

**SOCIO-CULTURAL DETERMINANTS OF PARTICIPATORY MONITORING AND  
EVALUATION OF THE END CHILD MARRIAGE PROJECT IN HOMA BAY  
COUNTY, KENYA**

**BY**

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**DECLARATION**

**Declaration by the candidate**

This project is my original work and has not been submitted for a degree in any other university.

Okeyo Calvince Ouma, EL/SPM/01194/2017

Signature..... Date.....

**Declaration by the Supervisors**

This project has been submitted for examination with our approval as University supervisors.

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Signature..... Date.....

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## **DEDICATION**

This work is dedicated to my wife, Masline Adhiambo, my son Ms. Shadrack Dryden, my father, Mr. Lucas Okeyo; mother, Mrs. Jane Okeyo, brother, Mr. Boaz, Sisters Ms. Rael, Ms. Charity, Ms. Winney, Ms. Roselyne and Ms. Velma.

## ABSTRACT

Participatory monitoring and evaluation gradually turned out to be more substantial globally, thus, gaining momentum in the process of human empowerment. Despite ensured developments in law, policy, practice and legal requirement, stakeholder's participation was often not realized in practice. Consequently, the purpose of the study was to assess the socio-cultural determinants of participatory monitoring and evaluation of the End Child Marriage projects in Homa Bay County, Kenya. The objectives of the study were to: Determine the extent of relationship between training delivery methods and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya; examine the extent of relationship between types of gender role beliefs and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County; and assess the extent of relationship between religious commitment and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya. The study adopted correlational research design with a target population of 153 persons, comprised of the purposively selected 51 key Civil Society Organizations/Community Based Organizations (project) staffs, 51 Early Child Marriage girls and 51 Government representatives from the Civil Society Organizations and Community Based Organizations which worked with Plan International to implement ECM Project in Homa Bay County. Moreover, from a sample size of 111 persons, the study employed stratified random sampling technique and obtained secondary data from textbooks, journals and articles, and primary data from questionnaires and documentary review. The study adopted both quantitative data analysis and results presented on tables and graphs. The key results were that there was a moderate negative (Spearman's  $\rho = -.584$ ) relationship between slight adoption of the training delivery methods and participatory monitoring and evaluation of Early Child Marriage project. Additionally, there was a moderate negative relationship (Spearman's  $\rho = -.567$ ) between high prioritization of the types of gender role beliefs and participatory monitoring and evaluation of Early Child Marriage project. There was a moderate negative relationship (Spearman's  $\rho = -.557$ ) between prioritization of the religious commitment to a very extent and participatory monitoring and evaluation of Early Child Marriage project. The study concluded that adoption of the training delivery methods to a very extent has a moderate positive relationship with participatory monitoring and evaluation of Early Child Marriage project. High prioritization of gender role beliefs has moderate negative relationship with participatory monitoring and evaluation of project. Prioritization of the religious commitment to a very extent has a moderate negative relationship with participatory monitoring and evaluation of Early Child Marriage project. Further study was suggested an assessment of the relationship between socio-cultural elements and participatory monitoring and evaluation of ongoing girls' projects. The information provided will benefit policymakers, community members and academicians.

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## **LIST OF ABBREVIATIONS**

<b>CBOs</b>	Community Based Organizations
<b>CSOs</b>	Civil Society Organizations
<b>ECM</b>	Early Child Marriage
<b>GIS</b>	Geographical Information System
<b>GPS</b>	Geographical Positioning System
<b>M&amp;E</b>	Monitoring and Evaluation
<b>NGO's</b>	Non-Governmental Organizations
<b>PME</b>	Participatory Monitoring and Evaluation
<b>SPSS</b>	Statistical Package for Social Sciences

## **WORKING DEFINITION OF TERMS**

**Early Child Marriage girls** are girls who benefitted from the End Child Marriage project in Homa Bay County.

**Evaluation** is the systematic and objective assessment of an ongoing or completed project its design, implementation, and results.

**Monitoring and evaluation steps** are planning of M&E Process, determination of objectives and indicators, the gathering of data, analysis of data, sharing of the information, and definition of the actions to be taken.

**Monitoring** is a continuous process of collecting and analyzing information to compare how well a project is being implemented against expected results.

**Participatory monitoring and evaluation** are the process of active engagement of stakeholders in the monitoring and evaluation steps.

**Religious commitment** are the membership religious affiliations, frequency of prayers, and frequency of religious worship attendance that are considered during stakeholders' participation in project monitoring and evaluation.

**Socio-cultural determinants** are used in this study to include elements such as training, gender role beliefs and, religious commitment.

**Training delivery methods** includes team training, mentoring, seminars, field trips and tours.

**Types of gender role beliefs** encompass those that relates to gender roles in the household and the workplace, and those related to isolationism and kindness.

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Stakeholder participation in monitoring and evaluation (M&E) process has gradually turned out to be more substantial, thus, gaining momentum throughout the world (Bartecchi, 2016). It provides an ongoing picture that allows the stakeholders to determine whether activities are progressing as planned. Moreover, it may also show when activities are not leading to objectives, so that early adjustments can be made (Kamara & Muturi, 2017). Despite its significant influence over the project deliverables, its implementation in rural areas was often not realized in practice, and this could be due to socio-cultural elements (Kananura, *et al.*, 2017).

Socio-cultural elements anticipated to determine PM&E includes training delivery methods, types of gender role beliefs and religious commitment (Lelelit, Macharia, & Kirema, 2017). Accordingly, training delivery methods includes team training, mentoring, seminars, field trips and tours methods that transfer knowledge, skills, and abilities and create awareness to the intended group (Milhem, Abushamsieh, & Aróstegui, 2014). Moreover, types of gender role beliefs compass those relating to gender roles in the household and the workplace, and those related to isolationism and kindness (Brown & Gladstone, 2012). Lastly, religious commitment incorporates religious affiliations, frequency of prayers and attendance of religious worship service (Iddy & Kisimbii, 2017).

Participatory monitoring and evaluation are the process of active engagement of stakeholders at various steps of M & E (Nuguti, 2015). The key steps of M&E are: Planning of the M&E process, and determination of objectives and indicators (Dillon, 2019); gathering data; active involvement in the critical analysis of successes and constraints, formulation of conclusions and

lessons learned; and sharing the M&E information/results with other stakeholders and discussing appropriate actions to be taken based on the findings (Onyango, 2018).

Globally, stakeholders' engagement as a distinctive development paradigm in Bangladesh holds strong potential for empowering communities at the grassroots level and promoting local ownership, which leads sustainable development impact. However, comprehensive application of PM&E has significantly reduced its effectiveness in Bangladesh where culture and other discrimination are deeply entrenched (Rahman, 2019).The results did not pay attention into the extent of the relationship between the socio-cultural elements and participatory monitoring and evaluation even though the cultural challenges facing PM&E were stated.

In South Africa, there is a growing concern that M&E should also be participatory to promote development. Though, several governmental and non-governmental groups in South Africa have been actively involved in planning and prioritization of resource allocation like in the form of public forums and less engaged in M & E (Matsiliza, 2012).Likewise, there is need of PM & E in Tanzania(United Republic Tanzania, 2012)and despite, a policy of empowering communities to monitor and evalaute services,PM & E is still faced with socio-cultural challenges (Bakari & Said, 2018).Even though socio-cultural challenges facing PM & E were noted, the results did not pay attention into the extent of relationship between the socio-cultural elements and PM & E.

In Kenya, stakeholders' participation is recognized in Article 10 of the Constitution as one of the national values and principles of governance. Further Article 174(c) provides that the object of devolution is to: *“enhance the participation of people in the exercise of the powers of the State and in making decisions affecting them.”*(Constitution of Kenya 2010).The development of stakeholders' participation guidelines was initiated by the Ministry of Devolution and Planning

with a coordination team drawn from national and county governments and the civil society on 23rd October 2014 (Ministry of Devolution and Planning & Council of Governors, 2016). Despite the enormous benefits to be derived from PM&E and the constitutional requirements, there has been challenges of conducting stakeholders' participation. It is in this regard that this study assessed the socio-cultural determinants of PM&E of the End Child Marriage projects in Homa Bay County, Kenya.

Since 1982, Plan International Kenya has been working with communities and the government to raise awareness about the importance of children's rights (Plan International, 2011). Consequently, it implemented End Child Marriage project in Homa Bay to empower girls. Despite the implementation, it was evident that the significant success and sustained efforts of the End Child Marriage project had not been realized because of weak engagement of stakeholders in project monitoring and evaluation. Subsequently, recommendation for a further study to investigate the determinants of stakeholder participation in the project cycle of End Child Marriage project in Homa Bay County (Orimba, Mungai, & Awiti, 2018), thus, a gap that informed the problem statement and prerequisite for this study.

## **1.2 Statement of the Problem**

The ever-increasing demand for stakeholder's involvement in implementation of M&E process of programs have raised more concerns, as sustained efforts of projects have not been achieved. Globally, regionally, and locally, comprehensive application of PM&E has significantly reduced its effectiveness, as there have been less involvement in monitoring and evaluation attributed to socio-cultural elements. In Homa Bay County, significant success and continued efforts of the Early Child Marriage project had not been realized because of weak engagement of stakeholders in project monitoring and evaluation.



Despite ensured developments in law, policy, practice and legal requirement, stakeholder's participation was often not realized in practice. Furthermore, the results from the previous studies did not pay attention into the extent of the relationship between the socio-cultural elements and PM&E even though the cultural challenges facing PM&E were stated. Therefore, the current study bridged the gap by assessing the extent of relationship between socio-cultural elements such as training delivery methods, type of gender roles and religious commitment and PM&E process of the End Child Marriage projects in Homa Bay County, Kenya.

### **1.3 Objective of the Study**

The general objective of the study was to assess the socio-cultural determinants of participatory monitoring and evaluation of the End Child Marriage projects in Homa Bay County, Kenya.

#### **1.3.1 Specific Objectives**

- i. To determine the extent of relationship between training delivery methods and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya.
- ii. To examine the extent of relationship between types of gender role beliefs and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County.
- iii. To assess the extent of relationship between religious commitment and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya.

#### **1.4 Research Questions**

- i. To what extent does training delivery methods relate to participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya?

- ii. To what extent do types of gender role beliefs relate to participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya?
- iii. To what extent do religious commitments relate to participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya?

