren't able to save money
- Some have children who can't go to school, or have to leave school prematurely
- Usually have no enough food until the next harvest, eat less than two meals

Based on these indicators, 13% were categorized as relatively well-off households, 43% average households and 45% being poor households. However, responses from both questionnaire and FGDs revealed that significant numbers of Coast Region people are aware of their poverty state but the challenge is how to get rid of it.



Figure 4: Typical peasant's house in Vikuruti village.

Figure 4 shows a typical peasant's house, this type of house contradicts with NSGRP cluster II which envisage improvements of quality of life and social well-being with particular focus on the poorest and most vulnerable groups.

4.4.2 Off-farm activities

Non farm income generating activities are assumed to be the major means of liberating people from poverty. Major non farm income generating activities carried out in coast zone include making mats and baskets (15.8%), selling cooked foods (5.8%), casual labour (10%), formal employment (12.5%), kiosk business (10%), fish trading (20%) and burning of charcoal (5.8%). These activities require very minimal investment capital but it is amazing to note that only minority of people are engaged in them (Table 6).

Table 6: Off-farm activities done in Coast Region (N = 120)

Non-farm activity	Frequencies	%
Fish trading**	24	20.0
Making mats and baskets*	19	15.8
Formal employment*	15	12.5
Casual	12	10.0
Kiosk business*	12	10.0
Selling cooked food*	7	5.8
Burning charcoal**	7	5.8
Pottery***	2	1.7
No off-farm activity	22	18.3

Note: *= Gender neutral, **= Male activity, ***= Female activity

Some activities are done by males only; while others are done by both and multiple answers were allowed. The study revealed that there is a positive association between off-farm diversification and household welfare. Households with off-farm activities are better off than those with none (Ombakah, 2008). In the study area there were many opportunities for establishing small and medium off-farm activities but those opportunities are not yet exploited. According to the research findings only 26% of respondents engaged in off-farm income generating activities. However, 74% of respondents were not involved in off-farm income generating activities. This situation renders Districts poverty reduction strategies unachievable.

4.4.3 Time used in field working schedule

Coast zone is characterized by hot climate, temperatures range between 20^oC and 37^oC. About 18% of respondents start their day before 6.00 am and the majority (82%) start after 6.00 am. Their farms are not near their residential area, so they have a long way to walk. Majority of respondents (45 %) return from the fields before 10.00am, while 35% of them

return from the fields between 10.00am and 12.00 noon, and only 20% extend beyond 12.00 pm. This means majority of respondents work in the field for an average of 3 hours per day. Binary regression result showed that there is positive correlation of +3.063 between times used to start day's schedule and poverty, and there is significant difference at $P = 0.004$ (Table 5).

Working time is closely related to laziness and activeness of people. this was revealed during focus group discussion where the participants ranked those people who work effectively for less than 4 hours a day as lazy, and those who work effectively for more than 4 hours a day to be hard working people. The time indicated in this study excluded that time used to go and return from the fields. The whole area of tradition and culture among people needs to be systematically explored; culture of laziness is just one of the habits observed. This is in contrast with NSGRP strategy cluster I: Growth and reduction of income poverty which requires people to work hard.

4.5 Cultural Practices

Cultural practices are very broad and vary from one tribe to another. They start from when a child is born towards the death and in some tribes go beyond death. In this study the following cultural aspects were studied as a sample:

4.5.1 Leisure time utilization

During leisure time the Coast Region people are engaged in various activities such as watching television, listening to the radio, reading newspapers, playing or watching grand stones "Bao", cards, draft, and pool table. Others use their leisure time for drinking local alcoholic drinks, or industrial beer. Few respondents said that they used their leisure time in worshipping, weaving mats and bed resting (Table 7).

Binary regression analysis revealed that there was no statistical significance at 0.05 as $P > 0.05$; and correlate negatively ($t = -1.139$) at significance level > 0.05 (Table 4). Through discussion with focus groups, it was realized that majority of the respondents do not bother much about development activities as compared to football match or traditional dance. For instance, a person may set aside his all activities and stay even all night long dancing or watching football match on television.

