# Cultural Management Issues Facing the Sustainability of Development Projects in Anglican Church of Maseno North Diocese, Kenya

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## Abstract

Management of development projects is influenced by the culture of a people in any given area. This study sought to assess cultural management issues facing the sustainability of development projects in Anglican Church of Kenya, Maseno North Diocese, Kenya. It draws on the theoretical perspectives of thinkers like Sen (1992), Spradley (1980), and Huntington (2000).

A descriptive study design was adopted where both qualitative and quantitative data was collected through semi structured questionnaires, key informants, and focus group discussion. Simple Random and cluster sampling were used to select 245 participants. Quantitative data was coded and analysed using SPSS while qualitative data was analysed using content analysis. The study findings revealed that values and belief systems and kinship relationships affected the sustainability of development projects of the church. The study recommended the implementation of culturally responsive strategies in projects management to enhance community ownership and long-term impact.

**Keywords:** culture, management issues, sustainability, development projects, cultural dynamics

## 1. Introduction

The study of interaction between culture and economic development is not new. However, economists often fail to notice the role of culture in the economic development of countries. Culture generates assets such as skills, products and insights that contribute to the social and economic welfare of a community. Both cultures and values shape economic development. According to Sen (1992), the values held by society will affect economic development efforts. The above sentiments brought out the significant role culture plays towards the performance of general institutions. There are certain decisions made arising from our culture. Sometimes, culture influences the decisions made in management practices. Our moral values, ethical issues and kinship systems influence the decisions arrived at by the management of the institutions. Though the sentiments are general, the study employed these ideas to evaluate the impact of peoples' culture and beliefs on the reception of projects in ACK Maseno north diocese. This study therefore sought to establish the cultural management issues affecting sustainability of development projects in ACK Maseno North Diocese.

### 1.1 Background Information

According to Spradley (1980, 6), culture is "the acquired knowledge people use to interpret experience and generate behavior." This behavior consists of the socially transmitted "patterns, norms, beliefs and values of a given community" as observes Fellner (2008, p. 5). Quoting Faure and Sjostedt (1993), culture is a set of shared

and enduring meanings, values and beliefs that characterize national, ethnic and other groups and orient their behaviour. According to Huntington (2000), culture is the values, attitudes, beliefs and underlying assumptions prevalent among people in society. Culture is dynamic, interactive and synergistic. It intermixes with all the elements of a society, especially economic development and the milieu of entrepreneurs.

The same views are held by Ndegwah (2007, p. 18) who states that culture determines the way people perceive, interpret, understand, and therefore, respond to new ideas, events, people and situations. For this reason, culture affects the ability of societies to create and properly manage institutions. Culture is a key element in the fight against poverty. The poor have their own values that are often all they have to assert. Equally, under-privileged groups have values, which are associated with them. If these values are disregarded, then, even the best productive proposals can be blocked. Preserving cultural values is very important for development (Fellner, 2008, pp. 6-9). Ndegwah (2007) asserts that culture affects the way people manage institutions. Amira (2008) equally observed that culture determines the way people embrace development projects. These ideas were very important to this study, as they helped to understand how people's values and beliefs affect the reception of development projects. The current study used the information to assess the extent to which people's values and beliefs influenced the performance of development projects in ACK Maseno North Diocese.

Concerning the cultural management issues, management and development are not absolute in themselves; they do not take place in a vacuum. They are affected by the culture of a people in any given area, cultural practice and management change in an organizational context. Mullins (2005) thinks that managing the culture of an organization is sometimes presented as an easy task. A review of his work shows that culture largely comprises habits, values, morals, ethics and norms which people identify themselves within an organizational setting. In the context of the Anglican Church, its tradition emphasizes collective responsibility of all members as well as team work (Njoka, 2010, p. 13). This is supported by evidence from Christian values established by St. Paul on the unity of believers. "Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together. There is one Spirit and one body, just as there is one hope to which God called you" (Ephesians 4:3 - 4).

