

**POTENTIAL OF SELECTED CULTURAL RESOURCES FOR SUSTAINABLE
TOURISM DEVELOPMENT IN MACHAKOS COUNTY, KENYA**

**EUNICE GATHONI KIBIRO, (BTM)
T129/OL/25820/2011**

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DECLARATION

“This Thesis is my original work and has not been presented for a Degree in any other University”.

Signature: _____ Date: _____

Name: Kibiro Gathoni Eunice
T129/OL/25820/2011
Department of Tourism Management

Supervisors: “This thesis was submitted for examination by us as principal University supervisors”.

1. Signature: _____ Date: _____

Dr. Mary Mutungi
Department of Tourism Management
Kenyatta University

2. Signature: _____ Date: _____

Dr. Ndivo, Rayvisic Mutinda
Department of Hospitality and Tourism Management
Mount Kenya University

DEDICATION

I dedicate this thesis to my daughter Simplicious & my son Tinsley lovely angels in my
life

To Mr. Mwangi father to my lovely cheerful angels

To the loving memory of my Dad & Mum

Kibiro Kaburu & Mukurata Waithira

You have successfully made me the person I am becoming through your endless love,
support, and encouragement

You will always be remembered

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DEFINITION OF OPERATIONAL TERMS

Community	<p>A group of people living in the same defined area sharing the same basic values, organisation and interest (Williams <i>et al.</i>, 2006)</p>
County	<p>A geographical Region of a country used for administrative or other purposes in a certain Modern nations (Onyango, 2013). For the purpose of this study it is the region which has its own Local Government.</p>
Cultural Resources	<p>Cultural resources are tangible and intangible remains of societies' past activities on the biophysical environment which when re-visited, re-used re-constructed transform into various forms of cultural heritage (Keitumetse, 2014).</p> <p>For the purpose of this study, the researcher will look at tangible resources i.e. the wood carving and basketry.</p>
Cultural Tourism	<p>The traveling involves visiting visit to landmarks of architecture; archaeological sites places related to famous people, artistic exhibitions craft and arts galleries etc. (Armin <i>et al.</i>, 2008). For the purpose of this study, the researcher will look at manmade craft and arts galleries i.e. the wood carving and basketry.</p>
Economic activities	<p>Economic activities involve the production, distribution and consumption of commodities. Thus, economic activities are actions that involve the production,</p>

distribution and consumption of goods and services at all levels within a society

Handicraft

Handmade items using tangible materials such as wood, stones, metal, plastic, wax clay etc., which are created individually or collectively in a modern or a traditional set up which forms a cultural industry (Mairna, 2011).

For the purpose of this study, the researcher will look at manmade handicrafts i.e. the wood carving and basketry.

Sustainable tourism

Development

It is regarded as “leading to management of every resource in such a manner that is economical, societal and aesthetic wants can be satisfied while maintaining cultural integrity, necessary conservation processes, natural diversity and life support systems” (WTO & UNEP, 2005)

For the purpose of this thesis sustainable tourism development will look at that tourism that improving the socio-cultural, economic and environmental aspect by expanding or enlarging tourism resources.

Tourism Potential

The potential to draw tourists can be directly linked to natural resources such as basketry weaving and handicraft craving that Machakos County offers (Smith, 2009). For the purpose of this thesis it will look at tourism potential as to the ability of a destination to sustainably exploit the benefits, while reducing the drawbacks that come with

development as well as coming up with strategies to overcome the drawbacks.

LIST OF ABBREVIATIONS AND ACRONYMS

ATLAS	Association for Leisure and Tourism Education
GDP	Gross Domestic Product
ICOMOS	International Council for Monuments and sites
KTB	Kenya Tourism Board
MEAC	Ministry of East African Affairs, Commerce, and Tourism
OECD	Organization for Economic Co-operation Development
SSA	Sub Sahara Africa
UNESCO	United Nations Educational Scientific and Cultural Organisation
WCED	World Commission on Environmental Development
WTO	World Tourism Organization
CO	Cooperative Officials
FGD	Focus Group Discussion

ABSTRACT

Kenya's tourism and in particular cultural tourism plays a vital role both in rural areas as well as in urban areas in ensuring sustainability of resources in a number of ways that include socio-cultural, economic as well as environmental. However, the creative cultural economy, especially when it relates to community creativity both inherited and current, has not been officially recognized and accounted for as such and neither has it been supported and promoted as having any potential for foreign exchange earnings, creating jobs and engineering economic growth. This study explores the potential of cultural resources particularly the handicrafts for sustainable cultural tourism development as an alternative form of tourism product for diversification in Machakos County. The study was guided by the following specific objectives: - to identify cultural resources in Machakos County, to establish the roles and benefits of cultural resources in Machakos County, to find out possible drawbacks faced during cultural tourism development in Machakos County, to explore strategies needed to unlock full potential in developing sustainable cultural tourism in Machakos County and to find out potential indicators of sustainable cultural tourism development in Machakos County. The study was undertaken in Machakos County home to Kenya's oldest and biggest craft industry with the highest concentration of woodcarvers and basket weavers. The study utilized an exploratory research design using qualitative research approach. The sample size of the study was one hundred and seven respondents who were considered adequate for this study. Purposive sampling as well as extreme case sampling was used to collect information from Akamba community particularly the handicraft practitioners both the wood carvers and basket weavers in Katangi location in Yatta Constituency and also in Wamunyu location of Mwala Constituency. In-depth interview guides were administered to co-operative officials, focus group discussions were done to both members of woodcarvers and basket weavers. Observation and photography were also used in collecting of data which revealed certain significant aspects of the handicraft industry. The qualitative content analysis was used to analyze the qualitative data. The findings of the research revealed that the study area has cultural resources which are utilized for income generation as well as for cultural preservation purposes. On the other hand the study found that the practitioners did not have any form of professional training and therefore recommend that in order to produce quality products and services which can compete in the global market they should be trained in art work. At the same time the study also calls for higher tourist's services as well as promotion of other elements of cultural tourism like food, dances and ceremonies to compliment the already established but limited elements. The findings revealed that while the local community has played a major role in shaping development of sustainable cultural tourism development at the same time the Government has failed to play its role hence at present there are many drawbacks that need to be addressed. The study therefore, recommends that both the National and Local Government should collaborate with the local community in development and planning of cultural resources so as to ensure sustainability of cultural resources in the industry. This thesis therefore contributes new knowledge to the field of cultural tourism in Machakos County as it serves as a starting point for researchers interested in this area. Furthermore the results of the findings are expected to be useful for guiding policy actions in future.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

Tourism is one of the fastest growing sectors of the world economy. International tourism has shown almost uninterrupted growth since the 1950s and has almost doubled over the past decade while tourism shows particular promise for developing countries as tourism is growing faster in the world's emerging and developing regions than in the rest of the world (UNWTO, 2015). International tourism gained its momentum with a 5% growth in 2013, with an additional 52 million international tourists, bringing the world to record 1,087 million arrivals (UNWTO, 2016). In 2016, international tourist arrivals reached a record 1.2 billion, that is 46 million more overnight visitors who traveled globally in 2016 as compared to 2015 (UNWTO, 2017). International tourist arrivals worldwide grew by 6% in January-April of 2017 compared to the same period in 2016 with business confidence reaching its highest levels in a decade (UNWTO, 2017). According to UNWTO Barometer (volume 16, April (2018), international tourism receipts grew in all regions, with Africa growing (8% share) by USD 1 billion to USD 36 billion (EUR 27 bn). On the other hand, East Africa is very interesting and in due time will become one of the most promising tourism regions in Africa. This is noted when Kenya recorded (+17% growth in international arrival while Tanzania recorded (+16% and also boasted double digit growth in 2016 (UNWTO World Tourism Barometer, 2017). The tourism sector in Kenya has experienced steady growth since independence, has experienced steady growth for over a decade, tourism revenues plummeted to a record low in the wake of the unrest that followed the disputed 2007 elections (GoK, 2015). On the other hand, Kenya is one of the leading destinations in Sub-Saharan Africa mainly known as the home of the original Safari and the iconic world (Kenya Tourism Board, 2016). This is due to its unique combination of tourist

attractions, comprising tropical beaches, abundant wildlife in on a recovery path with tourism revenue reaching Ksh. 97.9 billion in 2011 up from 73.78 billion in 2010, Ksh. 62.46 billion in 2009 and Ksh. 65.4 billion in 2007, testifying to the resilience of the industry (GoK, 2015). The tourism sector performance decreased in 2014 on account of a number of factors which include insecurity, negative travel advisories, and fear of the continued spread of Ebola in West African countries (GoK, 2015).

As a result, the number of international visitor arrivals contracted natural habitat, scenic beauty, geographically diverse landscape and hundreds of people with uniqueness and peculiarities. Kenya's cultural heritage expands back longer than most, and the depth of her history can be seen in the three United Nations Educational Scientific and Cultural Organisation (UNESCO) cultural world heritage sites, at Koobi Fora, the earliest evidence of human habitation on earth, Mt Kenya biosphere reserve that combines a tradition symbol of creation and the need to conserve the environment for the future, the Swahili sailors of the coast, the thorn-enclosed villages of the Maasai in the south, Samburu warriors in the Northern wilderness, or fishing with the Luo the master fishermen of the lake Victoria in the west, anywhere one travel in Kenya, there are new and fascinating cultures and cultural events (Dorothy, 2012).

Over the last several years, advocates in a global campaign have pushed for the recognition of a fourth pillar culture, as The United Cities and Local Governments group published a report in 2010 entitled "Culture is the fourth pillar of sustainable development," arguing that the original three dimensions of sustainable development do not correspond to contemporary society (UCLG, 2012). Hence Kenya stands a better chance of economic success through the promotion of cultural resources, therefore in October 2007, Kenya ratified the 2005 UNESCO Convention for Protection and Promotion of Diversity of Cultural Expression and hence became a state part

of the convention in January 2008 (UNESCO, 2012). Therefore with over 42 communities and an estimated population of 40 million, the country has rich cultural resources. Kenya's diverse culture plus its unique geographical location has led to the development of unique tourism sector, of which Kenya derive their livelihood through production and sales of crafts and artifacts (Akama, 2002).

The different communities in Kenya have different cultural resources. Some of the widely known cultural resources are the crafts and artifacts from different communities in Kenya, which includes:- Kisii Stone Carvings, the Maasai Bracelets, Beads, the Kenyan Kikoi, the Ukambani (Wamunyu) Wood Carvings, the Akamba Traditional Baskets (Kyondos) (Dorothy, 2012). In Machakos, the Akamba community is well known for woodcarving among its men which they use to support life on a day-to-day basis which has a long-standing history (Mutinda, 2014). The Akamba traditional wooden craft which has been successfully incorporated into the modern world are walking sticks, wooden utensils, stools, musical instruments such as holed long drum and beehives, others are religious carvings and wood plugs worn on and in addition used to elongate pierced earlobe as a sign of beauty which is either dying or not practised at all in various communities (Ogara, 2014). At the same time, Katangi Women in Yatta Constituency over the year has been actively involved in making traditional handbags commonly known as Kyondo (Matiku, 2013). Unfortunately, most of the rural context in Kenya remains an industry under real threat from inevitable forces of globalization and modernization, hence lack of concerted efforts of intervention by the government will see this and future generations missing out valuable and cultural opportunities that existed before them (UNESCO, 2012).

Machakos County being one of the unique destinations in Kenya with exogenous culture combined with cultural resources have the potential for economic development but the area is

economically disadvantaged as the two constituencies constitutes approximately 17.2% of the greater Machakos County which makes the population for over the years to live on relief food supply almost on permanent basis (Mutinda, 2014).

1.2 Statement of the Problem

The tourism sector is faced by the challenges as the creative cultural economy, as it relates to community creativity both inherited and current which have not been officially recognized and accounted and neither has it been supported nor promoted as having any potential for foreign exchange earnings, creating jobs and engineering economic growth (Mutinda, 2014). This has lead to the decline of handicraft production in cultural industry and in particular Machakos County which has been a setback facing the tourism industry for the last two decades. Hence these are some of the challenges which hinder cultural tourism development in Machakos County. Therefore the cultural industry has inadequate complimentary cultural activities that can be used as cultural centers. GOK (2013) also noted that the rich and diversified indigenous cultural products remain an exploited for tourism purposes.

This is happening while the craft-oriented creative and cultural industry in Machakos County has great potential in improving the livelihoods of those involved in production as most artists have been in the industry for more than 20 years while this has sustained them plus their families (UNESCO, 2012). On the other hand, this is happening while the Akamba communities are well known for their long-standing history in Kenya in handicraft industry as the cradle of woodcarving. The Kenyan Government is also leading in achieving vision 2030 in offering high end, diverse and distinctive visitor's experience that few of her competitors can offer (Kenya, 2007). Therefore there is need to investigate whether the cultural resources in Machakos County have the potential for sustainable cultural tourism development and further

advise on strategies that need to be put in place to ensure sustainable management of the cultural tourism resources.

1.3 Purpose of the Study

Handicraft industry makes a significant contribution to the national economy and is viewed as a poverty alleviation strategy, as many people from the rural areas are benefitting from the trade (Wambaa, 2011). On the other hand most of the traders do sell their products in other countries through middle men who enjoy huge profit. At the same time the traditional technologies such as craft and artifact making, which depend on the supernatural in Machakos, are now left in the hands of the elderly as it has been abandoned by young generation. Therefore the purpose of this study was to examine the potential of cultural tourism resources in Machakos County specifically the handicrafts for sustainable tourism development. This was done to identify the positive and negative impacts that this industry has in the area as cultural related activities are powerful tools for sustainable environment redevelopment and poverty alleviation. It established that the potential was yet to be harnessed for the optimal and sustainable operation of the handicraft industry.

1.4 General Objective of the Study

To examine the potential of selected cultural resources for sustainable cultural tourism development as an alternative form of product diversification in Machakos County

1.4.1 Specific Objectives

This study was guided by the following specific objectives:-

- (i) To identify the selected cultural tourism resources (handicrafts) within Machakos County
- (ii) To establish the roles and benefits of cultural tourism resources in Machakos County

- (iii) To find out the possible drawbacks to cultural tourism resources development in Machakos County
- (iv) To explore strategies needed to unlock full potential in developing cultural tourism products in Machakos County as tourism resources.
- (v) To find out potential of cultural resources in sustainable cultural tourism development in Machakos County

1.5 Research Question of the Study

- a) What are the cultural tourism resources within Machakos County?
- b) What are the roles and benefits played by cultural tourism resources at Machakos County?
- c) Which are the possible drawbacks faced by cultural tourism development in Machakos County?
- d) Which are the strategies that need to be put in place to exploit the potential of cultural tourism resources in Machakos County?
- (vi) What are the potential of cultural resources in sustainable cultural tourism development in Machakos County

1.6 Significance of the Study

The study seeks to contribute to economic development and improvement of the social objective under the vision 2030 such as empowering women, poverty alleviation as well as youth empowerment. The study would also create awareness of the potential of cultural resources in enhancing sustainable cultural tourism development in Machakos County. The findings of this research study will finally contribute to the body of knowledge in the field of

cultural resources in terms of cultural tourism development, cultural tourism market demand and Cultural tourist expectation as well as cultural tourism marketing.

1.7 Scope and Limitation of the Study

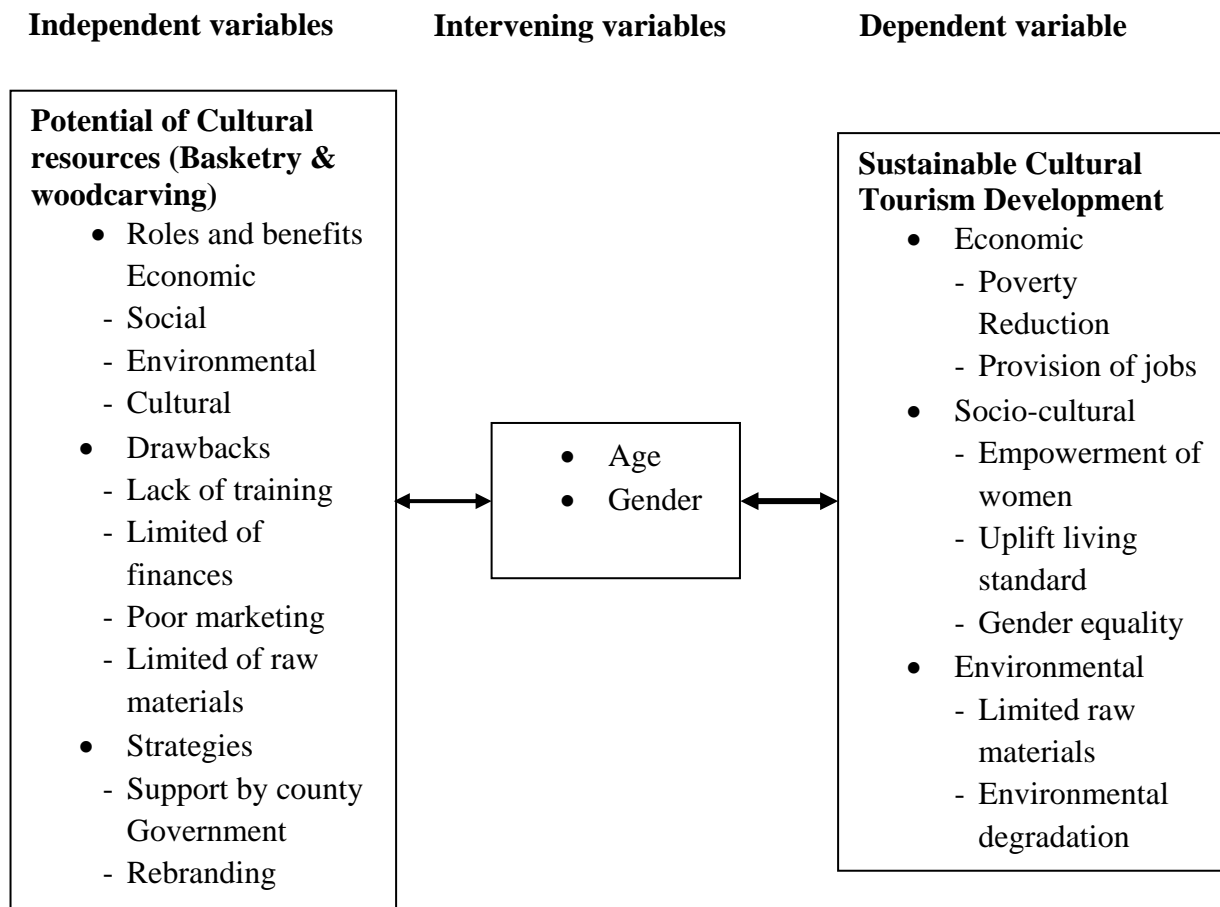
This study was undertaken for a period of three months and carried out in Machakos County. It is worth noting that when working out to examine the potential of cultural resources for sustainable tourism development in Machakos County, it would have been ideal to examine the perspectives of all the stakeholders of cultural industry at Machakos plus those stakeholders who may not have been present at Machakos County. However, the amount of time and resources that would be required to undertake such an exercise proved beyond the reach of this study. This again was not possible given the limitations of time and financial resources available for this study. Given the above constraints, it is advisable that any generalization of this study's findings should be undertaken with caution.

