

**INFLUENCE OF CULTURAL PRACTICES ON IMPLEMENTATION
OF DEVELOPMENT PROJECTS IN SHINYALU SUB-COUNTY
KAKAMEGA, KENYA**

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DECLARATION

This research project is my original work and has not been proposed for the award of any degree in any other university

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DEDICATION

I dedicate this research project to my wife Pauline Irene for her financial support and commitment to provide the necessary materials, my daughters Snighter and Sheriter for their moral support.

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ABBREVIATIONS AND ACRONYMS

ASAL: Arid and Semi Arid Lands

CAADP: Comprehensive Africa Agriculture Development Programmers

CAP: Common Agricultural Policy

C.B.S: Central Bureau of Statistics

CDF: Constituency Development Fund

D.C. District Commissioner

DRC: Democratic Republic of Congo

EAC: East African Community

EAGC: East African Grains Council

E.R.S: Economic Recovery Strategy

E.U: European Union

FAO: Food and Agriculture Organization

F.T.C Federal Trade Commission

G.D.P: Gross Domestic Product

ICRW: International Centre for Research on Women

I.D.P: Internally Displaced People

KBS: Kenya Bureau of Statistics

KFSSG: Kenya Food Security Steering Group

K.I.H.B.S: Kenya Integrated Household Budgetary Survey

M.D.Gs: Millennium Development Goals

MOP & ND: Ministry of Planning and National Development

NAAIAP: National Accelerate Agricultural Input Access Programme

NEPAD: New Partnership for Africa Development

SRA: Strategy for Revitalizing Agriculture

S.C.I Service Corporation internal

S.T.E.I Steward Enterprise

UNEP: United Nations Environmental Programme.

UNFPA: United Nations Population Fund

WRI: Widow Rights International

WMS: Welfare Monitoring Survey

WEF: Women Enterprise Fund

ABSTRACT

In the contemporary world, cultural practices have been given a significant chance in various societies. Essentially, societies believe that the social, economic and political aspects of a given society fundamentally depend on their cultural practices. As such, culture is life of people; meaning such things as their art, architecture, music, dance literature and theatre. But the social scientists use the word culture in a larger sense, encompassing man's ideas, customs, and products (Rodgers, 2000). Culture has become a sensitive issue and has ever remained a burning aspect almost in all developing countries of the world leading to low economic development (Holy, 2002). Essentially, cultural activities play a vital role in influencing people's lives. As such, the study aimed at investigating the influence of cultural practices on implementation of development projects in Shinyalu sub-county Kakamega Kenya. To achieve this, the study was guided by four objectives: To determining how rites of passage influence implementation of development projects in Shinyalu sub-county, To establish how gender practices influence implementation of development projects in Shinyalu sub-county, To assess how leisure activities influence implementation of development projects in Shinyalu sub-county and lastly, To determine how polygamy influence the implementation of development projects in Shinyalu sub-county. Additionally, the research focused on structural functionalism theory and the conceptual framework which show how various variables interrelate with each other where the independent variable is cultural activities and dependent variable is the implementation of development project. In terms of data collection, the study employed descriptive survey design which describes the state of affairs of the respondents with a target population of the households of Shinyalu sub-county with a population of 159,475 people. The sample size was arrived at using Yamane (1967) simplified formulae to calculate sample sizes. Systematic random sampling was utilized during data collection. Consequently, questionnaire and interview were used. These instruments were chosen because they would give the detailed information of the influence of development in Shinyalu. Qualitative data was analyzed using descriptive design. Quantitative data analysis took the form of frequency tables and percentages

The organization of the study: Chapter One presents background of the study, purpose of the study, objectives of the study, research questions, significance of the study, delimitations, assumptions and definition of significant terms. Chapter Two contain literature review, theoretical framework and conceptual framework on which the study was based. Chapter Three involve research design, target population, sampling procedure, data collection procedure, piloting, validity and reliability of instruments, methods of data analysis and operation definition of variables. Chapter four deals with data analysis and interpretation while chapter Five deals with summary of findings, conclusions and recommendations.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABBREVIATIONS AND ACRONYMS	v
ABSTRACT.....	vii
CHAPTER ONE.....	1
INTRODUCTION.....	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem	4
1.3 Purpose of the Study	6
1.4 Objectives of the Study	6
1.5 Research Questions.....	7
1.6 Significance of the Study	7
1.7 Limitations of the Study.....	7
1.8 Delimitation of the Study	8
1.9 Assumptions of the Study	8
1.10 Definitions of Significant Terms:	8
1.11 Organization of the Study.....	9
CHAPTER TWO.....	10
LITERATURE REVIEW	10
2.1 Introduction	10
2.2 The Concept of Culture.....	10
2.3 Leisure Activities and Implementation of Development Projects	11
2.4 Rites of passage and Implementation of Development Projects.....	13
2.5 Gender practices and Implementation of Development Project	15
2.6 Polygamy and Implementation of Development projects	18
2.8 Theoretical Framework.....	21
2.8 Conceptual Framework.....	23
2.9 Summary of Literature Review and Knowledge Gap	24

CHAPTER THREE	25
RESEARCH METHODOLOGY	25
3.1 Introduction	25
3.2 Research Design	25
3.3 Target Population.....	26
3.4 Sample Size and Sampling Procedure	26
3.4.1 Sample size	26
3.4.2 Sampling Procedure	27
3.5 Data Collection Procedures	27
3.5.1 Research Instrument.....	28
3.6 Validity of the Instruments	29
3.7 Reliability of the Instruments	29
3.8 Data Analysis and Interpretation	30
3.9 Ethical issues	30
3.10 Operationalisation of Variables Table	31
CHAPTER FOUR	32
DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSION	32
4.1 Introduction	32
4.2 Questionnaire Return Rate.	32
4.3 Demographic Information of the Respondents.	32
4.3.1 Distribution of the Respondents by age.....	33
4.3.2 Respondents marital status.	34
4.3.3 Respondents level of Education.....	35
4.3.4 The gender of the respondents	36
4.4.0 Data Analysis.....	37
4.4.1How Gender practices Influence Implementation of Development Projects.....	37
4.4.3 Decision Making.....	37
4.4.5 Women battering.....	40
4.4.6 Women Empowerment on family resources	41
4.4.5 Need for women empowerment.....	42
4.5 How Leisure Activities Influence Implementation of Development Projects	44
4.5.1 The respondents level of income	44
4.5.2 Types of leisure activities the community engages into.	45

4.5.3 Amount Spend in Leisure Activity in a Week	47
4.5.4 How bull fight influence implementation of development projects	49
4.5.5 Frequency of the bullfight activity	49
4.5.6 Income from Bullfight Match Itself	50
4.5.7 Drug Abuse.....	51
4.6 How Polygamy Influence Implementation of Development Projects	52
4.6.1 Gender of the Respondents	52
4.6.2 Respondents Level of Income per Month.....	53
4.6.3 Number of Spouses in the family.....	54
4.6.5 Number of children per household.....	55
4.6.6 Family Domestic Conflicts	56
4.7 How the Rites of Passage Influence Implementation of Development Projects	57
4.7.3 How funds are being generated for the celebrations	60
4.7.4 Leaders' Views	61
CHAPTER FIVE	63
SUMMARY OF FINDINGS CONCLUSION AND RECOMMENDATION	63
5.0 Introduction	63
5.1 Summary of Findings.....	63
5.2 Conclusion.....	64
5.3 Recommendations.....	65
5.4 Suggestions for Further Research	65
REFERENCES	66
APPENDICES	70
APENDIX 1: NACOSTI PERMIT	70
APENDIX 2: LETTER OF TRANSMITTAL	71
APENDIX 3: UNIVERSITY PERMISSION LETTER	72
APENDIX 4: QUESTIONNAIRE	73
APENDIX 4: INTERVIEW SCHEDULE FOR LEADERS	80
APENDIX 5: THE MAP OF SHINYALU SUB-COUNTY	81

LIST OF TABLES

Table 3.10: Operational Definition of Variables	26
Table 4.1 Distribution of the respondents by age.....	33
Table 4.2 Respondents marital status.....	34
Table 4.3 Respondents level of education.....	35
Table 4.4: Gender of the respondents	36
Table 4.5 Involvement in decision making.....	37
Table 4.6 Family disputes.....	38
Table 4.7 women battering.....	39
Table 4.8 men empowering women.....	41
Table 4.9 knowledge on importance of empowering women.....	42
Table 4.10 respondents level of income.....	43
Table 4.11 leisure activities undertaken in the area.....	44
Table 4.12 leisure time.....	45
Table 4.13 Amount spent per week in leisure.....	46
Table 4.14 frequency of bullfighting match.....	47
Table 4.15 income from bullfight match.....	48
Table 4.16 drug taking during bullfighting.....	49
Table 4.18 level of income of the respondents per month.....	51
Table 4.19 number of spouses in the family.....	52
Table 4.20 number of children per household.....	52
Table 4.21 family domestic conflict.....	53
Table 4.22 the rites of passage being celebrated.....	54
Table 4.23 cultural demands.....	55

Table 4.24 the most expensive rite of passage.....56

Table 4.25 how funds are being generated for the celebrations.....57

Table 4.26 leaders views.....5

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Culture activities are the art, customs and habits that characterize a particular society or nation. It is the beliefs, values, behavior and material objects that constitute people's way of life. Culture if used well can encourage innovation and experimentation but this is likely to fail if the innovation is not accepted by the users (Gans, 1994)). According to Renelt (1992) culture stigmatizes profit making and entrepreneurship projects if not taken rationally.

From the American perspective; culture is looked at last when accepting to explain the social dis-function. Low development project growths are linked to behavior/Culture (Mead, (1997) as economic innovators are not born but are made. Along these lines, it is the defiant behaviour of the resultant self-reinforcing environment that restricts access to development viability and success. These defiant cultural behaviors are passed onto subsequent generations leading to vicious cycle of poverty (Rodgers, 2000) Culture can have effects on business, trade and the entire development projects of the people if the entrepreneurs do not know how to relate culture and entrepreneurship well.

China is a major super power now, but it was the world most developed country in the middle ages, and stagnated, or even went backwards for centuries, "and part of this was cultural pride that led to the closing of borders", Adam Smith (1776) in his wealth of nations.

From the African perspective a case of Nigeria, The Urhobo people have common ancestry, language, values, norms, traditions, beliefs, art, heritage, music, dress code, food art work, festivals manage and burial ceremonies. During colonial- era the production of palm was

encouraged which was native to Urhobo land but the discovery of oil has created ecological and social problems adversely affecting their traditions and cultures. Language is the most important and distinguishing element of culture. According to the Centre of endangered languages in its universal declarations of linguistic rights in Barcelona (1996:10) “language is the key to the heart of people”. Indigenous languages have positive influence on some of the development projects variable such as human dignity, education books production and health. Urhobo language is adversely affected by the development projects denting the future of this group.

From the Kenyan perspective, Kenya has many tribes’ hence diverse cultures. It has many traditions and cultures as per the many ethno – linguistic groups. In Kenyan cultures activities are used for economic gain, for instance it attracts more tourists that lead to implementation of more development in the country. But unlike the Luhya this is not the case but the cultural activities they uphold are diminishing development projects. For example, when a woman marries she enters into the husband’s community and is no longer entitled to certain rights. This is especially true in the case of inheritance when a husband dies the women rarely receive inheritances under their own names. Burial ceremonies have become very expensive in many Kenyan ethno-linguistic groups. They lack the ambition to innovate and do business on international stage hence the nation poor constitutes slightly more than half of the population of Kenya.