### **1.5 Significance of the Study**

The outcome of this study will help Government and NGOs re-examine the determinants of PM & E like socio-cultural elements. The stakeholders' perception to the socio-cultural elements and participatory monitoring and evaluation will help determine if it is worth spending time and resources on their continued discussion. Lastly, the findings will help scholars in conducting further studies on assessment of the extent of relationship between socio-cultural elements and PM&E process.

### **1.6 Scope and Limitation of the Study**

The study covered the extent of the relationship between socio-cultural elements and PM&E steps of the End Child Marriage projects in Homa Bay County, Kenya. It was narrowed down to socio-cultural elements such as training delivery methods, types of gender role beliefs and religious commitment. The study targeted 51 CSOs and CBOs that worked together with Plan International in the implementation of the End Child Marriage project in Homa Bay County, Kenya. Moreover, the study relied on the perception of the respondents regarding the issues of the project under the study that had ended which could not portray the true picture on the ground. To overcome this challenge, the information gathered by use of questionnaires were compared with what was found from the documentary review.

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.1 Introduction**

This chapter presents literature on participatory monitoring and evaluation, training delivery methods, type of gender role beliefs and religious commitment and the Conceptual Framework.

#### **2.2 Training Delivery Methods and Participation in Monitoring and Evaluation**

Training refers to the obtaining or transferring knowledge, skills, and abilities (KSA) process needed to carry out a specific activity or functions; so, the benefits of training and development both for organization and individual are strategic in nature and hence much wider (Milhem, Abushamsieh, & Aróstegui, 2014). The technical capacity of the organization in conducting evaluations, the value and participation of its human resources in the policymaking process, and their motivation to impact decisions, can be huge determinants of how the evaluation's lessons are produced, communicated, and perceived (Vanessa & Gala, 2011).

A study on training, monitoring and evaluation practices and challenges of local non-governmental organizations executing education projects revealed that projects implemented by the local nongovernmental organizations in Addis Ababa are not effectively monitored and evaluated. This is because of various hitches like lack of M&E expertise and poor stakeholder's involvement (Ababa, 2014). A study on practices and challenges of Monitoring and Evaluation of HIV/AIDS program revealed that, majority of M&E staffs did not have sufficient knowledge about M&E policy, framework, guidelines, and procedures of the office and recommended for training of the M&E staffs to have sufficient technical knowledge of M&E (Tamiru, 2018). The study by Tamiru (2018) was limited to M&E training for M&E staffs.

If skills and expertise is inadequate, training for relevant skills should be organized especially for those projects where staff must go out and do project activities on their own (Owuor, 2013). The most popular activity in M&E professional development among organizations in the counties is receiving M&E technical assistance at a mean of 3.121 and SD of 0.92638. Training and/or attending workshop on M&E was done to a moderate extent with a mean of 2.8678 and SD of 0.8187. M&E mentorship and coaching programs had a Mean of 2.5838 while the least among these activities was seeking memberships to M&E community of Practice with a mean of 2.144 and a SD of 1.237 (Kithinji, 2019).The studyby Kithinji (2019) was limited to community training and their participation.

Training is important in societies where the majority are illiterate and cultural and superstitious thinking dominates. 92% of the stakeholder NALEP Projects attended project meeting and participated in decision making with a mean score of 3.84 (Ngure, 2013). Kimweli (2013) studied the role of monitoring and evaluation practices to the success of donor funded food security intervention projects. It was revealed that community was not engaged in any M&E of the food security intervention projects. For PM&E to be applied to the projects, the projects implementing agencies should conduct trainings to the community to build up their capacity in understanding and participation in the monitoring and evaluation system. In spite of findings, the studyby Kimweli (2013) was limited to the role of monitoring and evalaution on success of the projects.

Awareness-raising helps to break social, superstitious and other barriers among the community through information sharing and dialogue. As soon as the barriers have come down, communities are able to express themselves more easily; and both as individuals and collectively, internalize the underlying need for development projects and the anticipated returns (Kariuku & Mbwisa,

2014). A study on the role of participatory monitoring and evaluation programs among government corporations established that lack of skills and awareness hindered Participatory Monitoring and Evaluation in Ewaso Ngi'ro North Development Authority (Muriungi, 2015), however, the findings, the study was limited to community training and their participation.

A research on socio-cultural factors influencing community participation in Community Projects, established that capacity building of the locally targeted people was and is the crucial factor for any organization or community project/work to survive among the residents in Pokot South Sub-County, Kenya (Karamunya & Cheben, 2016). Jamal (2018) concluded that lack of proper training on M&E and inappropriate tools inhibit participatory monitoring and evaluation. The study found that untrained staff will have a challenge in implementation of M&E, thus, poor results whereas trained and knowledgeable teams or stakeholders are key in ensuring quality M&E and implementation of all projects on keys issues like quality feedback and information on program planning and design. In spite of the findings, the study by Jamal (2018) was limited to community training and their participation.

A study on influence of social-cultural factors on women participation in wildlife conservation projects found out that accessibility to information (Mean=4.286), capacity building (Mean=4.133) as well as women's knowledge and insight (Mean=4.055) greatly influence women participation in wildlife conservation projects. It was also revealed that formal education (Mean=3.995) greatly influences women participation in wildlife conservation projects while training in projects (Mean=2.667) moderately influence women participation in wildlife conservation projects in Northern Rangeland Trust Samburu County (Lelelit, Macharia, & Kirema, 2017), however, the study was limited to women training and their participation.

The notion of community participation is longstanding in the development field and aims to bring marginalized voices into development processes to ensure more equitable development. A study on challenges and opportunities for Community Participation in Monitoring and Evaluation of Government Projects revealed that lack of literacy skills in M&E is among challenges to effective implementation of participatory monitoring and evaluation in Tanzania: Case of TASAF II, Bagamoyo District (Bakari & Said, 2018), however, the study was limited to community training and their participation.

The most important center of the organization should be on developing employee skills and abilities so that they can contribute to the organization commendably and enable them to conduct an independent M&E exercise (Ogolla & Moronge, 2016). Thuva (2011) who established that stakeholders' participation in monitoring and evaluation of CDF projects was low. According to Oyuga (2012), in a study to examine the determinants of adoption of participatory monitoring and evaluation in management of public secondary schools in Kisumu East District, Kenya. The findings revealed that knowledge and skills of principals and Board of Governors influence adoption of participatory monitoring and evaluation in public secondary schools.

### **2.3 Types of Gender Role Beliefs and Participatory Monitoring and Evaluation**

Gender role beliefs are general beliefs about responsibilities and behaviors deemed appropriate for women and men. Individuals holding traditional gender role beliefs support women's role as the caretaker at home and in the family and men's role is to provide financial support as the breadwinner of the family. Research has shown that traditional gender role beliefs are more strongly endorsed by men than women (Wood & Eagly, 2010). Gender role beliefs played a small, but significant role, in shaping parents' beliefs about their daughters' involvement in sport, and the types of sports their daughters play (Heinze, et al., 2014).

By treating the two factors of the scale as subscales, researchers can also differentiate between different types of traditional gender role beliefs: Those relating to women's roles in the household and the workplace, and those related to protectionism and chivalry toward women. Understanding individuals' prescriptive beliefs about these roles might help us better understand the dynamics involved in hostile and benevolent sexism. The findings attest to the strong psychometric properties of the 10-item GRBS, and we encourage the use of the scale in future research (Brown & Gladstone, 2012).

A study on gender inequality in household chores and work-family conflict established unequal involvement in household chores by women and men as it is higher in women than in men, and the insight of partner participation is lower in women than in men. Consequently, traditional gender roles still affect the way men and women manage the work and family relations, even though the improved WFC due to engagement in housework is not exclusive to women, but also occurs in men (Cerrato & Cifre, 2018)

Community and family's engagement in policy decision-making has become a widely accepted and important part of policy development internationally (Osborne, Bacchi, & Mackenzie, 2010). Despite the importance of gender to meeting development objectives, much like the policies reviewed in monitoring and evaluation regarding gender appears to arise from a few general directives that are more rhetorical than implementable, inferring that such approaches are largely ad hoc. Furthermore, there are no quantitative assessments of gender impact and very few qualitative reports (Huber, 2013).

The attitudes and cultural norms around gender roles and suitable behavior for gendered classes of people affect researchers (Romania, Njenga, & Mendum, 2018). In Korea, A study that

examined the effects of gender diversity in management on organizational performance suggested that gender diversity in management has considerable influence on the productivity of Korean firms through interactions with family-friendly policies (Bae & Skaggs, 2017).

The traditional role of woman is that of the lady of the house, taking care of the family, being focused on child and their happiness. Traditional occupational roles attributed to women are related to caring for others like home keeper and nurse and require communal characteristics like kind and sensitive. On the other hand, the traditional role of man is that he is the “head” of the family, the one who is responsible for the maintenance of the house and who, through strength and determination, defends it against dangers. Traditionally men occupy the roles related to leadership which are associated with agentic characteristics like independent and competitive (Sekścińska, Trzcińska, & Maison, 2016).

The anxieties over absence of female workplace leadership have led to a growing body of research concentrating on the economic benefits of gender diversity. To perform their work successfully, good leaders require several personal characteristics, such as communicative skills, decision-making ability, or certain technical skills, to name just a few. In general, men and women can present certain personal characteristics or competencies that are usually associated with each gender and are not just stereotypes. Women are unable to mitigate and adapt to the problems caused by climate change because they have limited access to resources and services (Agostino, 2010). Organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels (Bradley and Healy, 2015). A study on gender influence on project management revealed that men and women make different decisions at least in relation to some scenarios related to project management in Spain (Rodríguez, Montequín, Morán, & Arriba, 2017). The bottom line of effective project implementation, then,



lies in the ability to bring in the points of view of all potential stakeholders rather than only a select group (Clancy & Stockbridge, 2017). Even though the study gave findings on gender roles, the study was limited to gender roles and project management. A study on influence of social-cultural factors on women participation in wildlife conservation projects showed that cultural practices and gender roles had a significant influence on women participation in wildlife conservation projects. The study further found that childcare and education (Mean=4.355), family financial status (Mean=3.968) and decision making (Mean=3.807) greatly influence women participation in wildlife conservation projects while housework (Mean=3.113) was revealed to moderately influence women participation in wildlife conservation projects (Lelelit, Macharia, & Kirema, 2017), however, the study was limited to gender roles and women participation.