Table 7: Use of leisure time (N=120)

Variable	Frequency	%
Watching TV, listening to the radio and reading	28	23.3
Playing/ watching grand stone “ <i>baao</i> ”/cards/draft/ and or pool table.	18	15.0
Playing/ watching football matches	13	10.8
Drinking local / industrial alcoholic drinks	12	10
Bed resting	13	10.8
Worshipping God	9	6.7
Weaving mats and baskets	19	15.8

4.5.2 Supernatural powers and traditional rituals

The Zaramo fear poison and witchcraft, which they hold to be the cause of practically all deaths. They had a special combination of local medicines to protect crops in farms from thieves. This powerful charm was believed to be capable of causing disease and even death. The medicine men ‘*Waganga*’ practice the concept of spirit forces, witches, power of sorcery, clan taboos and the need to keep the traditional rituals. Many businesspersons and politicians from various parts of the country visit Bagamoyo medicine men searching for wealth and leadership positions in various levels. The time spent and money sent on traditional doctors could be used for productive matters. Despite changes in their belief

system, the Zaramo basically affirm the power of sorcerers/spirits and continue to consult witch doctors. Binary regression analysis for both supernatural power *'uchawi'* and *'matumbiko'* had negative correlations. Superstitions had correlation of $t = -1.112$ but was not significant at 0.05 as $P > 0.05$. Traditional rituals on the other side had correlation as $t = -1.670$ with no significance at 0.05 as $P > 0.05$ (Table 4).

4.5.3 Puberty ceremonies and marriage age for both girls and boys

Puberty commence from 12th and 15th years for girls and boys respectively and marks the transition to adulthood. From this stage onwards, biologically they are mature and ready for reproduction. According to the Zaramo culture, girls can be married soon after puberty. Majority of women respondents (47.5%) were married before 18 years old, while 32.5% were married at the 19-25 years old and only 6.7% were married at the age above 25 years. The findings for boys on the other hand were not very far from that of the girls, majority (40.8%) entered marriage before 18 years old, and 40.8% married at the age of 19–25 years old. At this stage, they were supposed to be at learning institutions or first years of employment. Only 29.2% of male respondents, married at the age above 25 years (Table 8). The study revealed that both boys and girls entered the marriage institution at earlier stages of their life and those who were late it was due to lack of dowry. When they married earlier, they are not only deprived of education opportunities, but also they cannot compete in skilled labour. Binary regression output indicated that there was positive correlation between puberty ceremonies ($t = 0.588$) but it was not significant at 0.05 as $P > 0.05$ (Table 4).

Table 8: Respondents' opinion on cultural practices (N=120)

Variable	Frequency	%
Marriage age for girls: <18 years	57	47.5
19–25	39	32.5
25<years	8	6.7
Not applicable	16	13.3
Marriage age for boys : <18	20	16.7
19-25	49	40.8
25< years	35	29.2
Not applicable	16	13.3

When respondents were asked if their culture contributed to their poverty, 99.2% of them responded that most of their culture contributed negatively to their development, only 0.8% opposed. The most popular examples of such traditional ceremonies include girls' puberty ceremonies and weddings. About 99% of respondents agreed that girls' puberty ceremonies "*Kuvunja ungo*" accelerate poverty to poor families. Wedding ceremonies are conducted to both girls and boys, 75% said that wedding ceremonies contribute negatively to their development as wedding exhausts family resources in terms of time, food, drinks and money. Preparation and execution of these ceremonies took more than three months. FGDs explained that during boy's circumcision "*Jando*" there was celebration but the most significant celebrations were held when the girls come out of the seclusion that accompanies their initiation into womanhood. The onset of menstruation was an important period in a Zaramo woman's life, entailing the transformation from girlhood to womanhood.

The research team noted that families were considered to be falling apart in the sense of losing moral ethics. There was lack of parental responsibility for various reasons such as lack of hope, decline of values, marital separation and domestic violence. These circumstances had driven some children out of their homes to seek alternative lives somewhere else, for the girls the best alternative was marriage while for the boys it was to migrate to towns and cities to seek for employment on security guards, domestic help animals and labourers in various building constructions. Moreover, focus groups discussions revealed that cultural norms, beliefs and gender discrimination subject some girl children to early and polygamy marriages.