According to the available estimate over the past 25 years food poverty has increased more than absolute poverty. The number of poor increased from 3.7 million in 1972-3 to 11.4 million in 1994. Thereafter, increased to 12.5 million in 1997 and now estimated to have reached 15 million. According to the WMS 1994 and the participating poverty assessment (PPA) 1996, the prevalence of overall poverty in 1994 was highest in North Eastern province at 58 percent

Eastern 57 percent and Coast 55 percent while the lowest were Nyanza 42 percent Central 32 percent. (IPRSP 2000-2003). However by 1997 indications are that not only had poverty increased rapidly but its distribution had changed with Nyanza 63 percent, recording the highest level followed by Western 62 percent, although Central still recorded the lowest incidence at 37 percent.

This formed a pattern of three contingent zones of food poor, the first zone with highest incidence of poverty over 50 percent comprised of North Eastern, Coast, Eastern and Western together with Samburu and Turkana in the Rift valley. The second zone with medium incidence of poverty in the range of 40 percent comprised of Nyanza and Rift valley province and the third zone with the least incidence of poverty which include Central province with about 30 percent. The absolute rural poor were estimated at 10,405,321 which constitute approximately 46.68 percent (MOD&ND first report on poverty in Kenya volume 11 1998). Various policy responses were proposed to help poverty reduction efforts and enhance food security. The major response was the comprehensive Africa Agriculture Development (AADP Of 2002 endorsed in the context of New partnership for Africa's Development (NEPAD). The CAADP had four immediate pillars to help tackle Africa's poverty crisis. These pillars include, extending the area under sustainable land management and reliable water control systems. Improving rural infrastructure and trade related capacities for market access increasing food supply and reducing hunger and carrying out agricultural research, technology dissemination and adoption. It was estimated that a budget of US\$ 251,000 million was required between 2002- 2015. Despite the CAADP response, Kenya has not achieved the goal of poverty alleviation and improvement of food security.

Major indicators of poverty include landlessness and lack of education, patriarchy, insecurity high dependency ratio, which are basically cultural practices. The poor are clustered in socio-

economic categories that include small farmer's pastoralists in ASAL areas agricultural labourers, casual labourers, unskilled and semi-skilled workers female- leaded household, the physically handicapped, HIV and AIDS orphans and street children, the poor have larger families. (IPRSP 2000)Western province contributed about 14 percent to the total National poverty with an estimated 2.01 million poor people. About 63 percent are Shinyalu constituency registering a poverty incidence index of 64 percent (CBS 1999).

In spite of measures taken to improve this trend, where by the neighboring constituencies in Kakamega County showing improvement which are; Ikholomani 6.5 percent, Malava 5.4 percent, Mumias 5.2 percent and Lurambi 6.5 percent. (WMs vol. 11 Basic report 1994) Shinyalu has continued to register increase in high poverty incidence levels in terms of low development projects implementation. Therefore this scenario called for an intervention of a study.

1.2 Statement of the Problem

Cultural practices play a fundamental role in people's development. It improves the lives of people in a given society if well used. Cultural activities identifies the ways in which culture serves as a rich resource for harnessing the available resources (Allden, 2007) Internalizing the culture of human rights. (Pacific Journal on human rights and the law Vol. 8.) Social cultural activities bring people together hence sharing one's economic potentials and talents with one another. Cultural activities form an integral inherent social support system between dwellers of Shinyalu sub-county, particularly as additional resources are required when dwellers pass through significant milestones in their lives.

Shinyalu sub-county experiences ample rainfall influenced by Kakamega forest, it has fertile red loamy soils and energetic people. Efforts have been made to implement development

projects in the area through the introduction of credit facilities like youth enterprise fund and women enterprise fund, improved agricultural extension services, provision of subsidized farm inputs and NGO's like One Acre fund coming in to help improve harvest, yet Shinyalu sub-county is still documented as one of the most poor sub-county with low development projects implementation in Kenya with more than half of its population unable to meet their basic needs according to the Kenya population and housing census vol.2 (2009). A lot of resources are spent on rites of passage especially funeral expenses (Masingu, 2013). More time is spent on leisure activities for instance preparing bulls for fighting, youth drink Bussah and smoke bhang, there are men domineering women in this sub-county which has retarded development projects progress (Tuyizere, 2007) when you meet groupings of men in Shinyalu constituency their story is only but about Messi, Simba, Simba wa yuda and Spanner all these are names given to major fighting bulls. According to Kenya population and housing census vol. 2 (2009)), Shinyalu sub-county is highly lacking infrastructure that is, only 35 percent households use electricity against 65 percent who use tin lamps, 2 percent households access piped water against 98 percent who use spring stream and boreholes water and 3 percent have shelter with tile roofs against 97 percent who have shelter with grass roofs 35 percent of the children go to school against 65 percent who are out of school.

Therefore, despite all the economic recovery strategies (ERS) put in place by the government to improve development, (ERS (2003 – 2007) Poverty index is still growing high with low economic standards of living since studies carried out in Kenya indicate that an estimated 47% of the total population are poor (MOP and ND (1997)) 1st report on poverty Vol.1 with Shinyalu sub-county is registering a poverty index of 68 percent (CBS (1999)). Based on this reasons it calls for an intervention of a study in the cultural activities of which I think

little studies have been carried out. If this matter is not treated with the seriousness it deserves, the development projects opportunities that would have been available to reduce the poverty index in Shinyalu sub-county will still be interfered with. This in the long run will make it difficult to achieve the millennium development goals (MDG) particularly that one of alleviating poverty by 2030.

1.3 Purpose of the Study

The purpose of this research was to investigate the Influence of Cultural practices on the implementation of development projects in Shinyalu sub-county Kakamega County, Kenya.

1.4 Objectives of the Study

The study was guided by the following objectives:

1. To determine how rites of passage influence implementation of development projects in Shinyalu sub-county.
2. To establish how Gender practices influence implementation of development project in Shinyalu sub-county.
3. To assess how leisure activities influence implementation of development projects in Shinyalu sub-county.
4. To determine how polygamy influence the implementation of development projects in Shinyalu sub-county.

1.5 Research Questions

The research questions derived from the stated objectives are:

1. How does the rite of passage influence the implementation of development projects in Shinyalu sub-county?
2. How does a gender practice influence the implementation of development projects in Shinyalu sub-county?
- 3 How does a leisure activities influence the implementation of development projects in Shinyalu sub-county?
4. How does polygamy influence the implementation of development projects in Shinyalu sub-county?

1.6 Significance of the Study

The findings of this study could be used to determine how the cultural activities can be used to benefit the people of Shinyalu sub-county to improve in the implementation of development projects. The findings would also assist the central government and county Government of Kakamega as major stake holders in the economy to plan in order to meet the MDG's economic recovery strategy objectives of improving food, security and reducing unemployment by 2030. Scholars would be able to identify knowledge gaps which would enhance further research and it will also act as a guide to other researchers.

1.7 Limitations of the Study

The researcher experienced these limitations during this study; some respondents did not return the questionnaires. The researcher also was not well conversant with the local language which hindered him to interact fully with the locals. To address these limitations,. The researcher had some local research assistants and interpreters who help in language translation. The

researcher also kept on reminding the respondents when to collect the questionnaires and he collected them together with the help of the field assistants. The respondents were also assured of confidentiality to remove fear in them.

1.8 Delimitation of the Study

The study was within the following scope. It was carried out in Shinyalu sub-county. The study was focused on only cultural practices specifically rites of passage, leisure activities, gender inequality and polygamy.

1.9 Assumptions of the Study

Following the piloting test done in Sigalagala village in Ikolomani Constituency, the sample selected represented the population under study. The respondents answered questions correctly and consistently. The study also assumed that all the respondents operate under similar cultural environment.

1.10 Definitions of Significant Terms:

Leisure activities: Leisure time is free time from compulsory activities such as employment, running business, household chores, education and others such as day to day stresses.

Gender Practices: This refers to what culture determines as per gender roles and what is masculine and feminine. What does it mean to be a woman or a man? The disparities that exist between the men and women

Development project: This is the process that takes a transportation improvement from concepts through construction, to foster thinking beyond the roadways pavement to achieve the optimum accommodation for all modes. To ensure allocation of resources to projects that address local, regional and statewide priorities and needs.

Polygamy: The practice or custom of having more than one wife or husband at the same time.

Rites of passage: Is a celebration of the passage which occurs when an individual leaves one group to enter another. It marks the transition from one phase of life to another.

1.11 Organization of the Study

Chapter One presents background of the study, purpose of the study, objectives of the study, research questions, significance of the study, delimitations, assumptions and definition of significant terms. Chapter Two contain literature review, theoretical framework and conceptual framework on which the study was based. Chapter Three involve research design, target population, sampling procedure, data collection procedure, piloting, validity and reliability of instruments, methods of data analysis and operation definition of variables. Chapter four deals with data analysis and interpretation while chapter five deals with summary of findings, conclusions and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter deals with cultural practices and development projects from the global perspective, rites of passage and leisure activities, gender inequality and polygamy. It also addresses the theoretical and conceptual frame work of the study. This literature review helps us to have a global overview of how culture can influence development projects.

2.2 The Concept of Culture

Culture is said to be the complex whole which includes knowledge, beliefs, art, laws, morals, customs and any other capabilities and habits acquired by man as a member of the society (Taylor, 1871). The concept culture has complex relationships that provide societal information in a given society. As a complex it provides the multi-dimension societal factors that are affected by their inter and intra-relationships of man in the societal development.

Primarily the concept of culture in this context revolves in the human society on its beliefs, art, morals, customs and other capabilities such as values, norms, traditions, morals, language, race, ethnicity, technology and laws (Encyclopedia International vol. 15). These social variables provide a unique adjustment on development projects in a given societal conditions either positively or negatively. In view of this study the focus will be on art, beliefs, social norms and habits on how they influence implementation of development projects negatively.

According to the anthropologists, culture does much to shape individual behavior-aggression, adolescent turmoil, way of life and entrepreneurial thoughts. But because culture is man made it can be brought under control (Encyclopedia International vol5).

2.3 Leisure Activities and Implementation of Development Projects

Leisure activities are useful in human's life because through it one get time to relax, socialize and develop abilities and talents (Ruth, 2011). In Shinyalu sub-county the most common leisure activities are having local drinks and sports but all this culminates around bull fighting culture. Bullfighting is a traditional spectacle of Spain, Portugal, Southern France, Mexico South Korea and several American countries in which one or more bulls are initially killed in a public spectacle. It is often called a blood sport by its detractors but followers of the spectacle regard it a fine art and not a sport as there is lack of element of competition in the proceedings in Portugal. A non-lethal variant stemming from Portuguese influence is also practiced on the Tanzanian Island of Pemba. South Korea and Kenyan bull fight is purely a sport for there is an element of competition (Bullfight bath.com, 2015).

Sports are vital events in Spanish lives and bullfighting is a prized activity where lusty crowds cheers on, unfazed by the blood and gone. It has now changed into a more ritualistic form today (Alden Susan, 2007) The Mardi grass and the running of the bulls attract lots of tourists who join in the electrified wine soaked celebrations. About 50 million foreign tourists flock to Spanish shores and bullfight tickets are one of the crowd pullers (bullfight bloodbath.com 19/10/2015 2:43 pm). It is estimated that the total number of people watching bullfight in Spain reaches one million every year.

About 72 percent of the Spaniards consider themselves bullfight fans (Gallup, 2006). Bullfight industry hosts 200,000 employees. The annual revenue from bullfight in Spain is 1 billion (Spanish stierkampt is der krise in: Der tegesspiegel 28 December 2015 and initiative Anti corrida, stierkampt net).In South Korea bulls clash leads and horns in a sand bulling under the warm sunshine of cheongodo A rural town in the hills about two hours from the capital

Seoul. Bullfighting nearly died out in South Korea as the nation rapidly industrialized. Festivals like the annual cheongodo bullfight helped keep the cherished tradition alive [Reuters]. Bulls are trained and fed on nutritious porridge [Lee jun-gu]. In all 96 bulls compete for the title of the strongest bull during the festival. The festival held in April 18-2 for the top price of 75 million [\$6200] were won. The festival in its current form has been going on since 1999. Traditionally, a bull would have been prized possession of the well-off Korean farmer. Care takers could be scolded if bulls lost in a fight [son mal-jook]. Bullfights are more humane in Korea than those in Spain because they are not killed by matadors. Traditional band play fancy songs, drums and strings. Beer and local beef are sold at snack stands. As our spectators admitted, there had been initially bemused by the concept of a clash of the bulls but appeared to have been won over (Oliveira, 2016).