1.8 Delimitation of the study

The researcher used only two constituencies as the representative of the whole of Machakos County. Yatta and Mwala have the highest concentration of handicrafts that represents cultural resources. The rest of constituencies have scattered resources, thus the need to limit the study to Yatta and Mwala constituencies.

1.9 Conceptual Framework

Figure 1.1: Conceptual Framework of cultural tourism development in Machakos County



Source: Author 2018

It is hypothesized that cultural tourism has the potential to contribute to sustainable cultural tourism development in terms of economic (poverty reduction, and provision of jobs), socio-cultural (empowerment of women, uplift living standard, and gender equality), and environmental (limited raw materials and environmental degradation). However, the study assumes that for this relationship to be realized, a number of challenges have to be overcome including lack of training, limited finances, poor marketing and limited raw materials.

The framework suggests that cultural tourism is considered as the main economic source of income in Machakos County. It maintains and also develops the economy of the area through the financing of the education of their children, it has enhanced linkages through the generation

of employment increase small tourism enterprises hence it has diversified livelihoods. Cultural tourism is therefore considered as a contributor to the economy for the local community within the area as the potential benefits from cultural tourism is proportional to the participation of the local community (Figure 1.1.). On the other hand the research study looked at the concept of sustainable development. Hence sustainable cultural tourism in this area of study consists of three dimensions which are social, ecological as well as economic. Cultural tourism in Machakos County has fully encouraged local community empowerment through planning decision making as well as management of cultural tourism which has contributed to democracy, equity as well as equality. Indeed it has contributed to poverty reduction while on the other hand, it has empowered women through modifying gender role toward greater equity, therefore; it has reduced family domestic violence and the employment created by cultural tourism has created gender equity in the County which in return has played the role of uplifting the living standards of the local community. Furthermore, cultural tourism in Machakos has generated benefits for poor people in different ways which have been achieved through the provision of employment. Cultural tourism has a more direct impact on the life of the poor households as it provides additional income while it has also been used by the local entrepreneurs to get into the business. Environmentally conservation has made the local community support the cultural tourism development, therefore, conservation of resources is, therefore, an essential part of the support for sustainable cultural tourism development. This has ensured that there is no physical and visual degradation of the environment as they have spread awareness among the local community to reduce the negative impact of cultural tourism development. It has been seen from the study Wamunyu co-operative society being involved in advocating planting of trees within Machakos County as well as outside Machakos County given that they are aware of their negative consequences which are related to their activities. The relationship between the concentric theory and conceptual framework is that culture boosts

the economic dimension of a destination. While the relationship between the conceptual framework and stakeholders' theory is that the stakeholders are very important given that the initiative and thought of stakeholders are external to the strategic planning which enhances sustainable tourism development. Therefore the community must be involved in all decision making. This will minimize the complaints from community leaders by assuring them that they are part of the decision making in some of the resources available within their locality.

1.9.1 Variables of Conceptual framework

This study used independent variables, intervening variables as well as dependent variables. The independent variable included the potential of cultural resources, which was measured through roles and benefits of cultural resources, drawbacks to cultural resources development and strategies to develop cultural resources. On the hand, the intervening variables were evaluated how gender and age hinder the development of sustainable cultural resources in the Machakos County. The dependent variables indicate that sustainable cultural tourism development has been perceived as a result for promoting environmental, socio-cultural and economic sustainability through conservation and biodiversity regeneration hence contributing to Sustainable Development Goals (SDGs) such as goal 1 on poverty eradication, goal 5 on gender equality and goal 8 on decent work and economic growth.

The sustainable cultural tourism in this area of study consists of three dimensions which are social, ecological as well as economic. Cultural tourism in Machakos County has fully encouraged local community empowerment through planning decision making as well as management of cultural tourism which has contributed to democracy, equity as well as equality. Indeed it has contributed to poverty reduction while on the other hand, it has empowered women through modifying gender role toward greater equity, therefore; it has reduced family domestic violence. The employment created by cultural tourism has created gender equity in

the County which in return has played the role of uplifting the living standards of the local community. Furthermore, cultural tourism in Machakos has generated benefits for poor people in different ways which have been achieved through the provision of employment. Indeed it has a more direct impact on the life of the poor households as it provides additional income while cultural tourism has also been used by the local entrepreneurs to get into the business. Environmentally conservation has made the local community support the cultural tourism development, therefore, conservation of resources is, therefore, an essential part of the support for sustainable cultural tourism development. This has ensured that there is no physical and visual degradation of the environment as they have spread awareness among the local community to reduce the negative impact of cultural tourism development. It has been seen from the study Wamunyu co-operative society being involved in advocating planting of trees within Machakos County as well as outside Machakos County given that they are aware of their negative consequences which are related to their activities. Therefore the relationship between the concentric theory and conceptual framework is that culture boosts the economic dimension of a destination. While the relationship between the conceptual framework and stakeholders' theory is that the stakeholders are very important given that the initiative and thought of stakeholders are external to the strategic planning which enhances sustainable tourism development. Therefore the community must be involved in all decision making. This will minimize the complaints from community leaders by assuring them that they are part of the decision making in some of the resources available within their locality.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter focuses on literature that is related to the current research topic which forms the basis for the study. It began with a brief definition of cultural tourism, roles, and benefits obtained from cultural tourism resources in a destination, impacts of cultural tourism, challenges faced by cultural tourism development, the potential of cultural tourism as well as sustainable tourism development is also evaluated. The chapter also included strategies to unlock the potential of cultural tourism.

2.1 Cultural Tourism Resources

The word cultural tourism and cultural tourists are widely used even though their definition remains vague (Aluza, O'Leary, & Morrison, 1998). For the purpose of this study, cultural tourism was defined as travel concerned with experiencing the visual arts and crafts performance and celebrations cultural and natural heritage, landscapes gastronomy the nature of the work and environment, technology, education dressing and religious. The International Council on Monuments and Sites (ICOMOS) argued that cultural tourism is a name which means many things to different people which makes it complex to define hence there is a long debate among scholars when it comes to its definition (Isaac, 2008). UNWTO defines cultural tourism as the movement of persons essentially for cultural motivations such as study tours performing arts and cultural tours sites and monuments travel to study nature and pilgrimages (Csapo, 2012). Therefore there is no single definition of cultural tourism as it is a broad concept making it have a long debate among scholars.

Today in Kenya, woodcarvings, basketry, Kisii soapstone carvings, jewellery, pottery, gourd decorations, T-shirts and Kikoi (African shawl), are the major handicrafts. These handicrafts are what stand out especially in terms of the commercialisation and the number of people supported by this form of handicraft is majorly the Akamba community (Mutinda, 2014). Since time immemorial, communities in Kenya have practised indigenous technologies such as woodcarving and basketry (Kang'ethe, 1991). These technologies had basic characteristics in that they survived based they were used to support life on a day-to-day basis through harnessing and using local resources.

Traditionally, woodcarving and basket weaving amongst the Akamba was largely utilitarian and was performed with a high sense of appreciation and excellence. Both tasks on woodcarving and basket weaving had gender dimensions. Basket weaving was of two types: that which used reeds and small branches and, that made from strings processed from fig tree, acacia species, baobabs, or sisal. Men controlled the former while the females the latter. (Mutinda & Kiumbuku, 2014). Over the years, this sort of craftsmanship has evolved to take a new thematic orientation; one with a commercial dimension. This has not been without an impact on the environment. The consequence is that, with the increasing need for environmental management in Kenya, indigenous technologies such as these have come under scrutiny with a view to harmonizing them with the principles of ecological regeneration (Mutinda, 2014).

2.2 Potential of Cultural Resources

Tourism potential is the ability of an area to form a complete tourism product that provides satisfaction, needs, and benefits offered for consumption (Smith, 2009). In this case, the proponents of tourism, such as United Nations World Tourism Organization (UNWTO) and UNESCO, have identified tourism as an important sector with great potentials of assisting poor countries to reduce poverty (Crowes & Vengas, 2008), (WTO, 2002). Cultural resources

development basically addresses the world's main challenges, which includes poverty reduction, opportunities for education, better maternal health, gender equality and reducing child mortality, HIV & AIDs and other diseases (UNDP, 2004). In Kenya, there are numerous myths and legends unique to specific ethnic communities that are used to explain creation, social structures, nature events and significance of rocks formation, trees caves, cultural heritage sites, archaeological sites and sacred sites (UNESCO, 2012). To reverse the trend of raw material degradation and reduced incomes from sales of carvings and baskets, the implementation of a sustainable product development strategy is essential. In the handicraft industry, producers and traders must work together to develop strategies that ensure a sustainable supply of raw materials if there is to be a future of cultural tourism.

2.2.1 Roles and Benefits of Cultural Tourism Resources

2.2.1.1 Roles of Cultural Tourism Resources

According to UNWTO (2005) tourism and specifically (cultural tourism) can contribute to development and poverty reduction in a number of ways, even though the focus is usually on economic benefits there are also social, environmental and cultural benefits. Walle (1996) alluded that cultural tourism may make important economic contributions to a destination or region that supports it. Culture and cultural tourism were two of the major growth industries of the 20th century and towards the end of century, the combination of these two sectors into cultural tourism had become one of the most desirable development options for countries and regions around the world (Richard, 2009). Therefore, cultural tourism is seen as a part of the mix of what makes a particular destination appeal to prospective cultural tourists, the industry is also increasingly appreciated as a positive force for natural and cultural preservation and can capture the economic characteristic of a heritage (Akama, 2002). At the same time, community-based cultural tourism development is an innovative approach to the realization of local

community participation in tourism. Mayaka (2012) argued that coupled in more socially and environmentally inclusive approaches today, tourism has a role to play in a greater number of developing economies than ever before and development agencies are progressively becoming involved in this sector.

In the culturally and biodiversity-rich Sub Sahara Africa region, tourism earnings and employment have grown by 1200% since 1980 significantly outpacing other sectors (WTO, 2002). According to Martha & Raymond (2011), developing countries government have realized that long-term potential is not only for generating revenues but also to delivering peace and prosperity. It is also a form of spreading tourism spatially and temporally since it is relatively independent in seasons unlike other forms of tourism (Yi-De-Leu & Chi-Fan, 2011).

2.2.1.2 Benefits of Cultural Resources

In the context of dramatic economic, political and social changes that are shaking the world, cultural tourism has an important role in communicating the core values of intercultural dialogue, protection and promotion of cultural diversity as well as preservation of cultural heritage, which assets constitute the important part of cultural identity (Singidunum, 2012). Therefore, tourism is more than just a mere economic activity it is complicated as well as dynamic phenomena as it affects people in a number of ways. Hence socio-cultural impacts of tourism bring changes in value systems, individual behavior, family relationships, collective lifestyle, traditional ceremonies or community organization (Wanjohi, 2002). A number of scholars have noted that the host community gains a number of benefits from cultural tourism, which may include, community pride, reciprocity, the growth of extra facilities and attractions, enhanced tolerance, as well as a stronger sense of their own cultural identity (Driver, Brown, & Peterson, 1991); (Fredline, 2002). Matiku (2013) affirmed that some women benefit from basket weaving in that they had a group Sacco, where they borrow money hence improved

living standards. On the other hand, Dinah (2014) stresses that Wamunyu woodcarving is not a monopoly of Akamba people but a lucrative Industry for the country which acts as a tourist attraction and earns the government foreign exchange and revenues.

Regina and Janet (2008) argued that tourism is the world largest industry and has been an integral component of economic development in developing countries for over half a century. The potential to generate foreign exchange usually attracts international investors, increases revenue as well as creates jobs which boost a destination economic growth. On the other hand, the economic importance of tourism to developing countries is known for generating foreign exchange, attracting foreign investors, increase tax revenue and creating new jobs, while it was discovered as a tool for eradicating poverty (Walle, 1996).

2.2.2 Drawbacks Encountered in Cultural Resources Development

Cultural tourism means the preservation of the local culture, it still possesses the capacity to harm traditional way of life of the local culture through litter and disturbances of religious services. Arguably, an increasing interest and utilization of local cultures and people in the development of tourism does not come without associated risks and challenges (Christian Rogerson, 2015). Akama, (2002), Kibicho, (2002) cited that rich visitors in Malindi and Maasai lands display their wealth which raises the expectations and the need of the local people in return the youth engage themselves in anti-social activities like prostitution and drug peddling. Ogora (2014) states that in Machakos, selective harvesting of preferred tree species has also lead to decline and totally collapse of tree population thus contributing to the degradation of forests and woodlands. Okumu (2016) globalization, is the ravaging force on the social, political, cultural and economic spheres of the world, whose effects, whether negative or positive, are universally undeniable hence reshaping how we have traditionally gone about studying the social world and human culture. The study further noted that due to introduction of formal education and Christianity, several cultural practices are being abandoned due to the

perception that they are 'ungodly' or transmission from the bearers to the next generation is unachievable for various other reasons. Ondimu (2002) argued that Kenyan cultural tourism possesses potential but Greg (2002) has underlined the problem with African cultural tourism as depending on living cultures such as dance and performances which is contrary to European cultural tourism which is more of monuments and other material heritage. While a significant body of studies has examined that historically tourism planners rely on suppliers and consumers side paying very little attention to the producers (Reid 2002).

Dorothy (2012) examined culture stability, postcolonial hangover, market access of cultural products marketing and promotion, lack of finances to develop cultural activities challenges of illiteracy and exposure as well as cultural tourism versus other tourism products as some of the challenges facing cultural tourism in Kenya. Therefore any successful tourism development in rural or in urban areas depends on commercial and other logistical issues such as the quality of the products, the accessibility, the infrastructure & superstructure of a destination, availability of manpower as well as the interest of investors. It is, however, worth noting that the rural areas may be disadvantaged compared to urban areas which may be as a result of political as well as institutional obstacles (Akama, 2002). Clarke (2008) argued that various problems in tourism development are due to lack of coordination and cohesion among the stakeholders in the tourism industry. At the same time (Bendix, 2009; Bowitz & Ibenhold, 2009) states that despite the majority of discussions on economic and socio-cultural challenges, cultural tourism developers forget sacred and spiritual sites which have a portion of tangible values which possesses a unique intangible meaning for the local communities and the religious groups. Most entrepreneurs working in this industry do finance themselves through reinvented profits even though the profits are inadequate since most heads of these enterprises have a heavy family (UNESCO, 2012).

2.2.3 Strategies to unlock the Potential of Cultural Resources

As tourist market has matured and at the same time become saturated tourist operators have sought to diversify their product and services while responding to the demand of their clients for “authentic” experience and local characters (WB, 2014). In addition, this has led to what some scholars have identified as a post “Modern tourism” characterized by an interest in minority and authentic cultures and their artistic (Anastasia Loukaitou & Soureli, 2011). Information technology and telecommunications are essential tools for tourism as they put tourism enterprises in touch with their customers and provide vital information for planning a visit, from facilities and tours to weather conditions therefore in this age of disintermediation where tourism suppliers are expected to communicate directly with potential consumers, good IT facilities are essential (UNDP, 2011). According to Porter (1998) firms must be flexible to respond rapidly to environmental changes which in turn pose challenges. On the other hand use of information, technology strategy has become an important in today’s business as it improves an organization strategic capacity (Ndungu, 2012). The study further argued that use of website has also allowed firms to develop cheaper ways of reaching markets while enhancing the level of customer service. On a positive note, the internet can be used as strategic tools by these firms while there, has not been sufficient effort by industry to embrace emerging technologies, such posture, thus leaves the industry vulnerable and uncompetitive (Mayaka, 2012). Indeed strategic responses may take different forms depending on the organizations capacity and the environment in which it operates.

2.3 Sustainable Cultural Tourism Development

The World Commission on the Environment and Development (WCED) published our common future which is also known as the Brundtland Report in 1987. The report underlined the need for change in the way people live and do business otherwise, it suggests, we face unacceptable levels of human suffering and environmental damage (Ghimire & Bishnu, 2011). Erick (2007)

argued that sustainable tourism has become an important aspect of tourism planning and development. Furthermore, the Agenda 21 (UCLG Committee on Culture 2012) further reiterates that indeed culture is and should be a major component of sustainable development agenda at international, regional and local levels. Ogora (2014) asserts that the agenda convinced that culture must be brought to the stage by mainstreaming and integrating culture with development effort, hence culture is linked to societal dimension facilitates the participation of citizen's intercultural dialogue and equality rights. In addition, the study argues that key values for development such as creativity heritage knowledge and diversity must shape culture as the fourth pillar in addition to social economic and environmental pillar for sustainable development.

Despite all positive sustainable tourism development negative trends continue to prevail while the purpose of sustainable tourism is to ensure a balance between protecting the environment, maintaining cultural integrity, establishing social justice and promoting economic benefits, meeting the needs of the host population in terms of improved living standards both in the short and long term. On the other hand, Mayaka (2012) on his study noted that social issues affecting the country have a bearing on the sustainability of the tourism industry further noted that key among these, are the issues of poverty, famine, drought, and disease the prevailing drought and hunger situations. Tools for measuring indicators for sustainable tourism development have been developed to measure the linkages between tourism and the host communities Ilic (2009), for instance, provides the following factors as shown in Table 2.1 below.

Table 2. 1: Indicators of Sustainable Cultural Tourism

Type of indicator	Indicator
Economic	Seasonality of tourism: % visits in the full season
	The ratio between nights and tourist beds
	The coefficient of local multiplication
Tourist satisfaction	Repeated visits: % of tourists visited community more than once
Cultural	The ratio between tourist beds and the local population
	The intensity of tourism: Number of nights (000)/Number of local residents (00)
Social	The participation of tourism in local net product
	% of tourist arrivals without services of tour-operators
Ecological	% of the land on which tourist building is allowed, but not realized
	Using and occupation of land: % of changes in the extent of building or area within 5 years
	% of tourist visits realized without using a private car

Source: Ilic (2009)

2.4 Stakeholder Theory in Sustainable Tourism Development- Theoretical Underpinning

According to Freeman (1984, p.46), a stakeholder is ‘any group or individual who can affect or is affected by the achievement of the organization’s objectives’. The UNWTO identified stakeholders in tourism destinations as tourism professionals, public authorities, as well as the press and other media. In addition, other interest groups and individuals and in particular local residents and indigenous groups, also need proper recognition as stakeholders in their own right (Macbeth, *et al*, 2002). For the purposes of this study, and following Aas *et al.* (2005, p.4), tourism stakeholders include any individuals or groups involved, interested in, or affected (positively or negatively) by tourism. According to these authors, effective stakeholder engagement must, therefore ‘reduce potential conflicts between the tourists and host community by involving the latter in shaping the way in which tourism develops’. In terms of sustainable

tourism development, Swarbrooke (2001) divided stakeholders into five main categories: governments, tourists, host communities, tourism business and other sectors. Each group of stakeholders is a critical component of the tourism destination due to the fact that the initiatives and thoughts of stakeholders are external to the strategic planning and management processes (Dill, 1975). Therefore as it can be deduced from the above scholarly efforts as the relationship between the stakeholder's theory and the study is that the stakeholders are very important in development of sustainable cultural tourism, while ensuring that the tourism development meets the needs of the present without compromising the ability of future generations to meet their own needs. This current study focuses on the stakeholder's perspective in attempts to examine the potential of cultural resources for sustainable tourism development in Machakos County.