Having in mind that we live in patriarchal society, most married women may not be able to make decisions in regard to participation in projects without seek for an idea from the husband. This leads to lack of power to make decisions and may result in a negative effect on women participation in projects. Most women in rural areas have the responsibilities of giving birth, taking care of the children and more so the sick and old people that lead them to lack enough time to participate in (Bett, 2014). The findings were limited to gender roles and women participation in wildlife conservation projects.

#### **2.4 Religious Commitment and Participatory Monitoring and Evaluation**

The rate at which people engage in projects is mostly influenced by their religious commitments (Ramaswamy, 2016). A study on the effect of Religious Beliefs, Participation and Values on Corruption affirmed that religious beliefs have negative association with levels of corruption. Prayers in religious institution are influenced by the clergy, which serves as a set of life

instructions to avoid corrupt practices (Zuhaira & Ye-zhuang, 2017), contrarily, the study was limited to religious beliefs and corruption. Some elements or aspects of religion have been demonstrated to drive down levels of civic and political engagement, by contrast, collective aspects of religious belief and practice often track with greater levels of political participation (Neiheisel, 2019). In addition, Omelicheva and Ahmed (2018) conducted a study to determine the influence of religious practice on political activity and tests the impact of various religious factors on political participation in a large cross-national sample (1981–2014). The seven types of political involvement observed in the study comprise signing petitions, joining in boycotts, engaging in demonstrations, taking part in unofficial strikes, occupying buildings and factories, voting and membership in political parties. The study revealed that religion matters, but, not always in the expected ways. Religiosity, by itself, frequently serves as a restrictive rather than mobilizing force for political involvement, regardless the denominational alterations. Despite the findings, the study was limited to religious commitments and political participation.

Religious traditions have always played a central role in supporting those experiencing poverty, through service delivery as well as the provision of spiritual resources that provide mechanisms for resilience at both the individual and community level. Occasionally this involves those motivated by their religion assisting other members of their own religious community, but religious practitioners also often encompass their backing to those from other religions. This has been particularly marked within Christian traditions that aim to gain converts, a phenomenon extending back to various colonial missionary encounters (Haustein & Tomalin, 2017). Religion plays a significant role in the process of social and economic empowerment. In most societies, religious beliefs strongly shape the political and economic institutions, and hence, either hamper or spur overall development (Basedau, Pfeiffer, & Vüllers, 2016). However, the fact that

religions can be seen to support social structures and practices that contribute towards inequality and conflict, also underscores a role for religious traditions in creating conditions of poverty (Tomalin, 2018). The relationship between culture and freedom of religion or belief is frequently realized as a negative one, with freedom of religion often raised to defend human rights violations. In response, many human rights advocates draw a distinction between culture and religion, and what is insinuated is that culture is the problem, not religion. Conversely, the truth is that in many cases, culture and religion are not so discrete, with cultural practices becoming religion zed and religious ideas becoming part of the culture. Recognizing this relationship can open other more positive avenues for the promotion of human rights and freedom of religion or belief (Abdulla, 2018).

Lelelit, Macharia and Kirema (2017) conducted a study on influence of social-cultural factors on women participation in wildlife conservation projects: A case of Northern Rangeland Trust Samburu County. The research conducted found out that Islam (Mean=4.355), Judaism (Mean=4.024), Christianity (Mean=3.836) and Hinduism (Mean=3.555) greatly influence women participation in wildlife conservation projects while Buddhism (Mean=3.226) moderately influence women participation in wildlife conservation projects. The study further revealed that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participations of women in wildlife conservation projects. A study on socio-cultural factors influencing Community Participation in Community Projects among the Residents in Pokot South Sub-County, Kenya established that religious affiliations are the major factors influencing community members' participation in community projects (Karamunya & Cheben, 2016). The practice of religion is a powerful remedy to our nation's pressing social ills, many of which have reached historically high proportions. Yet, despite the societal benefits of religion, the expression

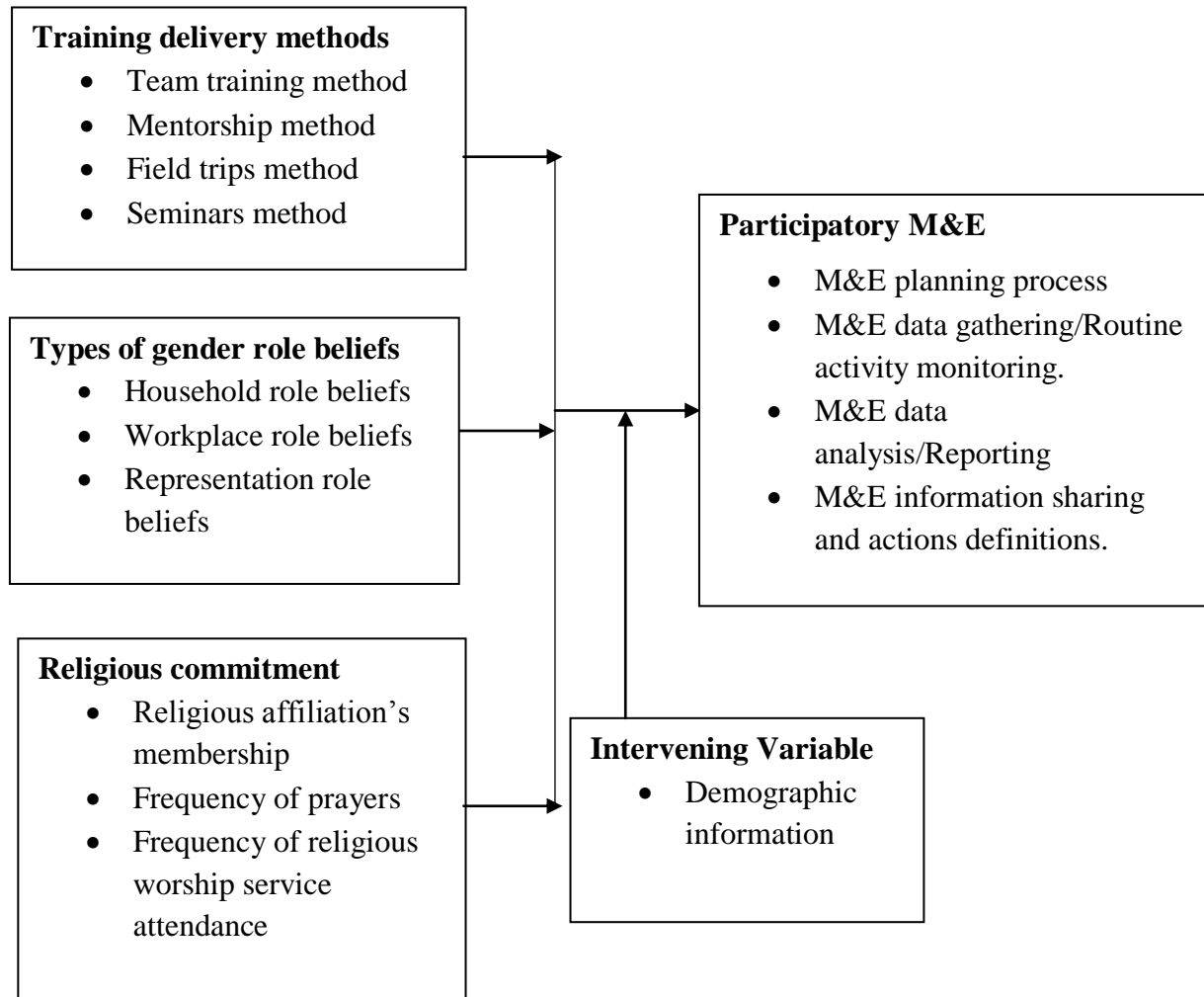
of faith in the public square has faced many challenges. Social science research indicates that permitting and accommodating free religious practice is necessary to move society in positive direction (Kariuki & Mbwisa, 2014). A study on socio-cultural factors influencing Community Participation in Community Projects among the Residents in Pokot South Sub-County, Kenya established that religious affiliations are the major factors influencing community members' participation in community projects (Karamunya & Cheben, 2016).

## 2.6 Conceptual Framework

### Independent Variable

### Dependent Variable

#### Socio-cultural elements



**Figure 2.1: Conceptual Framework**

Socio-cultural elements as an independent variable were expected to have a relationship with PM&E process as the dependent variable. Consequently, training delivery methods, type of gender role beliefs and religious commitment were adopted as the indicators of socio-cultural elements, therefore, anticipated to have a relationship with PM&E process. Additionally, team training, mentorship, field trips and seminars method were adopted as the indicators of training delivery methods, hence, expected to have a relationship with PM&E process. Similarly, household, workplace and representation role beliefs were adopted as the indicators of type of gender role beliefs, thus, anticipated having a relationship with PM&E process. Religious affiliation's membership, frequency of prayers and frequency of religious worship service attendance were adopted as the indicators of religious commitment, therefore, anticipated to have a relationship with PM&E process. On the other hand, level of PM&E Process planning, objectives and indicators determination, data gathering, data analysis, information sharing, and actions definition were the indicators used to measure PM&E process. Lastly, the relationship between socio-cultural elements and PM&E process was subjected to demographic information as the intervening variable.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