Bullfight has remained a major leisure activity in western Kenya. The sport thought by many to be unpopular or a primitive activity that should have been discarded still attracts thousands of fans especially among the Butso, Idakho and Isukha sub tribes of the Luhya community. They hold that “bullfighting will never end, it is our culture” (Masingu, 2013). The game attracts huge crowds most of them drunk while others are more possessed by the fanatic that goes with bullfighting (Masingu, 2013). The fight occurs especially Saturday’s, Sundays and public holidays. According to Masingu (2013), Isukuti dancers are willing and ready to trek for as long as ten kilometers to the venue of the fight would then all escort their favoured bull. On the eve of the event, the bulls are prepared for the fight with extortion which villagers strongly believe the bulls appreciate. The fans have to entertain the bull throughout the night with Ishukuti and it should not sleep. The bulls are not economic source of living for many owners but are kept just for pride “when you hear people ever talking about your bull you feel proud but

there is nothing we are gaining much” (Masingu, 2013). They are however expensive to maintain as they are put on a special diet, and receive medical attention frequently. The owner may incur huge expenses especially after a nasty fight as he has to entertain the fans by buying for them local brew (Bussah) and sometimes give them some cash if the bull wins.

Furthermore, another challenge facing the bull owners is that they can't sell the bull because it makes them happy and to get another one is a hell, so they would prefer the bull to die but not selling it (Masingu, 2013). From these we can realize that the government cannot afford to ignore bullfighting if it has full potential as a tourist attraction in the region just like Spain Mexico and South Korea. Bullfight can be transformed from a village affair to a booming business Development projects which can offer employment to the youths of Shinyalu Sub-County and bring revenue in the area. Dirty activities accompanied with these leisure activities like drinking, bhang smoking, and fighting against each other should be done away with because they create a lot of insecurity on implementation of development projects in the area.

2.4 Rites of Passage and Implementation of Development Projects

Rites of passage begin from birth, initiation, marriage and death. Birth is the first steps when one gets a chance to live in this world and it is worth celebrated Ruth (2011) but when we spend a lot in this then we lose a lot of finance.

Initiation is a period when the youths are prepared to graduate into adulthood Ruth (2011). During this time the energetic men take a lot of time being excluded from the society as they heal in the forest naturally, this takes a lot of time, and they spend a lot of finance to fund its climax feasts. Death which is carried out as funeral is used to mark the end of a person's life here on earth which is the climax of life lived. Family and friends come together to express grief, give

thanks for the life lived and commit the person's soul into God's keeping hands. These can be small, quiet ceremony or a large occasion in a packed church. Everyone is entitled to decent burial service as a duty given by God to children "Honor your father and mother" (Exodus 20:12) but in expressing honor to the dead the bereaved are exploited.

In USA the government offers an alternative for any family that is having difficulty paying the high cost of a funeral called a government loan grant, which is paid back without interest (US General Service Administration 1800F Street NW Washington DC 20405). In Tanzania, in every activity, social ties can help a person and absence of them can bring failure. Seldom people carry out even the simplest tasks on their own. A person facing death expects that relatives will conduct proper funeral rites ensuring his own passage to the next stage of existence and reaffirming social ties among mourners (Abdu, 2016). Most African cultures revere the dead, but the Luhya and Luo death rites are extravagant by any standards. An average funeral can cost Kshs60,000 shillings (\$ 788) a huge amount in a country where a civil servant earns just Kshs 24,000 shillings a month and 60 percent of the population earn less than \$ 30 a month. Meeva Selva, a contributor to Christian Science Monitors (2014). The Luhya people holds spectacular funerals designed to honor the dead and appease their spirits. They believe each person should be buried where they were born. Families hire expensive cars and travel hundreds of miles to bring the deceased back to their tribal homes. Families who cannot afford to carry out a funeral straight away store the body in a mortuary, racking up fees until they raise the funds (Fr. Wafula, 2012)

Honoring the dead can bankrupt the living. In a very poor family mourners fill through the mud huts to get a last glimpse of the deceased and wail their goodbyes. However, they leave the home only remembering the funeral largely for what was missing, (Fr. Wafula, 2012). Shinyalu Sub-County is the heart land of Luhya culture is desperately poor with low economic

development, but most people with even little money still feel they must do right by their loved ones (Masingu, 2013). It is easy to tell people to hold simple funerals but when it is in your family, it is difficult since you cannot change tradition in a day (Fr. Wafula, 2012). People may make their funerals to be small; ironically, it is the sense of the community that often brings these economic pressures. When a person dies, the community still decides how the family should conduct the funeral. The family will be told to slaughter all the cattle, harvest all maize, sell their land to ferry the body from wherever to pay for funeral. No one looks to see how the family will survive afterward based on Fr. Wafula (2012). The problem is that the economic burden used to be shared by the community is now burdened by the family. From these we can realize that rites of passage are hindrances to implementation of development project in the area as people spend a lot on them, hence no economic development to be implemented. Hence a study should be carried out to look at this.

2.5 Gender Practices and Implementation of Development Project

In our society it is clear to us that there different pattern of inequality that occurs between women and women. For example, women tend to suffer violence at the hands of their intimate husbands more often than men even though we now see men too suffer from domestic violence where they are being beaten by their wives for instance in Nyeri (Daily Nation, 2/3/2015). Across Africa, Women make up more than one-third of the workforce. They account for 70 percent of agricultural workers , 80 percent of food producers, 100 percent of those who process basic foodstuffs and they undertake between 60 percent and 90 percent of the marketing (C.T.A, 1993). Women come up against all sorts of difficulties in their attempts to be seen as agents for development is their own rights. First and foremost they have no land rights. In some communities, they have only temporary rights of use of individual fields given to them by the

head of household (Aidoo, 2015). Studies have shown that the majority of rural women often are not given opportunity to rise up in the society. In general, they cannot make any long-term improvements to the land, such as perennial food crops. Women contribute more in terms of food production for the family. However, women suffer more due to land deprivation and discriminatory cultural practices just as their contribution to the sustenance and persistence of rural agriculture is neglected due to male bias. The problems women have in attaining land ownership in Africa are monumental (Tuyizene, 2015).

Women's efforts to plant trees are hampered by their lack of ownership of land, just as they are denied access to credit facilities by their husbands. In addition women grow about half of the world's food, but they hardly own any land, have difficulty in obtaining credit and are overlooked by agricultural advisors and agents. Discriminatory laws and practices are still widespread most especially in terms of inheritance rights such as that involving access to land ownership. Most African societies have patriarchal, social and cultural structures, consequently, women are oppressed and they suffer several disadvantages in all aspects of life. (Ebila & Musiimenta, 2014). In traditional African, women cannot own property. Women are considered to be part of the household property (Tuyizene, 2015). If the husband died, his relatives would take all the property and also inherit the woman. Issues about land rights are often gender specific, as women and men experience them differently (UN population information network, 1995).

Rural women demand added emphasis and attention to address their problems and needs since rules and regulations tend to discriminate against women across developing regions. Among ethnic groups in West and East Africa, land was owned by lineage groups whose patriarchs allocated plots to family heads as necessary. But women were regarded as legal

minors and had only indirect access to land through male kin (husbands or adult sons) (Tuhausa, 2000). Cultural practices in most parts of Uganda hold women not as equal partners to their counterparts, but as subordinates. Women are seen as workers who were married to labour in homes or as necessary source of wealth as they bring price on marriage or they are perceived as more reproduction agents. They were expected to fulfill the roles of a mother, housewife, family worker and agricultural labourers (Tuyizere, 2007).

Cultural attitudes towards women have doubtlessly contributed to and perpetuated the image of women as inferior in most African countries hence low Agricultural productivity.

Discrimination stems from customs that favor men for inheritance and property ownership Widows Rights International (WRI) 2006. The plight of women demands that states deal aggressively with inheritance issues and that this should no longer be considered a private matter, causing government to be reluctant (WRI 2006). East African Community (EAC) partner states recognize that women make a significant contribution towards the process of socio-economic transformation and sustainable growth and that it is impossible to implement effective programmes for the economic and social development of the partner members without full participation of women hence formulated legislation to curb the discrimination of 4th summit meeting of heads of state (1999). Access to land by women is largely determined by kinship rights and marriage women either own or inherit land (Tuhausa, 2000). Since 1989, the World Bank has been emphasizing the need for development initiatives to close the links between macro-economic policies and social issues, including gender. Today it is recognized that persistent inequality between women and men in developing countries constrains Agricultural productivity and improvement which ultimately slows down a country's rate of economic growth in implementation of development projects by women.

2.6 Polygamy and Implementation of Development Projects

Poverty alleviation has been one of the most objectives of development programs in many developing countries. Considerable researches have been carried out on the issue of poverty and its long run social and economic effects in developed as well as in developing countries. International organizations are seriously involved in the issue of poverty. The International Fund for Africa Development (IFAD) published a report on rural poverty and challenge of ending rural poverty (2001). The international labour organization (ILO) report presented in the 91st session 2003, of (ILO) conference was also on the working out of poverty. The report also focused on the working poor and the poor are excluded from work. Based on Pakistan experience, there is ample evidence that poverty, which increased in 1960s declined rapidly in the 1970s and 1980s returned in the 1990s and again it has some declining trend in 2000. However, it is difficult to explain the declining trends in poverty as shown by World Bank (2000) through macro-level factors such as demographic dynamics that affect the labour force and the inflationary impact on food availability. Nevertheless the bulk of poverty exists in Pakistan but more than that in remote areas.

From the Zambian perspective, poverty is serious and widespread. The 1994 Zambian poverty Assessment states that, in 1991 about 69 percent of all Zambians were living in households with expenditures per adult equivalent below a level sufficient to provide basic needs. Poverty prevalence in rural Zambia stands at 76 percent. The rural poor engage in Agricultural activities primarily on semi-subsistence farming and depend mostly on family labour for agriculture production. Households with high poverty rates are on average, larger, female headed, and have polygamous family. Though rural poor are less dependent than urban

poor on market purchased food the largest proportion of the largest proportion of their households budget is spend on food.(<http://web.worldbank.org>) The poverty crisis in Zambia is explained as a result of long standing in appropriate policies compounded by severe external shocks. Despite some partial and halfhearted attempts to adjust during its 1980s, the situation worsened, the reforms were neither systematic nor sustained unemployment was increased in urban areas and rural terms of trade worsened as government tried to cushion the impact of external shocks on the urban population by keeping maize prices low and financing this subsidy by foreign borrowing. Zambia's policy was brazed against Agriculture and rural development. The potential for small holder development projects was neglected hence not able to significantly contribute to reducing poverty.

In Kenya, poverty incidences have increased from 49 percent in 1990 reaching 56 percent in 1990 reaching 56 percent in 2003. This implies that at least one in every two Kenyans is poor (WMS). The report also indicated that three quarters of the poor live in the rural areas while the majority of the urban poor live in slum and pre-urban settlement.

There are pockets of very high poverty that exceed the National average in some regions, this is according to the poverty reduction strategy paper (PRSP) more than 50 percent of the population in all Counties in Kenya except for Central Counties are poor (Republic of Kenya 20036), North Eastern has the highest proportion of people living in poverty that is 68 percent, however it only has 3 percent of the rural poor. Nyanza and Rift Valley have the highest share of rural poor in the country at 23 percent respectively. Rural poverty scales within Central Province which is the least poor, range from 10% to 56 percent across 171 locations. Coast poverty incidences range from 13 percent to 90 percent across the140 rural locations.