Out of 120 respondents, 81.7% claimed that some coastal cultures were outdated and contributed negatively to poverty reduction strategies. Some of the old fashioned cultures identified include ceremonies conducted when girls reach puberty stage "*kuvunja ungo*", normally these ceremonies are accompanied by traditional dance known as "*mdundiko*" though nowadays *mdundiko* is dying slowly and is being replaced by modern *taarabu* dance known as "*rusha roho*". Prior to this ceremony, the girls are separated from the rest of the family for one to two months, an old woman teacher called "*Kungwi*" takes the charge of teaching them local traditions and how to handle their husbands when they get married. They believe that a woman can not make a good housewife without passing through this type of informal ritual. After this seclusion period, preparation for ceremony may take more than six months according to economic status and size of the family. During the ceremony a lot varieties of foods and drinks are consumed rendering the responsible family food deficit. However, few respondents (16.7%) said that culture contributed positively to development though they fail to support their argument, these respondents were old people who were likely to be more conservative. The rest, 1.7% of respondents were neutral, most of these were newcomers and religious people.

The traditional dance “*ngoma*” and dancing styles vary from one tribe to another. Makonde tribe when dancing they vibrate their bottoms in “*Sindimba*” style while Zaramo bounce their undulating body in “*Mdundiko*” style. Both styles are very popular, quite fascinating and always exciting. For the coastal dwellers, especially women traditional dancing is a must as some are ready to be divorced rather than miss a dancing occasion. Traditional dances are good venues where teenage lovers meet and ideal places for exposing girls for initiations of friendship which sometimes may end up with formation of couples. Another interesting coastal culture was the way women paint their hands, feet and nails with henna prior to various occasions. Though they look very beautiful the process consumes a lot of time during collecting, preparing and application of that henna. That time could be spent on other productive activities. There were very popular interesting informal camps known as “*Vijive*”. These camps are categorized according to age groups mainly adults and youth camps. Adult camps discuss about political issues, new comers and events, while youths camps discuss about day to day issues and how to succeed in life. These informal camps are accompanied by various games such cards, drafts, grand stone “*bao*”, “*dhumna*” and pool table. These games are good as they increase their reasoning capacities but on the other hand bad habits and laziness are also seen and practiced by camp members especially in youth camps.

4.5.4 Cultural socialization of girls versus formal schooling

The parents in the Coast Region follow the tradition of socializing girls into adult roles, a process that interferes with the school calendar. Consequently, girls miss school in order to attend such ceremonies. Further, the education officials related early pregnancies to these ceremonies. Through these ceremonies "*Unyago*" the girls were taught how to handle their husbands when they marry. One woman in FGDs lamented that "*Certainly, what was taught was far above their age, a factor that motivated them to practice what they learned in such ceremonies*". While the children were well prepared for their adult roles, they were not well prepared for formal schooling. It was interesting to hear that girls regard what is taught during *unyago* ceremonies as more important than their formal schooling. It was further pointed out that the parents spent a lot of family resources on conducting those ceremonies.

4.5.5 Divorces

It was said that all married women are subjected to divorces but the incidences were higher to polygamous than monogamous marriages. Polygamous marriages and high rate of divorces in coastal area are common. About 67% of respondents said that poverty was more experienced in polygamous than in monogamous marriages (Table 9). This is because many wives in one household loose the spirit of responsiveness as they are not assured to survive in that household throughout their entire life. Logistic binary regression showed that there was a high significance between divorces and poverty at 0.05 significant level as $P < 0.002$. Also, 66.7% of respondents agreed that divorces contributed negatively to family developments. Furthermore during focus group discussions, it was argued that frequent divorces left responsible families unstable.