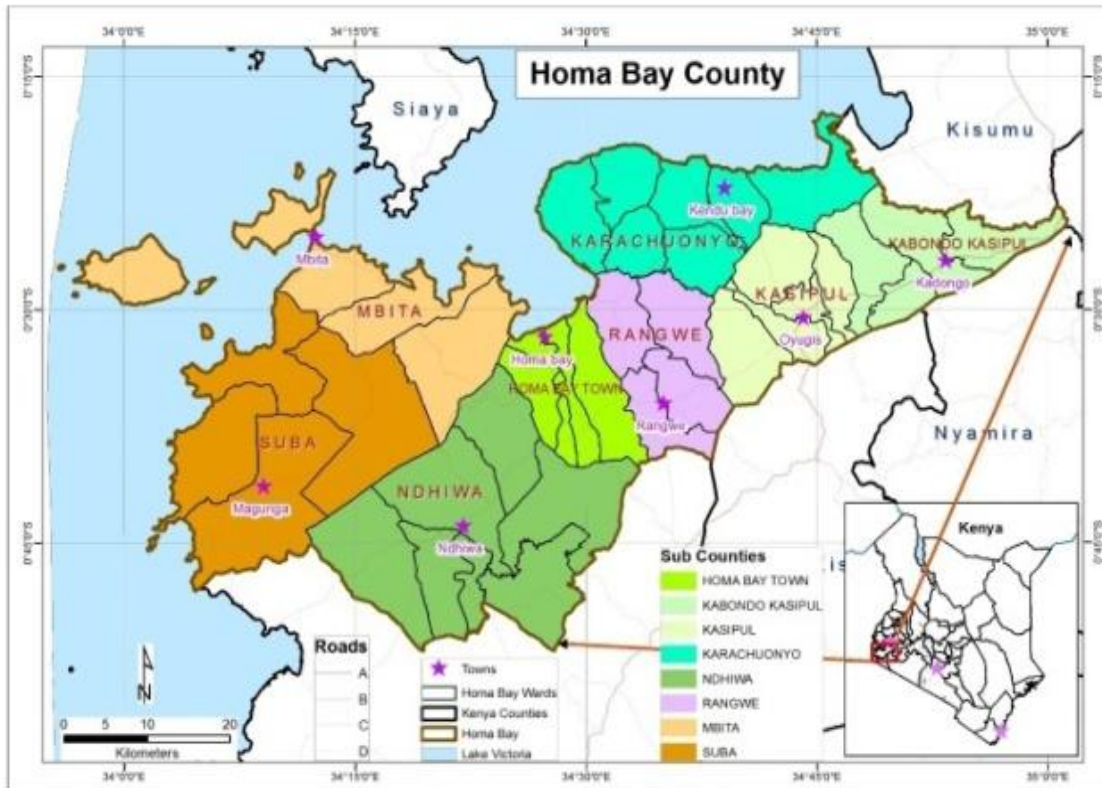
This chapter focuses on the study area, research design, study population and sampling, data collection methods, data analysis and results in presentation, reliability and validity and research ethics.

#### **3.2 Study Area**

The study was conducted in Homa Bay County. The county is in South Western Kenya along Lake Victoria and borders Kisumu and Siaya counties to the North, Kisii and Nyamira counties to the East, Migori County to the South and Lake Victoria and the Republic of Uganda to the West. It lies between latitude 0° 40' 60.00" N, and longitudes 34° 27' 0.00" E, and covers an area of 3, 154.7 km<sup>2</sup>.

The county has a total population of 1,131,950 persons, of which 539,560 are males, 592,367 females and 23 intersex persons. It has 262,036 households with an average of 4.3 people per household and a population density of 359 people per square kilometers. It consists of eight sub counties namely, Homa Bay, Ndhiwa, Rachuonyo North (Karachuonyo), Rachuonyo East (Kabondo Kasipul), Rachuonyo South (Kasipul), Rangwe, Suba North and Suba South with a population of 117439, 218136, 178686, 121822, 130814, 117732, 124938 and 124938, respectively.

The county is the second highest with the prevalence of early marriage at 38% (Plan International, 2011), therefore, 51 Community Based Organizations (CBOs) and Civil Society Organizations (CSOs) worked together with Plan International to implement End Child Marriage project in Homa Bay County, Kenya (Orimba, Mungai, & Awiti, 2018).



**Figure 3.2:Map of Homa Bay County**

### 3.3 Research Design

The study adopted correlational research design. It is the measurement of two or more factors to determine or estimate the extent to which value for the factors are related or change in an identifiable pattern. This type of research design requires two different groups where there is no assumption while evaluating a relationship between two different variables, and statistical analysis techniques calculate the relationship between them (Kothari, 2007). This research design was suitable because the current study assessed the relationship between the independent and dependent variables. Therefore, it helped the researcher to establish a relationship between the closely connected variables.

### 3.4 Study Population

Study population refers to the entire group of people, events, or organizations that a researcher needs to study (Mugenda & Mugenda, 2003). The study population was 1,131,950 persons from Homa Bay County. Mutai, (2001) observes target population to be the entire group a researcher is interested in. Therefore, the target population was 153 persons, comprised of the purposively selected 51 key CBO/CSO (project) staffs, 51 Early Child Marriage (ECM) girls and 51 Government representatives from the CBOs and CSOs which worked with Plan International to implement ECM Project in Homa Bay County (Plan International 2018). The unit of analysis was the 51 selected CSOs and CBOs that worked together with Plan International to implement ECM project. The unit of observation was 153 purposively selected key CBO/CSO (project)staffs, ECM girls, Government representatives from the CBOs and CSOs which worked with Plan International to implement ECM Project in Homa Bay County.

### 3.5 Sampling Technique

The sample size is the number of respondents the researcher selects from the target population to constitute a sample that fulfils the requirements of representativeness of the target population (Kothari, 2007). Yamane, (1967) provides a simplified formula to calculate sample sizes. This formula was used to calculate the sample sizes as shown.

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

Where n was the sample size, N was the target population size, while e was the level of precision 5% and 1 designated the probability of the event occurring. When the formula was applied, the sample size became.

$$N = 153 \text{ and } e = 0.05$$



$$n = \frac{153}{1+153(0.05)^2} = 111$$

Orodho (2005) observes sampling to be the process of selecting a sub-set of cases to draw conclusions about the entire population. This study, therefore, used stratified random sampling where, 111 purposively selected key CBO/CSO (project) staffs, ECM girls and Government representatives from the CBOs and CSOs which worked with Plan International to implement ECM Project in Homa Bay County were selected and grouped as per the category: CBO/CSO (project) staffs, ECM girls and Government representatives.

**Table 3.1: Sampling Frame**

<b>Group</b>	<b>Target Population</b>	<b>Proportional allocation (Ni) ni = (Ni X n)/N</b>	<b>Sample size</b>
CBO/CSO (project) staffs	51	(51x111)/153	37
ECM girls	51	(51x111)/153	37
Government representatives	51	(51x111)/153	37
<b>Total</b>	<b>153</b>	<b>(153x111)/153</b>	<b>111</b>

From the calculation above, the sample size for each group was: 37 ECM girls, 37 CBO/CSO (project) staffs and 37 Government Representatives. After using stratified sampling and proportional allocation method to determine the sample size, for each of classified group, lottery simple random sampling technique was applied to select a sample in every group (Mugenda & Mugenda, 2003).

### **3.6 Data Collection Methods**

This study utilized both primary and secondary data. The secondary data was obtained from textbooks, journals, and articles related to the study, while the primary data obtained using questionnaires and documentary review. Questionnaire is a device for securing answers to questions by using a set of questions (Dwivedi, 2006). The researcher used a questionnaire with

open ended questions and closed ended nominal and ordinal Scale. The questionnaires were administered to purposively selected CBO/CSO (project) staffs, ECM girls and Government representatives from the CBOs and CSOs which worked with Plan International to implement ECM Project in Homa Bay County. Conversely, documentary review covered wide and inclusive data that brings things up to date (Denscombe, 2007). Documentary review was used as a primary source of qualitative review. Documents such as M&E Plans and M&E Reports were purposively selected, however, not all documents requested for review were assessed, as documents like strategic plans could only be accessible at national level. The advantage of documentary review was that it provided deeper understanding of the PM&E, training delivery methods, types of gender role beliefs and religious commitment, and the data used to triangulate the findings from the questionnaires.

### **3.6 Data Analysis and Results Presentations**

Data analysis involves ordering of data into consistent parts to obtain answers to research questions (Ahuja, 2003). Quantitative analysis involves coding responses into categorical variables followed by application of a Statistical Package for Social Sciences (Kombo & Tromp, 2006). Therefore, the responses from the closed ended questions in the questionnaire were descriptively analyzed using statistical techniques such as frequency, percentages and median. Descriptive statistics were followed by Spearman Rank Order Correlation test as the statistical technique to determine the relationship between the independent variables (socio-cultural elements) and dependent variable (Participatory monitoring and evaluation). Thereafter, the quantitative results were presented on tables and graphs. Lastly, analysis of qualitative data from the open-ended questions in the questionnaire involved using themes reflecting the research objectives, where key themes were assigned using coding system.

**Table 3. 2: Summary of Data Analysis and Presentation**

<b>Objectives</b>	<b>Variables</b>	<b>Indicators</b>	<b>Data analysis method</b>	<b>Expected outcome</b>
To determine the relationship between training delivery methods and PM&E of the End Child Marriage project in Homa Bay County, Kenya	<b>Independent</b> Training delivery methods	<ul style="list-style-type: none"> <li>• Team training method</li> <li>• Mentorship method</li> <li>• Field trips method</li> <li>• Seminar’s method</li> </ul>	<b>Data analysis</b> Quantitative & Qualitative <b>Statistics</b> Descriptive & Inferential <b>Statistical technique</b> Frequency, percentages, Median, Spearman Rank Order Correlation <b>Presentation</b> Tables& Blocks	Training delivery methods had a relationship with PM&E process
To examine the relationship between types of gender role beliefs and PM&E of the End Child Marriage project in Homa Bay County, Kenya	<b>Independent</b> Types of gender role beliefs	<ul style="list-style-type: none"> <li>• Household role beliefs</li> <li>• Workplace role beliefs</li> <li>• Representation role beliefs</li> <li>•</li> </ul>	<b>Data analysis</b> Quantitative & Qualitative <b>Statistics</b> Descriptive & Inferential <b>Statistical technique</b> Frequency, percentages, Median, Spearman Rank Order Correlation <b>Presentation</b> Tables	Type of gender roles beliefs had a relationship with PM&E process
To assess the relationship between religious commitment and PM&E of the End Child Marriage project in Homa Bay County, Kenya	<b>Independent</b> Religious commitment	<ul style="list-style-type: none"> <li>• Religious affiliation’s membership</li> <li>• Frequency of prayers</li> <li>• Frequency of religious worship service attendance</li> </ul>	<b>Data analysis</b> Quantitative & Qualitative <b>Statistics</b> Descriptive & Inferential <b>Statistical technique</b> Frequency, percentages, Median, Spearman Rank Order Correlation <b>Presentation</b> Tables &Blocks	Religious commitment had a relationship with PM&E process

**Dependent Variable**

Participatory monitoring and evaluation

- M&E planning process
- M&E data gathering/Routine activity monitoring.
- M&E data analysis/Reporting
- M&E information sharing and actions definitions.