Non-income indicators have also worsened with education sector registering declining enrolment rates; high drop outs grade repetition, low completion and poor transition rate (Republic of Kenya 2001) life expectancy declined from 58 years in 1986 to 47 years in 2000 partly due to HIV/AIDS pandemic. The high poverty incidences have created a desire for empirical studies and sustained generations of new knowledge and innovations to inform poverty reduction policies and strategies in Kenya. Earlier studies of poverty have been static in nature focusing on poverty incidence gap and severity. Whereas such studies provide very valuable information on poverty characteristics and distribution, measures of living conditions at a point in time do not necessarily provide a good indicator of their likely stability over time (McKay et al., 2002). Poverty is dynamic, in that the poor are not poor all the time (Yaquib, 2000).

There are a lot of movements in and out of poverty as well as within poverty itself. Poverty trends focus on inter-temporal changes in aggregate, poverty dynamics focuses on inter-temporal changes in specific households. In a society there is “sometimes poor” (transitory) intermingling with the “always poor” (chronic). Intuitively, whereas most rural households in Kenya have fallen into poverty since late 1980s, there is a possibility that some may have escaped it. Studies on poverty dynamics provide useful insights into what determines movements into and out of poverty Research on welfare mobility has shown that the determinants of chronic poverty are likely different from those of transient poverty (Duclos et al., 2006: Jalan & Ravallion, 2000). It separates chronic and transient poverty correlates could be identified, then there is likelihood that a poverty policy tool kit could be devised to nail down the respective poverty component to allow implementation of development project.

2.8 Theoretical Framework

This study will be based on structural functionalism theory advanced by Durkheim (1917) which proposed that a human society is like an organism and is made up of structures called social institutions. These structures are designed to perform different functions on behalf of the society. Every society has elements of social factors which inter-relate and inter-depend on each other. One organism can affect the others and ultimately the whole. According to Durkheim men were creatures whose desires were unlimited. Unlike other animals they are not satiated when their biological needs are fulfilled. “The more one has the more one wants, since satisfactions received only help to stimulate instead of filling needs” It follows from this natural insatiability of the human nature that his desires can only be held in check by external controls that is by societal control. Society imposes limits on human desires and constitutes “a regulative force which must play the same role for moral needs which the organism play for physical needs” In well regulated societies, social controls sets limits on individual propensities so that “each in his sphere vaguely realizes extreme limits set to his ambition and aspires to nothing beyond.

When social regulations breakdown, the controlling influence of society on individual propensities is no longer effective and individuals are left to their own devices. This way, individual are no longer regulated by common norms and where as a consequence, Individuals are left without moral guidance in pursuit of their goals. Although complete normality is empirically impossible, societies may be characterized by greater or lesser degrees of normative regulations. Moreover, within a particular society, groups may differ in the norms that beset them. Social change may create a norm either in the whole society or in some parts of it. Business crises for example may have a far greater impact on those on the higher reaches of

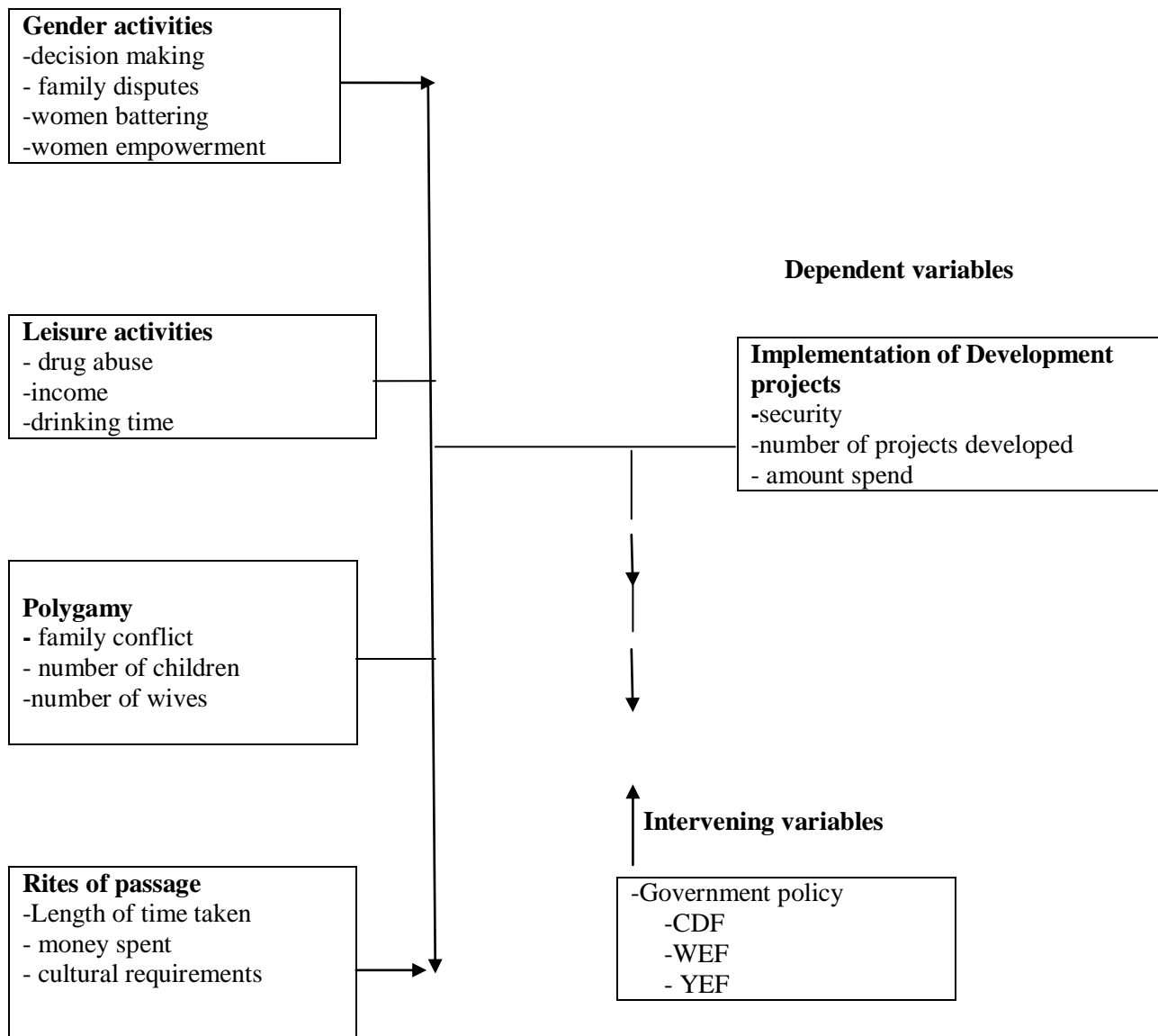
social pyramid than on the underlying population. When depression leads to a sudden downward mobility, the men affected experience a de-regulation in their lives a loss of moral certainty and customary expectations that are no longer sustained by the group to which these men once belonged

Therefore in the case of this study, for example too much involvement in rites of passage channels a lot of resources on rites of passage especially in funeral budget; this may come along with diminished resources which may bring about low production hence led to high poverty levels and therefore low levels of implementation of development projects. On polygamy, few individuals taking care of large group may lead to lack of investments hence low levels of implementation of development project due to over-dependence. On the other hand, few development projects can affect these other variables in that, entrenched poverty will lead to poor health; lack of education, poor investment plans hence a poverty vicious cycle society in the sub-county.

2.8 Conceptual Framework

The conceptual framework captures the independent and dependent variables. Independent variables are Leisure activities, Gender activities, rites of passage, and polygamy and the dependent variable is the implementation of development projects.

Independent variables



Conceptual frame work contains implementation of development project which is the dependent variable based on the following independent variables rite of passage , leisure activities, gender inequality and polygamy. The variables are moderated by government policies and N.G.Os, through constituency development funds, Youth Enterprise Fund (YEF) initiatives, women enterprise fund and subsidies in farm inputs not leaving out farming trainings by One acre fund. Churches, Education and health sectors intervene to improve implementation of development projects through learning improved methods of farming, building orphanages and use of pesticides.

2.9 Summary of Literature Review and Knowledge Gap

From the literature review I realized that cultural activities can act as a good source of implementing development projects as it happens in other countries like Korea but we have seen that in Shinyalu sub-county, cultural activities are not seen in this perspective and in the cause of organizing cultural activities, there are intoxication, discrimination, high dependency ratio and a lot of economic wastage in rites of passage, hence contribute nothing towards implementation of development projects. As such, the rate of project implementation differs based on the cultural practices and heritage.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discussed research design, sample selection and sample size, data collection methods, validity of the instruments and reliability of data collection instrument. The chapter also contains the operational definition of variables.

3.2 Research Design

The study adopts descriptive survey research design. According to Mugenda and Mugenda (1999) survey research is a self-report study which requires the collection quantifiable information from the sample. This is a method of collecting information by interviewing or administering questionnaires to a sample of individuals (Orodho, 2003). The design was appropriate for the researcher as it was allowing the researcher to describe the state of affairs of the Sub-county. It involves measurement classification, analysis, comparison, and interpretation of data. The methods of data collection included questionnaires, participation, observation and interviews; and the researcher also collected data about people's attitudes and habits. The study aimed at collecting information from respondents on their cultural activities like of rite of passage, gender inequality, leisure activity, and polygamy in relation to their implementation of development project in Shinyalu sub-county. The researcher preferred descriptive survey so that a vivid condition in the ground could be captured completely. The researcher also used both primary and secondary data. Primary data was obtained through interviews, questionnaires, participation and observation guide while secondary data was found from the internet, journals, and books.

3.3 Target Population

Anderson (1990) defines target population as a universe or group of interest in gaining information and drawing conclusion. According to Mugenda and Mugenda (1999), target population is a group of individuals or objects that the researcher wants to generalize the results of the study. The target population was 159,475 (2009 Kenya population and housing census volume A, 2010)

3.4 Sample Size and Sampling Procedure

3.4.1 Sample size

To get sample population, Yamane (1967) provided a simplified formula to calculate sample sizes for 95% confidence level and precision of 0.05 assumed where:

N: is the population

n: is the sample size

e: is the desired level of precision

Thus: $n = N$

$$\frac{N}{1 + N(e)^2}$$

$$n = \frac{N}{1 + N(e)^2}$$

$$\frac{159,475}{1 + 159,475(0.05)^2} = 399.999, \text{ Approximately } 400 \text{ Respondents}$$

$$1 + N(0.05)^2 = 1 + 159,475(0.05)^2$$

3.4.2 Sampling Procedure

According to Mugenda and Mugenda (1999), a sample is a small group obtained from the accessible population that the researcher wishes to study in order to generalize the results to the target population. The researcher adopted systematic random sampling to select people who took part in answering the questionnaire.

Systematic random sampling since the population understudy was large. Every 10th household was selected so as to evenly cover the area. Purposive sampling was also utilized to get information from bull owners and leaders of this area for they had more specific information needed for this research project. From Yamane (1967) point of view, sample population calculation procedure, 38 households per sub-location was selected. About 400 data collection instruments were administered across the sampled population. The locations included, Isukha South, Isukha Central, Isukha North, Isukha West, Isukha East and Murhanda. For leaders' responses, they were purposively sampled since they are taken to have vital information about the community.

3.5 Data Collection Procedures

This refers to the techniques used in gathering information to serve or proof some facts (Kombo & Orodho, 2003). Three major research instruments were used in this study. They include survey, questionnaire, in-depth interview guide and general observation. A survey questionnaire was the major tool for the study. Both closed and open ended questions was asked as the questionnaire were expected to elicit answers that could easily be quantified statistically, while also giving some to respondents to express their views and feelings on the subject matter.