Table 9: Respondents' opinion on cultural practices (N=120)

Variable	Frequency	%
Puberty ceremonies accelerate poverty	119	99.2
Beliefs on supernatural power	68	56.7
Traditional rituals accelerate poverty	62	51.7
High rate of divorces	49	40.8
Male dominance	31	25.8
Laziness	59	49.2
Polygamous marriage	80	66.7

4.6 Communities' Awareness of Available and Accessibility of Resources

Coast Region is endowed with a wide range of resources including abundant fertile land, water bodies, reliable rainfall, natural forests, minerals, wildlife; passable roads throughout the year, market opportunities, human labour, tourism attraction and historical centers. When respondents were asked to respond if they were aware of those resources in their vicinity, 75% of respondents were not aware and 25% were aware. Even those who were aware lamented that accessibility to those resources was a problem. If those natural resource bases would be well managed and mobilized, the benefit derived from them could accelerate regional struggles towards poverty reduction war (Table 10).

4.6.1 Land ownership, types of crops grown and productivity

Land ownership was not a big problem with Coast people. Land was the means of crop and livestock production. The collected data indicated that 84.2% of respondents owned land and only 15.8% of respondents had no land but they have alternative of hiring from their neighbours. The cultivated farms by those respondents were at their custody either as a personal property, borrowed or rented. Access and acreage to land was not a big problem but the distance which has to be covered to reach the fields. The farmlands were not located near the residential areas hence they have a daily long route to farms definitely this

reduces their working ability leading them to cultivate small acreage resulting to low productivity. Based on research findings most Coast Region people cultivate small portions by using hand hoe as the main cultivating tool "hand hoe syndrome". Last farming season 15.0% had no farms at all, 4.2% cultivated less than 1 acre, majority 65.0% cultivated 1-3 acres, 10.8% cultivated 4 - 6 acres and only 5.0% cultivated above 6 acres. Big farms were owned by foreigners and those indigenous people with big farms remained fallow or underdeveloped.

Table 10: Awareness of available resources (N=120)

Variable	Freq.	%
Awareness of land as a resource	114	95.0
Awareness of Indian ocean as a resource	65	54.2
Awareness of human labour as a resource	47	39.2
Awareness of skilled personnel as a resource	35	29.2
Awareness of natural forests as a resource	12	10.0
Awareness of national parks as a resource	0	0.0
Awareness of historical sites and tourism as a resource	33	27.5

Despite the availability of abundant and unutilized land, Coast Region agriculture was dominated by small-scale subsistence farming. Approximately 75% of farms were cultivated by small-scale farmers (average 0.5 to 2.0 acres). The major limitation on the size of landholdings and cultivation was heavy reliance on the hand hoe as the main cultivating tool. Cassava, maize, paddy, sorghum and cowpeas were major staple cereal grains though grown in small plots. Cassava was the leading staple crop grown by 81.7% of the respondents, followed by paddy 19.2%. The contribution of agriculture to poverty reduction in Coast Region has been hampered by several factors such as cultural behaviours, inadequate finance, poor use of technology, inadequate agricultural extension services, fluctuation of weather; high costs of agricultural inputs, poor infrastructure, and

poor soils. These factors forced farmers to produce only for subsistence. Moreover, low returns to labour and the drudgery of rural life results in migration of youths to urban areas hence depleting the rural labour force. These factors were responsible for Districts Councils not to meet planned strategies of each household to cultivate two acres of food crops and one acre of cash crops.

Though cassava is drought resistant crop and requires minimal management compared to other crops and fetches reasonable market price but it was amazing despite these facts the importance of this crop was not well realized by farmers. The same applies to coconut crop that requires minimal management during the first years of introduction and later on when mature the management cost approaches zero. When they were asked why they do not cultivate large farms of coconut their answers were very crude, *“We prefer short returning projects and we cannot wait seven years for the coconut tree to mature”*.

4.6.2 Awareness of the Indian Ocean as a resource

About half of the respondents (52.2%) were aware of the Indian Ocean as a resource (Table 10). Livelihood of some coast people depends on this resource. Despite this resource still some coast people claimed to have no job. There is a need of raising their awareness and creativity so that youth's idle labour could be absorbed into the fishing industry.

4.6.3 Awareness of human labour as a resource

Few respondents (39.2%) recognize that human labour was a resource (Table 10), the rest 60.8% of respondents were not aware that their labour force was a resource and if utilized fully can liberate them from poverty. FGDs reported that some District staff were underused and rarely consulted. There were no clear reasons to why this situation

persisted. Researchers witnessed some young energetic people roaming around aimlessly during the morning hours claiming that they have no job. If proper arrangements will be made this idle labour could be converted to productive force.