**Data analysis**

Quantitative & Qualitative

**Statistics**

Descriptive & Inferential

**Statistical technique**

Frequency, percentages,

Median, Spearman Rank

Order Correlation

**Presentation**

Tables & Blocks

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Source (Researcher, 2020)

### **3.7 Reliability and Validity**

Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trial (Leedy & Ormrod, 2001). Test-retest technique, where questionnaires were administered to a group of individuals with similar characteristics as the study population. Respondents during the pilot testing were picked from the nearby Migori County, the researcher picked projects that implemented girls' empowerment in Migori County. This involved administering the same measure of the variable on two separate occasions (Gliem & Gliem, 2003). The researcher assessed test-retest by administering questionnaires to a group of individuals with similar characteristics as the actual sample on two separate occasions. Thereafter, using Pearson's Correlation Coefficient, looked at test-retest correlation between the two sets of scores, thus, getting Pearson's correlation coefficient of 0.76. Mugenda and Mugenda (2003), observe that if a score of 0.7 and above is realized, the tool is judged as reliable, therefore, reliability was achieved.

Validity is the degree of accuracy and meaningfulness of inferences made based on the results obtained (Mugenda & Mugenda, 2003). The validity methods used was content validity. To ensure content validity, the researcher discussed the items in the tools of data collection with the supervisors and experts. This helped in checking for vocabulary and language level. The comments, suggestions and observations obtained were then used in improving the tools (Questionnaire and Document Review) by making them clearer, correcting deficiencies and any other changes that were deemed necessary to ensure that the tools covered all the aspects of the concept being measured.

### **3.8 Research Ethics**

Ethical considerations such as confidentiality, voluntary and informed consent and anonymity are important ethical issues in social research (Sommer and Sommer, 1997). The researcher observed the following ethical issues: First, for confidentiality and privacy, the researcher protected the respondents by keeping their information and identity confidential. Moreover, for voluntary and informed consent, the researcher had informed consent and authority from the School of Planning and Architecture, Maseno University to carry out the study. To achieve anonymity of the data gathered from the field, data such as name was left in the design of the instrument. On plagiarism, the researcher ensured that the work was not plagiarized by using the Plagiarism Checker.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Introduction**

This chapter focuses on results and discussion based on specific study objectives. The specific objectives were to: Determine the extent of relationship between training delivery methods and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya; examine the extent of relationship between types of gender role beliefs and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County; and assess the extent of relationship between religious commitment and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County, Kenya.

#### **4.2 Response Rate**

The questionnaire response rate for the study was 91.9%, represented by 102 respondents who filled and returned the questionnaires out of the targeted 111. This response rate was considered adequate, as according to Babbie (2002) any response of 50% and above is adequate for analysis, thus, 91.9% is suitable. On the other hand, the research was able to conduct document review.

#### **4.3 Results**

The study results of the demographic characteristics, participatory monitoring and evaluation and the study objectives were presented in sub sections.

##### **4.3.1 Demographic Characteristics**

Respondents were asked to provide information regarding their demographic profile that included gender and category they belonged to. This information was considered relevant in assessing the socio-cultural determinants of participatory monitoring and evaluation of the End Child Marriage projects in Homa Bay County, Kenya.

**Table 4.1: Demographic Information of the respondents**

<b>Variables</b>	<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Gender	Male	34	33.3
	Female	68	66.7
	<b>Total</b>	<b>102</b>	<b>100</b>
Category they belonged to	ECM girls	33	32.4
	CBO/CSO (project) staff	35	34.3
	Government representative	34	33.3
	<b>Total</b>	<b>102</b>	<b>100</b>

**Source (Researcher, 2020)**

As shown in Table 4.1, females formed the majority 68(66.7%) of the respondents, while males formed the minority at 34(33.3%). This implies that the leadership of End Child Marriage project adhered to one-third gender balance stipulated by the constitution of Kenya (Republic of Kenya, 2010). Additionally, majority 35(34.3%) of the respondents were CBO/CSO (project) staff, 34(33.3%) government representative and 34(32.4%) ECM girls.

**4.3.2 Participatory Monitoring and Evaluation of Early Child Marriage Project**

Participatory monitoring and evaluation of End Child Marriage project was assessed by adopting, a five-point Likert scale: 1= never (N), 2= rarely (R), 3= sometimes (S), 4= very often (VO) and 5=always (A). Table 4.3 presents the descriptive statistics obtained by the study. Table 4.2 presents the descriptive statistics obtained by the study.



**Table 4.2: Descriptive statistics for participatory monitoring and evaluation of End Child Marriage projects**

<b>Statements</b>		<b>N</b>	<b>R</b>	<b>S</b>	<b>VO</b>	<b>A</b>
I was part of the team that came up with the monitoring plan for the End Child Marriage Project	F	18	55	15	5	9
	%	<b>17.6</b>	<b>53.9</b>	<b>14.7</b>	<b>4.9</b>	<b>8.8</b>
I participated in routine activity monitoring for the End Child Marriage project	F	22	35	16	22	7
	%	<b>21.6</b>	<b>34.3</b>	<b>15.7</b>	<b>21.6</b>	<b>6.9</b>
I was aware of how monitoring data for the End Child Marriage project was utilized	F	24	29	15	25	9
	%	<b>23.5</b>	<b>28.4</b>	<b>14.7</b>	<b>24.5</b>	<b>8.8</b>
I participated in regular reporting for the End Child Marriage project	F	19	58	15	5	5
	%	<b>18.6</b>	<b>56.9</b>	<b>14.7</b>	<b>4.9</b>	<b>4.9</b>
I participated in the stakeholders' reflection sessions where experiences were shared	F	23	9	40	5	25
	%	<b>22.5</b>	<b>8.8</b>	<b>39.2</b>	<b>4.9</b>	<b>24.5</b>

**Source (Researcher, 2020)**

As shown in Table 4.2, respondents revealed that they rarely 55(53.9%), never 18(17.6%), sometimes 15(14.7%), always 9(8.8%) and very often 5(4.9%) formed part of the team that came up with the monitoring plan for the End Child Marriage Project. Therefore, most (53.9%) of the respondents rarely formed part of the team that came up with the monitoring plan for the End Child Marriage Project. This implies that stakeholders rarely form part of the team that come up with the monitoring plan for project.

Additionally, respondents believed they rarely 35(34.3%), never 22(21.6%), very often 22(21.6%), sometimes 16(15.7%) and always 7(6.9%) participated in routine activity monitoring for the End Child Marriage project. Consequently, most (34.3%) of the respondents rarely participated in routine activity monitoring for the End Child Marriage project. This indicates that stakeholders rarely participate in routine activity monitoring for project.

Similarly, respondents revealed that they rarely 29(28.4%), very often 25(24.9%), never 24(23.5%), sometimes 15(14.7%) and always 9(8.8%) aware of how monitoring data for the End Child Marriage project was utilized. Accordingly, most (28.4%) of the respondents were rarely aware of how monitoring data for the End Child Marriage project was utilized. This infers that stakeholders are rarely aware of how monitoring data for project is utilized.

On whether they participated in regular reporting for the End Child Marriage project or not, respondents opined that they rarely 58(56.9%), never 19(18.6%), sometimes 15(14.7%), very often 5(4.9%) and always 5(4.9%) participated. Therefore, most (56.9%) of the respondents rarely participated in regular reporting for the End Child Marriage project. This denotes that stakeholders rarely participate in regular reporting of project.

Lastly, respondents revealed that sometimes 40(39.2%), always 25(24.5%), never 23(22.5%), rarely 9(8.8%) and very often 5(4.9%) participated in the stakeholders' reflection sessions where experiences were shared. Consequently, most (39.2%) of the respondents participated in the stakeholder' reflection sessions where experiences were shared. This suggests that stakeholders sometime participate in the stakeholders' reflection sessions where experiences are shared.

### 4.3.3 Relationship between Training Delivery Methods and Participatory Monitoring and Evaluation of End Child Marriage Project

The study determined the extent of the relationship between training delivery methods and participatory monitoring and evaluation of End Child Marriage Project. This was done by employing a five-point Likert scale: 1= not at all (NA), 2= slightly (S), 3= moderately (M), 4= very (V) and 5= extremely (E). Table 4.3 presents the descriptive statistics obtained by the study.

**Table 4.3: Descriptive statistics for training delivery methods**

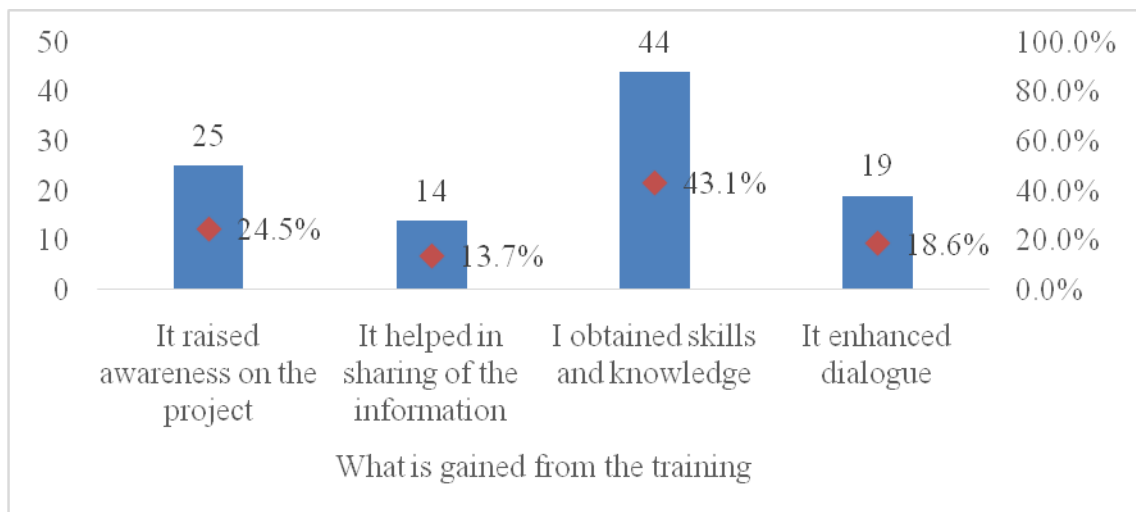
Statements		NA	S	M	V	E
I received trainings through team training	F	10	30	14	20	28
	%	<b>9.8</b>	<b>29.4</b>	<b>13.7</b>	<b>19.6</b>	<b>27.5</b>
I received trainings through mentorship	F	20	34	15	13	20
	%	<b>19.6</b>	<b>33.3</b>	<b>14.7</b>	<b>12.7</b>	<b>19.6</b>
I received trainings through field trips	F	26	31	14	12	19
	%	<b>25.5</b>	<b>30.4</b>	<b>13.7</b>	<b>11.8</b>	<b>18.6</b>
I received trainings through seminars and workshops	F	5	5	15	20	57
	%	<b>4.9</b>	<b>4.9</b>	<b>14.7</b>	<b>19.6</b>	<b>55.9</b>