In depth interviews was conducted with a few selected persons using a guide. The persons were identified as possessing detailed knowledge and complimentary information on the subject matter of the research. As cultural study, interview was therefore conducted on 20 persons where leaders and bulls' owners were interviewed from the five locations in the division on an average of six leaders per location. The leaders' were selected through stratified random sampling to include all sectors namely provincial administration, education, health and NGOs.

3.5.1 Research Instrument

Questionnaire was pre-formulated with set of questions to which subjects record their answers independently or with help of a researcher. For this study, the researcher personally administered questionnaire to ensure that all completed responses were collected in a short period of time. It is also a less expensive and less time consuming for the researcher to administer the questionnaire to a larger number of respondents simultaneously who are the members of Shinyalu Constituency.

The researcher also used observation schedule which is a deliberate and systematic process of recording the behavior patterns of people, objects and even occurrences' without questioning or communicating with them. The researcher observed number of projects, security, sanitation and general health and livestock.

The researcher also used interview which involves personal exchange of information between an interviewer and interviewee. In this case the structured interviews were used in order to generate reliable data which were amenable to statistical analysis. Interview guides are constructed prior to contact with the respondents. The interviews are conducted in English as the researcher is not well acquainted with the local language.

3.6 Validity of the Instruments

Instrument validity refers to accuracy and meaning of inferences, which are based on the research results (Mugenda and Mugenda 1999). It is a degree to which results obtained actually represent the phenomenon under study. To enhance this, the research instruments were appraised by the supervisor, the researcher also used content validity. This means that the research instrument or questionnaire addresses the objectives of the study. A field test is conducted with a pilot of 28 households Sigalagala village who are not members of the sample group. The households are requested to carefully complete the instruments and critique the format and instruments. This was pre-testing research instruments i.e. questionnaire with a small representative sample. The piloting was to enable the researcher to foresee potential misunderstanding and biasing effects of different questions and procedures. Through the pilot the researcher found out that the selected questions were measuring what they were supposed to measure, the researcher also to find out if the wording was clear and all questions were to be interpreted in the same way by respondents. Pilot testing was done in Sigalagala village in Ikolomani constituency a hotbed of bullfighting which was in the different Constituency from the area under study.

3.7 Reliability of the Instruments

Mugenda and Mugenda (1999), posits that reliability is a measure of the degree to which a research instrument yields measures that are consistent each time it is administered to same individuals. Instrument reliability refers to level to which a measure supplies consistent results (Thorndike & Hagen, 1961). An instrument will be reliable when it can measure a variable accurately and consistently and obtain the same results under the same conditions over a revised

time. The instrument reliability was measured using the split half technique (Nachimia and Nachimia, 1976) which gave coefficient value of 0.75; this was to eliminate chances of error due to differing test conditions.

This technique involved administering only one testing session and the researcher split the scale items into two (e.g. odd and even) and then check the results from the odd half against the results of even and got a coefficient of 0.75 meaning the instruments are reliable.

3.8 Data Analysis and Interpretation

Data collected was analyzed using descriptive statistic. The purpose of descriptive statistics was to enable the researcher to meaningfully describe phenomena using a few indices vividly. Mugenda (1998) referred to systematic qualitative description of the objectives of units of study (variables) and determined the intensity with which themes or phrases were used. It involved a detailed description of the objects that comprised the sample. In interpreting the results the frequency with which the ideas appeared was interpreted as a measure of important attention or emphasis using tables, percentages and frequencies.

3.9 Ethical Issues

The researcher observed confidentiality especially from information given on questionnaire. The respondent information will not to be passed on to a third party. The respondents' names were not written on the questionnaire. The respondent consent was sought before administering or conducting interviews. Permission was sought from each division officials. A research permit was obtained from the National Commission for Science, Technology and Innovation (NACOSTI).

3.10 Operationalisation of Variables Table

Indicators are shown by the main variable under study to ensure that they are measurable

Objective	Indicator	Measurement scale
To Determine how rites of passage influence implementation of development projects	Length of time taken	Ordinal
	Amount spent	Ordinal
To Establish how gender practices Influence Implementation of Development Projects	Cultural Demand	Descriptive
	Decision Making	Descriptive
	Conflict	Ordinal
To Assess how Leisure Activities Influence Implementation of Development Projects	Drinking Time	Ordinal
	Drug Abuser	Ordinal
	Income	Ordinal
To Determine how Polygamy Influence Implementation of Development Projects	Number of Children	Descriptive
	Number of Wives	Ordinal
	Family Conflict	Descriptive

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSION

4.0 Data Presentation

4.1 Introduction

This chapter focuses on analysis presentation, interpretation and discussion of collected data. It contains the demographic information of the respondents, distribution of the respondents by ages, marital status, gender, rites of passage, leisure activities and polygamy that influence the implementation of development projects in Shinyalu sub-county.

4.2 Questionnaire Return Rate.

The researcher sent out 400 questionnaires to the sampled population that included questionnaires for households. Out of the questionnaires given out to dwellers only 342 questionnaires were returned where by 332 were correctly filled and 10 wrongly filled. The correctly filled questionnaire had a return of 332(83%) which was taken as 100% of the sampled population. 10 (2.5%) were wrongly filled and 58(14.5%) of the respondents did not return the questionnaires even after they were reminded to return them. Therefore the researcher concluded that the questionnaires were adequate for this analysis.

4.3 Demographic Information of the Respondents.

In order to understand the characteristics of the respondents the study was dealing with the background information which was necessary especially in relation to education, marital status, age and gender. The respondents were asked to provide information about age, level of education and marital status, rites of passage, leisure activities and gender practices. The study

was done by use of interviews, observation and questionnaires where 400 questionnaires were distributed. The findings were as illustrated in tables.

4.3.1 Distribution of the Respondents by age.

The researcher wanted to know the ages of the household dwellers in the sub-county of the constituency under study as age will depict people’s decision, thinking ability and action of the person. People are also assimilated into cultural practices more as they grow in age. The results were presented in the table 4.1

Table 4.1 Distribution of the respondents by age

Age	Frequency	Percentage
Under 20	8	2
21-----35	74	22
36-----50	142	43
51-----65	76	23
65 and above	32	10
Total	332	100

Table 4.1 depicts that the majority 142 (43%) were in the age bracket of between 36 to 50 years, this is followed by those in the age bracket of 21-35 shown 75(22%) and 51-65 years shown by 76(23%) then is followed by 60 years and above as shown by 32(10%) and those under 20 years of age as shown by 8(2%). Majority of those who participated in the study were in the age bracket between 36-50 years and so they are going to give a correct responses

concerning cultural practices as majority who are between the ages of 36 to 50 are mature people who are fully assimilated into their cultural practices.

4.3.2 Respondents Marital Status.

The second characteristic captured through the questionnaire was the marital status of the respondents. The researcher was interested in knowing the marital status because this element was an important indicator of the implementation of development projects of the families in the area of study. The results were presented in table 4.2 below:

Table 4.2 Respondents marital status

Marital status	Frequency	Percentage
Married	224	68
Widowed	42	13
Single	28	8
Divorced/Separated	38	11
Total	332	100

The distribution in table 4.2 depicts that the majority of the respondents were married which was 224(68%) followed by widowed 42(13%) then separated/divorced 38(11%) and lastly single 28(8%). The majority of those who participated in the study were married. During interview of the respondents, with the households on whether marital status has an influence on the implementation of development project, they responded that unsteady marriage has a negative influence on the implementation of family development project as the husbands does not trust them and they tend to discriminate.

4.3.3 Respondents Level of Education.

The researcher wanted to know the level of education of the respondents. This element was important because it had a direct influence on the implementation of development projects as it catapults the thinking ability, innovativeness and it also challenges sometime cultural practices in the community. Education is one of the challenges that is facing the old traditional practices as it comes with modern life style. Hence it is an area that the researcher must look at. The results were as presented in table 4.3 below:

The distribution in the table 4.3 Respondents level of education.

Level of Education	Frequency	Percentage
Primary	162	49
Secondary	128	39
Middle level college	24	7
Degree/masters	18	5
TOTAL	332	100

The distribution in the table indicate that majority 162 (49%) of the dwellers had primary level followed by secondary 128(39%), Middle level colleges 24(7%) and degree/ masters 18(5%). The majority of those who participated in the study were having primary level of education. This gives us a significant point that the majority of the respondents the researcher was dealt with were people who are fully in their cultural practices as they never went far with

their education. This is supporting the study in that the level of education in a community will automatically influence development Fr. Wafula, (2013) because education influence innovation as “the entrepreneurs’ are made and are not born” .The lowly learned which is high in the area understudy has been a threat in the implementation of development projects as they do pose a lot of insecurity to the developments projects being initiated in the area. They will not see the sense of modern developments being implemented as they do not have innovative mind to think fast and to appreciate the already being implemented projects but instead will work on how they can steal from these projects, Tuhausa (2000).

4.3.4 The Gender of the Respondents

The researcher was interested in knowing the gender as it will help in giving reliable information on the kind of leisure activities, gender decision making, gender practices and the kind of development projects being undertaken and even the challenges they face according to their responses. The table4.4 represents this

Table 4.4 gender of the respondent

Gender	Frequency	Percentage
Female	224	67
Male	194	58
Total	332	100

From the table 4.4 it illustrates that the number of female respondents were more at 224(68%) than male respondents 194 (59%). This is an indication that the number of women outweighs the men in the study.

4.4.0 Data Analysis

4.4.1 How Gender practices Influence Implementation of Development Projects

4.4.2 Introduction

This was the researcher's first objective, where the researcher wanted to know the patriarchal characteristics which influenced the implementation of development projects. The researcher asked respondents to give information on women battering, decision making, women empowerment and family disputes.

4.4.3 Decision Making

The researcher was interested in knowing if women are being involved in community or family decision making. This element was important because it impacted on communal ownership and participation in the communal development projects in place. Results were presented as follows in the table 4.5

Table 4.5 Involvement in Decision Making

Decision making	frequency	percentage
Yes	101	30
No	231	70
Total	332	100

From the table 4.5, it illustrates that the majority 231(70%) of the women were not involved in the community decision making and family development plans, 101 (30%) agreed that they are being involved in community and family decision making. This depicts that there is a lot of patriarchal practice in the area which is making the women be demoralized even to go for funding to start projects. This is supported by Tuyizere, 2007 that in some parts of Uganda cultural practices hold women not as equal partners to their counterparts, but as subordinates. Where they are expected to fulfill the roles of a mother, housewife, family worker and

agricultural laborers. According to the 4th Summit Meeting of Heads of States (1999) it was recognized that persistent in equality between women and men in developing countries improves agricultural productivity and improvement which ultimately increase country's rate of economic growth in implementation of development projects by women.

The only thing that is happening is that the women only see their husband involved in some income generating projects but they have got no say over the projects. These has made the projects to fail mostly when the husbands die or fall incapacitated, making the family to lack focus on how to run them. This support the study that a society where women are left out in development projects will always lack development initiatives as most of the government development support are women focused, so the women need to know all the projects being initiated and how they are run, but it is good if in the society people involve all members in development decision making for cooperation and communal ownership of the project. This finding is supported by Tuyizene (2015) from the study that women are considered to be part of the house hold property and should not be involved in decision making.

4.4.4 Family domestic conflicts

The researcher was interested in knowing if there are family conflicts. This element was important because it impacted on the family's well-being in implementation of development projects; it destroys good understanding and sometime leads to destruction of already existing projects. Results were as presented in table 4.6

Table 4.6 Family Disputes

Family conflicts	frequency	Percentage
Yes	236	71
No	96	29
Total	332	100

The results in table 4.6 indicated that there are family disputes in this community as majority 236(71%) accept, those who denied presence of family disputes are at 96(29%). This meant that majority of the respondents suffer from family disputes this meant that development time was wasted during the period these families were in domestic conflict. This supports the study that, in a society where there is no peace there could be no development as violence turns the mind set away from involving themselves in development initiation and implementation.