2.5 Summary of Identified Gaps

Various scholars have identified handicrafts as one of the main sources of income in Machakos County. On the other hand from the literature, there were no descriptions of other cultural activities apart from handicrafts. Ogora (2014) argues that indeed it is conclusive evidence to say that there are no sufficient strategies to advertise and promote cultural tourism, which should have helped in promoting a destination, and provide an opportunity for greater understanding and enhance communication among the stakeholders. On the other hand, it is worth noting that scholars handled other aspects of handicrafts apart from the aspect of cultural sustainability. Indeed to improve cultural sustainability and development, it can only be through motivating and encouraging the local community to participate. Furthermore, there is no information on whether the local community is facilitated by the government through funding so that they can improve their business. Therefore it means that most of the business operators are self-financed which could be a big factor in weakening their operations. The inadequate

access to funding and the requirement for collateral in Kenyan system, therefore, gives the cultural industry barrier to investment.

The inherent gaps in existing body of knowledge show that little has been done as the data required for developing cultural industries is quite extensive given that it is a new area of study in Kenya, hence no concrete point of reference is available for Machakos County. Actually, cultural statistics are not available as it is taken as a new area in Kenya. Therefore it is difficult to indicate whether cultural tourism in Machakos is sustainable for tourism development and it is this gap that the study sought to fill.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section of the study provides a detailed methodology which was utilized throughout the study. It specifies the research design, study area, the study population, sampling technique, research instruments, pre-testing, validity and reliability of the Instrument, data collection techniques, data analysis as well as Logical and ethical consideration.

3.1 Research Design

This study adopted an exploratory research design using a qualitative research approach. This design was preferred as it enables a better understanding of the research problem without necessarily providing conclusive evidence, thus allowing the researcher to change his/her direction as a result of the revelation of new data and new insights (Saunders, Lewis, & Thornhill, 2012). As Singh (2007) affirms, exploratory research is the initial research, which forms the basis of more conclusive research. It thus helps in determining the research design, sampling methodology and data collection method. Generally, “exploratory research tends to tackle new problems on which little or no previous research has been done” (Brown, 2006). The study used exploratory research design as the researcher was interested in the perspective and the beliefs of the respondents being interviewed on their words and actions, with an aim to identify patterns through conversation, observations, documentation and analysis.

3.2 Study Area

Machakos County borders Nairobi and Kiambu counties to the West, Embu to the North, Kitui to the East, Makueni to the South, Kajiado to the South West, and Murang'a and Embu to the North West. Machakos County stretches from latitudes 0° 45' South to 1° 31' South and longitudes 36° 45' East to 37° 45' East. The county has an altitude of 1000 - 1600 meters above

sea level (Machakos, 2012). The County is composed of 8 constituencies which cover a total area of 7,157.00 km² with a total population of 1, 283,208 (GoK, 2013). However, the study was carried out in Katangi location in Yatta Constituency and also in Wamunyu location of Mwala constituency (Appendix 5.5). The County is inhabited by the Akamba community who are numerically Kenyan's fourth largest group and live in semi-arid areas with limited economic activities because of dry seasons experienced throughout the year. The two constituencies are some of the area's most affected by drought and have the highest poor population in Machakos County yet they are endowed with craft industries such as woodcarving and basketry. A large number of the community has turned into handcraft industry as their main economic activities even though it is not the only economic activity they still engage themselves in other economic activities such as daily farming and bee keeping to supplement their income. The selection of the study site is that the Akamba community has a long history in Kenya in handicraft industry, with the highest concentration of woodcarvers and basket weavers hence a community which depends on cultural industry for a living (Mutinda, 2014).

3.3 Study Population

The population of interest in this study consisted the local community actively involved in handicraft industry. Hence the target population consisted the woodcarvers, basket weavers, and their co-operative officials since they are main stakeholders in the industry. In Mwala Constituency, the woodcarvers from Wamunyu Co-operative Society and its environs totaling to 2,051 members comprising 7 co-operative officials. In Yatta Constituency, Yatta South Women Group have 400 members comprising 12 co-operative officials in addition to Muli Kyondo group which has 100 basket weavers had 1 official (Table 3.1).

Table 3. 1: Study Population

Administrative Area	Sampling Unit	Population	Research Instrument Applied
Mwala Constituency	Wood carvers	2044	Focus Group Discussion
Yatta Constituency	Cooperative Officials	7	Face to face Interview
	Basket Weavers	482	Focus Group Discussion
	Co-operative Officials	13	Face to face Interview
Total		2551	

Source: Co-operative Society Report 2015

The selection of the study population was composed of two constituencies which have a long history in Kenya in handicraft industry, with the highest concentration of woodcarvers and basket weavers' hence large number of the community has turned into handicraft industry as their main economic activities making the local community to depend on the cultural industry.

3.4 Sampling Techniques and Sample Size

3.4.1 Sampling Techniques

Sampling is the method used by a researcher to gather participants from an entire population and involves a decision about which people, setting, events, behavior and/or social process to observe (Kisilu & Tromp, 2006). As far as sampling strategy is concerned, handicraft practitioners were chosen primarily through purposive sampling. They were also strategically sampled as the oldest handicraft societies and some of the largest handicraft societies in Machakos (Ogara, 2014). The study also used extreme case sampling techniques to gather individuals with characteristics of the overall population who are also rich in information and subsequently ten handicraft practitioners were drawn to form a group and every member of the population had an equal chance of inclusion to avoid bias in selection. The arrangement in the groups was organized by the chairpersons of the co-operatives, this enhanced inclusivity since they knew members strengths. Both genders and different age groups of adults over 18 years old were targeted as equally as possible with the view to gain a comprehensive account of local

communities. According to Israel (1992), a census survey is considered the most effective method when dealing with small populations of 200 or fewer subjects. More so, a census eliminates sampling error and provides data on all the individuals in the population. Involving the entire population was therefore meant to ensure the study achieves a desirable level of precision.

3.4.2 Sample Selection

The research took place between May to July 2016. During that period all research methods were implemented and carried out to the best of the researcher's abilities. Seventeen interviews were carried out with key co-operative society officials from Yatta and Mwala Constituencies as well as nine focus group discussion comprising 10 members each from handicraft industry. The numbers of interviews are characterized as small, but it must be mentioned that the intent of the interviews was not to capture the view of the public for the region, but rather the views of handicraft practitioners (basket weavers and wood carvers) who are actively involved in handicraft production. Therefore, all seventeen key Informants who were interviewed are involved in handicraft management, development, and marketing and planning thus the need of selection based were selected based on their job description.

Table 3. 2: Summary of the Study Sampling Framework and Sampling Techniques

Administrative Area	Sampling Unit	Population	No. Interviewed	Sampling Techniques
Mwala Constituency	Wood carvers	2044	50	Purposive Sampling/ extreme case sampling
	Cooperative Officials	7	6	Census –one respondent didn't take part in the study
Yatta Constituency	Basket Weavers	482	40	Purposive Sampling/ extreme case sampling
	Co-operative Officials	13	11	Census-two respondents didn't take part in the study
Total		2551	107	

Source: Co-operative Society Report 2015

Generally, Table 3.2 show samples size for qualitative studies are much smaller than those used in quantitative studies this is due to the fact that there is a point of diminishing return to a qualitative sample whereby as the study goes on more data does not necessarily lead to more information (a point of saturation) and secondly, that the qualitative research is concerned with meaning and not making generalised hypothesis statements (Ndivo, 2013). On the basis of the above evidence, a total of one hundred and seven (107) handicraft practitioners were considered adequate respondents for this study selected from the two identified population categories for participation in this study (wood carvers and basket weavers).

3.5 Research Instruments

Unstructured interviews are the most popular primary data collection method with the exploratory research design (Brown, 2006). As, Mugenda and Mugenda (1999) note, an open-ended questionnaire is designed to encourage a full, meaningful answer using the subject's own knowledge and/or feelings and thus a useful tool in collecting qualitative data. The advantages of the open-ended questions include the possibility of discovering the responses that individuals give spontaneously, and thus avoiding the bias that may result from suggesting responses to individuals, a bias which may occur in the case of close-ended questions. In this study, two sets of interview guides were administered through both a focus group discussion as well as face to face interviews with key informants.

3.5.1 Focus Group Discussions

Appointments were made using the Chairpersons who were organizing members of cooperative societies into group of ten participants. The researcher met handicrafts practitioners in their working rooms both in Katangi and Wamunyu at the appointed time to interview in a quiet and public place to make the interviewees comfortable. Each focus group discussion was recorded with a voice recorder to make sure that every participant was captured, and as a confirmation the transcriptions later on. The team used a semi-structured interview with use of

Focus Group Discussion Guide (Appendix 5.2) to help guide the discussion towards the information we need to learn about matters concerning potential of cultural resources for sustainable cultural tourism development therefore it examined the role and the benefits obtained from handcraft industry, the drawbacks faced by handcraft operators as well as examining the potential indicators of sustainable cultural tourism development.

3.5.2 Face to face interview

The interviews lasted on average 30-50 minutes. Each interview was recorded and subsequently transcribed. Both genders and different age groups of adults over 18 years old were targeted as equally possible with the view to gain a comprehensive account of local community on cultural tourism. The researcher interviewed the 17 cooperative officials as the (key Informants) the interview tried to gather the age, the level of education, the gender as well as the number of years the handcraft operators have been in the industry, annual income plus the locality of the respondent. Furthermore, it also determined benefits of cultural resources of the study area, roles and then identifies drawbacks faced by cultural resources, explore strategies that need to be put in place to exploit cultural resources and finally examined indicators of sustainable tourism development. Both focus group discussion and interview guide were used while they were characterized by minimal control over the informant responses. Interviews were employed to ensure that the researcher probes further and the participants to open up and express themselves in their own terms. Informal interview were also used nevertheless the researcher's still maintained discretion to follow the lead and controlled the discussion. The interview guide was also used to obtain information from Co-operative officials while recording the discussion. On the other hand, the interviewee was in a position to quantify benefits, roles of cultural resources, strategies that need to be put in place to exploit the resources within the county.

3.5.3 Observation

Observations were made regarding cultural resources and their role in today's cultural tourism. Despite the difficulties during development of sustainable cultural tourism, for the sake of the local community's interests, it was observed that cultural resources do benefit the local community, as well as, the County Government. This happens in a period when cultural tourism has to operate on a competing environment between other similar products in the global arena. The handicraft practitioners have made great efforts in using artifacts and handicrafts as a learning tool and into welcoming all members of society in its industry. It has been able to assist the local community, in helping minorities within the community (Appendix 5.6).

3.5.4 Photography

Photography was used to capture the men and women in their daily routines of woodcarving and basket weaving hence it came in handy to reinforce some of the key instruments in this study.

3.6 Pretesting

The pretesting of the instrument to check on the validity and reliability of the instrument was used on five members of cooperative officials. The information gathered during the pretesting was used to revise the research instruments while the pretested data were not used in the thesis. Mugenda & Mugenda (2003) explains the purpose of pretesting is to ensure that the items in the instruments are stated clearly and have the same meaning to the entire respondent. The purpose for pretesting was to ensure any clarification of the misunderstood terminology was understood by the respondents. Prior to initiating the study, the interviews were pretested with five respondents, it was carried out in a consistent fashion to enhance the reliability of the measurement of interviews. The test did reviewed problems that were not anticipated during the development of the tools which included questions, wordings, instruction as well as interpretations.

3.7 Validity and Reliability

3.7.1 Validity

The validity of the instruments of data collection was guaranteed by ensuring that each of the items in the interview schedule addressed specific contents of a particular concept of the study. To achieve instruments validity, a number of standards were applied in this study. First, during the personal interviews, efforts were employed to ensure careful note-taking in order to reduce the risk of wrongly-interpreted answers during transcription of interviews and to be able to double-check the answers after the interview. On the other hand, validity was undertaken in this research through the testing of the accuracy of the data by the allowing follow-up questions were also used during interviews to make sure that the respondents understood the questions and to allow the collection of more data and to incorporate any additional comments about the accuracy of the recorded data or explain their meanings which were made during the interview process.

3.7.2 Reliability of the Instrument

Reliability refers to the degree of consistency, which is assigned to the same category of different observers or by the same observers on a different occasion (Veal, 2006). Pretesting of the study instruments was employed to reduce reliability errors in conducting interviews.

3.8 Data Collection Process

The data collection exercise was undertaken for a period of three months between May to July 2016. The process of data collection involved the principal researcher together with one (1) research assistant carrying out the data collection exercise. Data from the wood carvers were collected first and then data was collected from the basket weavers. The research assistant was trained on the data collection procedures before being deployed for the actual data collection. The demographic information were presented to respondents and collected after they were filled

although some respondents requested assistance. Face-to-face interviews were carried out within the respondents' premises as preferred by different respondents' chairpersons. Interviews were recorded together with note-taking to ensure that all the responses were captured.

3.9 Data Collection Techniques

More than one group should be used as a sample size until saturation is reached (Sim, 1998). Hence the researcher started by collecting data from two sets of the interview from the woodcarvers as well as basket weavers. For this case 9 focus group discussions were utilized while 12 Co-operative officials were interviewed 5 members of the co-operative official were pretested and 3 members of co-operative officials were not available during the study period hence they did not take part in the study. The study was carried out until there were no new issues forthcoming. Focus group discussion was administered among the wood carvers from Wamunyu Handcraft Society, Katangi Women Basket Weavers and Muli Kyondo Basketweavers who are all members of handicraft industries. The researcher took notes while research assistant was assigned the duty of tape recording in order to obtain more information with regard to the study and also to help in complementing the outcome from the focus group discussion. Face to face interview was done to, the Management of Wamunyu Handcraft Society, Katangi Women Basket Weavers and Muli Kyondo.

3.10 Data Analysis and Reporting

Both secondary and primary data were used in this study.

3.10.1 Secondary Data

Indeed the secondary data analysis process started at the beginning of this research and involved a critical review of literature mainly from journals, books, and various government reports.

3.12.2 Primary Data

Qualitative content analysis was used in the study as the aim of the researcher was to systematically describe the meaning of materials in a certain respect that the researcher specified from research questions. There was a chance to decide which data was to be analyzed by focusing on the aspect of materials depending on research questions. It was then followed by creating categories as means of suppressing a large number of text into a fewer content related to categories, coded related to the research questions as well as those appeared frequently. The study also identified the most significant and the frequent codes using multi-sourced data of woodcarvers as well as basket weavers. The study established themes as a way to link the underlying meaning together in categories. The concept of themes had multiple interpretations, first as a way to describe a structural unit of meaning essential to present qualitative results, second, a recurring regularity identified within or cutting across categories and an impression of the latent content of the text (JiY & Eun, 2014). The analysis was carried out and the results have been presented in terms of roles played by cultural resources, benefits of cultural resources, challenges faced by sustainable cultural tourism development, strategies need to be put in place to ensure sustainable tourism development as well as indicators of sustainable tourism development.

3.11 Qualitative Data Analysis

Instead of employing pre-determined categories, inductive data analysis was performed for each interview, based on the interview structure framework. In particular, by reading through interview transcripts, thematic coding grouped data into key themes, ideas, perceptions and issues, which were either directly observable or emerged indirectly as underlying assumptions (Ezzy, 2002). The choice of themes was based primarily on the frequency of a comment, especially when this was raised from different interviewees and by the specificity of data when this entailed personal experiences (Krueger & Casey, 2009).

3.12 Logistical and Ethical Consideration

Researcher logistics refer to the processes or activities that a researcher must address to ensure successful completion of a research project (Mugenda & Mugenda, 2008). Thus, the study logistics constituted of (1) obtaining a research approval of research proposal from Kenyatta University, Graduate School (Appendix, 5.8). (2) Research Authorization from the National Commission for Science, Technology, and Innovation (NACOSTI) (Appendix, 5.9 and 5.10), (3) pretesting of the research instrument and (4) editing and coding.

Fieldwork logistics comprised of familiarization with local communities as well as creating rapport with the participants during data collection. During the actual data collection process, each participant was informed of the study and provided with a section of interview guide section which was composed of demographic information (Appendix, 5.3) and focus group discussion guide (Appendix 5.2). The letter outlined the purpose of the study and informed the respondents of their participation rights. Data collected regarding this study was handled with utmost confidentiality. Participants were not requested to indicate their names in the section A of demographic Information thus, ensured and protected their privacy. In the interview, participants were informed of privacy and their rights. Post-field logistics constituted of the process of transcribing the oral interview from the field, editing, coding and entering the responses into the data analysis package. The interview guide transcripts, and recordings were then kept under lock and key for future use. Digital files were password explicitly protected especially those that were generated by the analysis package. Ethical considerations included keeping all information confidential and anonymous. The researcher ensured information confidentiality, especially information contained in section A of Interview Guide as well as Focus Group Discussion Guide was used for this thesis only. Target respondents were only identified by their country of origin and gender to safeguard their identity.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.1 Introduction

The purpose of this chapter is to present the findings and discussions of the study so as to achieve the research objective of the study. It focuses on demographic information of the respondents, presentation, interpretation and discussion of the findings. This is important and vital for the study as it helps the researcher to find answers to the research questions and enable the researcher to make evaluations and conclusions deduced from the responses. The study was also keen on the sustainability of cultural products, hence it focused on assessing the roles and the benefits, drawbacks affecting cultural tourism development as well as strategies that need to be put in place to ensure sustainable development.

4.2 Response Rate

The study mainly focused on handicraft practitioners who are actively involved in basket production as well as wood carvers involved in woodcarving. Their availability partly depended on the willingness of the chairpersons who called them for interviews and the discussions where they were organised into groups of ten participants since it was during rainy seasons which had lasted for some months hence most of them particularly the basket weavers were busy in their farms. For this case 9 Focus Group Discussions (FGD) were utilized while 12 Co-operative Officials (CO) were interviewed 5 while members of the co-operative officials were pretested and 3 members of co-operative officials were not available during the study period. The response rate indicated that 97% of the respondents took part in the study (Figure 4.1).