**Source (Researcher, 2020)**

As shown in Table 4.3, respondents slightly 30(29.4%), extremely 28(27.5%), very 20(19.6%), moderately 14(13.7%) and not at all 10(9.8%) received trainings through team training. Therefore, most (29.4%) of the respondents revealed that they slightly received training through team training. Similarly, respondents slightly 34(33.3%), extremely 20(19.6%), not at all 20(19.6%), moderately 15(14.7%) and very 13(12.7%) received training through mentorship. Consequently, most (33.3%) of the respondents believed they slightly received training through

mentorship. In addition, respondents slightly 31(30.4%), not at all 26(25.5%), extremely 19(18.6%), moderately 14(13.7%) and very 12(11.1%) received training through field trips. Therefore, most (30.4%) of the respondents indicated that they slightly received training through field trips. Lastly, respondents extremely 57(55.9%), very 20(19.6%), moderately 15(14.7%), slightly 5(4.9%) and not at all 5(4.9%) received training through seminars. Therefore, most (55.9%) of the respondents revealed that they extremely received training through seminars.

Successively, respondents were asked to state what they were able to gain from the training delivery methods. This is shown in Figure 4.1.



**Figure 4.1: Benefits from the training delivery methods**

As shown in figure 4.1, most 44(43.1%) of the respondents obtained skills and knowledge from the training delivery methods, 25(24.5%) stated that it raised their awareness on the project, 19(18.6%) enhanced dialogue and 14(13.7%) revealed that it helped in sharing of the information. Correspondingly, reviewed documents such as M&E reports and training lists revealed that seminars were the mostly used training delivery method to all groups.

The descriptive statistics for the training delivery methods were, followed by Spearman Rank Order Correlation test to determine the extent of relationship between the training delivery methods and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County. This is summarized in Table 4.4.

**Table 4.4: Relationship between training delivery methods and PM&E of the End Child Marriage Project**

		<b>Correlations</b>		
			PM&E	Training delivery methods
Spearman's rho	PM&E	Correlation Coefficient	1.000	
		Sig. (2-tailed)	.	
		N	102	
	Training delivery methods	Correlation Coefficient	-.584**	1.000
		Sig. (2-tailed)	.000	.
		N	102	102

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Source (Researcher, 2020)**

As shown in Table 4.4, slight adoption of the training delivery methods had a moderate negative (Spearman's rho=-.584) relationship with participatory monitoring and evaluation of Early Child Marriage project.

**4.3.4 Relationship between Types of Gender Role Beliefs and Participatory Monitoring and Evaluation of End Child Marriage Project**

The study established the extent of the relationship between type of gender role beliefs and participatory monitoring and evaluation of End Child Marriage Project. This was done by adopting a five-point Likert scale: 1= strongly disagree (SD), 2= disagree (D), 3= undecided (U),

4= agree (A) and 5= strongly agree (SA). Table 4.5 presents the descriptive statistics obtained by the study.

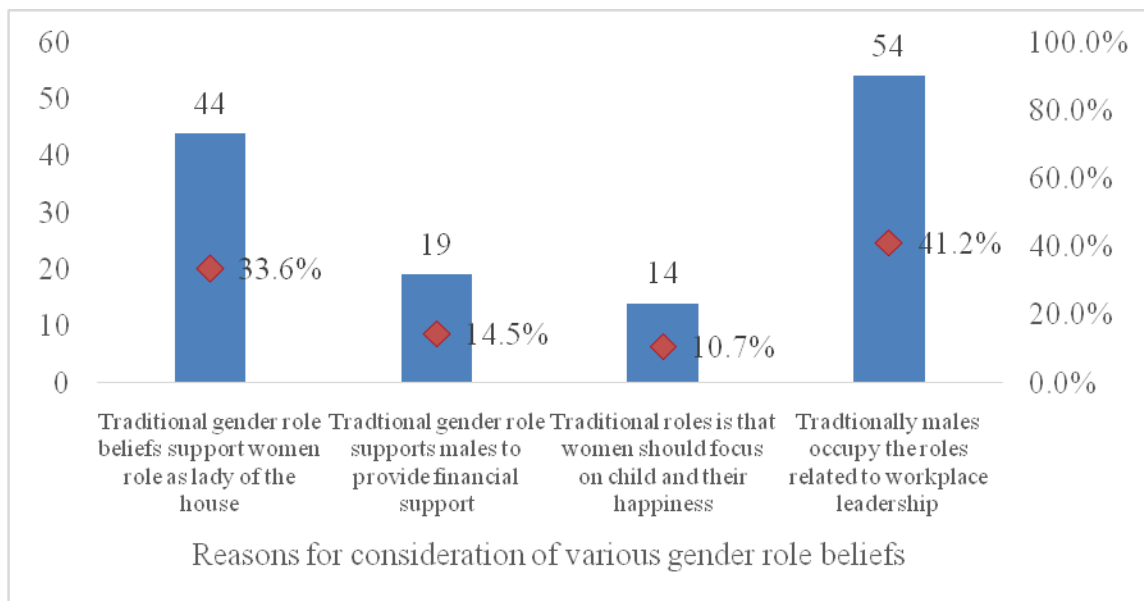
**Table 4. 5:Descriptive statistics for types of gender role beliefs**

<b>Statements</b>		<b>SD</b>	<b>D</b>	<b>U</b>	<b>A</b>	<b>SA</b>
It was a wish that women should stay home with children and do house tending duties	F	7	20	14	30	31
	%	<b>6.9</b>	<b>19.6</b>	<b>13.7</b>	<b>29.4</b>	<b>30.4</b>
Males were regarded as the legal representatives of the family group in all matters of project activities	F	6	18	15	35	28
	%	<b>5.9</b>	<b>17.6</b>	<b>14.7</b>	<b>34.3</b>	<b>27.5</b>
Males were more considered than females for the skilled roles at project workplace	F	12	9	14	28	39
	%	<b>11.8</b>	<b>8.8</b>	<b>13.7</b>	<b>27.5</b>	<b>38.2</b>

**Source (Researcher, 2020)**

As shown in Table 4.5, respondents strongly agreed 31(30.4%), agreed 30(29.4%), disagreed 20(19.6%), were undecided 14(13.7%) and strongly disagreed 7(6.9%) it was a wish that women should stay home with children and do house tending duties. Therefore,most (30.4%) of the respondents strongly agreed that it was a wish that women should stay home with children and do house tending duties. Similarly, respondents agreed 35(34.3%), strongly agreed 28(27.5%), disagreed 18(17.6%), were undecided 15(14.7%) and strongly disagreed 6(5.9%) that males were regarded as the legal representatives of the family group in all matters of project activities. Consequently, most (34.3%) of the respondents agreed that males were regarded as the legal representatives of the family group in all matters of project activities.

Lastly, respondents strongly agreed 39(38.2%), agreed 28(27.5%), moderately 14(13.7%), strongly disagreed 12(11.8%) and disagreed 9(8.8%) that males were more considered than females for the skilled roles at project workplace. Hence, most (38.2%) of the respondents strongly agreed that males were more considered than females for the skilled roles at project workplace. Successively, respondents were asked to state what could be the reasons for their agreement on various types of the gender role beliefs.



**Figure 4.2: Reasons for consideration of types of gender role beliefs**

**Source (Researcher, 2020)**

As shown in figure 4.2, most 54(41.2%) of the responses revealed that the reasons for their agreement on the statements concerning various of various types of gender role beliefs were that traditionally males occupy the roles related to workplace leadership. Followed by 44(33.6%) that traditional gender role beliefs support women role as lady of the house, 19(14.5%) that traditional gender role supports males to provide financial support. Lastly, 14(10.7%) of the responses indicated that traditionally women should focus on child and their happiness.

Consistently, reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism were because of prioritization of various types of gender role beliefs.

The descriptive statistics for the types of the gender role beliefs were followed by Spearman Rank Order Correlation test to establish the extent of relationship between types of gender role beliefs and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County. This is summarized in Table 4.6.

**Table 4.6: Relationship between types of gender role beliefs and PM&E of the End Child Marriage project**

		<b>Correlations</b>		
			PM&E	Types of gender roles
Spearman's rho	PM&E	Correlation Coefficient	1.000	
		Sig. (2-tailed)	.	
		N	102	
	Types of gender roles	Correlation Coefficient	-.567**	1.000
		Sig. (2-tailed)	.000	.
		N	102	102

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Source (Researcher, 2020)**

As shown in Table 4.6, high prioritization of the types of gender role beliefs had a moderate negative relationship (Spearman's rho=-.567) with participatory monitoring and evaluation of Early Child Marriage project.

**4.3.5 Relationship between Religious Commitment and Participatory Monitoring and Evaluation of End Child Marriage Project**

The study examined the extent of the relationship between religious commitment and participatory monitoring and evaluation of End Child Marriage Project. This was done by



employing, a five-point Likert scale: 1= not at all (NA), 2= slightly (S), 3= moderately (M), 4= very (V) and 5= extremely (E). Table 4.7 presents the descriptive statistics obtained by the study.