4.6.4 Awareness of skilled personnel as a resource

Skilled labourers are the agents of change as there can be no development without skilled labour. Only few respondents knew the presence and appreciated the work done by field extension staff and other Districts Council personnel, only 29.2% of respondents reported to know contribution of extension workers to their development while 70.8% do not know their contribution, amazingly some did not know even their names (Table 10).

4.6.5 Awareness of natural forests and national parks as a resource

Ninety percent of interviewed respondents were not aware of the presence of natural forests in this way they have no access to these opportunities. The situation was worse for national parks as all respondents were not aware of presence of wild life reserves in their Region (Table 10).

4.7 The Role of Gender in Decision-Making, Division of Labour and Ownerships of Resources

Gender can be defined as socially constructed and culturally variable roles played by women and men in their daily lives. It refers to a structural relationship of inequalities between women and men and is manifested in labour markets and in political structures, as well in the household (UN, 1992). Tanzania has been active in the fight against gender inequalities since 1987 when she signed and ratified the Convention on Elimination of all forms of Discrimination Against Women (CEDAW) (URT, 2002c). Though the country has also established the policy on gender and women empowerment in 2002, gender

inequalities in Coast Region still exist. It is useful to draw attention to the fact that the division of labour along gender lines is common in any society and has profound implications for culture; men's and women's responsibilities and privileges vary along socio-cultural and socio-economic lines. It is thus misleading to make assumptions about the particular patterns in gender relationships to be found in all households. Gender inequalities are pervasive in communities, families and in households. Out of 120 respondents interviewed 80% responded that their wives do not participate in various village plans and only 19.2% said they do, though in passive participation.

Low literacy levels of women as compared to men deny them opportunity to fully participate in development affairs including decision making. In coastal culture and particularly the customary laws has given men more power and control over resources and decision making than women in both cultural and economic aspects. FGDs concurred with this condition and made reference to both holy religious books the Quaran and the Bible.

In Tanzania, and especially in Coast Region culture, the husband is the head of the household and breadwinner. In rare cases a woman may be a household head if her husband is dead or divorced or not married at all. All respondents declared that the overall family decision maker over family resources was the husband. It was interesting to note that, for example, with no clear reasons, a woman can not even slaughter a chicken until approved by the husband. These results are contrary to Poverty and Human Development Report recent analysis (URT, 2007) which shows a steady increase of women in the senior civil service since 2003, and reaching the NSGRP target of 30% by June 2006. Similarly, the portion of women representatives in National Parliament has reached the NSGRP target of 30%, which moves Tanzania closer to gender equity. In contrast, the representation of women in local levels of government remains low.

Majority of Coast residents are Muslims they constitute 85% of entire population (Table 3). According to Islamic laws "*Sharia*", women have the right to inherit valuable items such as land and houses. It was surprising despite that law Coastal women are extremely poor. Further probing revealed that some of them sell their shares soon after division in case of divorce or death of spouse.

CHAPTER FIVE

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This Chapter presents conclusions from research findings and makes recommendations. Several findings emerged from this study as both poverty and culture are cross cutting issues affecting the entire community. Despite the fact that few insignificant differences were observed in some variables, many variables such as marriage type, working hours, household size, religion, frequent divorces, marriage age and cultural ceremonies were significant at $P < 0.05$. Hence the results tell us that cultural practices contribute negatively to poverty reduction strategies in Cost Region.

5.2 Conclusions

It was found that significant number of Coast Region people know the indicators of poverty and are aware of their poverty status. They claimed that their conditions are getting worse compared to the last ten years. This was found in all groups including vulnerable groups and females. More people perceive falling rather than rising in living standards.

In light of the foregoing discussion, the study concludes that in Cost Region, the cultural practices especially traditional dances in various ceremonies such as onset of girls' puberty and wedding, and Arabic cultural practices such as painting of women hands, feet and frequent worshipping have among others contributed to persisting poverty. Early marriages also hinder development processes as it deny further education opportunities to children. The study also concludes that cultivating small plots renders Coast Region people food insufficient as a result hunger strikes them every year. Reliance on the hand

hoe as the main cultivating tool among small farmers was the main cause of both low production and rural poverty. People's willingness to work hard was missing as they were reluctant to use available opportunity and keep on complaining that there were no jobs.