Culture consists of artefacts including visible organizational features, such as the physical structures of buildings and interior design. This level of culture is easily observable within the Anglican Church, particularly Maseno North Diocese. A review of the work of Peter and Waterman (1998) indicates that there is a strong emphasis on the relationship between managerial practice and the concept of organizational culture as a unifying factor shared by everyone. In the context of the Anglican Church Maseno North Diocese, this research tries to establish the relationship between the Anglican Church and Maseno North Diocese. This research focuses on the following aspects: how things are done in ACK Maseno North Diocese, what is the acceptable behaviour in the context of Christianity and Anglicanism especially in the recruitment of project personnel, the norms of the Anglican Church and how they have been observed by the workers. Martin and Frost (1996) noted that cultural practices enable management to happen by building entities together and reducing friction. Management creates annexes of people, ideas, materials and technology that can act in a semi-autonomous way. Culture is the shorthand term that captures the ways in which people make sense of their management and of being managed. The above literature informed the current study, as it assisted in understanding how people's values and behaviours affect an organization's performance. Although the literature does not address the ACK Maseno North Diocese, it explains the fact that cultural beliefs and values have an impact on economic development efforts. The current study sought to establish the extent to which norms contributed to performance of the projects in ACK Maseno North Diocese.

Gordon and Di Tomaso (1992) argue that we can measure culture through its values. Strong cultures are associated with better performance of corporate organizations. These organizations are guided by laid down policies, which include organizational values. Hence, Ashkenasy (2003) argues that values are the key component of culture. In this regard, Hofstede (1980) underlines the four most common dimensions of culture as follows: power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity.

Power distance refers to the extent to which weaker members of organizations and institutions anticipate and accept power distributions between themselves and the power holders that are unequal. Okullu (1997), in his analysis of power struggles in the Anglican Church of Kenya (ACK), provides a good example of this process. He argued that, although he was the most qualified applicant for the position of Archbishop of Kenya in 1980, entrenched ethnic allegiances particularly among the Abaluyia and Agikuyu communities, consolidated by political tribalism successfully barred his elevation. Okullu recounted that he was unable to secure even a third signature among the twenty-five electors required to confirm his nomination (Okullu, 1997, p. 103).

Equally relevant is the uncertainty avoidance of cultural dimension that explains the degree to which a culture has low tolerance for uncertainty and ambiguity (Hofstede & Peterson, 2000). This cultural dimension provides

insights into how societal values and norms shape attitudes towards institutional leadership and influence the degree to which individuals engage with the governance and projects of their organizations. The current study employed these ideas to assess the extent to which people's involvement affected the performance of development projects.

In addition, there is individualism versus collectivism; the extent to which individuals are integrated into groups. Within Maseno North Diocese, people are integrated through people's fellowships and various conferences of various ministries. These include, Kenya Anglican Men Association (KAMA), Mothers' Union (MU), Kenya Anglican Youth Organization (KAYO) and many others. Finally, there is masculinity vis-a-vie femininity, that is, assertiveness and competitiveness, modesty and caring thereby creating cultural homogeneity for effective management of people (Hofstede & Peterson, 2000). The Early church in Jerusalem integrated house fellowship where all believers devoted themselves to the apostles teaching and to the fellowship and to sharing of meals including the Lords Supper as indicated in the Acts of Apostles 2:42.

Sapit (2016) discovers that there is still a lot of work that needs to be done in offering room to women clergy to become leaders in church. He acknowledges that women clergy ordination is a matter that continues to be controversial, one that will not be taken care of within a short while and anticipates that the Anglican Church will eventually appoint a female bishop. The Jewish cultural practices prohibited women from participating in church matters nor take up church leadership positions. First Corinthians 14:34-35 says, "As in all the churches of the saints, women should keep silent in the church, for they are not permitted to speak, but they should be in submission, as the law also says." And they desire to learn of anything, let them ask their husbands at home for it is improper for a woman to speak in church. Kweyu (2017) notes that within the Anglican Church, the Maseno North Diocese, centuries-old tension over ideas of femininity and masculinity has fueled power struggles for decades. In response to these tensions, Bishop Simon Oketch in Maraba ACK Parish in Kakamega blessed ACK Maseno Diocese women lay leaders as a means of reducing gender related issues (EAT, 2017). This body of literature assisted in providing useful contextual information for the current study. Support from these texts guided comprehension of cultural perceptions and experiences of marginalization that have affected implementation and performance of development projects in ACK Maseno North Diocese.