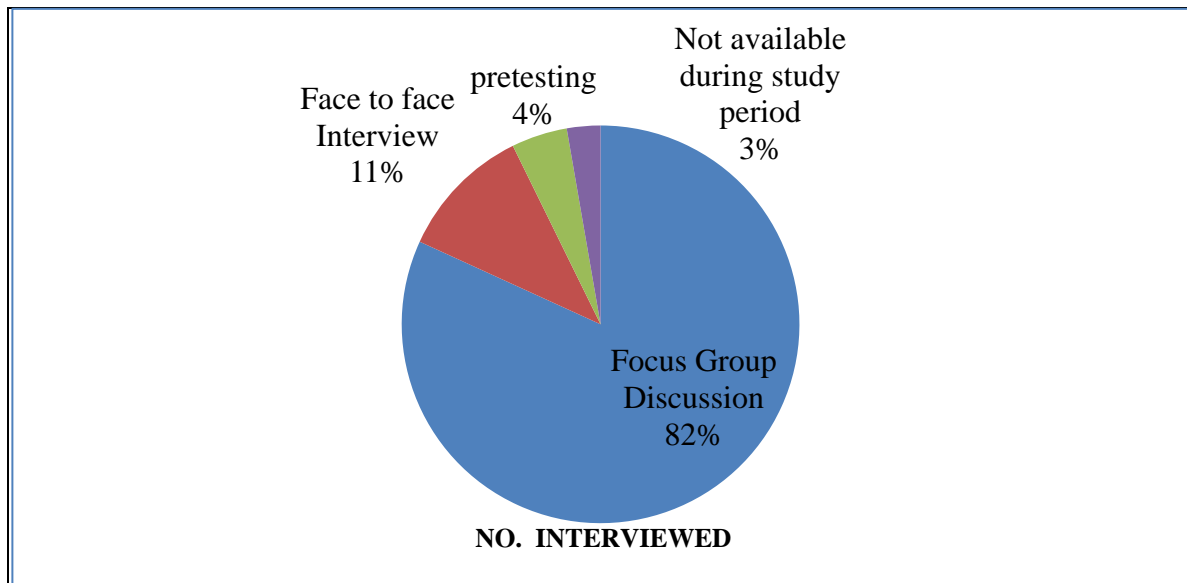


Figure 4. 1: Response Rate

4.3 Relationships and Study Variables

Although it was not part of the purpose of the study, this set of data was intended to describe demographic variables of the sample and to assess any influence on the research findings. The demographic data consisted the age, gender, and education level, years in operation, monthly income and location of the respondents (Table 4.2) this represents the profile of the respondents. It is worth to note that the codes which have been used in this study is that code CO represents the Co-operative Officials and code FGD represents Focus Group Discussions (Appendix 5.4).

Table 4. 1: Demographic Information

Handicraft Practitioners			
	<i>Category</i>	<i>No. of Respondents out of 102(N=102)</i>	<i>Response Rate (%) Out of 100</i>
Age in years	<20	0	0
	21-30	0	0
	31-40	20	20
	41-50	30	29
	51+	52	51
Years in operation	<5	0	0
	5-9	0	0
	10-15	16	16
	16-20	22	21
	21+	64	63
Education Level	Primary Education	62	61
	Secondary Education	36	35
	College	4	4
Gender	Male	58	57
	Females	44	43
Monthly income in Us Dollars	5-50	62	63
	51-100	25	25
	101-150	7	7
	151-200	4	4
	201-250	1	1
	251-300	0	0
	301-350	1	1
	351-400	1	1
	401-450	1	1
The locality of the respondent	Yatta	46	46
	Mwala	53	52
	Kangundo	2	2
	Makueni	1	1

Author (2016)

4.3.1 Age of the Respondents

More than a half of the respondents in this study ranged from 51+ years in age bracket followed by close ranges between 41 to 50 years age bracket and very few ranged between the age of 31 to 40 years age bracket. According to Mutinda (2014), these result contradicted with this study which was carried out in the same area which stated that the age group aged between 17-30 years were the majority who are working in cultural tourism industry. From the discussion with the practitioners, it emerged that the youth usually prefer to work in other places like schools as cooks instead of cultural industry. This can be attributed to lack of enthusiasm from the young

generation to the poor paying of cultural industries. As such, the African child is socialized to be ashamed of cultural values and do reject them, therefore the traditional technologies such as craft and artifact making, which depend on the supernatural, are now left in the hands of the elderly (Irandu & Shah, 2016). Further noted that consequently, master practitioners have no one to pass the skills to, leaving the craft without successors.

4.3.2 Education Level of Respondents

The level of education in any society is very significant in influencing the provision, usage, promotional and development of that community, the more the community is educated about cultural tourism the more the need and usage of cultural tourism facilities will be required and sustained (Samukelisiwe, 2014). Education is very important as it assists the community in obtaining the required strategies to ensure sustainable product development in a destination as it was acknowledged as a problem which community face. From this study, 61% of the respondents had attained primary school level of education as 35% had secondary school education while 4% acknowledged having professional qualification (Table 4.2). Despite the numerous positive impacts the cultural industry from this study findings indicates that there is a high level of illiteracy in the Machakos Cultural industry as it does not require skilled labor and that is the reason why it is mostly dominated by people with minimal education. The result of the findings agrees with the study carried out by Mayaka (2012) which indicates that tourism industry is labor intensive and relies heavily on the availability of the quality human resource for its success.

4.3.3 Number of Years in Experience of the Respondents

From the findings of this study the handicraft has been there for long enough hence providing employment for the local community. In addition, it was referred as the only permanent income to the households which is occupied by elderly people who have no alternative means of earning their living. From this study, 63% of the respondents have been in the industry for more than two decades which is dated back to 1997 and beyond while 21% have been there for more than one and half a decade and 16% have been in the industry for more than a decade. Therefore according to this study, it indicates that no new handicraft practitioner has joined the industry since 2005 refer (Table 4.2). From this study discussion, this has been attributed to the fact that the practitioners argued that the youth generally felt that the business doesn't pay well hence they opt to work in other areas like schools. At the same time the artifacts and craft making skills, rules and regulations are passed to the family during production. This limits opportunities for other members of the society to learn. This strategy also extends the learning period over years while indeed the industry has been very vital as it creates employment to the elderly who cannot get a job because of their age therefore; it reduces poverty in the area.

4.3.4 Gender Differences for Respondents

From the field work, it was observed that 43% were women who were engaged in craft beadworks and basketry. On the other hand, 57% were men who were active on energetic and muscular activities like woodcarving, given that the sources of raw materials sometimes were found at far distances hence this creates a bias situation in a favor of men rather than women.

4.3.5 Respondents Monthly Income from Cultural Tourism

Table 4.2 shows the local community do earn disproportionate amount from cultural resources as 63% of the respondents earn below a dollar per day, while 25% earns 51-100 dollars per day, then 7% earns between 101-150 dollars, at the same time 4% earns 151-200 dollars, as 1% earns

between 201-250 dollars, 1% also earns 301-350 dollars, while 1% earns 351-400 dollars and 1% earns 401-450 dollars. Therefore majority of the respondent earns below a dollar per day which is USD 27.50= per month the entire average respondents stands USD 63.77 suggesting that 85% of the respondents earns below the average. This indicates a worrying trend possibly being the reason why young people do not want to get involved in the cultural industry. The study indicates that despite the industry being used as a source of income for the local community, it is not the only economic activity they also involve themselves in other economic activities like dairy farming and beekeeping to supplement their income while majority usually practice handcraft production.

4.3.6 Locality of the Respondents

From the finding of this study, it indicates that 56% of the respondents are from Mwala, while 46% are from Yatta while 2% were from Kangundo and 1% were from Makueni. This is an indicator that other people from other Counties have realized the potential of cultural resources in Yatta and Mwala locations which has not been realized by the local communities.

4.4 Potential of Cultural Resources in Machakos County

Despite the some challenges encountered during sustainable cultural development in Machakos County. The County has immense potential and great opportunities in terms of cultural resources as the community is well known for the Kiondo (sisal baskets) and wood carvings (sculptures) being one side of the equation of the Machakos County competitiveness as a destination. This study identifies the potential of the cultural industry to contribute to economic development and improve on social objectives such as the empowerment of women, poverty alleviation and source of employment to the local people as well as brokers. Most craft men and women have been in this industry for more than two decades which has sustained them and their children's education up to the university level. However, most people complained about

brokers or the so-called middlemen to whom they sell their products cheaply. The middlemen on their part, go and make huge profits in the international markets, hence the sweat of the artists' does not pay much. It was observed that the craft-oriented creative and cultural industry in Machakos County has a great potential of boosting the livelihoods of those involved in the production. Therefore most artists have been in this industry for more than twenty years and it has sustained them plus their families hence the industry has helped children's education up to the University level. On the other hand, most people complained about the brokers or the so-called middlemen to whom they sell their products cheaply. These, on their part, go and make huge profits in the international markets, but the sweat of the handicraft practitioners does not pay much. On the other hand, the respondents had high expectations of change through the study, and we hope, indeed, that the research will be of great benefit to the stakeholders.

During the study indeed one could measure the direct level of employment through membership of co-operative societies both in Wamunyu and Katangi which was approximately 2551 at the time of the study. Based on the assumption that all members obtain their livelihood solely from cultural industry hence these members plus their families depend on the tourism industry. On the other hand, through the planting of tree seedlings for sale the industry has put deforestation and extinction of hardwood species on hold. The nursery planting seedling is a very successful project which was observed and acknowledged by several respondents as one of them stated:

“Last year we produced more than 10,000 seedlings for a period of one year of course some of these seedlings were taken as far as Kitui County (Appendix, 5.4), (CO 3).”

Surprisingly, Katangi Basket weavers have benefited more than the wood carvers the money obtained from basket weaving is used to pay school fees for needy children from each and every location this is catering for Katangi Division through the Head of Women group. At the beginning they stated building water tanks while they attracted people from Dutch Government hence they stated building water project for each and every school. Men and women were

trained to build water tanks using cement and other materials, those who were trained are “fundis” and this is what they depend on to earn their living. Respondent also argued that:

“They have been trained on capacity building by the Dutch Government they were trained on how to survive for example keeping of goats and bees if the basket weaving is not there they can survive on something else (Appendix, 5.4), (CO 9)”.

From this study it was observed that women were so eager to receive and see development in their community. The researcher was able to identify several water tanks which was claimed to have been put up by up by basket weavers in Katangi.

4.5 Cultural Resources Available in Machakos County

The research sought to find out fourth respondents the cultural resources available in Machakos County. In deed 60% of the respondent stated that some of the cultural resources are wood carvings and. It was affirmed by one of the respondents who stated that:

“Banana fibres were used for making decoration for ‘kyondo’ but currently they are used for making table mats but as per customers demand like now we have orders for banana baskets, while charcoal is used to make natural dyes while the soil available within the County like that one you can see the beige dye come from the soil and natural trees as you can see that brown colour we get them from trees i.e. baobab tree and the ebony they produce natural dyes (Appendix, 5.4), (CO 8).”

4.6 Roles and Benefits of Cultural Resources

This study intended to check on the gains as well as the functions of cultural resources which are found in Machakos County (Table 4.3)

Table 4. 2: Analysis of Roles and Benefits obtained from Cultural Resource Production in Machakos County

<i>Categories</i>	<i>Themes</i>	<i>No. of Respondents out of 102</i>	<i>Response rate (%)</i>
Cultural Resources	Basketry	25	25
	Woodcarving	35	35
Roles/Benefits played by cultural resources			
Roles	Financial gain	59	60
	For identification of Akamba Community	8	8
	Doesn't have a meaning just used as a source of money	2	2
	Used for culture and business	10	10
	For culture due to the production of cultural products	15	15
	Personal use	2	2
Economic	Source of income, through sales of curving and baskets, while the income is used in merry go round, table banking, Buying seedlings, buying of livestock, paying of school fees for their children poverty reduction	75	76
	Source of employment, to brokers, woodcarvers basket weavers, sisal farmers as well as shop owners	20	20
	Increased number of economic activities	40	41
	Source of revenue through direct and indirect tax	5	5
	Increase small tourism enterprises hence it has diversified livelihood	15	15
	Social Cultural	Preservation of culture through the traditional weaving of baskets and wood carving	20
Assist in supporting the families in meeting medical bills, Enable them to feed their families, Assist during dowry payment		30	31
Regional Development		50	51
Improved lifestyle- through improved education, access to clean water through the capacity building		35	36
Reduction of Domestic violence through gender equity		2	2
Environmentally		Re-a forestation	30
	Conservation of environment	45	46
	Preparation of organic fertilizer	3	3

Author (2016)

4.6.1 Roles played by cultural resources

This research found out the roles which cultural resources have been utilized for in the County while these were their responses. While 60% of the respondents agreed that cultural resources are mainly for financial gain 15% of the respondents stated that cultural resources have some cultural values while others said that they are made for personal use, as they use them to carry goods when they to go the market (basket weavers). There was a mixed reaction from respondents 1% argued that it has some cultural meaning while one of the respondents tended to disagree as 2% argued that if you go to their houses you can't get someone who has kept them in their houses and he, therefore, confirmed that they usually did for financial gain. For those who tended to agree that it has a cultural meaning they had some valuable information:

“The late Mutisya was the pioneer of wood carvers, he learned the art of woodcarving back in 1899 in Tanganyika currently known as Tanzania, in fact, he was a soldier fighting alongside with British Army after 1st World War. He came to Kenya in Wamunyu Machakos he started the art of woodcarving which let's say he imported from Tanganyika he saw what people of Tanzania known as Makonde then he started importing what he saw them doing. By then he was carving human statues, walking sticks and soldiers. From there the member of his family learned the art of woodcarving and joined in. This became the kind of living for the local community when he died in 1927 the Late Mutisya left the art of wood carving to the local community which later developed to handicraft industry (Appendix, 5.4), (CO 3).”

Generally, the cultural value perceived by most respondents as they also insisted that cultural resources have assisted them to identify them as Akamba community. This study findings, found out that the cultural resources play both financial as well as a cultural role (Table 4.3.) On the other hand, this study also indicates that cultural resources have some uniqueness in the provision of financial role but it also describes their cultural significance as it reminds the

Akamba community about their history due to the knowledge and practices they carry on from one generation to the other. Irandu & Shah (2016) argued that the role of culture is becoming increasingly important in the development of the tourism industry as they further argued that the industry acts as a new platform to promote local cultures and international cultural exchange.

4.6.2 Benefits Obtained from Cultural Resources

Cultural tourism just like any other forms of tourism is one of the sectors that provide income since the economic significance of the tourism in a destination is long established in generating foreign exchange earnings, attracting international investment, increasing tax revenue as well as the creation of jobs.

4.6.2.1 Economic Benefits

4.6.2.1.1 Source of Income

According to this study tourism in Machakos is considered as the main source of income. It was established that cultural resources have been utilised as a powerful tool to alleviate poverty since most part of Machakos is semi-arid thus dry spell is experienced throughout the year hence the local communities in the area are faced with hostile economic, social as well as environmental conditions in an attempt to make a living (Mutinda, 2014). Therefore the cultural industry has for many years been an important source of livelihood in Machakos County (Table 4.3). It was affirmed by one of the respondents:

“This industry creates employment for women and the local managers like me (a co-operative official), otherwise, we would have stayed without money. When we pay in fact the shopkeepers around sell a lot during the same day (Appendix, 5.4), (CO 9).”

Therefore the industry creates jobs for wood carvers, basket weavers, artist, sisal farmers as well as shop owners. The money which is obtained from the industry is in return used in merry go

round, food production, table banking, buying of livestock as well as paying school fees for their children as it was acknowledged by a respondent:

“You know these are earning activities we get the money from here and we earn the living as we pay school fees while the other money we get from here some of the money we use them to develop our shambas (Appendix, 5.4), (FGD A)”.

The respondent also added:

“We have some people who have benefited from this business they worked in the business and then departed and started other business like now we have a businessman who works here in Wamunyu Centre he departed and started selling super glue, polish and other goods used in carving (Appendix, 5.4), (FGD A)”.

4.6.2.1.2 Source of Employment

On the other hand, another respondent acknowledged that if they get money from the woodcarving they use it like someone who works in the banking sector from this statement indicates that the handcraft workers are comfortable with what they get from their business. Another respondent commented that woodcarving specifically in Wamunyu is like coffee farming and tea growing in the Central province the way they benefit it is the same way they benefit, this is our cash crop the respondent further mentioned that cultural resources has assisted the woodcarvers to pay dowry from the money gotten from tourism industry (Table 4.3). On the other hand, it was affirmed by one of the respondents that:

“This area is semi-arid so the money obtained from sales of baskets we spend to buy seeds during the rainy season and also buy livestock’s if the money obtained from weaving is not enough we sell the goats bought from the sale of baskets (Appendix, 5.4), (GDD F)”.

It was also argued by another respondent:

“This is what we depend on like now it has rained we are working hard to get money so that we can buy a sheep or a goat. This will help us such that when it is dry we can survive on that or if we can manage to buy one as two members and then we keep on saving we buy another one such that every person gets her own so that it can assist when it is dry (Appendix, 5.4), (FGD D)”.

4.6.2.1.3 Increased the Number of Economic Activities

There was also another interesting findings where one of them said at sometimes they have managed to buy shambas as they borrow loans and repay back using money from sales of basket weaving. In addition one of the basket weavers confirmed that cultural resources have benefited the local community in different ways for example, the basket weavers, the group of those who sell fibres and those who extract fibres leaves where a piece is worth UDS 0.10 depending on where one buy them from. It was reported by one of the respondents that sisal fibres from Kitui costs USD 0.17 at Katangi is USD 0.15. The respondent also added that there is also education as they have been educating their children currently they have gone up to university level. The impact of cultural tourism has been seen as a positive one in the area as a respondent said:

“This area is semi-arid so the money obtained from basketry we spend the same to buy livestock and also buy seed to plant during the rainy season. When the basket is not paying we sell the goats bought from the cultural industry (Appendix, 5.4), (FGD E).”

From findings of this study, cultural tourism is considered as the main economic source of income in Machakos County as statistics shows that cultural tourism in the area, through sales of handicraft reached USD 35,000 at Katangi in one financial year hence cultural tourism is considered as a contributor to the economy of the local community living within the area. Cultural tourism maintains and also develops the economy of the area through the financing of the education of their children, it has enhanced linkages through the generation of employment through increasing small tourism enterprises hence it has diversified livelihood. It has been

noted from the study that cultural tourism has reduced poverty in the area through the provision of employment as it provides additional income. This has been seen as very important achievement through reduction of vulnerability by increasing the number of economic activities.

4.6.2.1.4 Source of Revenue

Cultural tourism contributed positively through taxation hence generates taxable income growth in Machakos County. The two constituencies are in the rural area most of which are marginalized while on the other hand the area is also very dry and the community relies on handicraft as it was argued by one of the respondents:

“That we pay tax in one way or another as we pay trade licenses to the County”.

(Appendix 5.4)

The respondent also added:

“On the other hand, when we are buying dyes like this we are using here they are taxed even the clothes we buy from the money we obtain from here we pay tax (Appendix, 5.4) (CO 8).”

The findings of this research generally agree with the report of UNWTO (2008) and the survey carried out by Dorothy (2012) that other benefits normally associated with cultural tourism development are, increased employment thus additional income for handicraft practitioners as well as local businesses, diversification of income, improved tax base and more visibility for the community in other economic activities. Cultural tourism is therefore considered as a contributor to the economy for the local community within the area as the potential benefits from cultural tourism is proportional to the participation of the local community. However, even though cultural tourism is seen as the source of livelihood and income to the local community it is not the only economic activities hence they do supplement their income with other economic activities like farming.