Presence of peace leads to peace of mind which will later give room for innovative thinking, but when there is war people tend to hide their innovative ideas as they fear of losing the finances. So in this sub-county as people involve themselves in family conflicts a lot of time is wasted, the spouses loose trust among themselves and tend to keep with themselves the innovative ideas and finances due to lack of trust for one another. This support the study that family conflict leads to lack of peace in the family which will always lead to economic deterioration (Aidoo,2015) hence lack of implementation of development projects as women lack security in their marriages making them not to involve themselves in microfinance projects like women enterprise fund. Similarly, Dinineger (2003) posits that men play a pivotal role in decision making hence regarding their fellow spouses (women) as inferior and incapable of making decisions. Consequently, implementation of developmental projects is solely left to men.

In an effort to overcome this assumption, women end up falling prey of family conflicts because men oppose them as they regard themselves superior. As a result, men end up being empowered economically leaving out women. This aspect hinders implementation of development projects in the society as a whole.

4.4.5 Women Battering

The researcher was interested in knowing if women were battered. This element was important because it impacted on the family's well-being in implementation of development projects. As battering leads to body injuries, loss of development projects out of court orders.

Results were as presented in table 4.7

Table 4.7 Women battering

Women battering	Frequency	Percentage
Yes	184	55
No	148	45
TOTAL	332	100

The results in table 4.7 indicated that women were battered in this community, majority 184(55%) were battered while 148(45%) were saying no to battering. This meant that the majority of the respondents under study in the sub-county are battered; this indicated that development time was wasted during the period these families were in conflict hence lowering implementation of family development projects. This is supported by the study that as women beats men in Nyeri in Shinyalu it is men beating women but the effect is the same that Women/men battering lower their morale in the family development (Dinineger, 2003). The single women who were the ones likely living free life from battering commented that they

found it easy to cope up with business world as they have no barrier in their life. This supports the study that those communities where women lack support and courage to involve themselves in development projects have to lag behind in development projects. This explains to us why single women in the area were prospering fast in development projects than the married ones. When interviewed the women added that their husbands do not allow them to start their own entrepreneurs as most of the time this brings a lot of family domestic fights over its finances. Men always demand for money to go and spend their leisure from it. Generally this hinders implementation of development projects in this region.

4.4.6 Women Empowerment on Family Resources

The researcher wanted to know if men empowered women on family resources in this society. This element was important because empowered women contributed immensely on economic growth of a society as the government has laid emphasis on women empowerment, hence had an influence over implementation of development projects. The results were as presented in table 4.8

Table 4.8 Men Empowering Women

Men Empowering women	Frequency	Percentage
Yes	98	30
No	234	70
Total	332	100

From the illustration in table 4.8 majority 234(70%) indicated women were not empowered on family resources 98(30%) indicated that women were empowered with family resources. This meant a reduction in family output hence low level of family implementation of

development projects. When men were interviewed, they reiterated that the women would look down upon them if they are economically stable which was against the norms of this society. According to EAC, (1999) women partners state, they recognize that “women make a significant contribution towards the process of socio-economic transformation and sustainable development growth and that it is impossible to implement effective program for the economic and socio development of the partners members without full participation of women” this support the study that when women are left out of development projects then the projects are likely to fail.

4.4.5 Need for Women Empowerment

In this aspect the researcher wanted to know if the respondents knew the importance of empowering women for economic growth, as this could lead to change of attitudes hence implementation of development projects. The suggestions given included yes and no. The results were as presented in table 4.9.

Table 4.9 knowledge on importance of empowering women

Knowledge on importance of empowering women		Frequency
Percentage		
Yes	126	38
No	206	62
Total	332	100

The distribution in table 4.9 above indicated that majority 126(68%) of the respondents had a positive response followed by 206(62%) who had a negative response. To them it was irrelevant since a home was for a man in this society. When leaders of this area were interviewed, they said male chauvinism was a stumbling block to implementation of development projects. This was supported by Aidoo (2015) that in some communities, women have only temporary rights of use of individual fields given to them by the head of the house hold, but more freedom is required to help women prosper. Studies have also shown that the majority of rural women often are not given opportunity to rise up in the society Aidoo (2015). This idea of the need for women empowerment was also supported by the 4th Summit Meeting of Heads of States (1999) that persistence in equality between women and men in developing countries will increase the country's rate of economic growth development in implementation of development projects by women. From the responses given in the questionnaire it was also noted that most respondents felt woman could not do things on their own without male guidance in this society. This was an indication that the dwellers of Shinyalu sub-county were still bound by the old cultural practices of gender inequality that the place for women was the kitchen. To justify this, Tuyizene (2015) says that male chauvinism acts as a stumbling block to societal development since it hinders provision of equal chances to both men and women. He adds that women are expected to fulfill the roles of a mother, housewife, family worker and agricultural labourer.

4.5 How Leisure Activities Influence Implementation of Development Projects

This was the second objective under-study. The researcher major concerns was to seek information on how leisure activities influence implementation of development projects in Shinyalu sub- county, because the leisure activities will contribute to drug abuse, high spending and even insecurity in the area. In this section questions raised were to seek information on income, leisure time and drug use, and the results were as shown in the tables below.

4.5.1 The Respondents Level of Income

The researcher was interested to know the level of income of the respondents as this will give us how much is spent in leisure and the fraction that could remain for the implementation of development projects. The table 4.10 revealed this

Table 4.10 Respondents' level of income

Level of income	frequency	percentage
5000-10000	155	47
10000-25000	99	30
25000 and above	78	24
Total	332	100

The table 4.10 indicates that most of the respondents are low income earners of 5000-10000 at 155(47%), followed by middle income earners of 10000—25000 at 99 (30%) and those who earn 25000 and above are 78 (24%).This implies that by involving in leisure there is no

money remaining for investment. Tuyizene (2015) says that societal economic income determines the implementation of the developmental projects in the society. As a result, the Shinyalu sub-county society is unable to implement developmental project because of lack of enough income.

4.5.2 Types of leisure Activities the Community Engages into.

The researcher was interested to know the kind of leisure activities being undertaken in the sub-county. As this can give us how the respondents are affected economically and security wise. The table 4.11 represents kinds of leisure activities in the area.

Table 4.11 Leisure activities undertaken in the area

Leisure activity	frequency	percentage
Drinking local brew	136	41
Attending bullfight	144	43
Watching football /sports	52	16.
Total	332	100

From the illustrations of the table 4.11, 144(43%) engages themselves in bullfight, 136(41%) engage themselves in local brew drinking and 52(16%) engage themselves in active leisure (sports). This depicts that the people understudy value bullfighting than other activities. In the area men value bulls' more than dairy animals and men will sacrifice to look for feed for the bull and leave the dairy animal hungry.

When they were interviewed they added that most of the people not only involve themselves in one leisure activity for example the one involved in bullfight will also take local “Bussah” as they celebrate. It was also noted that the availability of local drinks as leisure activity created a lot of insecurity in the area. This was a contrary in Spain where bullfight is a prized activity where lusty crowds cheers on, Alden (2007) where the Mardi grass and the running of the bulls attracts lots of tourists who join in the electrified wine soaked celebration where about 50million foreigners tourists flock to Spanish shores and bullfight tickets are one of the crowd pullers (bullfight bloodbath.com 19/10/2015 2:43pm) in Shinyalu Sub-County leisure activities are less or non income generating hence leads to less implementation of development projects.

4.5.8. Leisure Time

The researcher wanted to know the time when the respondents usually engage themselves in their leisure activities. This was important as it will give us the picture and the time they have to involve themselves in implementing development projects. The table 4.12 represents this.

Table 4.12 Leisure time

Leisure time	frequency	percentage
Morning	146	34
Mid day	24	17
Evening	162	49
Total	332	100

The results in table 4.12 illustrates that majority of the respondents engage in leisure activity in the evening at 162 (49%) followed closely by those in the morning at 146(34%) and lastly those who enjoy at mid day at 24(17%). This means that in the morning and evening they lay more emphasis on leisure activities. This study was contrary to what happens in Spain where bullfighting is an annual activity aimed at revenue collection and not every weekends, holidays and in funerals. (Bullfight bloodbath.com 19/10/2015 2:43pm) This supports the study that lack of development can be equated to societal dysfunctions in leisure activities. As aforementioned by Masingu (2013) that in Shinyalu there is nothing they gain much as the bulls are very expensive to maintain, they need special diet, medical attention and the money acquired through bullfight is also used to entertain the fans, which is contrary to what happens in Spain where the fans buy the local beer at snack stands by themselves (Oliveira, 2016). When the society is not functioning well then development will be minimal. When the respondents were interviewed, they commented that those who go for morning leisure like bullfighting will also involve themselves in evening leisure like taking local brew and sports. This has really depicted the reason for the stagnated development in Shinyalu as people start to drink in the morning till evening and there is no society that can be developed by drunkards.

4.5.3 Amount Spend in Leisure Activity in a Week

The researcher was interested in this as it influences the economic standard of the respondents who are the ones to be innovative to implement the development projects. The results are illustrated in the table 4.13 below

Table 4.13 Amount spent per week in leisure activity

Amount spent	Frequency	Percentage
100-500	156	47
500-1000	98	30
1000-5000	46	14
5000 and above	32	10
Total	332	100

From the table 4.13 above it illustrates that majority of the respondents 156(47%) spend between 100 and 500, 98 (30%) spend between 500-1000 per week, 46(14%) spend 1000-5000 per week, and 32(10%) spend 5000 and above per week. If we compare this with the level of income in the table 4.10, we can see that the majority 155(47% were earning 500-10,000 per month hence most of the respondents are nearly spending all their earning in leisure activities and this stagnate the implementation of development projects as there is very little remaining to invest in their developments project. This is contrary to what happens in South Korea where leisure activities were aimed at hosting employees and the annual revenue from leisure activities is 1billion (Spanish stierkamp is der krieese in: der tegesspiegel 28 Dec 2015) the same thing happens in Spain where bullfighting pull about 50million foreign tourists and it host around 200,000 employees. But in Shinyalu sub-county leisure activities are purely for passing time without any initiative of creating income or employment opportunities. This imply that the way leisure activities is carried out in Shinyalu sub-county leads to poverty in the region because it does not have any ambition of creating development projects in the area.

4.5.4 How bull fight influence implementation of development projects

The study's major concerns was to seek information on how bull fighting which is a major leisure activity in the area understudy influence implementation of development projects in Shinyalu as it was revealed in table 4.8 that it has the highest frequency as leisure activity in the area. In this section questions raised were to seek information on income, time and drug use.

4.5.5 Frequency of the bullfight activity

The researcher was interested in this aspect since it would influence lives based on how it was carried out and the frequency. The results were as presented in the table 4.14 below.

Table 4.14 Frequency of bullfight matches

Bullfight	frequency	percentage
1week	194	58
2weeks	109	32
1month	31	9
Total	332	100

The illustration in table 4.14 indicated that majority 194(58%) had a match after every 1 weeks 109(32%) 2week and 31(9%) 1months.this is contrary to the study in Spain where bullfighting is an annual event Oliveira (2016), whereas in Shinyalu it is a weekly event without any aim of income generation. The study also indicate that in Shinyalu sub-county there is high intoxication of the youth, less time dedicated to meaningful work as bullfight are arranged to kickoff very early in the morning regardless of the fighting field , so the youth who are the

source of labour take much time in the bullfight preparation, escort to the battle field and even in the celebration after the match, this is somehow the same in South Korea where the fans play traditional bands with fancy songs, drums and strings and beer and local beef are sold at snack stands Oliveira, (2016) the only difference is that in Shinyalu sub-county the fans have to walk for a long distance escorting the bull to the battle field then they wait for the bulls owner to entertain them with local brew hence low implementation of development projects as a lot of time and resources are wasted .