Nguyen and Watanabe (2017) carried out a study to determine the impact of project culture on the performance of construction projects in Vietnam. The study revealed that cultural influence had received significant attention from academics due to its vital role in the success or failure of a project. Moreover, culture was viewed as an essential determinant of management practices. In addition, the construction project is operated by multiple individuals with diverse backgrounds causing different expectations for a project. Hence, individuals who come with various expectations significantly influence the success of a project. The above sentiments were shared with Tanner, (1997, p. 38) who also believed that cultural differences can generate conflicts within a project. Culture is a double-edged sword. It is the principle that creates order out of chaos, but it can also degenerate order into chaos. It could therefore be argued that culture plays a role in the success or failure of project management. Culture could be treated as a significant aspect in controlling conflicts, improving outcomes and encouraging innovations. Nguyen and Watanabe (2017) point at how diverse behaviours and expectations of project workers influence the success of a project. The above literature points out the importance of culture in the success or failure of development projects.

Barasa (2011) asserts that participatory development paradigm has increasingly been associated with people and their aspirations to make decisions affecting their lives. Central to these aspirations is their desire to plan and participate in the identification, planning and management of their needs without outside involvement. In Hebrew 10:24-25 Paul advice Christians to stir up people in their love and services for inclusivity. It reads in part. "Let us think of ways to motivate one another to acts of love and good works." Community participation in project planning and management is essential in enhancing inclusivity in development at the basic community level, a critical tool for sustainable development. It also promotes equity, legitimizes decision-making processes, and builds and strengthens self-determination. It also pre-disposes people to a more democratic behaviour and development. Barasa argues that participatory development by the community in project planning, management and evaluation have the potential to achieve better management practices, by achieving higher completion rates of projects and better prospects of ownership. It also has the propensity of achieving project sustainability and increased utilization rate of the project by members of the community and other benefits.

Gitau (2016) on his part argued that members' satisfaction played a major factor in church satisfaction, making people embrace the implementation of strategies, leading to loyalty among the church members. His emphasis was on a church culture that motivates its members. Paul's letter to the Ephesians talks of creating a culture that fosters intrinsic motivation in people. He reminds the Ephesians of working with enthusiasm as though they were working for the Lord rather than the people (Ephesions 6:5-9). Kanyuira (2016) asserted that culture has had a positive impact on the performance of church employees as it enhances the development of human

resources in the community. These sentiments point to the view that members satisfaction and motivation are important in an institutional development.

Spurin (2000) recorded projects initiated by a missionary called Alexander in the 1970s, who wanted to plant experimental crops, including tobacco as well as cowpeas and the rearing of goats. The projects were rejected by the local community members on account of their culture and attitude. Tobacco was perceived as a drug. Cowpeas were plentiful in the villages, while goat meat was perceived as being set aside for ancestral worship. He attributes the failure of the projects to the project managers' reluctance to acknowledge people's culture. The sentiments of Spurin (2020) were shared with Ayiemba (2015) who noted that there were some taboos and customs that prevented women from engaging in some income-generating activities that could improve their standards of living, yet women headed the majority of homesteads after the death of their husbands. It was established that ignorance among the local people was a major challenge to the church. In addition, most people especially in rural areas, believe that government institutions can only provide the services they need for free. Hence, strong apathy is exhibited towards church health centres or dispensaries in some regions by the sick poor. Sometimes they would prefer travelling long distances to access government health centres to attending church health centres in the neighborhood. His work is in agreement with Ukertor (2011, p. 31), who argues that development depends on human attitudes, beliefs, practices and other behavioural patterns of community members.

Our value systems, beliefs and perceptions influence the way managers handle their finances. Ayiemba (2015) noted that there were ethical issues in the management of projects; greater efficiency in management; greater respect for social justice and the practice of solidarity (preventing corruption and defending the interest of all) which should be the guiding principle for church's development programmes, yet these principles were lacking. Although the church is generally expected to maintain a high degree of honesty, transparency and accountability in all levels of its operations, these ethical issues were found to be wanting thus putting the church's records on poverty alleviation at jeopardy. The absence of moral values and traditions in project management was a hindrance to effective prudent management of financial resources and asset disposal policies. Ayiemba (2015) further observed that the attitude and beliefs that local people cannot solve their own problem without the outside help was noted to be another overarching challenge facing the ACK in Maseno and Winam divisions in Kenya. He established that some projects started by the ACK collapsed immediately it pulls out either because of lack of funds or because of political interferences. When the church ceases to manage the project and hands them over to the community, the community members lack motivation and skills to continue with the work, repair and maintain the facility, for example a borehole.