4.6.2.1.5 Regional Development

From findings of this study cultural tourism also provides an opportunity for regional development in Machakos where shops which operate in the area are highly dependent on income from sales of handicrafts, for example, it has seen the development of Katangi and Wamunyu town as the drivers of development in the two towns to their current status. Therefore the industry has contributed to the urban growth as well as development of the two constituencies. As was affirmed by one of the interviewees:

“When tourists visit Wamunyu some of them spend nights in some of the hotels we have here in Wamunyu and Machakos County. The money which they spend is later used in the County (Appendix, 5.4), (CO 3).”

4.6.2.2 Social Cultural Benefits

4.6.2.2.1 Preservation of Culture

The socio-cultural impact has to a greater extent assisted the local community in preserving their culture through traditional handicrafts caused by the interest of tourists as local community are forced to produce products which appeal to the tourists.

4.6.2.2.2 Assist in supporting families

Indeed men and women have been producing handicraft of which such items have helped them in supporting their families in financing education of local residents meeting medical bills, feeding their families as well as assisting in dowry payment (Table 4.3). It was argued by one of the respondents:

“The industry has helped us because when baskets were not there women had no clothes. They were really suffering they couldn’t afford to educate their children (Appendix, 5.4), (CO 9).”

Therefore the industry has been taken as a pillar of most families hence no family can survive without cultural industry in the area.

4.5.2.2.3 Improved lifestyles

Some respondents (60%) affirmed that Cultural tourism in Machakos County has enhanced social development to the local community hence the local's community have experienced improved lifestyle through improved education, access to clean water through the capacity building which are indicators of improved living standard as it was reported by one of the respondents:

“Cultural resources have assisted them since you don’t need to ask the government to assist you to educate your children with bursary and relief food as this is one way of disturbing the government (Appendix, 5.4), (CO 8).”

From this study indeed Katangi basket weavers have benefited more than the wood carvers. The money obtained from basket weaving is used to pay school fees for needy children in every location in Katangi Division through the Head of Women group. In the beginning, they started building water tanks where they attracted people from Dutch Government that built water for every school. Men and women were trained to build water tanks using cement and other materials, those who were trained are “fundis” and this is what they depend on to earn their living. Respondent also argued that:

“ They have been trained on capacity building by the Dutch Government they were trained on how to survive for example keeping of goats if the basket weaving is not there they can survive on something else (Appendix, 5.4), (CO 9).”

While tourism development is widely recognized for enhancing the quality of life of those societies in the developed world, for many developing nations it has a critical and direct role to play in the alleviation of poverty. Cultural tourism, particularly in Mwala and Yatta Constituencies, has greatly improved the living standard of the local people particularly in poverty alleviation.

4.5.2.2.4 Reduced Domestic Violence

Basketry assists women greatly since they no longer depend on their husbands thus uplifting the living standards within the communities (Table 4.3). It was affirmed by one of the respondents that:

“Indeed it has reduced family domestic violence what women have been saying is that they don’t depend on somebody they hold on the basket and say this is my husband I get money from you. On the other hand, men are not being pressured to give money to their wives (Appendix, 5.4), CO8”.

Therefore the findings from this study confirm the assertion by UNESCO (2012) that intangible cultural heritage makes people and communities distinguishable in term of their history, nationalities, languages, ideology, and values. According to the research generally, cultural tourism has been attracting tourists in Machakos County which is seen as a mean of spreading tourism throughout the year as it is relatively on seasons unlike other forms of tourism.

4.6.2.3 Environmental Benefits

4.6.2.3.1 Re-a forestation

The cultural industry has impacted the area in different ways. Indeed it has reduced the environmental impacts of the forest through the forest and natural resource management whereas the co-operative societies have been encouraging a forestation through the distribution of tree seedlings to the local community. They have allocated land for putting up tree nursery where they do plant seedlings upon maturity they are sold to interested woodcarvers. This has enabled a continuous supply of trees for harvesting. The co-operative has been advocating planting of Jacaranda trees among other trees which are planted within the area which have replaced hardwood trees like Mahogany and Ebony. On the other hand, one of the respondents argued that:

“Let’s say before we used to cut down trees without minding what we are doing but currently, Wamunyu Co-operative Society encourages its members to plant trees. We have young seedlings within the compound so we supply to members so that they can go and plant on their own land, where sometimes we have to follow up to ensure they are not left to dry. Therefore we do educate our members on how to take care of the trees sometimes we hold meetings through Assistance Chief so that we can educate the local community (Appendix, 5.4), (CO 3).”

In addition, the nursery seedling is a very successful project which was acknowledged by several respondents as one of them stated:

“In 2015 we produced more than 10,000 seedlings for a period of one year, of course, some of these seedlings were taken as far as Kitui County (Appendix, 5.4), (CO 3).”

The study showed that the selling of tree seedlings has gone even beyond the County of Machakos as far as Kitui County which is a positive step toward natural resource management.

4.6.2.3.2 Conservation of Environment

The study shows that cultural tourism has helped in the conservation of the environment through promoting the planting of more trees which is provided by Wamunyu Co-operative Society. The local communities, therefore, do regard cultural tourism as an asset through sales of trees which have also helped in generating income to the co-operative society. Indeed banning the sale of logs for carving by the National Government, therefore, forced the carvers to look for cheaper ways of obtaining trees for carving hence they shifted to Jacaranda for wood carving and indeed this has encouraged sustainable production of trees in the area. On the other hand, there was a respondent who stated that they use the tree by-products they burn them and prepare organic fertilizer.

4.7 Drawbacks Encountered in Cultural Resources Development in Machakos County

Just like any other industry the handicraft industry while trying to enhance sustainability in cultural tourism development and authenticity of the tourist product, the industry is faced with huge challenges (Table 4.4)

Table 4. 3: Narrative Analysis on Drawbacks Encountered in Handicraft Production in Machakos County

Themes	No. of Respondents out of 102	Response Rate (%)
1. Untrustworthy Customers	12	12
Lack of customers	62	63
2. Market	13	13
(i) Poor marketing		
(ii) No. of tourists has gone down	40	41
3. Lack of Training	15	15
4. Lack of Raw materials		
-Lack of raw materials i.e. the sisal fiber and hardwoods	56	57
-Lack of hardwood trees like Mahogany, and ebony	30	30
- The raw material is expensive	17	17
5. High Inflation by Brokers		
The stiff competition which has been received by the handicraft has affected them greatly	59	60
6. Financial problems		
Lack of enough money to finance their business	62	63
7. Human-Wildlife Conflict		
There are monkeys which destroy their sisal	7	7
8. Terrorism and Political Instability in Kenya		
Terrorist attacks which take place in the country plus post-election violence have totally affected their business since 2007.	18	18
9. Environmental issues		
Lack of raw Materials mostly the trees which are obtained from the forest are governed by Kenya forest Act which doesn't allow deforestation.	25	26
10. Social Issues		
-Lack of people who can take over from the aging population	65	66
-Women don't want to weave when there is food hence we need labor and there is no machine in the market to work.	30	37
11. Competition	21	21

-Stiff competition in the global market		
-Competition from brokers		
12. Lack of Political Support		
-The government doesn't provide political support incentives need to be in place for investors	39	40
13. Price of handicraft	72	73
-Low market price of handicrafts		

Author (2016)

4.7.1 Untrustworthy Customers

Some of the respondents (12%) cited lack of customers or challenges dealing with them as some of the biggest challenges in this business. While 1% of the respondents argued that the customers are also another challenge to the business, sometimes they give orders and they fail to pay the down payment/deposits while they still want the baskets. Another 1% of the respondents mentioned that some of them are not trustworthy they will acknowledge having received the basket but they will refuse to pay as they will claim that they received wrong specifications and sometimes they could be playing game on you. Another respondent said:

“Several years ago we have been doing USD 35,000 per year I could have shown you we were doing well but one of our customers we supplied a stock worth USD 32,000 and then he failed to pay hence the business has been going down since 2002 since we started in 1986 (Appendix, 5.4), (CO 12).”

On the other hand, some of the respondent (1%) also argued that wrong specification in colors as sometimes colors look different from the color they produce from the dye given they are done manually. Sometimes they send shades according to colors on the computer then the customer does complain the colors are different and then they will refuse to pay. In General majority of the respondents (63%) also argued that lack of customers was the main problem which is caused by low visitation compared to some years back when they used to get tourists from the United Kingdom as well as the United State of America. The problems are as dynamic as one of the respondents complained that:

“Sometimes we get little orders we weave we wait for few days and stay on the other hand we get orders and the customer doesn’t come to the basket this becomes a problem. In addition, we weave and deliver while customer fails to pay us but we stay and get another order we still have to continue because we don’t have otherwise we wish we can get good customers (Appendix, 5.4), (FGD H)”.

From this research, it indicates that lack of trustworthy customers complicates the cultural business hence it results in lack of growth in entrepreneurship. The act also weakens the financial strength of the handicrafts. It, therefore, seems it is difficult to know where to trade as well as the right market for the handcraft products this has indeed put the local community to suffer financial risks. On the other hand, due to the financial risks, it became so difficult to choose the right sales promotion as well as the right marketing information.

4.7.2 Lack of Market

The challenge of the market was also dominant on the respondents. Around 13% of the respondents cited that the products have no market and that there is no ready market for their products mostly the carvings. It was also acknowledged by 1% of the respondents that the products they are having they don’t have a ready market. It was also affirmed that there was a time they used to have one customer, who used to come twice a year but nowadays the customer comes once a year. It was further argued that this has been perceived as a big challenge as interviewee also mentioned that they can market for if they have a market for their products to ensure they don’t lose them. Another respondent mentioned that:

“Another disturbing aspect was lack of market due to lack of good training to show us how to sell up to 100% as the store is full of rejects which have been attributed due to lack of meeting deadlines during delivery (Appendix, 5.4), (CO 12).”

Another respondent could see the challenge of the market from the way they receive few tourists as the respondent argued that sometimes they don’t have a market for the products

compared to sometimes back they used to get tourists from out of the country but currently tourists are very few. The respondent further argued that currently they are getting domestic tourists but foreign tourists are very few. Another respondent was complaining that:

“Sometimes back the business used to be good but according to the way the business is going we are going to close down even if we get other jobs which we can do and if it pays is better we will leave this job and in case the wages end will come back here (Appendix, 5.4), (FGD B).”

At the same time, there was a respondent from Muli Kyondo who stated that their problem was different from what others were facing the market. The interviewee affirmed that the demand is so high that they can't manage to meet the market demand. This has been caused by the high demand for baskets in the hospitality industry as they are currently being used in laundry department as laundry baskets as well as planting indoor and outdoor plants. From this study, it seems that the problem of the market is very dynamic and hence the stakeholders need to come together to come up with new strategies.

The findings of this study revealed that cultural industry has moved away from a booming period where production of the cultural product was so high while the tourists were available in large numbers. Therefore, the decline of the industry seems to be taking place over the years even though for basket weavers their business has been booming through promotion by the hospitality industry where their product is being used in hospitality currently. Hence woodcarvers on their side admitted that their business has declined while basket weavers agreed that they have seen growth in their business. In addition, the cultural tourism industries actually thrive in international markets. The Machakos handicraft practitioners despite their business being small, they actually struggle to survive in the international market. Furthermore these handicraft industry lack knowledge of foreign sales practices as well as foreign market contacts

which is due to limited resources which makes the handicraft practitioners fail to have knowledge of market opportunities. This is a common problem in marketing hence this makes the cultural tourism in Machakos to remain small despite having entered the international arena. Indeed this will lead to the operational obstacle as they can't produce superior quality handicrafts which can serve in a global market. On the other hand, stiff competition and the inability of Machakos handicraft practitioners to compete effectively in the global market is a major setback. In addition, products are also vulnerable to the side effect of recession as consumers in most cases focus on purchasing only necessities.

This study agreed with the study carried out by Mayaka (2012) that the effects of the economic crisis exposed the vulnerability of Kenya's tourism system since it is still largely dependent on the source markets of Europe and America which were seriously affected by the unfavorable economic conditions. In addition the practitioners would have a competitive advantage if they were centrally located in the urban centers which have a market advantage where they can be accessible by clients like Ilchamus Community Cultural Centre in Baringo which is located along Marigat road on the way to Baringo. On the Other hand they can create market by borrowing practice from Kimana Sanctuary at Amboseli National Park where they have provided venues to observe peaceful and relaxed animals in a beautiful environment, elegance show at family fun day, flea market Sunday combined with art galleries. To expand their market share there is need to package their product and include Ol Donyo Sabuk National Park which can be a one-day trip out of Nairobi City. It can be particularly attractive for hikers or families wanting some freedom and exercise, outside their vehicles as well as visit a museum that was once Lord Macmillan's home. On the other hand Kituluni in Machakos County has unique distinction of being one of the places in the world where objects and water flows uphill unaided. In Machakos there also a sport tourism kind of events Masaku 7s which is a Rugby tournament

held annually that is attended by many who love the sport. On the other hand Lady of Koma Rock shrine located on Nairobi – Kangundo road is a sacred shrine with great religious significance. It attracts huge numbers of religious tourists from all over the world. All mentioned above can be packaged and be sold together with a lodge or campsite or tourist cottages at the galleries of Co-operative societies as a collaborative venture with the community.

4.7.3 Lack of Training

There is no training by the local government (Table 4.4) this was also confirmed by one of the respondent that:

“You know we are under Ministry of Co-operative they no longer care no more education to the group members we have not been trained recently sometimes back they used to train our members but currently we are forgotten (Appendix, 5.4), (FGD A).”

It was also further reiterated by a respondent that lack of training was also a problem so that they get to know how to manage projects given it belongs to the community. Training was taken as an important aspect by the majority of the respondents in the management of a community project of which indeed it is very important. At the same time, there is some evidence that the government used to train them sometimes back as it was confirmed by another respondent that:

“The Ministry of Commerce came here and we were given an opportunity to those who want to display their wares while at the same time there was a time sometimes back they were picking two people from each organization to go to Darsalam for training am telling you given that I was working there (Appendix, 5.4), (CO 9).”

From the findings of this study, it seems that handcraft belongs to low-income earners as from this study it indicates that the local community do earn disproportionate amount from cultural resources as 63% of the respondents earn below a dollar per day. It also consists, illiterate as

well as those with low academic qualification. On the other hand, the business is family owned being passed from one family generation to the other based on the availability of raw materials. Lack of training makes the service provider fail to understand the market demand and keeping up with what the competitors are offering in the market as consumers currently are demanding for innovative, design, consistent quality, timely delivery, competitive pricing, good packaging without a decline in quality. On the other hand lack of training makes the local community undergo costly environmental mistakes as they act in their own self-interest.

The findings of this study agree with Mayaka (2012) that tourism industry is labor intensive and relies heavily on the availability of the quality human resource for its success. Therefore it means that human factor is the basis of the success and failure of cultural tourism development. Hence training is essential to improve human potential with sustainable approach to planning tourism development initiative that empowers small business with knowledge and skills to match the tourist market, expectation, needs and micro-credit loans schemes to help bring innovative and society inclusive ideas to relay the SMEs in tourism, which could create the foundation for sustainable tourism sector across the County. Therefore, training is very important in development of sustainable cultural tourism hence the Government should work on training of handcraft practitioners as it is essential in cultural resource production and supply as majority of wood carvers and basket weavers have only basic education, since there is some evidence that the government used to train them sometimes back. When it comes to sustainable tourism approach to planning for tourism development the County Government should put initiative that empowers basket weavers as well as woodcarvers with required range of skills and knowledge that is necessary to ensure efficient resource management and ensure high quality tourism product. Training on value addition is also of importance, this will assist the woodcarvers and basket makers to be innovative and produce items that are of importance to the

tourists. Training will assist the local community overcome the problem of illiteracy and poverty that are associated with low levels of education. This could be done through Women and men “chamas”, seminars, and empowerment programmes. On the other hand while artefacts and craft making skills, rules and regulations are passed to family apprentices during production. This limits opportunities for other members of the society to learn. This strategy also extends the learning period over years. Therefore, as a conservation strategy, craft making could be introduced as an extra- curricular activity in schools, where teachers could invite practitioners to talk to students and offer practical lessons on the technology during school club days.

4.7.4 Lack of Raw Materials

On the other hand, one of the respondents (woodcarver) confirmed that they don't have raw materials for their carvings. At the same time, it was confirmed by some of the respondents that availability of material was also a challenge. This was attributed to several factors as one of them further argued that lack of raw materials particularly the sisal given that they buy them from Kitui. In addition, the respondent mentioned that if they don't buy them from Kitui they stay without weaving and these people from Kitui sell to them at a higher price than market price. Another respondent also argued that:

“We also lack materials during dry seasons, you could also have ordered but you find materials are not ready because during the rainy season when the rain starts the (weavers) work on their gardens to plant you find there is no time to prepare materials (Appendix, 5.4), (CO 8).”

Another respondent, on the other hand, stated that lack of raw materials, sisal threads, and dye these are the challenges since they don't have money to buy them they are sold at higher prices. On the other hand, another respondent (woodcarver) claimed that:

“We are in preference for three tree species for carving Biabergia Melanoxyton (ebony) and Afzelia Quenzensus (Mahogany) which are not easily available and on the other hand they are also expensive (Appendix, 5.4), (CO 4).”

Another respondents argued:

“Before we were making carving from Mahogany which is good wood in carving but the government banned Mahogany. While currently, we use Jacaranda which is not good for carving (Appendix, 5.4), (CO1)”.

The respondent also added that:

“Jacaranda is hardwood but they have pest which affects them, we have been using different types of wood but Ebony was the main tree which we have been using even though it is very hard to get hence we lack trees and the one which is available are bought from very far (Appendix, 5.4), (CO 1).”

The findings of this study agrees with the study carried out by Mutinda (2014) that there were various reasons for lack of raw materials which were a scarcity of raw materials, expensive source, restriction by the government as well as forest exhaustion. From the finding of this study lack of raw material has made the handicraft practitioners face stiff competition in the market given that they are limited on what they produce. Furthermore, they can't guarantee the market for establishing a long-term business relationship. According to this study it was observed that more females were engaged in handicraft like beadworks as well as basketry while males were active in muscular and energetic activities, for example, wood carvers argued that the source of raw materials was found at far distances this had to create bias in favor to male rather than female handicraft practitioners.

4.7.5 High Infiltration by Brokers

Woodcarvers said that the key impediment to the marketing of their finished goods was poor, direct access to the market which is attributed by high infiltration by brokers while one

respondent (woodcarvers) confirmed that they went online on December 2015 but since then they have not realized the impact of online marketing. Contrary to his statement the basket weavers affirmed that since they went online three years ago they have noticed an improvement in sales as they do their transactions online. On the other hand, one of the respondents complained a lot about the middlemen as he stated that:

“You see they are competitors of the co-operative they buy carvings from us and sell the same at a lower price than the co-operative hence they block our industry in term of selling (Appendix, 5.4), (FGD A).”