The study further concludes that most poor households have both poor social and financial capitals which affect their entire livelihoods. The majority of people in Coast Region especially women have limited access to income resources. They have also less access to other economic and social services such as education and health. Moreover, Coast people are suffering from abject poverty and unemployment while there are varieties of resources.

Participation of women in planning village development projects was low, and those few women who get chance to participate play a passive role. The study also concludes that male dominance in decision-making and appropriation of household's resources is very high.

5.3 Recommendations

Based on the above conclusions, in order to fight poverty in Coast Region in a sustainable manner, the following are recommended:

- Culture is important to any community as it stabilizes the community and brings unity among community members. Some cultures are good and need to be maintained, on the other hand, there are some outdated cultures that should be restructured or abolished. Resources incurred during traditional celebrations in terms of labour, money and times are a lot, therefore should be reduced. For instance ceremony duration for initiation of girls to adulthood "*umyago*" and weddings ranges from three days to seven days. The communities should be advised to reduce this period down to one day.

- **It is high time now for the District Councils to make follow ups of existing by-laws to ensure every family cultivates a reasonable size of farm for food crops. This could only be possible by transformation of hand hoe to animal traction and later on tractorization.**
- **Abundant natural resources in Coast Region need to be mobilized in sustainable manner. Prior to mobilization, District extension staff should be facilitated to extend education to people in order to create awareness of available resources. One of the alternatives is to involve them from designing, planning and execution of development projects.**
- **If proper arrangements could be made, such as creating conducive environment in rural areas youths would be motivated to remain and work in villages instead of migrating to towns searching for employment.**
- **Although many Coast Region people are aware of their prevailing state of poverty, they have no feasible and deliberate strategies to liberate themselves from that poverty. Strategies to be adopted in poverty alleviation require the deployment of different strategies as there is no one strategy that can stand alone. Therefore, a combination of strategies should be applied to combat rural poverty. The most effective strategies should be formulated by the people themselves (grass root approach).**
- **Participation of women in village planning was poor as majorities suffer from low education and inferiority; hence there is a need of sensitizing parents to send their girl children to join secondary schools and higher learning institutions so as to**

broaden their horizon. This will probably reduce early marriages noted in Coast Region. Furthermore, it is important to mainstream gender in development planning such as poverty alleviation interventions, aiming at bringing about equality and equity. Moreover, women should be encouraged to participate actively in decision making starting from the household to District and National levels.

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APPENDICES

Appendix 1: Interview schedule for households

Socio-cultural constraints towards poverty reduction strategies in Coast Region

Introduction and instruction:

My name is *Mandari, Livingstone Elias*. I am from Sokoine University of Agriculture. Currently I am conducting a research on “*socio-cultural constraints to poverty reduction strategies*”. Therefore, the information you are about to provide is for this purpose and will remain anonymous and confidential. Honorable respondent, I humbly request you to accord your little time and use it to respond to these simple questions. For sure this will be highly appreciated. Do you have any question before we start?

(To be filled by researcher or enumerators)

A. General information

Village..... Ward.....

District.....

Questionnaire number: Name of interviewer/date

.....

B. Background Information: tick () the right answers where appropriate

B1. Sex of household head:

[1] Male [2] Female

B2. How old are you? In years

[1] 18 – 30 [2] 31 – 44 [3] 45 and above

B3 Marital status:

- [1] Married [2] single [3] widow
 [4] Divorced [5] Separated

B4. If you are married, what type of marriage?

- [1] Monogamy [2] Polygamy [3] Number of wives

B5. Number of children

- [1] 1-2 [2] 3-4 [3] 5 and above

B6. What is the size of your household?