Another issue addressed by scholars such as Walaba (2009) has to do with problems facing Christian work in Kenya, and they identify several dimensions. The most serious one is selfishness and non-involvement of the local people in the development agenda. These sentiments are in agreement with Kanyuira (2016) and Barasa (2011) about non-involvement and selfishness of community members in the affairs of the projects which sometimes is influenced by value systems. The value system in turn influences decision making, hence non-involvement of people in decision-making processes and the quality of leadership in an institution. However, none of the above writers discussed the pertinent cultural issues facing church development projects, which include nepotism and kinship ties which affect the human resource factor, financial management and leadership ties. The study assessed the extent to which nepotism, value systems and kinship ties influenced the sustenance of development projects in the ACK Maseno North Diocese that could be a factor that affected the management of development projects in ACK Maseno North Diocese.

*1.2 Research Questions*

The research question that guided the study was:

What are the cultural management issues affecting sustainability of development projects in ACK Maseno North Diocese?

## 2. Research Methodology

This study utilized both qualitative and quantitative methods for purposes of complementarity. The locale of the study was the ACK Maseno North Diocese, which is part of the Anglican Communion with six archdeaconries, 13 deaneries, 42 parishes, 175 congregations, 45 priests, and a population of 12, 000 Anglican worshipers (http: www.Ackenya.org/diocese/maseno-north html). The Diocese also covers the Sub counties of Vihiga, Sabatia, Hamisi and Emuhaya in Vihiga County. The area of study was restricted to ACK Maseno North Diocese because the first development projects were located within its domain and received early Christian missionaries in Kenya (Walaba, 2009, p. 56).

Ten projects were selected for study. The researchers felt that the data from these ten projects could give the required information. The missionaries and later Christians who sought for donor funding founded the church

projects. Though funded by various donor agencies such as the European Union, World Vision, Bread for Life and Action Aid, the projects received their funding from donors through the diocesan development office, which is their common denominator. The following projects were targeted: one theological institution, two nursery schools, one mission hospital, one mission station (Soy Farm) and five youth polytechnics. The projects traverse the two counties of Vihiga and Kakamega, which fall under the ecclesiastical jurisdiction of Maseno North Diocese.

## 2.1 Sampling Strategy

The study used cluster sampling to ensure that all projects were included in the sample. Random sampling was used to ensure that all people in the project had an equal opportunity to be selected into the sample. Questionnaires were administered to twenty respondents from each of the project centers. Six key informants were used. Three Focused Group Discussions (FGDs) of three people each totaling to nine people were administered and thirty interviews were carried out totaling to a sample of 245 respondents. The participants were selected purposely due to their active participation, knowledge and experience on the management of projects in the diocese.

## 2.2 Validity and Reliability of Research Instruments

Face validity was estimated by use of correlations between the objective and subjective items utilized in the scales. Content validity was assessed through review and verification of the literature for the items contained in the questionnaire. To ensure the reliability and validity of the research instruments, questionnaires and interview questions were first discussed with the expert in research methodology. Revisions were made on their comments and recommendations. A pilot study was conducted with managers of development projects and diocesan development officers in Eldoret Diocese in June 2023. The Diocese of Eldoret was ideal for this purpose as it had similar projects as those of Maseno North Diocese — initiated by the late Bishop Alexander Muge. During the pilot study, it was established that some projects had collapsed because of financial challenges mainly due to withholding of donor funds. The findings informed the study of challenges facing church projects. The research questions that were unclear were revised. The sequence of some questions was also revised. Access and acceptance were attained by the researcher obtaining authority from the relevant authorities, which was granted. These authorities included, the Ministry of Education (MOE), National Commission for Science Technology and Innovation (NACOSTI), as well as the Ministry of Interior and Coordination of National Government (MICNG) in Vihiga and Kakamega Counties, in whose jurisdiction the Diocese of Maseno North falls.