4.5.6 Income from Bullfight Match Itself

The researcher was interested in this aspect since it had a direct influence on the family of the bull owners' levels of income. The results were as presented in table 4.15

Table 4.15 Income from bullfight matches

Earnings per match	frequency	percentage
5000	0	0
Above 4000	2	1
4000	40	12
3000 and below	280	84
Total	332	100

The illustration in table 4.15 indicated that majority 280(84%) earned Kshs 3000 and below 40(12%) earned kshs 4000 and none earned above 5000. This implies that majority of the bull owners do not add value to the development projects in the sub-county as they acquire very little from it. When interviewed, the respondents added that this earning per match is mainly used to entertain the fans after the match, buying feeds to the bull and treating it as they are

usually injured. They also added that sometimes the bull is totally injured and the owner has to sell it at a throw away prize or the fans just feast on it. This means that there is no value being added in implementation of development projects by bullfighting. Basically, the income earned from the Bullfight as one of the leisure activities is not beneficial to the society. The money cannot be used as one of the income to foster project development in Shinyalu. As seen above, bullfighting in countries like Spain are earn a lot of income and as a result are the income earned can be used in developing projects.

4.5.7 Drug Abuse

The researcher wanted to know if drugs were used during bullfighting activities. This element was important because intoxicated people do not work towards improving their standard of living. The results were as presented in table 4.16

Table 4.16 Drug taking during bullfighting

Drug used	frequency	percentage
Drugs is used	292	88
Drugs not used	40	12
Total	332	100

The illustrations in table 4.16 indicated that majority 292(88%) bulls care takers and fans intoxicate themselves as they did the same to the bull. This revealed that most of the respondents are drug addicts who cannot think of implementing development projects. When interviewed the respondents added that the bull is intoxicated at night and has to be kept ever stimulated overnight by drugs and Isukuti. This is contrary to what happens in South Korea where

traditional band is played with fancy songs, drums and strings in the battle field unlike in Shinyalu where the fans are pre-occupied with the occasion and spend their whole time and strength the whole night intoxicating the bull and themselves. This meant that little was done towards life improvement; nothing like implementation of development projects is carried out. This finding is supported by the study in that it was realized that in Nyeri men were submerged in drinking and this led to a lot of conflict and poor development projects which made women to turn against them by chopping out their “transformers” (Zait, 2012). This implies that drugs taking could not a low successful implementation of development projects.

4.6 How Polygamy Influence Implementation of Development Projects

This was the third objective, researchers concerns was to establish whether polygamy influence implementation of development projects in Shinyalu sub-county because it contribute to dependency ratio, family conflict and even family decision making. The respondents were asked questions on polygamy and the results are as shown below.

4.6.1 Gender of the Respondents

The researcher was interested in knowing the gender as it will help in giving reliable information about polygamy. The table4.17 represents this.

Table 4.17 Gender of the respondent

Gender	Frequency	Percentage
Female	224	67
Male	194	58
Total	332	100

From the table 4.17 it illustrates that the number of female respondents are more than male respondents 224(68%) female while 194 (59%) male. This is an indication that the number of women outweighs the men in the area under study. High number of women in the region acts as a stumbling block to the development of the projects because women are not recognized in this society. Men consider themselves superior to women and yet they are small in number hindering the implementation of the developmental project.

4.6.2 Respondents Level of Income per Month

The researcher was interested here so that he can be able to deduce on how these families are able to spend and how much can remain for development projects. Tables 4.18 represent this

Table 4.18 level of income of the respondents per month

Level of income	Frequency	Percentage
5000-10000	155	47
10000-25000	99	30
25000 and above	78	24
Total	332	100

From the table 4.18 it is clear that majority of the respondents 155(47%) earn between 5000 Ksh and 10000 and 99(30%) earn between 10000 and 25000 while 78(24%) earn above 25000 shillings. This indicates that the majority of the respondents earn 5000-10000 shillings a month. This imply that the majority still are poor and usually rely on pocket to mouth and have nothing left to invest in development projects. The poverty level of the inhabitants is a greater hindrance to the implementation of the developmental projects. People lack enough money to use in the implementation of the developmental projects.

4.6.3 Number of Spouses in the Family

The researcher was interested to know the number of spouses in the family as this will come with high number of dependants hence depletion of family resources. Table 4.19 represents this.

Table 4.19 Number of spouses in the family

Number of spouses	Frequency	Percentage
1	104	31
More than one	228	69
Total	332	100

From the table 4.19, the majority of the respondents have more than one wife 228(69%) but the ration to the monogamous family is high at 104(31%).This implies that the majority of the respondents were polygamous. This supports the study for instance, in Zambia poverty was wide spread due to high number of polygamous family living in a household with expenditure per adult equivalent below a level sufficient to provide basic needs (Zambian poverty

Assessment, 1994). It was also realized that the poorest families are on average larger, female headed and have polygamous family. This is exactly what happens in Shinyalu sub-county as compared to table 4.20 where the majority 146(44%) of the households have between 5-10 children and in table 4.19 we find that the majority of the households 228(69%) are polygamous this create scenario where men do not care about the family needs and leave it for the woman hence a woman headed family and because of lack of possession rights, lack of empowerment and lack of involvement in decision making they are overwhelmed and tend to give up in live because of poor financial stability , hence they have nothing to invest in their development projects.

4.6.5 Number of Children per Household.

The researcher was interested in this as this will give the dependency ratio in the family as compared to the level of income in the family which will automatically affect implementation of family development projects. The Table 4.20 represents this.

Table 4.20 Number of children per household

Number of children	Frequency	Percentage
1----5	138	42
5----10	146	44
10 and above	48	14
Total	332	100

From the table 4.20, illustrated that household with 5—10 children is leading with 146(44%) followed with 1—5 children at 138(44%) and lastly 10 and above at 48(14%). This implies that majority of households in Shinyalu sub-county have more than five children. When the respondents were also interviewed, they added that apart from their children they also have illegitimate children with them which if added will really increase the number of siblings in the family. These illegitimate children are born by their sons and daughters outside wedlock and later brought to the parents to take care of. This practice increases the dependency ratio and family sizes were bloated this really affect them negatively hence lack of income to invest in the implementation of development projects

4.6.6 Family Domestic Conflicts

The researcher was interested in knowing if there are family conflicts. This element was important because it impacted on the family's well-being in implementation of development projects. Results were as presented in table 4.21

Table 4.21 Family domestic conflicts

Family Conflicts	frequency	Percentage
Yes	236	71
No	96	29
Total	332	100

The results in table 4.21 indicated that there are family domestic conflicts in this community majority 236(71%). This meant that development time was wasted during the period these families were in domestic conflict hence the implementation of development projects as

women lack security in their marriages making them not to involve themselves in microfinance projects like women enterprise fund.

4.7 How the Rites of Passage Influence Implementation of Development Projects

This was the fourth and last objective understudy and the researcher wanted to establish whether these rites of passage influence implementation of development projects, because these rites contribute to the thinking, decisions and even actions of an individual. The respondents were asked the questions of rites of passage and the results are as shown in the table 4.22 below

Table 4.22: The Rites of passage being celebrated

Rite of passage	Frequency	Percentage
Birth	06	2
Marriage	44	13
Death	191	58
Initiation	91	27
Total	332	100

From the table 4.22 indicates that majority of the people celebrate death that is 191(58%) followed by initiation at 91 (27%), marriage at 44(13%) and lastly birth 06(2%). This implies that people lay a lot of emphasis on death than other occasions. This result supports the study that people under study revere the dead by making the celebration extravagant. This makes the bereaved families bankrupt and nothing to depend on and to invest in the implementation of

development projects. From this we can see that rites of passage are hindrance to implementation of development projects in the area understudy.

4.7.1 Cultural demands

The researcher was interested in this cultural demand as they tune ones thinking, decision making and even action. The table 4.23 illustrates this.

Table 4.23 Cultural demands

Cultural demands	frequency	percentage
Followed	246	74
Not followed	86	26
Total	332	100

The table4.23 illustrates that the majority 246(74%) follow the cultural demands and 86(26%) does not. This result does support the study that when people spend a lot of time in keeping the cultural demand then they are likely to fail. When the respondents were interviewed they responded that they have to follow their cultural demands strictly for instance, they have to ferry their dead body for buried to their ancestral home even if the person dies far, they have to slaughter a cow in the funerals, they have to pay “Mlukhu” before an adult is buried to the elders and they also have to plan for bull fighting in that grave where on that day food must be prepared for them to eat. This really supports the study that cultural practices stagnates development projects as a lot of resources are being spend without benefit and leaving the community bankrupt hence continual vicious cycle of poverty

4.7.2 The Most Expensive Rite

The researcher was interested in this area as it was to reveal the rite that is depleting the resources most hence stagnating the implementation of development projects in the area. The results were represented in table 4.24.

Table 4.24 The most expensive rite of passage

Rite of passage	Frequency	Percentage
Birth	14	4
Marriage	64	19
Initiation	24	7
Death	230	69
Total	332	100

The table 4.24 indicates that death rite is more expensive with 230(69%), followed by marriage 64(19%), initiation is number three with 24(7%) and lastly birth 14(4%). This study supports the study that death rite stagnates implementation of development projects as a lot of resources is being used in celebrating it leaving people in the area understudy poor, hence it stagnates implementation of development projects. When interviewed the respondents commented that death rite is expensive because the body has to be taken to the mortuary for one week as they wait for the relatives to arrive. They have to feed the mourners during this time as they wait for the burial day. On the day of transportation of the body to the burial home they try to use hearse and a convoy of vehicles must be hired to carry people. Boda Boda men have to be hired through fueling their motorbikes as professional mourners. On the day of burial the first

born son must pay “Mulukhu” to the elders. Then mourners must be continued to be feed for another more than a week after burial day. Later some time “Bukhoko” that is coming back of the daughters to celebrate, grave cementing and then the division of the diseased clothing’s. When all this expenses are put together then the family remains bankrupt and there is nothing they can remember as development a project implementation but they will only worry on how to pay the debts. This support what Abdu (2016) said that most African cultures revere the dead, but the Luhya death rites are extravagant by any standard.

4.7.3 How funds are being generated for the celebrations

The researcher was interested in this area because it will provide information which sometimes leads to the failures to the already implemented development projects in the family. Hence, continuing to bury the family members in total poverty. The results are represented in the table 4.25

Table 4.25 How funds are being generated for the celebrations

How funds are generated	Frequency	Percentage
Family contribution and friends	86	26
Borrowed loan	88	27
Sold a piece of land	126	38
Sold a cow	32	10
Total	332	100

The table 4.25 indicates that most of the people do sell their pieces of land to soot the bills especially during death rites at 126 (38%), followed those who do borrow loans are 88(27%) ,

those who gets family and friends contributions 86(26%), and lastly those who are selling their cows is at 32(10%). This was interpreted to mean that the families were left with nothing after the celebrations as they spend to the last coin hence low implementation of development projects in the family. When interviewed they responded that most of the time even if the relatives and friends do assist them but they have to go an extra-mile to substitute by either selling a cow borrowing a loan or selling their piece of land as they cannot fund everything . This has brought setback in their development plans.

4.7.4 Leaders' Views

The researcher was interested to know more about the area from the leaders including church leaders, political leaders and administration leaders. The researcher managed to interview forty one (41) leaders in total. The main areas of concern was presence of domestic violence, level of school going, frequency of leisure, kind of the rite of passage and insecurity. The table 4.26 illustrates the findings

Table 4.26 leaders view.