Data analyzed from this study revealed that handicraft products and related products are marketed through brokers and cooperative societies while the brokers provide quick markets plus linkages at the sometimes these co-operative societies are the ones that regulate the market price which either increases or reduces sales of the products. The implication of the middlemen is that they buy products cheaply from the community while on the other hand, they make a huge profit in international markets while the handicraft practitioners get minimal pay.

Indeed handicraft practitioners have not been benefiting from the profit as brokers could negotiate better prices than the prevailing market price with their clients. To overcome this handicraft business should have been located in the urban centers which have a market advantage given that it is usually accessible by tourists. At the same time, it should have been located within a tourist center like Maasai market which is located in Nairobi to make it accessible to tourists. Generally, this translates into lack of coordination between the key players hence the brokers make the business remain low throughout the year as they impose stiff competition to the co-operatives. The Kenyan handicraft exporters have been using technology to communicate and market their products while carrying market research as well as undertaking aggressive and promotional effort to increase sales (Ndungu, 2012).

4.7.6 Financial Problem

The financial problem at the same time was stated by majority of the respondents (63%) as a challenge to the production of cultural products. They respondents claimed that they depend on their personal savings to fund their business. Indeed one of the respondents had this to say:

“Lack of enough money to buy material when you don’t have capital and you rely on the down payment from the customers you find a challenge we have been hearing that there is some money which has been set aside to assist the women but we have never been given any financial assistance (Appendix, 5.4), (CO 8).”

Another respondent argued that:

“The money we are supposed to get if we fail to pay, the financier will pick everything that I have, and even my goats even my chickens (Appendix, 5.4), (FGD H)”.

For this reason, one of the respondents argued that they don’t want to have loans they want grants. In addition, another respondent further argued that they can’t take loans given that they don’t want their houses to be sold to recover the loans. In addition, another respondent said whenever they look for funds they are told that they have to pay back or else their properties will be taken so they have been refusing to take loans. It becomes very difficult hence if people who are in business want a grant and not loans it complicates the issue more on how the local community can’t get assistance.

Of interest from this study was that most of the practitioners feared to take loans which seem it is like fear to take loan due to the past experience which makes them end up losing their collateral due to high-interest rates. Depending on donor’s funds and grants which was their preferred choices means that their business will have to remain low as grants are limited to obtain currently. This is, therefore, an indicator of serious ignorance from the practitioners regarding the source of finances on how to finance and also improve their business. Lack of

funds is another important problem that results in lack of protection, interpretation and adequate visitor management the study further noted that this has been found to be a common problem throughout the world, but it is more serious in developing countries where public funds are scarce (Irandu & Shah, 2016).

Deliberate efforts by different stakeholders are necessary to ensure increased and sustained finances which can be done by developing specific plans to attract investors and funding from County Government or National Government as well as civil society. On the other hand, finances can be obtained from either formation of saving and co-operative societies which can offer loans at lower lending rates. This can result to better finances to fund their business this is due to the fact that the only funding in Kenya is from the government, for example, Women funds, as well as Youth funds hence men, are not in a position to benefits from these two funds. The co-operative societies from Machakos should borrow the practice from Kisii Carving Stones (Tabaka cooperative) which provides loans, product design and development assistance, and advanced payment for their orders. The artisans are also provided with safety equipment and the opportunity to have health insurance. In addition they saves 15% of their income to help orphans, widows, handicapped, elderly, and HIV/AIDS victims whether or not they are part of the Tabaka cooperative. In this way, the community also benefits as the group continues to look for new and innovative ways to make a positive impact.

4.7.7 Politics of the Day

On the other hand, some of the respondents also complained of the politics of the day as another challenge. The respondent attributes politics to a challenge rather to a blessing in disguise. The respondent mentioned that the effect of politics on the business because when it comes to the election period the weavers are called for meetings but because they think they are going to be given some money they don't have time to make baskets when customer come for their orders

the following day they get there is nothing to be delivered as weavers do waste all the time in political meetings. In addition according to one of the respondent's politician's claims that weavers are paid little money:

“Like there was a case when one of the buyers bought baskets from Yatta South Women Co-operative Society and he failed to pay. The Co-operative was almost closed until it was intervened by the District Commissioner. The politician insisted that the officials took the money and since then most of them stopped weaving (Appendix, 5.4), (FGD E)”.

On the other hand, another respondent had an interesting statement on side of politics as he mentioned that:

“Our Kenyan politician they have spoiled our work like now the current government has put effort on decline in performances of our business given that they don't work with the Europe and America this tourist from the Middle East they don't assist us in our business, when we used to have tourists from America and Europe at least we used to have something but with the current tourists from China they are useless (Appendix, 5.4), (FGD D)”.

These study findings agrees with a study carried out by Mayaka (2012) which states that these markets are seen as alternatives to the traditional European and American markets. These countries, along with other emerging markets in South America and Eastern Europe are relative newcomers as their middle-class populations expand and globalized consumption patterns emerge. Even though what the respondents claimed could have a fact, it could have been attributed to several factors including global financial crises as well as insecurity related situations in Kenya.

At the same time, this study agrees with the study carried out by Mutinda (2013) which state out that in Kenya political campaigns and rallies being identified as responsible for the ever-rising political temperatures in the country which raises the tribal tensions and the government seems unable or unwilling to do anything about it. Therefore political perspective should focus on cultural tourism development as important means of establishing and improving political relationship within the local community.

4.7.8 Human-Wildlife Conflict

Another problem which was cited by one of the respondents is the human wildlife conflict. The respondent's attributes human wildlife conflict with the number of monkeys although the numbers of the monkeys is going down and on the other hand, monkeys are shifting from eating sisal to maize. The respondent also mentioned that it is only during the dry spell when monkeys will eat sisal. The respondents argued that:

“But do you know something funny about these monkeys they are not traditionally from here and we suspect that they are dumped by people from Kenya Wildlife Service (Appendix, 5.11), (CO 9)”.

The respondent also argued that

“I can remember the other day they were dropped near here while the other time they were dropped across the river and the community were not happy about it (Appendix, 5.11), (CO 9)”.

In Kenya, human-wildlife conflict is the order of the day but there are better ways of managing the same. Since the area is surrounded by Yatta plateau the community could take advantage of the plateau and develop nature walks in connection with ecotourism as well as camping sites so that people can enjoy seeing the monkeys roaming as currently there are a lot of monkeys which have become more of menace to the local communities by destroying their plants hence the park can be seen as another variable to unlock the potential. The County Government should

encourage putting up monkeys zoos and parks to encourage direct local community participation in development. This could solve the problem like IL-gwesi II and Maasai community project in Laikipia which has been sustainable to the local communities.

4.7.9 Political Instability

One of the wood carvers mentioned something to do with politics the respondent noted that this is another thing as our country is more political when these people are talking about political instability and finally news get on the newspaper tourists definitely fear to visit such interior places because they don't know the situation of the government. Another respondent mentioned that:

“The political will has made us suffer like in 2007 we suffered mostly year after the year things are getting worse (Appendix, 5.4), (FGD B)”.

The respondent further argued that the government keeps on promising them that things will change but according to the respondent sometimes before the 2007 post-election violence business was good but day after the day things are getting worse, in addition, he said that:

“Like those time carvers were many but now there is no business as at the end of the day there are no earning hence we will be forced to find another opportunity as the day is changing this is the same way the business is changing (Appendix, 5.4), (FGD B)”.

A research conducted by Dorothy (2012) also agreed with these study findings that insecurity is rampant in the cultural sites destinations, also 2007 and 2008 post-election violence, there has been a lot of insecurity in Northern Kenya, Turkana, and Samburu which are areas rich in cultural tourism activities but these areas are prone to cattle rustling among others.

4.7.10 Environmental Challenges

Contrary to basket weaving the wood carving is seen as a destruction of the environment since it involves cutting down of trees. However, some of the carvers tend to disagree with this as one

of them argued that the government need to understand that they are getting their daily bread from this business as it was stated by one of the respondents:

“I will add something it will be very important if you look at our work the type of wood we are using it is dead wood mostly the hardwood it gives the best quality and they are obtained from the forest (Appendix, 5.4), (FGD C)”.

However, on the other hand, Wamunyu being an extractive industry dependent on the natural resources from the forest. The Kenya forest Act 2005 affect extraction of resources as it provides guidelines and framework for tree exploitation in Kenya which also affects the wood carvers. This was confirmed by one of the carvers as he argued that the government has put a ban on the right trees which are Mahogany, Olive, and Ebony trees. The study observed that while most wood carvers were aware of the negative environmental impact of their activities, the majority were taking the initiative to reverse the trend. This was more so because they were aware of the disappearance of certain tree species from their farms and their suppliers. Therefore the effort of re-afforestation in the area was an evidence from a number of nursery seedlings which were being made by Wamunyu Co-operative Society by replacing the extinct tree species with fast-growing species like Jacaranda which are in use currently. Therefore the handicraft practitioners no longer rely heavily on the trees from forests. Furthermore, proper planning and management of natural resources will definitely ensure sustained activities which will eventually utilize alternative tree species which will ensure a continuous supply of handicrafts.

4.7.11 Social Challenges

The biggest challenge cited by most respondents was that they didn't see people, who are willing to take over from the aging members, this is very critical in the sustainable development of the handicraft industry. This can be attributed to lack of enthusiasm from the young generation due to poor paying of the sector. Another respondent who is in the younger

generation also mentioned that culturally it is declining because he doesn't think after 10 years it will be there, they are not ready to weave and take over from the aging people (Table 4.3). The respondent further argued that they face a lot of problem since like now when there is food women don't want to weave as they work in their gardens. Then this makes the challenges to become very complex day after the day as they need labor and there is no machine currently in the market to replace human labor. On the other hand, another respondent reported that the educated people don't want to see their mothers' weaving since weaving is associated with poverty. In addition the same respondent also argued that the business is dazzling given that there are no new weavers to replace the aging generation while the young ladies are running away from weaving hence prefer working in the new opened schools which has been put up by the CDF as cooks so they don't have time to weave as he added that even the educated groups do deny their mothers to weave as they claim the money is too little and at the same time weaving is associated with poverty. On the other hand according to respondent he stated:

“Due to because of modernization, nobody wants to be seen making baskets while for the woodcarvers they are saying there is no money and it is a waste of time while another challenge for woodcarving is that the government is not tolerating anybody who is cutting down trees for carving (Appendix, 5.4), (CO 9)”.

Education level has a lot of influence in the cultural industry therefore, an employer has an influence on the engagement of different education level. The industry is currently being dominated by primary education level who earns their living from the sector. Therefore, when a graduate increase in numbers and there are no jobs in the rural areas they are therefore forced to move to the urban areas to look for job opportunities hence the industry is forced to be managed by the people with minimal education. The co-operative societies from Machakos should borrow the practice from Kisii Carving Stones (Tabaka cooperative) which provides loans, product design and development assistance and advanced payment for their orders. The artisans

are also provided with safety equipment and the opportunity to have health insurance. In addition, they offer basic training for youth who are interested in learning skills for their future.

4.7.12 Competition in the Market

Some of the respondents stated that they face a lot of competition from brokers. Another respondent added one of the reasons for the competition is due to poor value addition and lack of innovation. This is due to the production of the same items which used to be produced 30 years ago they failed to come up with new products, for example, the wood carvers have been carving the big five meaning that even if the tourist makes a repeat purchase to the exhibition they can't get something new to buy. This study reveals that competition was highly due to poor value addition by handicraft practitioners as well as lack of creativity which definitely affect the price of their products as well as poor marketing. This was due to the high level of illiteracy as the industry does not require any skilled labor hence indeed this will lead to the operational obstacle as they can't produce superior quality handicrafts which can serve in a global market. The stiff competition and inability of Machakos handicraft practitioners to compete effectively in the global market is a major setback in tourism Industry (Mutinda, 2014).

On the other hand the finding of this thesis revealed that there were no innovations mostly in wood woodcarving. The woodcarvers were producing the same products consisting of the big five to the same market, the market has since been saturated by such monotonous products. Thus, there is need for the woodcarvers to produce alternative and movable products for both the local and international markets. The wood carvers should ensure that product must be in line with tastes and trends of the market which can be influenced by promotional and marketing campaigns. Tour companies, managers and guides should sell the handicraft product in Machakos County. They need to incorporate the cultural product in their itineraries to improve their product range that will also open and market the County to the outside world. This would

spur economic development while reducing the levels of poverty. At the same time the County government should create festivals and events. This could help handicraft industry production and supply which can be used to raise awareness of Machakos County as a destination which can assist in extending tourist season. Given that Machakos has potential and a competitive advantage in the delivery of cultural tourism through its proximity to the capital city. Thus, Machakos County Government should work together with other tourism stakeholders and with Kenya Tourism Board (KTB) to develop and market the handicraft product in tandem with other cultural resources such as dances, cuisine and music. Machakos has beautiful hilly scenery that is perfect for camping and hiking this consists of tricky terrain that would challenge any camper. Aloleni near Ngelani, is famous for “water flowing against gravity” which is located on Kituluni Hill, 12 kilometres east of Machakos town. These sites would form the Eco-tourism and Cultural tourism circuits in the County.

4.7.13 Poor Marketing Strategies

From the findings of this study, it was noted that majority of the handicraft practitioners do marketing of their products through word of mouth, hence inadequate marketing strategy due to inadequate finance for marketing as well as marketing knowledge which also challenge their products from foreign markets. This obvious dictates the size of the market for their products.

Further this study found that was noted that the marketing of the handicraft was very poor, direct access to the market was actually attributed to the high infiltration by brokers as the cooperatives are not organized as there is no standardization of prices. In addition, products are also vulnerable to the side effect of recession as consumers in most cases focus on purchasing only necessities (Mayaka, 2012).

Furthermore, Kenyan handicraft practitioners are not innovative as they do produce traditional designs for example they come up with copyrighted products rather than coming up with new

products which are competitive in the markets. These findings generally agree with other reports notably the report by Rogerson (2015) which identified, that the increasing interest and utilization of local cultures and people in the development of tourism does not come without associated risks and challenges. While Mayaka (2012) on his finding noted that social issues affecting the country have a bearing on the sustainability of the tourism industry further noted that key among these, are the issues of poverty, famine, drought, and disease the prevailing drought and hunger situations. On the other hand, Doris (2012) identified that the effective marketing and promotion of cultural tourism products is a challenge, and there is the absence of widespread marketing skills further added that the developing countries do not have market access of their quality goods and services.

4.8 Strategies Employed to unlock Development of Cultural Resources

This question attempted to find out if the officials understood the potential of cultural resource and the strategies being used either by themselves, County and National Governments and sustainability of cultural resources. Majority of the respondents were not in a position to understand the potential of cultural resource to the local community but a few of the members of local community understand the concepts of cultural resources to the local economy. Following were confirmed by the respondents as some of the strategies in place.

4.8.1 Support by the Local Government

It was also affirmed by one of the respondents that local community was having a plan for sisal planting. They were also they given seedling by the government to plant and they had a plan to collaborate with other stakeholder's including the local government to have a day where they can come together and assemble their products for tourists to buy there was one back in 2007 here in Machakos. The County, the respondent further stated that currently, they don't have any plan as the County Government is very young it is only now three years from the time when it

was established and since it was developed nothing has been going on in the County. Another respondent mentioned that the Agricultural Extension Officers has been advising them to plant sisal plant instead of outsourcing them from Kitui of which indeed it is a good idea as it will help the local communities in reducing the cost of production. The respondent also added that:

“They had started working on that since the Agricultural Extension Officers are telling people to plant sisal (Appendix, 5.4), (CO 9)”.

Another respondent further argued that:

“The only support is verbal do this so that I have never seen a serious strategy because one of the chairlady who has been elected as a woman representative and she was telling me I will help you when I get elected as the Chairlady of this area I will look for a market (Appendix, 5.4), (CO 12)”.

On the other hand, they were having a contradicting information as the same respondents were saying that any time there is an exhibition they are given chances and also staff from Ministry of Tourism in the County gathers baskets and take them for exhibition as it was affirmed by one of the respondents:

“We have a tent at people’s park where we display our goods. It is not permanent it is temporary we go and display our products but the carving is not bought then we see there is no need for us to go there. At the same time sometimes when there are exhibitions anywhere they do give us a chance to go and display our products there, even if we sell two we sell and then mostly there was something to show what people are doing whenever there are any exhibitions all the sub-county (Appendix, 5.4), (CO 6)”.

4.8.2 Re-branding of Wamunyu as a Cultural Centre

On the side of woodcarvers, some of the respondents affirmed that the County government is intending to re-build Wamunyu to make it a cultural center but the project has not started the only thing they have done is to elect a signpost which shows Wamunyu as a Cultural Centre. In

addition, he also said that they want to set aside like dances but it has not been incorporated into cultural resources development.

4.8.3 Provision of Exhibition Venues during Events

The County Government has set aside tents at people's park where the basket weavers and wood carvers go to display their products or at any other time when there is an exhibition. They are also provided with a chance to display their product whenever there is an event in the County (Table 4.5).

Table 4. 4: Strategies that have been put in place to unlock development of Cultural Resources

Category	Themes	No. of Respondents out of 102	Response rate (%)
	Support by the County Government	2	2
	Provision of Exhibition Venues by County Government at People's Park	30	30
	Re-branding of Wamunyu as a Cultural Centre	13	13

Author (2016)

4.9 Strategies that need to be Employed to Unlock Development of Cultural Resources

4.9.1 Reduce Competition in the Market

The co-operative societies would have a competitive advantage if were strategically located in the urban centers which have a market advantage which is accessible by clients like Maasai market which is located in Nairobi within the central business district. Generally, this will reduce the stiff competition which the business handicraft practitioners do face from the brokers. As it was reported by one of the interviewees that:

“They have promised to assist us you see it is a promise to get us a shop an outlet along Athi River or either in Nairobi where we could be selling our products you know that is

just a promise. Also, they had promised to elect a permanent wall around the compound but nothing has been done so far something like (Appendix, 5.4), (CO 3)”.

4.9.2 Training of Practitioners

Hence training is essential to improve human potential with a sustainable approach to planning tourism development initiative that empowers small business with knowledge and skills to match the tourist market, expectation, and needs. Furthermore, micro-credit loans schemes can help bring innovative and socially inclusive ideas to relay the SMEs in tourism, which could create the foundation for sustainable tourism sector across the County. Therefore the stakeholders should come up with a training center in the area so that they can train the handicraft practitioners to enable them to produce the handicraft of the high quality which meets the market demand. The technical training on handicraft will automatically reduce the degree of distance between the value systems, social class altitude and pattern of behavior posed by young generation about cultural tourism as all of them will be aware of the importance of cultural tourism as it was stated by one of the respondents:

“The local government is planning to have a school and it had planned to have a school and train the people so that they can come and do curving and designing (Appendix, 5.4), (CO 6)”.

4.9.3 Finances

Deliberate efforts by different stakeholders should be put in place to ensure increased sustained finances which can be done by developing specific plans to attract investors and funding from County Government or National Government as well as civil society. On the other hand, finances can be obtained from either formation of saving and co-operative societies which can offer loans at lower lending rates which can result in better finances to fund their business. This is due to the fact that the only funding in Kenya from the government are the Women funds as well as Youth funds hence men are not in a position to benefits from these two funds.