**Table 4.7: Descriptive statistics for religious commitment**

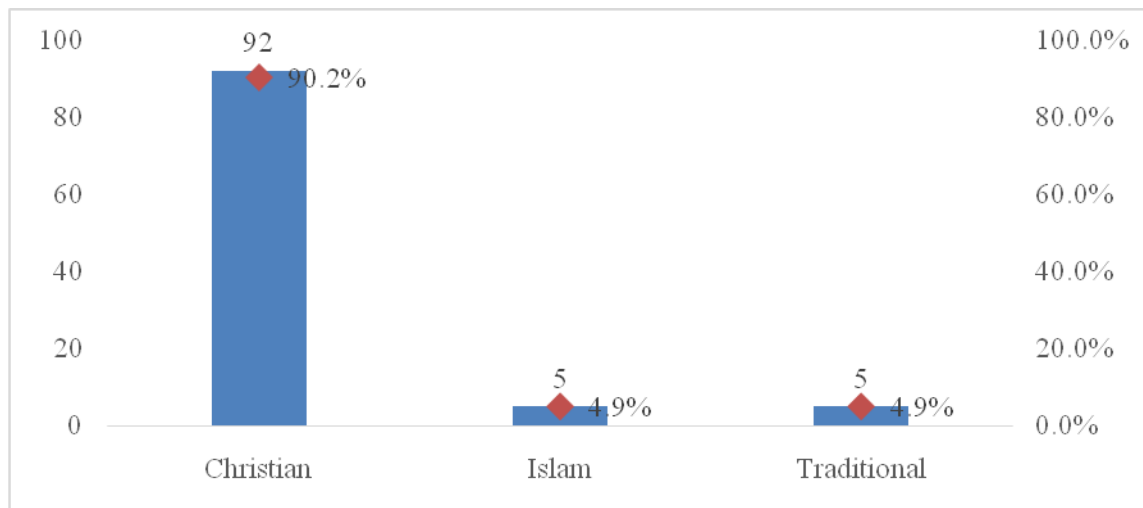
<b>Statements</b>		<b>NA</b>	<b>S</b>	<b>M</b>	<b>V</b>	<b>E</b>
I prioritized the demands of my religious affiliations	F	5	10	15	53	19
	%	<b>4.9</b>	<b>9.8</b>	<b>14.7</b>	<b>52.0</b>	<b>18.6</b>
I prioritized the frequency of my religious prayers	F	0	10	14	64	14
	%	<b>0.0</b>	<b>9.8</b>	<b>13.7</b>	<b>62.7</b>	<b>13.7</b>
I prioritized the frequency of my religious worship service attendance	F	5	5	15	48	29
	%	<b>4.9</b>	<b>4.9</b>	<b>14.7</b>	<b>47.1</b>	<b>28.4</b>

**Source (Researcher, 2020)**

As shown in Table 4.7, respondents very 53(52.0%), extremely 19(18.6%), moderately 15(14.7%), slightly 10(9.8%) and not at all 5(4.9%) prioritized the demands of their religious affiliations. Therefore, most (52.0%) of the respondents revealed that they prioritized the demands of their religious affiliations to a very extent. Similarly, respondents very 64(62.7%), extremely 14(13.7%), moderately 14(13.7%), slightly and not at all 0(0.0%) prioritized the frequency of their religious prayers. Consequently, most (62.7%) of the respondents believed they extremely prioritized the frequency of their religious prayers.

Lastly, respondents very 48(47.1%), extremely 29(28.4%), moderately 15(14.7%), slightly 5(4.9%) and not at all 5(4.9%) prioritized the frequency of their religious worship attendance. Therefore, most (47.1%) of the respondents indicated that they prioritized the frequency of their

religious worship attendance to a very extent. Successively, respondents were asked to state their religious affiliations. This is shown in Figure 4.3.



**Figure 4.3: Religious affiliations**

**Source (Researcher, 2020)**

Figure 4.3, most 92(90.2%) of the respondents were Christian, 5(4.9%) Islam and 5(4.9%) were traditional believers. Moreover, the study established the relationship between religious affiliations and prioritization of the demands of the religious affiliations. This is presented in Table 4.8.

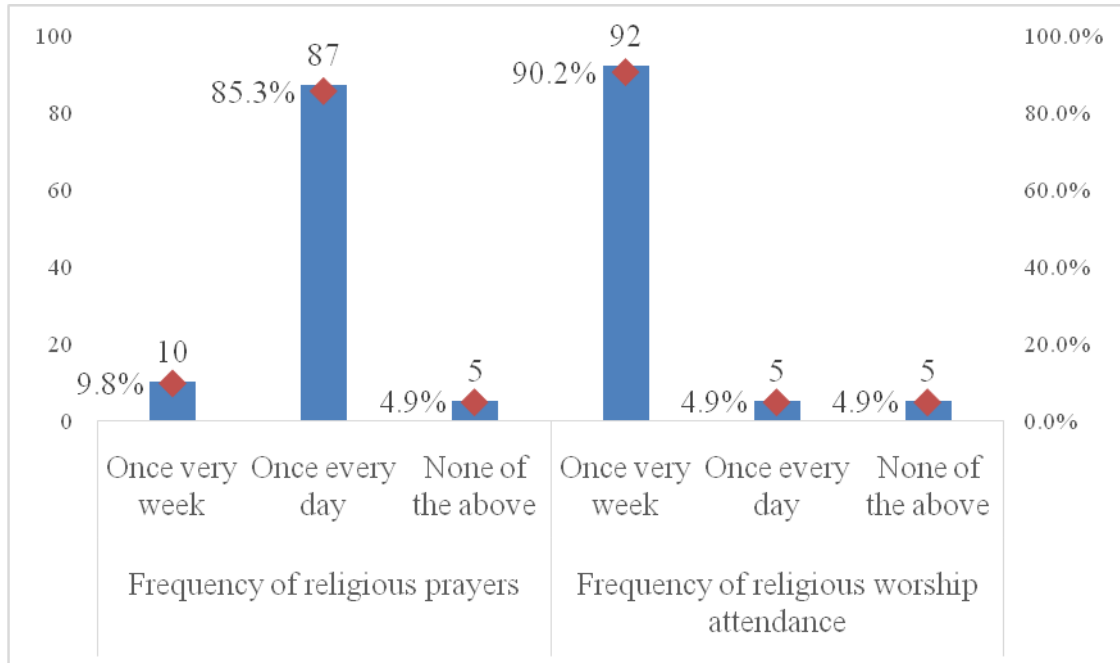
**Table 4.8: Religious affiliations and prioritization of the demands for the religious affiliations**

<b>Religious affiliations * I prioritized the demands of my religious affiliations Crosstabulation</b>								
		I prioritized the demands of my religious affiliations					Total	
		Not at all	Slightly	Moderately	Very	Extremely		
Religious affiliations	Christian	Count	5	10	10	53	14	92
		% within religious affiliations	5.4%	10.9%	10.9%	57.6%	15.2%	100.0%
	Islam	Count	0	0	0	0	5	5
		% within religious affiliations	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
	Traditional	Count	0	0	5	0	0	5
		% within religious affiliations	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
Total	Count	5	10	15	53	19	102	
	% within religious affiliations	4.9%	9.8%	14.7%	52.0%	18.6%	100.0%	

**Source (Researcher, 2020)**

As shown in Table 4.8, most 53(57.6%) of the Christians prioritized the demands for their religious affiliations to a very extent. Moreover, all 5(100.0%) of the Muslimextremely prioritized the demands for their religious affiliations. Lastly, all 5(100.0%) of the traditional believers moderately prioritized the demands for their religious affiliations. Consequently, the study revealed that most

(100.0%) of the prioritization of religious affiliation demands were extreme and moderate, and this was aided by the Muslim and traditional believers, respectively.



**Figure 4.4: Descriptive statistics for Frequency of religious prayers and worship attendance**  
**Source (Researcher, 2020)**

As shown in Figure 4.4, most 87(85.3%) of the respondents had their religious prayers once every day, 10(9.8%) once every week and 5(4.9%) did not have. Additionally, most 92(90.2%) of the respondents had their religious worship attendance once every week, 5(4.9%) once every day and another 5(4.9%) do not attend religious worship. Additionally, the study established the relationship between frequency of religious prayers (pray five times every day, once every day, once every week once every month, once every year and none of the above) and prioritization of the frequency of religious prayers. This is presented in Table 4.9.

**Table 4.9: Frequency of religious prayers and prioritization of the frequency of religious prayers**

		I prioritized the frequency of my religious prayers				Total
		Slightly	Moderately	Very	Extremely	
Five times every day	Count	0	0	0	10	10
	% within frequency of your religious prayers	0.0%	0.0%	0.0%	100.0%	100.0%
Once every day	Count	10	9	64	4	87
	% within frequency of your religious prayers	11.5%	10.3%	73.6%	4.6%	100.0%
None of the above	Count	0	5	0	0	5
	% within frequency of your religious prayers	0.0%	100.0%	0.0%	0.0%	100.0%
Total	Count	10	14	64	14	102
	% within frequency of your religious prayers	9.8%	13.7%	62.7%	13.7%	100.0%

**Source (Researcher, 2020)**

As shown in Table 4.9, all 10(100.0%) of the respondents who prayed five times every day extremely prioritized the frequency of their religious prayers. Moreover, most 64(73.6%) of the respondents who prayed once every day prioritized the frequency of their religious

prayers to a very extent. Lastly, all 10(100.0%) of the respondents who neither prayed five times every day, once every day, once every week once every month nor once every year moderately prioritized the frequency of their religious prayers. Therefore, the study revealed that most (100.0%) of the prioritization of religious prayers were extreme and moderate, and this was aided by those who prayed five times every day and those who neither pray five times every day, once every day, once every week once every month nor once every year, respectively. Moreover, the study established the relationship between frequency of religious prayers (pray five times every day, once every day, once every week once every month, once every year and none of the above) and prioritization of the frequency of religious worship attendance. This is presented in Table 4.10.

**Table 4.10: Religious worship attendance and prioritization of the demands for the frequency of religious worship attendance**

		I prioritized the frequency of my religious worship service attendance					Total	
		Crosstabulation						
		Not at all	Slightly	Moderately	Very	Extremely		
Frequency of your religious worship attendance	Once very week	Count	5	5	5	48	29	92
		% within frequency of your religious worship attendance	5.4%	5.4%	5.4%	52.2%	31.5%	100.0%
	Once every year	Count	0	0	5	0	0	5
		% within frequency of your religious worship attendance	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	None of the above	Count	0	0	5	0	0	5
		% within frequency of your religious worship attendance	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
Total		Count	5	5	15	48	29	102
		% within frequency of your religious worship attendance	4.9%	4.9%	14.7%	47.1%	28.4%	100.0%

Source (Researcher, 2020)

Table 4.10, most 48(52.2%) of the respondents who attended religious worship once every week prioritized the frequency of their religious worship attendance to a very extent. Moreover, all 5(100.0%) of the respondents who attended religious worship once every year moderately prioritized the frequency of their religious worship attendance. Lastly, all 10(100.0%) of the respondents who neither attended religious worship once every day, once every week, once every month nor once every year moderately prioritized the frequency of their religious worship attendance. Consequently, the study revealed that most (100.0%) of the prioritization of religious worship attendance were moderate, and this was aided by those who attended religious worship once every year and those who neither attended religious worship once every day, once every week, once every month nor once every year, respectively.