- [1] 1-2 [2] 3-4 [3] 5-6 [4] 7 and above

B7. Highest level of your education

- [1] None [2] Adult education [3] Primary education
 [4] Secondary education [5] Tertiary education

B8. Highest level of education of your spouse

- [1] None [2] Adult education [3] Primary education
 [4] Secondary education [5] Tertiary education

B9. Education status of your children

S/N	SEX	AGE	SCHOOL LEVEL		S/N	SEX	AGE	SCHOOL LEVEL
1					4			
2					5			
3					6			

B10. What is your religion?

[1] Christian [2] Moslem [3] None Other

(specify).....

B11. Main occupation

[1] Crop production [2] Livestock keeping [3] Mixed farming
 [4] Petty business [5] Employee [6] others (specify).....

C: Community awareness on their prevailing state of poverty

C1. How do you categorize some one as poor or rich? Please indicate reasons for your

ranking.....

.....

C2. Rank yourself as:

[1] Poor [2] average [3] rich

C3. Among the following properties, which do you own? Tick owned items.

No	Properties		No	Properties	
1	House		7	Car	
2	Farm		8	Sofa / Coach	
3	Livestock		9	Radio	
4	Machetes		10	TV-set	
5	Hand hoes		11	Handset	
6	Bicycle			Others	

C4. Residential house: Who is the owner of your house? Please circle the right answer

[1] Own property [2] Parents house [3] Rented (If not owner go to C.5)

a) Type of walls

[1] Stones [2] block bricks [3] Burned bricks [4] poles and mud [5] Others

b) Type of floor

[1] Earthen [2] concrete [3] tiles

c) Roofing material

[1] Corrugated iron sheets [2] Thatch grass [3] Tiles

C5. What is the total size of your farmland in acres?

[1] 1-3 [2] 4-6 [3] 7-10 [4] More than 10

a) Of that amount mentioned above how much acres cultivated last season?

[1] Less than 1 [2] 1-3 [3] 4-6 [4] 7-10 [5] More than 10

b) Mention type of crops cultivated and acreage (Consistency check)

	Crop	Acres		Crop	Acres

C6. Type and number of livestock

	Type	No		Type	No		Type	No
1	Cows		5	Chicken		9		
2	Goats		6	Ducks		10		
3	Sheep		7	Rabbits		11		
4	Pigs		8	Others		12		

C7. Number of meals per day

- [1] 0 -1 [2] 2 [3] 3 and above

C8. What is the distance in kilometers from your residential house to your farm?

- [1] Less than 1 [2] 1-2 [3] 3-5 [4] More than 5

D. Socio Cultural practices in the study area

D1. What do you do after days work / relaxation time?

D2. Which are off season months?

D3. Age when married. (For women only)

- [1] Below 18 [2] 19 - 25 [3] above 25

D4. Please mention common ceremonies in your village and time spent.

.....

E. Community awareness of available resources and its accessibility

- E1. Mention available resources which can be used to reduce poverty.....
- E2. Is land one of those resources?
- E3. What is the type of land tenure practiced in your village?
- E4. How do you acquire land?
- E5. What is the size of your land? (Consistency check)
- E6. Among these how many acres do you cultivate per year?

F. Gender relations in decision making, division of labour and ownership of resources

- F1. Do you participate in making village plans?
- F2. If your answer above is yes, when did you attend last planning meeting?
- F3. Who has an overall decision about family resources?
 - [i] Members of the household [ii] Head of the household
 - [iii] Male only [iv] Female only
- F4. Please tell me your normal daily schedule from early morning to late evening.
- F5. What assets do women inherit from their parents?
.....
- F6. Do you think culture contributes towards poverty reduction strategies?
 - [i] Yes [ii] No
- F7. Give out your suggestions on what should be done for better strategies on poverty reduction in socio-cultural aspect
- F8. Compare living standard in recent years and ten years ago.