4.9.4 Planning and Management of Raw Materials

Proper planning and management of natural resources will definitely ensure sustained activities which will eventually utilize an alternative source of raw materials which will ensure a continuous supply of handicrafts. On the other hand, the County Government should set up some piece of land where they can plant quality tree species as well as sisal plants which they can sell later to handicraft practitioners at subsidized prices than the market rates.

4.9.5 Increase Market Size

The word of mouth is important the co-operative societies there is need to use alternative venues for marketing i.e. digital media, websites blogs, newspapers and magazines which can spread information to the neighborhood about cultural tourism while using the limited resources. This will increase the market size for their products as they will be in a position to reach the foreign markets as it was stated by one of the interviewees that:

“What I suggest is that the County Government to take this as our main industry in our County cultural industry put more effort in providing thing we need like wood for carving. If they provide us with things like market for our product somewhere else (Appendix, 5.4), (CO 1)”.

Another respondent also argued:

“If we can have a direct market for our product may be we can do better. This will enable us to service in the competitive market (Appendix, 5.4), (CO 4)”.

4.10 Sustainable Cultural Tourism Development in Machakos County

Cultural places need to be preserved and conserved hence what is considered cultural resources by one generation might be rejected by next generation. Actually cultural resources are nonrenewable hence conservation involves an inherent dilemma and it embraces both use and preservation for future generations. Given that there are no options for renewals but the option is only through preservation and protection so that integrity of a place can be maintained. As

the region gets more developed, the major economic activities also change. The results of this study show that development is rapidly influencing tourism activities. The respondents noted that economically, environmental and social development of cultural resources has impacted them (Table 4.6).

Table 4. 5: Summary of Indicators of Sustainable Tourism Development in Machakos County

Category	Themes	<i>No. of Respondents out of 102</i>	Response rate (%)
Economically	Majority earn below the Dollar per day	62	63
Social	uplifting the living standards within the	54	56
Cultural	communities		
Environmental	Re-afforestation, conservation of environment	49	50

Author (2016)

4.10.1 Economically

All respondents acknowledged that there were challenges, they cited different reasons, and for example, one of the respondents stated that he doesn't see good continuity because of the challenge of scarcity of raw materials and new way of the generation of the weavers and carvers who are not willing to take over from the ageing generation. Table 4.2 show the local community does earn disproportionate amounts from their handicraft production and supply. Majority of them earn below a dollar a day to earn on average USD. 27.5 per month. The entire average income for the entire respondents stands at USD 63.77 suggesting that 85% of the respondents earned below average. This shows a worrying trend, possibly being the reason young people do not want to involve themselves in the production and supply of handicrafts. This was also confirmed by one of the respondents as he said:

“Yes we are not getting enough this was once doing very well let's say for the last 10 years is a business which is not really stable for the last 5 years for example 2011, 2012,

2013, 2014, and 2015 if you check the records it indicates 2011= USD 20,000, 2012= USD, 27,000 2013- USD 21,000, 2014- USD 25,000 and 2015 =USD 19,000 from these figures it is a clear indicator there is a decline in business (Appendix, 5.4), (CO 3)”.

Indeed the needs, expectation and anticipated benefits from cultural tourism vary from time to time as well as from destination to destination. This is well known to local communities living in a destination with potential for cultural tourism develop their mission and vision on what kind of cultural tourism they want to develop. Cultural tourism in such areas can provide many opportunities for entrepreneurs which contribute to financial gain. Contrary to this the County Government of Machakos has done very little to boost cultural tourism this has been seen from the study statistics which shows that majority earn below a dollar per day this is an indicator of absolute poverty in Machakos while the area has great potential for cultural tourism development. This research shows that the problem experienced by the co-operative society’s centers around is lack of government support as well as lack of informal decision making. If the government can be involved then tourist will increase in number which will result in an increase in economic tourism development which will be as a result of tourist expenditure. This will enable sustainable cultural tourism to be employed in Machakos County.

4.10.2 Social Cultural

Basketry assists women greatly since they became self-independent from their husbands thus uplifting the living standards within the communities (Table 4.2). It was affirmed by one of the respondent that indeed it has reduced family domestic violence what women say is that come on I don’t depend on somebody they hold on the basket and say this is my husband I get money from you on the other hand men are not being pressured to give money to their wives. In addition, the respondent states that:

“It is a win-win situation in that the men themselves are the one who plants sisal women never plant sisal. So the wife will benefit while the man will also benefit (Appendix, 5.4), (CO 9”).

Another respondent said:

“It has uplifted the living standard of women, it has also made just the family let’s say when I get money from the basket I buy salt my salary from my husband will pay school fees so it has helped it has brought changes and happiness mainly the domestic quarrels are not there or are minimal (Appendix, 5.4), (FGD 8)”.

The respondents proposed the cultural industry is an industry with economic power for growth in economic development as it creates jobs hence elevates poverty as well as social inclusion. It was reiterated by some of the respondents as it promotes gender equality as well as women empowerment.

Cultural tourism also provides an opportunity for regional development in Machakos where shops which operate in the area highly dependent on income from sales of handicrafts. Therefore, cultural tourism in Machakos County has enhanced social development to the local community as the locals have experienced improved lifestyle through improved education access to clean water which is indicators of improved living standard therefore, it has an impact in poverty alleviation. It is worth to note that while the current study noted cultural tourism meaning preservation of the local culture the following study noted that it still possesses capacity to harm traditional way of life of the local culture through litter and disturbances of religious services, Akama, (2002), Kibicho, (2002) for example rich visitors in Malindi and Maasai lands display their wealth which raises the expectations and the need of the local people in return the youth engage themselves in anti-social activities like prostitution and drug peddling.

4.10.3 Environmentally

This variable sought to find out if the cultural industry is sustainable to the environment. Despite negative impact which includes a threat to biodiversity, deforestation through increased pressure on limited resources which makes practitioner lack raw materials. Surprisingly all the respondents stated that they don't destroy the environment because they plant sisal in waterways which prevent soil erosion during rainy seasons. The wood carvers indicated they have been ensuring environmental sustainability through planting of Jacaranda in large numbers. While for the weavers they stated that unlike trees, in sisal you only cut leaves and not the whole plant. It was argued by one of the respondents that:

“It is very easy to sustain the material in this industry what I don't know is the involvement of the government since once you plant sisal it can stay there for years it just expands(Appendix, 5.4), (CO 9)”.

Even though the respondents further argued that the respondent was not sure about the plan from the government since there are hundreds and hundreds of sisal plants which are not being used in Makueni. At the same time, the respondent had a request to the government that:

“What I can request the County Government is to see whether they can look for a machine which can extract fiber from the sisal some of the challenges can be reduced (Appendix, 5.4), (CO 9)”.

It was also reiterated by one of the respondents (a woodcarver) that he doesn't see whether they had any problem with trees for carving within the next five to ten years since they are planting trees in large numbers and they have been campaigning to the local community to plant trees as well as ensuring they take care of them. Two respondent states that these resources (the sisal) might not last for long unless they replace them they can't stay for long, given that during the dry season they are destroyed by animals e.g. monkeys. One of the respondents talked about continuity, in that she passes the knowledge to her grandchildren as she said that:

“I have borrowed (sisal) from other people it will benefit not to us but to our children. I picked grandchildren and told them if I die you will be getting money from here and one of my children bought me one bag of plant and I told one of my daughters even if I die you will be telling people these were planted by my grandmother it will be benefit us (Appendix, 5.4), (CO 11)”.

Currently, Wamunyu Co-operative has started a tree planting business which they sell to the local community during rainy seasons as one of the respondents said let us say before we used to cut down trees without minding what we are doing but currently the co-operative society encourages its members to plant trees. The respondent added we have young seedlings within the co-operative so we supply seedlings so that they can go and plant on their own land.

The act of providing wood carvers of Wamunyu Co-operative Society with young seedlings to plant in their shambas is seen as a way of sustaining a continuous supply of trees for harvesting as well as woodcarving. Furthermore trees like Jacaranda which mainly grows for three years and are easy to replenish also have ensured sustained supply of trees which means that deforestation of and extinction of hardwood species like ebony and mahogany does not take place anymore. In addition, the Wamunyu Handicraft Society started as a woodcarving showroom and gallery but currently, it has been proposed to be a cultural center which will also ensure sustainability. Indeed it is worth to note that the study contradicts with the study which was carried out by Dinah (2014) which states that in Machakos selective harvesting of preferred tree species has also lead to decline and totally collapse of tree population thus contributing to the degradation of forests and woodlands.

4.11 Observation

From the observation the nursery planting seedling is a very successful project (Appendix 5.7) which was acknowledged by several respondents as one of them stated:

Last year we produced more than 10,000 seedlings for a period of one year of course some of these seedlings were taken as far as Kitui County (Appendix, 5.4), (CO 3).

Another respondent also said that they have set aside dances but it has not yet been incorporated to cultural products. Surprisingly, it was observed that Katangi Basket weavers have benefited more than the wood carvers the money obtained from basket weaving is used to pay school fees for needy children from each and every location this is catering for Katangi Division through the Head of Women Group. At the beginning they stated building water tanks while they attracted people from Dutch Government hence they stated building water project for each and every school. Men and women were trained to build water tanks using cement and other materials, those who were trained are “fundis” and this is what they depend on to earn their living. Respondent also argued that:

they have been trained on capacity building by the Dutch Government they were trained on how to survive for example keeping of goats and bees if the basket weaving is not there they can survive on something else(Appendix, 5.4), (CO 9).

Hence from the study it was observed that women were so eager to receive and see development in their community.

It was also observed that the craft oriented creative and cultural industry in Machakos County has a great potential of boosting the livelihoods of those involved in production. Therefore most artists have been in this industry for more than twenty years and it has sustained them plus their families hence the industry has helped children’s education up to the University level. On the other hand, most people complained about the brokers or the so called middlemen to whom they sell their products cheaply. These, on their part, go and make huge profits in the

international markets, but the sweat of the handicraft practitioners does not pay much. On the other hand the respondents had high expectations of change through the study, and we hope, indeed, that the research will be of great benefit to the stakeholders. Despite the numerous positive impacts from cultural industry it was observed that there is a high level of illiteracy in Machakos Cultural industry as it does not require skilled labor and that is the reason why it is mostly dominated by people with minimal education

4.12 Contributions to Knowledge

This thesis has acknowledged the complex nature of cultural tourism. The Management of cultural tourism involves political, economic, and socio-cultural processes developing between various levels of interaction. In addition, it has been observed that while definitions of sustainable tourism development appear to differ from one author to another, they share one common concept, which contains a few fundamental concepts environment (including physical and social aspects), quality and equity. In brief, this study has offered a better conceptual clarity of the related term. The results of this research demonstrate that there is a need to realize that cultural tourism is a shared responsibility. This responsibility becomes even more crucial when certain elements of Cultural tourism are turned into tourist attractions. While every community member is expected to assist in appreciating, protecting, and managing cultural tourism, the government will need to ensure greater responsibility and contribute more substantially to sustainable causes. This is because the development of tourism in Machakos County it should not be viewed solely as an income generator for the county. Development should provide members of local communities with a means of maintaining their ways of life and values, and fostering a sense of pride and belonging.

Sustainable models of developing cultural tourism will only be worked out when local communities have full control over their own resources, understand them and are committed to

preserving them. It is vitally important for those involved in policy setting and tourism planning to recognize and ensure equal consideration to the potential positive and negative effects of tourism. It is well known that communities are not passive spectators of their own cultural resources rather they are the ones who will transmit their cultural resources to the next generations, and ensure that they are sustainable. In turn, cultural tourism, if well developed, could provide tourists with unique experiences based on high quality products and services. However, for this to occur, cultural tourism should not be perceived by the government merely as another tourism product to be developed and sold. Therefore, cultural tourism is different from other types of tourism products. This is because it consists of a country's legacy, history, and identity. The presentation of cultural tourism's attractions should be able to create an increased awareness, understanding, and hopefully appreciation on the part of the tourists as well.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter summarizes major findings and highlights the challenges related to sustainable cultural tourism development in Machakos County, Kenya. This chapter also draws conclusions, implications, and recommendations for future researchers related to sustainable cultural tourism development.

5.1 Summary of Study Findings

The first objective was to identify the cultural resources available in Machakos County. Machakos County is rich in its unique cultural diversity as it has variety of resources which included handicraft for instance basketry and woodcarvings. The other cultural resources which were available were dances even though they were not included in cultural industry.

The second objective was to investigate roles and benefits obtained from cultural resources in Machakos County. The study identified that cultural resources within the county had different functions which were cultural and financial. At the same time, the objective established the full range of benefits of cultural resources in Machakos County, which included poverty alleviation and sources of income. Despite most parts of Machakos being semi-arid, cultural resources namely woodcarving and basketry have contributed a lot to economic significance. In addition to alleviating poverty through empowering the local communities, cultural tourism through woodcarving and basketry has established foreign exchange earnings, increasing tax plus revenue and creating jobs. The local community involved in basket production has also been innovative through value addition as they have been forced by the market demand to shift from the traditional basket to the modern baskets which are used in the hospitality industry in laundry

departments. Other benefits identified by the majority of the respondents towards the community include; assist one another in the society, assist in meeting medical bills, enable them to feed their families and educating their children at different levels.

The third objective was to identify drawbacks encountered during cultural tourism development in Machakos County. Local communities embarking on cultural tourism most often confront different challenges: first on how to attract more visitors plus the economic resources that they bring with them and the second one is on how to create cultural tourism that represents the interests of everyone in the community. Communities involved in handicraft industry in Machakos County are no different. They have become increasingly eager to find innovative ways to attract tourists and capture the extra coin they bring with them. However, when faced with a myriad of challenges, it becomes hard to persuade them to preserve and pass on culture and the handicrafts for future generations.

Majority of the respondents stated that attracting and maintaining external customers is the biggest challenge to their businesses. The majority aged respondents noted that the young generation was not willing to take over from the aging handicrafts practitioners. The other challenge was lack of market, most of the respondents cited that the products have no market and that there is no ready market for their products. Lack of training and raw materials were also cited as major challenges by the respondents. Most respondents had the idea that both the local and national government were not involved in any development of the Machakos handicraft products. Woodcarvers confirmed that they didn't have right market for their products which was also accompanied by lack of raw materials for their carving as well as low capital which is contributed from low saving as the money which is obtained comes from personal savings. Other challenges mentioned by respondents include high infiltration by

brokers, financial problem, and politics of the day, human-wildlife conflict, terrorism and political instability of the country, environmental issues as well as social issues.

The fourth objective sought to explore strategies needed to unlock full potential in developing cultural products in Machakos County. This objective sought to find out if the officials understood the potential of cultural resource and strategies being used either by themselves, County and National Government(s). Majority of the respondents were not in a position to understand the potential of cultural resource to the local community and the local economy since only a few were in a position to understand the concept. Some respondents recognized the need and involvement of the county, national and local community collaboration. Other respondents noted that training has been little in forthcoming since Extension Officers have been telling people to plant sisal though the support has been verbal. Marketing has been done with contradicting information with respondents saying that any time there is an exhibition they are given a chance and also staff from Ministry of Tourism in the county gathers baskets and take them for the exhibition. The County government is intending to re-build Wamunyu to make it a cultural center thus developing the local community while building the image of the county. The county government provides the handicraft with a chance to display their product whenever there is an event in the County thus promoting the handicraft industry. This objective sought to explore strategies needed to unlock full potential in developing cultural products in Machakos County.

The last objective was to identify potential indicators of sustainable cultural tourism development in Machakos County. Cultural resources in the county need to be preserved and conserved since they are nonrenewable hence conservation involves an inherent dilemma and it embraces both use and preservation for future generations. As regions get more developed, economic, environmental and social activities influence tourism activities. The respondents

noted that economically, environmental and social development of cultural resources has impacted them in one way or the other in the following ways:-

Economically – the local community does earn disproportionate amounts from their handicraft production and supply. This brings in a new problem of continuity to a younger generation of the weavers and carvers who can take over from the aging generation. Due to poor prices of handicrafts, young generation would rather look for blue collar jobs.

Socially – Basketry assists women greatly since they became self-independent of their husbands thus uplifting the living standards within the communities. On the other hand, men themselves are the one who plants sisal women never plant sisal. This is a win-win situation for most families since both men and women benefit different but they both uplift the household.

Environmentally - This variable sought to find out if the cultural industry is sustainable to the environment. Basket weavers stated that they don't destroy the environment in that they plant sisal in waterways which prevent soil erosion during the rainy seasons while for the wood carvers they ensure that they plant trees in large numbers. Although they remain sustainable, some of the respondents noted that some of these resources (the sisal) might not last for long this resources we have not unless they are replacing them they can't stay for long, in that in the dry season they are destroyed by animals for example monkeys. Currently, Wamunyu Co-operative has started a tree planting business which they sell to the local community during rainy seasons as one of the respondents said that before they used to cut down trees without minding what they were doing but currently the co-operative society encourages its members to plant trees. Respondents noted that they have young seedlings within the co-operative which they supply to the local community.

5.2 Conclusion

The broader message of this research study is that while cultural tourism could provide the country with economic benefits, careful planning and implementation policies are required in

order to limit its negative impacts. Treating cultural resources as tourism products does not simply mean pricing and selling them in the market. It is about the initiative to proudly introduce unique cultural products to the tourists both locally and internationally and to disseminate this information in accessible and informative ways. This will ensure that the tourists gain a wealth of experience by the end of their visit, and at the same time, to feel that their trip was enjoyable. In addition, cultural products need to be developed in such a way that management can reduce potentially harmful impacts on the local communities, and at the same time, protect their interests and well-being. In this sense all parties involved must make much greater efforts to mobilize local resources to directly benefit local communities in the name of sustainable development. It is not enough for them to participate in economic activities alone.

The sustainability of the cultural tourism industry depends to a considerable extent upon the preservation of cultural and social attributes. In other words, it is time that the authorities at Local government as well as National government delivered in practice what the co-operatives societies claim as its missions and objectives of cultural tourism development. This means to develop and manage cultural tourism in a sustainable manner. The concluding remarks bring the study to a better understanding in development of sustainable cultural tourism in Machakos, with the notion that tourism development encompassing non-replaceable resources which should be practiced in a sustainable manner. The study has highlighted and discussed major issues pertaining to the development of cultural tourism in Machakos and recommendations have been proposed. Therefore, the research aims and objectives of this study have been met. Finally, can cultural tourism in Machakos ever be fully sustainable? The answer is: yes it can be, but only with great efforts. The failure of current County tourism policies to be sensitive to local issues and to recognize that different problems require different solutions may be the potential source of conflict and failure. Nevertheless, through understanding, recognizing, and

accepting that cultural resources fulfil a number of different roles, and serve a number of different aims, it is possible to provide attractions that successfully aid the experiences of both community as well as tourists, while providing a strong sense of continuity between the past, present, and future. Further study to all stakeholders should be conducted to determine which innovative products that can be developed by locals within Machakos and to the surrounding counties.