## 2.3 Data Collection

Data was collected through semi-structured questionnaires, interviews and FGD guides. A questionnaire was used to gather data to allow measurement for or against a viewpoint given. Questionnaires were used to collect data from project workers, managers and ACK staff. Interview schedules were used to collect data from project workers, managers, ACK staff and BOM members. Other targeted respondents included community members, politicians, administrators as well as ACK partners. The interviews were done to gain in-depth information about management issues facing the development project in Maseno North Diocese, a key area of research focus for this study. The Participatory Approach was used in data collection. For the FGDs, the researcher noted down the frequent responses of the participants (Kombo & Tromp, 2006, p. 118). The researcher recorded key issues of the discussion, narrative report was written and enriched with quotations from key informants and other respondents. Recording using the phone was done with permission from the participants to record the discussions. The researcher played the taped discussion to note down the main themes. Background information was recorded to allow cross-referencing of information when needed.

## 2.4 Data Analysis

Data from the field was edited by checking completeness of the information. The information obtained was sorted out, classified and categorised into major themes. A summary of the themes was identified based on cultural issues affecting development projects in ACK Maseno North Diocese. The major themes were identified by the use of the Kwalitan computer program which helped to identify all key categories within the created codes, and then a tree structure was made to give a bird's eye view of how the categories are related to the codes and segments. Quantitative data was coded and analysed by use of Statistical Package for Social Sciences (SPSS) to obtain descriptive statistics and percentages. Data was presented through tables and percentages. Qualitative data focuses on cultural domains that shape people's worldview, which informs their behaviour, language and artefacts. It was analysed using content analysis, which helped in making valid, replicable and objective inferences about the message based on explicit rules.

## 2.5 Ethical Considerations

Ethical issues considered during the study were access, acceptance, and informed consent, privacy (anonymity and confidentiality) (Bryman & Bell, 2007). Informed consent was ascertained by informing the participants of

the nature and purpose of the study, Smith and Quelch (1992) and assuring them that there were no risks involved in the study. At the beginning of the study, the participants were informed that their participation was voluntary. This ensured that the information given was correct and that the subjects were not influenced, eliminating undue pressure (real or perceived). Thereafter, upon the completion of the field work, research findings were given to some experienced researchers to assess the relevance and originality of the work.

### 3. Findings and Discussions

The study sought to answer the question on cultural management issues affecting sustainability of development projects in ACK Maseno North Diocese. Participants were asked to either agree or disagree on given indicators. A summary of the responses is presented in Table 1.

Table 1. Issues of Culture in Management of Church Projects

| Issues of Culture in the Management of church projects | Gender | Response | | | | | Total % |
|---|---|---|---|---|---|---|---|
| | | Agree | % | Disagree | % | | |
| Influence of kinship ties | **Male** | 68 | 37.8 | 31 | 17.2 | **100** | |
| | **Female** | 66 | 36.7 | 15 | 8.3 | | |
| Nepotism. | **Male** | 70 | 38.9 | 29 | 16.1 | **100** | |
| | **Female** | 52 | 28.9 | 29 | 16.1 | | |
| Decline of moral values | **Male** | 71 | 39.4 | 28 | 15.6 | **100** | |
| | **Female** | 67 | 37.2 | 14 | 7.8 | | |
| Belief systems | **Male** | 66 | 36.7 | 33 | 18.3 | **100** | |
| | **Female** | 65 | 36.1 | 16 | 8.9 | | |

Source: Researcher 2016.

On the issue of culture and management of church projects, 37.8% men and 36.7% interviewed agreed that there was influence of kinship ties on project performance, while 17.2% of the men and 8.3% of the women disagreed respectively. While 38.9% of males and 28.9% of females acknowledged the existence of nepotism issues, an identical percentage (16.1%) of both genders expressed disagreement. Furthermore, 39.4% of males and 37.2% of females concurred that there had been a fall in moral standards, whilst 15.6% of males and 7.8% of females dissented. Additionally, 36.7% of males and 36.1% of females concurred that community members' belief systems significantly influenced the projects, whereas 18.3% of males and 8.9% of females expressed disagreement.