THANK YOU VERY MUCH FOR YOUR COOPERATION

Appendix 2: Interview guide (checklist) for Focused Group Discussion (FGD)

a) Mention common socio-cultural practices in your area

	Practices	Months	Duration
1			
2			
3			

b) What are main items required during such ceremonies?

c) Who pays for those costs?

d) What are major cultural practices do you think hinder poverty eradication strategies in your village?

e) When do those cultural practices conducted and why?

f) Is tradition dances “Mdundiko” one of those practices? Yes/ No

g) What will happen if you are restricted to participate in traditional dance?

h) What are the consequences of traditional dances “*Mdundiko*” in your village?

i) Division of labour at family level

No	Men	Women	Children

j) What problems do you face in addressing poverty reduction in your homes?

k) What should be done to improve prevailing situation?

l) What is your opinion on how to improve poverty reduction strategies in your village?

m) Have you ever heard of MKUKUTA?

n) If answered yes what is it and how does it benefit you?

Appendix 3: Interview guide (checklist) for Districts and ward staffs.

- What are the main problems you face in addressing poverty reduction in your district?
- What are the reasons for the problems mentioned above?
- What are the district future plans in relation to the above mentioned reasons?
- Compare living standard of people ten years ago and recent years

THANK YOU VERY MUCH FOR YOUR COOPERATION

Appendix 4: Variables and their operational definitions

Variable	Operational definition	Measurement
Age	Number of years reached by individual after birth	Calendar years
Sex	Respondent biological being	Male or female.
Wealth status	Wealth rank of respondent ranked 1- 5	Assets value
Marital status	Adult respondents living together as couples or not	Married,/unmarried, divorced/widowed
Type of marriage	Monogamy or polygamy	Number of wives
Occupation status	Adult respondents occupation category, Legal activity enabling a person to earn living	Respondent source of income
Demographic factors: -Household size	Number and categories of persons at household given as: 1- 4 small, 5 -8 medium and > 8 means large.	Likert scale
-Family size	Number of children in the family given as 1- 3 small, 4 -5 Medium and > 6 means large.	Number of family members
Education Level	Respondent's highest level of formal schooling attained	None, Primary, secondary& tertiary
Community involvement	Participation of stakeholders in designing, planning and implementation of village plans	Yes / No
Poverty measurement	Measured due to possessed assets.	Assets value
Working attitude	Hard working or laziness / Duration of working	Working hours
Poverty reduction	Increase of income and ownership of valuable assets.	Value of assets
Awareness	Level of understanding presence of poverty and reduction strategies.	Likert scale

Appendix 5: Focus group discussion attendance in Mlandizi "A" Village 16/12/2008

No.	Name	Designation
1.	Kesi Ramadhani	Sub village chairman
2.	Abdalah Halfani	Prominent person
3.	Abdalah Iddi Mgogo	Prominent person
4.	Shabani Kawambwa	Member
5.	Hussein Ndete	Member
6.	Pili Mloli	Member
7.	Zainabu Matecheta	Member
8.	Amina Mohamed	Member
9.	Hadija Amiri	Member
10.	Asha Ramadhani	Member
11.	Senga Ramadhani	Member
12.	Said Mkalimbonde	Village Extension Officer
13.	Silus George	Village Extension Officer
14.	Hasani Msilo	Village Executive Officer
15.	John Pili	Village chairman
16.	Mandari, Livingstone Elias	Researcher

Appendix 6: Focus group discussion attendance in Vikuruti Village – 18/12/2008

No.	Name	Designation
1.	Ngonji Salum	Member
2.	Nunum Mshana	Member
3.	Mohamed Matimbwa	Member
4.	Hemed Nassoro	Member
5.	Shida Ntemele	Member
6.	Mohamed Said	Member
7.	Senga Orestes	Member
8.	Mohamed Nungu	Member
9.	Juma Salum	Member
10.	Mihaa Temele	Member
11.	Majimoto Waziri	Member
12.	Silus George	Village extension worker
14.	Mandari, Livingstone Elias	Researcher

Appendix 7: Focus group discussion attendance in Zinga Village – 24/12/2008

No.	Name	Designation
1.	Nzulu Kali	Member
2.	Amiri Chanzi	Member
3.	Haji Kaziya bure	Member
4.	Hamisi Sababu	Member
5.	Subira Ramadhani	Member
6.	Mohamed Kazimoto	Member
7.	Mwalimu Kinwambwa Said	Member
8.	Hasan Jitanibu	Village executive officer
9.	Amon Mlungwana	Village extension officer
10.	Mandari, Livingstone Elias	Researcher