Leaders view	frequency	percentage
Presence of domestic violence	6	15
Polygamous marriage	7	17
Frequency of leisure	9	22
Rite of passage	10	24
Insecurity	9	22
Total	41	100

The table 4.26 illustrates that people in the area value to celebrate the rite of passage 10(24%) followed with frequent leisure activities at 9 (22%) this has created high risk of insecurity in the sub-county at 9(22%) which has led to low implementation of development projects. The leaders also added that Presence of domestic violence could not allow women to involve themselves in micro-finance loans which can help them to develop as men ever dominate everything in the family of which they misuse in leisure activities

CHAPTER FIVE

SUMMARY OF FINDINGS CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter five focuses on the summary of the findings, conclusion and recommendations.

5.1 Summary of Findings

The study revealed that house hold with family responsibility in Shinyalu Sub-county comprised of ages between 36 and 50 as the majority with the highest percentage of 43% followed by 21-35 with 22% from ages 51-65 and over they steadily started offloading responsibility. Majority (68%) of the dwellers were married. It was also noted that most dwellers had low level of education at 162, (49%).

On rites of passage, the study revealed that the majority of the dwellers 191(58%) value death rites. They took one week to bury their dead relatives. This was a long period which seriously depleted the family resources. This left them without anything after burial but agony of paying debts. It was also noted that both deceased who passed on at home and hospital were preserved in the mortuaries, hence transportation was a must. In transportation, majority of the dwellers prestigiously transported caskets in a convoy of vehicles irrespective of their impact on the family resources. The study also revealed that majority of the bereaved families fed the mourners. It was also revealed that the most expensive vehicle hearse was preferred and used by many. The families were also involved in cultural demand payments. This was a real expensive affair which impoverished the families leading to low implementation of development projects.

On leisure activities majority 144(43%) attend bullfight as they also drink local brew. Bull fighting activity was purely a recreational activity the earning from the bullfight matches was Kshs 3000/= which is very negligible in terms of implementation of development projects in

comparison to the expenditure of preparation for the bull and treatment after the fight. During preparation, majority 292(88%) used drugs to intoxicate the animals as well as themselves. This led to low implementation of development projects since the practice only brings with it a lot of insecurity in the sub-county which is an enemy to implementation of development projects.

On gender practices, woman participation in implementation of development projects was hampered that is majority 184(55%) were battered hence a lot of time was spent in nursing the relationship back at the expense of implementing development projects. Majority 184(55%) of the women were demoralized as men were looking at them as kitchen tool and were not involved in family decision making. This discouraged whatever effort women could do to implement any development projects in the sub-county.

On polygamy, majority dwellers 228(69%) have more than one spouse; this creates presence of large families depending on few bread winners. Families were busting in population as a result of illegitimate children. This interfered with family investment plans. The leaders views confirmed this findings as when interviewed their responses concurred with questionnaire responses.

5.2 Conclusion

Dwellers in Shinyalu Sub-county appease their dead relatives luxuriously at the expense of family resources for the remaining members. Bereaved families took responsibility of feeding mourners. This was a competitive edge where families showed their might even though it affected their development plans. Bullfighting was purely recreational and its preparation was accompanied with drug intoxication. This society was highly patriarchal as they considered women as kitchen tools and not in development projects. Men were not willing to empower

women for economic growth. Dependency ratio was high due to polygamy and illegitimate children hence hindered investment plans therefore vicious cycle of poverty in Shinyalu Sub-county as eminent. Therefore, cultural practices can lead to poor implementation of development projects in an area which will lead to poor living standard.

5.3 Recommendations

The study recommends that campaigns should be made to sensitize the community that dead relatives should be buried within the shortest time and avoid unnecessary spending on convoy transport. The general society should stop exploiting bereaved families by comparing who prepared nice meals when his/her relative passed on and instead should support the bereaved by helping feed mourners from far away. Leisure activities should be improved to create jobs that is making it tourist attraction and avoiding undesirable behavior like drug intoxication. Women should be involved in development projects and not battering them. Issues should be discussed amicably. Dwellers should take full responsibility of their behavior to avoid cases of illegitimacy hence improve on their development investment plans.

5.4 Suggestions for Further Research

1. Further research to be carried out on implementation of development projects.
2. A similar study to be done elsewhere with a larger population than the one covered in this study.
3. A detailed analysis to be done on the influence of cultural practices in promoting implementation of development projects.

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APPENDICES

APENDIX 1: NACOSTI PERMIT

 **KCB** Date: 13/06

C R E D I T A D V I C E
C A S H D E P O S I T

KCB KAKAMEGA
Account AT KCB KIPANDE HOUSE

ACCOUNT DETAILS
A/C NO: 1104162547
A/C REF: 005241970364
NAT COMM FOR SCI ,IBC
Current Account-Corp

We have credited your above account with
Kenya Shillings ONE THOUSAND ONLY

1,000.00

CASH PAID IN BY: OUMA SAMWEL OTIENO M. A RESEARCH Signature :.....

Transaction Number: TT16165620R5 at 10:11:04 On 13/06/2016

Thank you for banking with us. You were served by: NOBERT GUSERWA SONGOLE

*** Advice not valid unless Transaction Number is shown ***

(Circular Stamp: KCB BANK KENYA LTD. TEL: 011 222 1111 13 JUN 2016 KAKAMEGA)

PAP 1067 Bank Version 11 (Revised Sep 2010)

APENDIX 2: LETTER OF TRANSMITTAL

OUMA SAMWEL OTIENO

P.O. BOX 249

KAKAMEGA.

THE D.O,

SHINYALU DIVISION,

P.O. BOX

KHAYEGA.

**REF: PERMISSION TO ADMINISTER RESEARCH QUESTIONNAIRE IN THE
DIVISION**

I am a student of The University of Nairobi undertaking a Master Degree in Project Planning and Management Registration No. L50/76730/2014. As part of the requirement, I want to carrying out research entitled “.The influence of Cultural Practices on the implementation of Development projects in Shinyalu sub-county – Kakamega, Kenya”

I do therefore kindly request for your permission to carry out research in your area. The information gathered is meant for education purpose. The information gathered will be treated with utmost confidentiality. I will highly appreciate the support you will provide towards the success of my study.

Thank you.

Yours faithfully,

OUMA SAMWEL

APENDIX 3: UNIVERSITY PERMISSION LETTER



UNIVERSITY OF NAIROBI
COLLEGE OF EDUCATION AND EXTERNAL STUDIES
SCHOOL OF CONTINUING AND DISTANCE EDUCATION
DEPARTMENT OF EXTRA-MURAL STUDIES
KAKAMEGA & WESTERN KENYA AREA

P.O. Box 422
KAKAMEGA
KENYA

Your Ref

Our Ref Uon/Cees/Kak/1/47/(157)

Telephone: Kakamega 056-31038/0204917206


04th May, 2016

TO WHOM IT MAY CONCERN

REF: SAMWEL OTIENO OUMA – 150/76730/2014

This is to confirm that the above named is a student at the University of Nairobi, College of Education and External studies, School of Continuing and Distance Education, Department of Extra-Mural Studies, Kakamega Extra-Mural Center taking a Course in Master of Arts (Project Planning Management). He has completed his course work for Semester 1, 2 and 3 and is working on his Project Paper.

He is undertaking a Research Project entitled Influence of Cultural Practices on Implementation of Development Projects in Shinyalu Sub-County Kakamega, Kenya.
Any assistance accorded to him will be highly appreciated.


Mr. Elias O. Owino,
Regional Organiser,
Kakamega c. Western Kenya Area.

04 MAY 2016

APENDIX 4: QUESTIONNAIRE

I am Ouma Samwel a student of the UON –Kakamega branch. I am doing my research paper in Shinyalu sub-county about the Influence of Cultural Activities on implementation of Development projects. I am appealing to you, to assist me in this through filling in this questionnaire. This questionnaire is part of the academic research project.

Please give the truthful response by ticking the box representing appropriate responses for the following items.

Do not write your name.

RESPONDENTS PROFILE

1. NAME OF LOCATION _____

2. NAME OF SUB-LOCATION_____

3. DIVISION_____

4. Your Sex Male Female

5. Your Age (years)

Under 20

20 - 35

36 – 50

51 - 65

Over 65

6. Your Marital Status

- Married
- Single
- Widowed
- Divorced/ Separated
- Others Specify _____

7. Level of Education

- Primary School
- Secondary School
- A level
- Graduate Degree
- Master Degree

Any others specify-----

RITE OF PASSAGE

8.How many rites of passage do the community practice?

- Birth marriage death all the three

9. Which of the three is most expensive?

- Birth marriage funeral

Explain.....

.....

.....

.....

.....

10. How long did you take in the celebrations?

3 days

1 week

Over one week

11. How did you get the money to fund the activities?

Family contribution and friends

Borrowed loan

Sold a piece of land

Sold a cow

12. Did you make any cultural payments?

Yes No

If yes specify.....

Leisure activities

13. What is your age 18-25years 25-35years 35years and above
14. What is your level of education primary secondary tertiary level
15. What is your level of income 5000-10000 10000-25000 25,000 and above
16. What are the leisure activities the community engages into?
17. How much do you spend on leisure in a week 1000-5000 5000 and above
18. What do you do during leisure time? Drinking smoking attending bullfight
19. Do you own a bull for fighting? Yes No
20. If yes how long does it take to nature as bull for fighting?
- 2 years
- 3years
- More than three years
21. How much do you spend in feeding a bull in a day?
- Kshs 100
- Kshs 300
- Over 300
- 22 . How much do you earn from one bull fight match
- Kshs 1000
- Kshs 3000
- Over Kshs 3000

23 .How do you utilize earnings from the bull fight match

Buying family needs

Entertaining the fans

Buying feeds for the bull

Treating the animal

Other specify-----

24. How many times do you attend bull fighting in a week?

Once

Twice

More than twice

25. In case a bull is seriously injured what happens?

Slaughter and eat

Sell at a throw away price

Sell at market value

Other specify-----

26. What activities accompany a bullfight match?

Celebration through song and Isukuti dance only

Celebrations as you drink traditional brew (Bussah) and smoking

27. Who is benefiting from this bull fighting issue most and how?

Owners the fans the politicians

How.....
.....
.....

Polygamy

28. What is your gender male female

29. What is your income per month 5000-10000 10000-25000 25000 and above

30. How many spouses are there in your family? 1 more than one

31. Do you have any school going relative?

Yes No

If yes how many.....

32. Who caters for their basic needs?

Myself other relatives

33. Do you have other dependents apart from your nuclear family?

Yes No

If yes who are they to you?.....

What are they doing for a living?.....

Gender practices

For questions please tick and explain what is appropriate to you

34. What is your age 18-25years 25-50years 50years and above

35. what is your gender male female

36. Do men work together with women on family resources?

Yes No

If no what do the men who are not working on family resources do?

specify

.....

37. Do married women who do not have a source of income get support from their husbands?

Yes No

If no how do they survive

38. Have you ever been molested or beaten by your spouse?

Yes No

If yes how many times?

39. Do you know ventures undertaken by your spouse?

Yes No

If yes who manages?

APPENDIX 4: INTERVIEW SCHEDULE FOR LEADERS

1. What are the main sources of income in your Area?
2. Do you have cases of domestic violence in your Area?
3. How often are these cases reported?
4. Do we have children who don't go to school?
5. Why don't they go to school?
6. How often do people go for leisure? Especially bullfights in your Area?
7. What kind of people attend this bullfight and at what time?
8. What other activities accompany bullfighting?
9. Do you have cases of illegitimate children in your area?
10. what are the rites of passage being celebrated in your area?
11. How long do they take to bury the deceased?

APPENDIX 5: THE MAP OF SHINYALU CONSTITUENCY IN KAKAMEGA COUNTY, KENYA