With regards to belief system, 36.7% of males and 36.1% of female agreed that there was a strong influence of belief systems of the community members on the projects while, 18.3% of male and 8.9% of female disagreed. From Table 1, the results revealed that cultural issues had a big influence on church projects as indicated by majority of the respondents.

The study findings revealed there were value systems, belief systems and kinship relationships that affected church development projects. The findings further showed that there was minimal involvement of community members in the projects. The communities believed that the projects belonged to the foreigners and that a few project workers benefited. There was indeed lack of ownership of the development projects. Eventually, the projects were looted, many projects stalled while others collapsed. In areas where people were used to receiving free services and free food, they were unwilling to undertake certain development projects. In addition, the culture of a people influenced their acceptance or rejection of the projects, for example, in some areas people were used to relieving themselves in the bushes with a belief that if they use the toilet, then they could be bewitched.

Participants reported that projects within their jurisdiction often received financial support from foreign donors. However, the study revealed that prevailing value systems influenced perceptions about these funds, with many stakeholders regarding the resources as communal and freely accessible. Consequently, parish administrators frequently utilized project funds without accountability, as few individuals were willing to sign imprest forms or acknowledge financial responsibility for borrowed funds. When questioned further, a project manager explained that members perceived the funds as "our money," thereby fostering a culture in which unearned resources were misused. This attitude, as Gasper (2004) similarly observed, reflects a tendency for individuals to value resources they have not worked for, aspiring to personal enrichment at the expense of collective goals. Gasper

emphasized the importance of discipline and hard work as prerequisites for a meaningful life.

These sentiments were echoed by a community member at Soy Farm, who noted the absence of disciplinary measures to deter financial mismanagement. She rhetorically asked, "After all, how do you take your own brother or sister to court?" highlighting the cultural and relational barriers to enforcing accountability. Without strict sanctions, leaders and managers exploited project resources with impunity, particularly when protected by connections to senior church leadership. Instead of being held accountable, indisciplined managers were discreetly transferred to other parishes. This pattern was confirmed by an instructor at Nzoia Polytechnic, who observed that managers and Board of Management (BOM) members were often linked through kinship ties. Similarly, a retired chief recounted that efforts to discipline errant workers or managers were frequently dismissed as "witch-hunting" against relatives, leaving Boards unable to enforce accountability. In such contexts, kinship obligations undermined transparency and reinforced a culture of impunity in project management.

It was noted from the current study that kinship ties adversely affected the project workers and managers. Employment was based on relationships rather than skills and competences. Some workers and managers knew that they were protected by those who employed them than being guided by institutional rules and regulations. They plundered project resources with impunity, knowing that they could not be taken to court over the same. The above findings were shared by Ndegwa (2007) who argued that culture determines the way people perceive, interpret, understand, and therefore respond to new ideas, events, people and situations. For this reason, culture affected the ability of societies to create and properly manage institutions. Protection of workers and managers was against the tenets of the SMT on staffing which stipulates that leaders are trained and equipped for ministry as they become accountable to the establishments. This is supported by Nguyein and Watanabe (2017) who note that individuals who misbehave knowing that they will be protected by the management significantly influence the success of a project in a negative way.

Culture was viewed as an essential determinant of management practices where organizations are operated by multiple individuals with different backgrounds. This brought about different human behaviours and expectations from the project. In this regard, such impunity affected the financial base of the projects as well. A clergy at Maseno cited the issue of nepotism as an example of fragrant impunity in the institutions. His view was that: "Our own sons and daughters" must become managers. Competence was thus compromised to pave way for the employment of their own sons and daughters, who were inexperienced. It was further noted that nepotism arising from kinship ties influenced the human resource factor in the recruitment of project workers. There was a notion that our own sons and daughters must be first recruited as managers, workers and even instructors irrespective of their academic qualifications. The current study established that some of the workers were not equipped with skills and knowledge as stipulated by the scientific management principle of staffing: the principle emphasizing on training leaders and equipping them for ministry. The above findings were confirmed by Sen (1997) who pointed out that the values held by society affected the economic development efforts. The above sentiments are in agreement with Mullins (2005) who observed that management and development are affected by the culture of people in any given area. A review of his work further shows that culture largely comprises habits, values, morals, ethics and norms which people identify themselves with in an organization. Therefore, the recruitment of sons and daughters who were incompetent compromised the efficiency and effectiveness in the delivery of services. This accounted for the failure of many projects.