5.3 Recommendations

Following the summary, discussion as well as conclusions of the main findings of this research, this section outlines several recommendations for policy, recommendation for practices and recommendation for further research that could assist the related authorities in constructing a framework for developing sustainable cultural tourism. Therefore, sensitivity in every aspect is essential for protecting cultural resources, promoting tourism and managing cultural attractions, which can ensure sustainability of the industry over time. It is also important to note that this study has adopted an approach towards the study of cultural tourism. The recommendations that will be made are therefore related to general policy. Implications for policy and planning of sustainable cultural tourism needs to be directed towards enhancing tourist satisfaction as well as benefiting the local communities which can be obtained through the following:-

5.3.1 Recommendations for policy

Establishment of clear policy. There is need for establishment of a clear policy on sustainable cultural tourism that could provide bases for development control, decision-making, implementation, and guidance for the public, individuals, and the local community. On the other hand, it is also essential that these decision-making and planning processes are flexible, so that they are responsive to the changing circumstances caused by the tourism environment.

A re-evaluation of education and teaching of culture and cultural tourism study in schools. Education, in this sense, would be geared more towards disseminating knowledge and information about the subject matters. It is hoped that education will stimulate public interest and support for the preservation of cultural resources, and at the same time, enhance the public's general understanding of cultural resources itself.

5.3.2 Recommendation for Practices

Proper Planning on Development of cultural tourism. At the same time, this study noted that Machakos County has its own unique cultural identity and social system. For the relative ease and success of implementation, plans and programmes concerning the development of cultural tourism, there is need to be sensitive to the different stakeholders on social conditions and aspirations of these different stakeholders.

Producing of high-quality products. Cultural products should be of high quality in terms of diversity and experience. Thus, better information and interpretive products, directly influencing the overall quality of tourist experiences, are urgently required. The production of cultural products should be produced in more innovative ways.

Enhances tourists experience and its sustainability. Development of sustainable cultural product as argued in this study is that cultural understandings and interchanges of ideas between tourists and community members can be encouraged, particularly through providing opportunities for them to meet and interact with tourists. However, when an interpretation is driven by economic motives, there is a risk that it is done for the wrong reasons. In this case, the ministry of tourism in Machakos County need to work together in order to enhance the interpretation process. Co-operative societies should develop their galleries to become more attractive and entertaining, The County Ministry of Tourism in Machakos, as the caretaker of the county's cultural

resources could provide educational value for the interpretation work, emphasizing what and how people can learn from them. In short, cultural tourism product needs to be developed in such a way that it enhances tourists experience and its sustainability.

The promotion of educational activities in which tourists could participate. The co-operative could encourage more 'interactive learning' types of activities to take place. For example, during cultural festivities, the focus should be on hands-on activities, on daily traditional practices like cooking as crafts making, wood carving, dancing, and friendly and informal talks and presentations by local community.

Introduction of New Products. The introduction of new concepts in developing cultural products is very important. In many instances, attractions are quite static, and tend to be presented indoors. The management at the same time should instead think about adopting an open museum concept, where presentations are more alive and effective. According to these study findings, there are only limited numbers of cultural products that apply such a concept. Alternatively, small-scale cultural tourism projects, such as eco-museums, could be another option for the management in developing and promoting cultural tourism in Machakos.

An introduction of public events by Machakos County to promote the value of local as well as national heritage. Such events could include talks, demonstrations, or other types of social gatherings with local communities. Management should also involve local communities by inviting the elderly and people with years of experience in local cultural event to share their knowledge and talk about their past experiences

5.3.3 Recommendations for Further Research

This research has attempted to understand the potential of cultural resources for sustainable tourism development in Machakos County. Further studies should be done to determine the current state of cultural resources, infrastructures, and sites would also be necessary. This study concludes that in order to achieve sustainable cultural tourism development, awareness, knowledge, and understanding from local communities is very important. However, the study has not explored in detailed ways in which local communities would like their cultural tourism to be developed and presented to tourists. Locally based tourism developments could contribute towards more sustainable development in such a way that local people could take pride while maintaining their own identities, and get involved in planning processes, while simultaneously enabling them to meet the needs of cultural tourism tourists. Therefore, exploratory research on the suitability of the eco-museum concept, managed by communities themselves, is recommended. At the macro level, more research is needed to determine the appropriate policy, development, and implementation guidelines and plans for cultural tourism in Machakos.

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APPENDIX 5.1: INTRODUCTION AND INSTRUCTIONS TO PARTICIPANTS

Facilitators welcome, Introduction and instructions to participants

Good Morning/Afternoon

My name is Kibiro Gathoni Eunice, Dear colleague welcome and I thank you for agreeing to participate. We are to talk about Examining the Potential of Cultural Resources for Sustainable Tourism Development in Machakos County Kenya. Hence we will be taking notes and tape recording the discussion so that I don't miss anything you have to say. The discussion we are going to have is called Focus Group Discussion for those of you who have never participated in one of these sessions I would like to explain a little a bit about this type of research. Focus group are used to gather information from small group individuals who have a common interest in a particular subject in this instance you are working in the cultural industry.

You have been asked to participate since you have important ideas regarding cultural resources within Machakos County. In focus group there are no right or wrong answers, we want to hear from everyone in this group. We just want to know what you think. We want to ensure that everyone has an opportunity to give his/her views. Respect other people's opinion since every one opinion is valid although you might not agree with them. If anyone has a specific question that does not relate to the discussion there will be an opportunity at the end of the meeting.

My role is to see that we have a productive discussion and to summarize the group feeling. I will not refer to any participant by name in the report I prepare. The information will be treated absolute confidential and used for academic purposes. I realize you are busy and I appreciate your time.

APPENDIX 5.2: FOCUS GROUP DISCUSSION GUIDE

SECTION A DEMOGRAPHIC INFORMATION

Please answer the following questions in the spaces provided circle or tick the most appropriate options

1. What is your age in years?

<20 21-30 31-40 41-50 50+

2. What is your level of education?

Primary Secondary College University

3. Gender

Male Female

4. How Many years have you been operating in this handicraft business

<5 4-9 10-15 16-20 21+

5. How Much do you earn from this business per month (Ksh.) 500-5000

5001-10,000 10,001-15,000 15,001-20,000 20,001-25,000

25,001-30,000 30,001-35,000 35,001-40,000 40,001-45,000

50,000+

6. Locality/Constituency _____

SECTION B

QUESTION ONE: What are other economic activities do you involve yourself with apart from wood carving or basket weaving?

QUESTION TWO: Why do you involve yourself in other economic activities?

SECTION C

QUESTION THREE: What do you think are the roles played by cultural resources in Machakos County?

SECTION D

QUESTION FOUR: How do you benefit from cultural industry as local communities in Machakos County?

SECTION E

QUESTION FIVE: What are the challenges faced by cultural industries? Name them and explain?

SECTION F

QUESTION SIX: Is there anything else you would like to say about cultural resources? Thank you for participating.

This has been a successful discussion. Your opinions will be very a useful asset to the study. We hope you have found the discussion interesting. If there is anything you are unhappy with or you wish to complain about please feel free to contact me later Before I leave please hand in your personal details forms.

APPENDIX 5.3: INTERVIEW GUIDE USED TO OBTAIN INFORMATION FROM CO-OPERATIVE OFFICIALS

SECTION A DEMOGRAPHIC INFORMATION

Please answer the following questions in the spaces provided circle or tick the most appropriate options

1. What is your age in years?

- <20 21-30 31-40 41-50 50+

2. What is your level of education?

- Primary Secondary College University

3. Gender Male Female

4. How Many years have you been operating in this handicraft business

- <5 4-9 10-15 16-20 21+

5. How Much do you earn from this business per month (Ksh.) -5000

- 5001-10,000 10,001-15,000 15,001-20,000 20,001-25,000
 25,001-30,000 30,001-35,000 35,001-40,000 40,001-45,000
 50,000+

6. Locality/Constituency _____

My name is Eunice Kibiro. I am a Masters student at Kenyatta University, Department of Tourism Management, conducting a study in partial fulfillment of the requirements for the award of the Master's degree in International Tourism Management. I want to thank you for taking the time to meet me today to talk to you about a study which examines the potential of cultural resources for sustainable tourism development in Machakos County. The interview will take less than 30 minutes. I will be recording the session because I don't want to miss any of your comments. Although I will be taking some notes during the session I can't possibly write fast enough to get it all down. Because we are on tape please be sure to speak up so that we don't miss your comments. All responses will be kept confidential. This means that your interview responses will only be shared with research team members and we will ensure that any information we include in our report does not identify you as the respondent. Remember you don't have to say anything you don't want.

1. What are some of the cultural resources available within the county?
2. What are some of the roles played by cultural resources in the count?
 - a) How do cultural recourses benefit the local community Economically, culturally Environmentally as well as socially?
3. What are the main problems and/or challenges facing cultural resources development?
4. What are the County's plans to address these problems?
5. What is the potential for cultural recourses development within the County now and in future?
6. What are the strategies that you are aware of transforming cultural resources for tourism development?

7. What are some of the successful projects/stories?
8. How are cultural resource developments sustainable in the County?
9. What do you think is the future of cultural resources in the county?
10. What are your own opinions on cultural resources within the county are they sustainable?
11. What are your supplements/comments or suggestions that you can give?

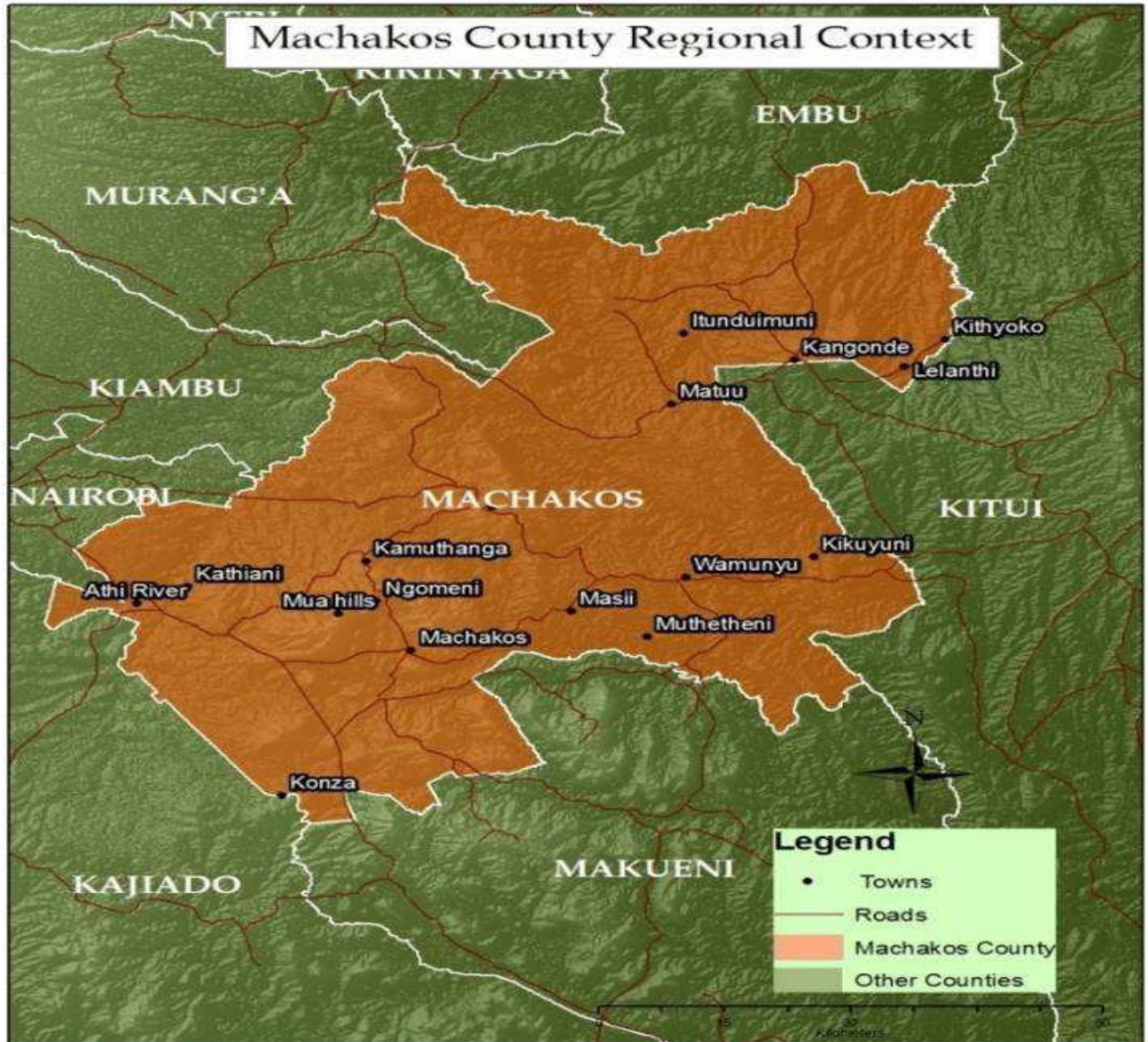
APPENDIX 5.4 PROFILE OF FOCUS GROUP DISCUSSION AND INTERVIEWS**Profile of respondents who took part in the study (Focus Group Discussion**

NO.	Co-operative Members of who took part in Focus Group Discussion	No. of participants
1	Focus Group Discussion A (FGD A)	10
2	Focus Group Discussion B (FGD B)	10
3	Focus Group Discussion C (FGD C)	10
4	Focus Group Discussion D (FGD D)	10
5	Focus Group Discussion F (FGD E)	10
6	Focus Group Discussion F (FGD F)	10
7	Focus Group Discussion G (FGD G)	10
8	Focus Group Discussion H (FGD H)	10
9	Focus Group Discussion I (FGD I)	10
	Total	90

Profile of respondents who took part in the study (Interviews)

NO.	Interviewed Co-operative Officials	No. of Participants
1	Co-operative Official 1 (CO 1)	1
2	Co-operative Official 2 (CO 2)	1
3	Co-operative Official 3 (CO 3)	1
4	Co-operative Official 4 (CO 4)	1
5	Co-operative Official 5 (CO 5)	1
6	Co-operative Official 6 (CO 6)	1
7	Co-operative Official 7 (CO 7)	1
8	Co-operative Official 8 (CO 8)	1
9	Co-operative Official 9 (CO 9)	1
10	Co-operative Official 10 (CO 10)	1
11	Co-operative Official 11 (CO 11)	1
12	Co-operative Official 12 (CO 12)	1
	Total	12

APPENDIX 5.5: MACHAKOS COUNTY MAP ADAPTED FROM GOOGLE



MAPS DINAH 2014

APPENDIX 5.6: OBSERVATION CHECKLIST

	What indicator shows	
	Yes	NO.
An indicator of sustainable tourism in Machakos County		
Market promotion and access (business representation in different media)		√
Tourism seasonality	√	
Local labor (job occupied by local residents)	√	
Tourism contribution to social services and Infrastructure	√	
Support of locally owned business	√	
Training		√
Employment and business opportunities in tourism for women and indigenous people	√	
Local participation in planning effective decision-making involvement of local communities	√	
Pressure from tourism on local communities		√
Tourism impacts on traditional culture		√
Impact of tourist and local use of flora and fauna		√
Product diversity differentiation providing a variety of tourist experiences and service		√
Competitiveness – in terms of growth rate		√
Environmental friendly transport	√	
Tourism has been of benefit to the local residents	√	
Tourism helps to stimulate local culture and craft	√	
Availability of tourist information on site features and programmes and services		√

APPENDIX 5.7: CULTURAL RESOURCES IN MACHAKOS COUNTY

Plate 1: Gallery of Woodcarving at Wamunyu Cooperative



Source: Researcher 2016

Plate 2: Handicraft Workers at Wamunyu



Source: Researcher 2016

Plate 3: Tree Planting Projects in Machakos



Source: Researcher 2016

Plate 4: Sample of Baskets and Basket Weaving Materials in Katangi South Women Basket Weavers





Source: Researcher 2016

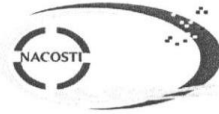
Plate 5: Samples of Baskets and Basket Weaving Materials at Muli Kyondo Workshop



Source: Researcher 2016

**APPENDIX 5.8: APPROVAL OF RESEARCH PROPOSAL FROM KENYATTA
UNIVERSITY,**

	
KENYATTA UNIVERSITY GRADUATE SCHOOL	
E-mail: dean-graduate@ku.ac.ke	P.O. Box 43844, 00100 NAIROBI, KENYA Tel. 810901 Ext. 57530
Website: www.ku.ac.ke	
Internal Memo	
FROM: Dean, Graduate School	DATE: 1 st March 2016
TO: Eunice Gathoni Kibiro C/o Tourism Management Department.	REF: T129/OL/25820/11
SUBJECT: APPROVAL OF RESEARCH PROPOSAL	
=====	
This is to inform you that Graduate School Board, at its meeting of 24 th February 2016, approved your Research Proposal for the M.Sc. Degree Entitled, "Examining the Potential of Cultural Resources for Sustainable Tourism Development in Machakos County, Kenya".	
You may now proceed with data collection, subject to clearance with the Director General, National Commission for Science, Technology and Innovation.	
As you embark on your data collection, please note that you will be required to submit to Graduate School completed Supervision Tracking forms per semester. The form has been developed to replace the progress report forms. The supervision Tracking Forms are available at the University's website under Graduate School webpage downloads.	
Thank you.	
 ANNBELL MWANIKI FOR: DEAN, GRADUATE SCHOOL	
c.c. Chairman, Department of Tourism Management	
Supervisors:	
1.	Dr. M. Mutungi C/o Department of Tourism Management <u>Kenyatta University</u>
2.	Dr. Ray Mutinda C/o Department of Tourism Management <u>Kenyatta University</u>
AM/m	

APPENDIX 5.9: NACOSTI RESEARCH AUTHOLIZATION LETTER

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349,3310571,2219420
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:

NACOSTI/P/16/36557/10101

27th April, 2016

Kibiro Gathoni Eunice
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Examining the potential of cultural resources for sustainable tourism development in Machakos County, Kenya,*” I am pleased to inform you that you have been authorized to undertake research in **Machakos County** for the period ending **6th April, 2017.**

You are advised to report to **the County Commissioner and the County Director of Education, Machakos County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Machakos County.

The County Director of Education
Machakos County.

APPENDIX 5.10: NACOSTI RESEARCH PERMIT

THIS IS TO CERTIFY THAT:

MS. KIBIRO GATHONI EUNICE

of KENYATTA UNIVERSITY, 63056-200

Nairobi, has been permitted to conduct

research in Machakos County

on the topic: EXAMINING THE

POTENTIAL OF CULTURAL RESOURCES

FOR SUSTAINABLE TOURISM

DEVELOPMENT IN MACHAKOS COUNTY,

KENYA

for the period ending

6th April, 2017

Applicant's Signature

Permit No. : NACOSTI/P/16/36557/10101

Date Of Issue : 27th April, 2016

Fee Received :Ksh 1000

[Handwritten Signature]

Director General

National Commission for Science, Technology & Innovation