An ACK partner at Maseno decried the erosion of moral values such as sacrifice in society. Projects under missionary control survived partly because missionaries emphasized certain values to their employees such as honesty, sacrifice and hard work. There was constant supervision of their work and togetherness. The unity of the Christians was held through fellowships and vibrant church services. Maseno Mission Hospital in the diocese for example, was staffed with many committed workers. Majority were volunteers and other medical personnel that never relied so much on the hospital management for their upkeep.

However, when the hospital was handed over to the local church leadership, African personnel were not ready to offer free services. Laughing, one clergy remarked, "Once you absorb me as your employee you must pay me. I have gone to school, paid fees and I have a family to feed." As a result of this attitude, the diocese and her hospitals had lost most of the highly trained and competent workers. An ACK partner observed that the Africans assumed that leaders were picked from the corporate world. As a result, Christian values started to diminish. Those posted to the project by the government had no interest in church projects where there were no salaries.

A clergy at Maseno reported that the values, attitudes and belief systems of the community members towards any project played a great role towards its operations, and eventual success or failure. He remarked, "The goodwill of members from outside the community determine whether we move as a group or not. Each community holds its own value system. Thus, the way the institution operates should reflect the community's moral values".

In the traditional African society, Africans upheld moral values and hard work. Interference with moral values had grave consequences. However, with the introduction of the money economy, any task assigned to a person

has a monetary implication. Equally, hard economic times have driven most people to seek employment to meet their basic needs. The worst part is that some individuals perceive certain projects as belonging to certain people within the community. They tend to detach themselves from the affairs of the project.

Spurin (2000) concurred with the above findings and reported on a sheep and goats rearing project at Khasoko being rejected on account of religious beliefs held by the surrounding community members. Goats and sheep were regarded as animals set aside for religious purposes. The good projects with good intentions to improve on nutrition of people were rejected. The project failed to take off. Barasa (2011) shared the same sentiments and stressed on community participation. People have the desire to plan and participate in identification, planning and management of their needs without prescription. On the same note, Ukertor (2011) makes similar sentiments and explained that failure in many development projects stemmed from inadequate recognition of cultural and ethnic complexities, and lack of involvement with concerned communities. This is not in tandem with the principles of the SMT on planning. Indeed, planning helps managers in making informed decisions. In the same manner, PET stresses on building on peoples' capacity so that development rolls down to society for sustainable development. This can be achieved through all-inclusive decision making. PET further emphasizes on empowering people to take up economic development as well as involvement of the people so that they share the vision of the organization. Paul in his letter to the Philippians 4:4-5, he reminds them to be full of joy in the Lord. "Let everyone see that you are considerate in that you do." Inclusivity in the decision-making process will make people to have a sense of ownership of the project. Eventually, projects failed to take off following resistance from local community members based on their beliefs and practices.

*3.1 Summary of Major Findings*

The study established that values and belief systems influenced the running of projects. In addition, kinship ties influenced the human resource recruitment of project personnel. It also affected the leadership of the projects and was a hindrance to the discipline of project staff as well as recovery of the assets. The findings were in agreement with Ayiemba (2015) who noted that cases of projects being taken to some areas because the leaders happen to come from there were noted to be too common in Maseno and Winam divisions of Kisumu. He further stated that nepotism in employment, conflict of interest and sabotage in addition to other malpractices, collectively impeded on the ACK performance on poverty alleviation. Despite the expectation for the church to uphold a significant level of honesty, transparency, and accountability in all operational facets, these ethical concerns were found lacking, hence jeopardizing the church's developmental records. People's culture, values and perceptions influenced the reception or rejection of projects in the diocese. Project managers and BOMs on behalf of the church leadership failed to acknowledge people's values and belief systems. Consequently, projects failed due to resistance from the local community members based on their beliefs and practices.

Culture had a strong impact on the management of development projects. Culture through kinship and nepotism influenced the HR recruitment and staff discipline. It also influenced the employer-employee relations and the acceptance or rejection of projects. Workers recruited through kinship ties cannot hold the church and project leadership accountable for the resources. Unless people's values, norms and habits are taken into consideration, projects, however valuable they may be, will be rejected.

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