Consequently, the reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism with or without apologies was because of prioritization of religious commitments. The descriptive statistics for the religious commitment were followed by Spearman Rank Order Correlation test to examine the extent of relationship between religious commitment and participatory monitoring and evaluation of the End Child Marriage project in Homa Bay County. This is summarized in Table 4.11.



**Table 4.11: Relationship between religious commitment and PM&E of the End Child Marriage Project**

		<b>Correlations</b>		
			PM&E	Religious commitment
Spearman's rho	PM&E	Correlation Coefficient	1.000	
		Sig. (2-tailed)	.	
		N	102	
	Religious commitment	Correlation Coefficient	-.557**	1.000
		Sig. (2-tailed)	.000	.
		N	102	102

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Source (Researcher, 2020)**

As shown in Table 4.11, prioritization of the religious commitment to a very extent had a moderate negative relationship (Spearman's rho=-.557) with participatory monitoring and evaluation of Early Child Marriage project.

**4.4 Discussion**

The study results were discussed as per the study objectives.

**4.4.1 Relationship between Training Delivery Methods and Participatory Monitoring and Evaluation of End Child Marriage Project**

The study revealed that most (29.4%), (33.3%) and (30.4%) of the respondents slightly received training through team, mentorship, and field trips, respectively. On the other hand, most (55.9%) of the respondents extremely received training through seminars. The results implies that stakeholders extremely receive trainings through seminars and slightly through team, mentorship, and field trips. Through training delivery methods, most 44(43.1%) of the respondents were able to obtain skills and knowledge. Through training delivery methods, most

of stakeholders can obtain skills and knowledge. Spearman revealed that slight adoption of the training delivery methods had a moderate negative relationship (Spearman's  $\rho = -.584$ ) with PM&E of Early Child Marriage project. It denotes that adoption of training delivery methods to a very extent PM&E has a moderate positive relationship with PM&E. Lastly, the reviewed documents such as M&E reports and training lists revealed that seminars were the mostly used training delivery method to all groups.

The results of the study on training delivery methods and participatory monitoring and evaluation support the findings of Kimweli (2013), Jamal (2018) and Karamunya and Cheben (2016) that the projects implementing agencies should conduct trainings to the community to build up their capacity for participation in the monitoring and evaluation system. Moreover, they are in line with the findings of Oyuga (2012) and Ogolla and Moronge (2016) that knowledge and skills from the training influence adoption of participatory monitoring and evaluation.

#### **4.4.2 Relationship between Types of Gender Role Beliefs and Participatory Monitoring and Evaluation of End Child Marriage Project**

The study revealed that most (30.4%) of the respondents strongly agreed that it was a wish that women should stay home with children and do house tending duties. This denotes that it is a wish that women should stay home with children and do house tending duties. Similarly, most (34.3%) of the respondents agreed that males were regarded as the legal representatives of the family group in all matters of project activities. This implies that males are regarded as the legal representatives of the family group in all matters of project activities. Lastly, most (38.2%) of the respondents strongly agreed that males were more considered than females for the skilled roles at project workplace. This denotes that males are more considered than females for the skilled roles at project workplace.

On the reasons for their agreement on the statements concerning various of various types of gender role beliefs, most 54(41.2%) of the responses revealed that traditionally males occupy the roles related to workplace leadership. This implies that traditionally males occupy the roles related to workplace leadership. The inferential statistics indicated that high prioritization of the types of gender role beliefs had a moderate negative relationship (Spearman's  $\rho = -.567$ ) with participatory monitoring and evaluation of Early Child Marriage project. The reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism was because of prioritization of various types of gender role beliefs. This demotes that when there is less prioritization of various types of gender role beliefs, PM&E is moderately enhanced.

The results of the study on types of gender role beliefs and participatory monitoring and evaluation supports the findings of Bradley and Healy (2015) who observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels. Additionally, it is in line with the findings of Bett (2014) that most women in rural areas have the responsibilities of giving birth, taking care of the children and more so the sick and old people that lead them to lack enough time to participate in community projects.

#### **4.4.3 Relationship between Religious Commitment and Participatory Monitoring and Evaluation of End Child Marriage Project**

The study revealed that most (52.0%) and (47.1%) of the respondents prioritized their religious affiliations' demand and frequency of their religious worship attendance to a very extent, respectively. On the other hand, most (62.7%) of the respondents believed they extremely prioritized the frequency of their religious prayers. The result implies that stakeholders prioritize their religious affiliations' demand and frequency of their religious worship attendance to a very extent, and extremely prioritize the frequency of their religious prayers. Additionally, most

92(90.2%), 87(85.3%) and 92(90.2%) of the respondents were Christian, had their religious prayers once every day and religious worship attendance once every week, respectively. This implies that most of them are Christian, have their religious prayers once every day and religious worship attendance once every week.

On the relationship, most (100.0%) of the prioritization of religious affiliation demands were extreme and moderate, and this was aided by the Muslim and traditional believers, respectively. This denotes that prioritization of religious affiliation demands by stakeholders are extreme and moderate, and this is aided by the Muslim and traditional believers, respectively. Additionally, most (100.0%) of the prioritization of religious prayers were extreme and moderate, and this was aided by those who prayed five times every day and those who neither pray five times every day, once every day, once every week once every month nor once every year, respectively. This implies that prioritization of religious prayers by stakeholders is extreme and moderate, and this is aided by those who pray five times every day and those who neither pray five times every day, once every day, once every week once every month nor once every year.

Lastly, most (100.0%) of the prioritization of religious worship attendance were moderate, and this was aided by those who attended religious worship once every year and those who neither attended religious worship once every day, once every week, once every month nor once every year, respectively. This denotes that prioritization of religious worship attendance are moderate, and this is aided by those who attend religious worship once every year and those who neither attend religious worship once every day, once every week, once every month nor once every year, respectively.

The inferential statistics indicated that high prioritization of the religious commitment had a moderate negative relationship (Spearman's  $\rho = -.557$ ) with PM&E of Early Child Marriage project. This implies that when there is less prioritization of various religious commitment, participatory monitoring and evaluation is moderately enhanced. The reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism with or without apologies was because of prioritization of religious commitments. The findings of the study converge with the findings of Ramaswamy (2016) that the rate at which people engage in projects is mostly influenced by the religious commitments by which they live by and have become accustomed to.

## **CHAPTER FIVE**

### **SUMMARY OF THE FINDINGS, CONCLUSION, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES**

#### **5.1 Introduction**

The chapter focuses on summary of the findings, conclusion, recommendation, and suggestion for further studies.

#### **5.2 Summary of the Findings**

The study determined the extent of the relationship between training delivery methods and participatory monitoring and evaluation of End Child Marriage Project. The study revealed that most of the respondents slightly received training through team, mentorship, and field trips, respectively. Lastly, of the respondents revealed that they extremely received training through seminars. Correspondingly, most of the respondents obtained skills and knowledge from the training delivery methods. The inferential statistics indicated that slight adoption of the training delivery methods had a moderate negative relationship with PM&E of Early Child Marriage project. The reviewed documents such as M&E reports and training lists revealed that seminars were the mostly used training delivery method to all groups.

The study established the extent of the relationship between type of gender role beliefs and participatory monitoring and evaluation of End Child Marriage Project. Most of the respondents strongly agreed that it was a wish that women should stay home with children and do house tending duties. Similarly, most of the respondents agreed that males were regarded as the legal representatives of the family group in all matters of project activities. Lastly, most of the respondents strongly agreed that males were more considered than females for the skilled roles at project workplace.

On the reasons for their agreement on the statements concerning various of various types of gender role beliefs, most of the responses revealed that traditionally males occupy the roles related to workplace leadership. The inferential statistics indicated that high prioritization of the types of gender role beliefs had a moderate negative relationship with PM&E of Early Child Marriage project. The reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism was because of prioritization of various types of gender role beliefs.

The study examined the extent of the relationship between religious commitment and participatory monitoring and evaluation of End Child Marriage Project. Most of the respondents revealed that they prioritized their religious affiliations' demand and frequency of their religious worship attendance to a very extent, respectively. Additionally, most of the respondents believed they extremely prioritized the frequency of their religious prayers. Most of the respondents were Christian, had their religious prayers once every day and religious worship attendance once every week, respectively.

On the relationship, most of the prioritization of religious affiliation demands were extreme and moderate, and this was aided by the Muslim and traditional believers, respectively. Additionally, most of the prioritization of religious prayers were extreme and moderate, and this was aided by those who prayed five times every day and those who neither pray five times every day, once every day, once every week once every month nor once every year, respectively. Lastly, most of the prioritization of religious worship attendance were moderate, and this was aided by those who attended religious worship once every year and those who neither attended religious worship once every day, once every week, once every month nor once every year, respectively.

The inferential statistics indicated that high prioritization of the religious commitment had a moderate negative relationship with PM&E of Early Child Marriage project. The reviewed documents such as M&E reports and minutes revealed that some stakeholders' absenteeism with or without apologies was because of prioritization of religious commitments.

### **5.3 Conclusion**

It is concluded that socio-cultural elements such as training delivery methods, types of gender roles beliefs have a moderate relationship with participatory monitoring and evaluation. Subsequently, it is concluded that adoption of the training delivery methods such as teams, mentorship, field trips and seminars to a very extent have a moderate positive relationship with participatory monitoring and evaluation of project. Additionally, high prioritization of gender role beliefs such as beliefs in household, workplace and representation roles has a moderate negative relationship with participatory monitoring and evaluation of project. Lastly, it is concluded that high prioritization of religious commitment such as religious affiliations, frequency of prayers and frequency of religious worship attendance has a moderate negative relationship with participatory monitoring and evaluation of project.

### **5.4 Recommendations**

Based on the results, it is recommended that:

Training delivery methods such as teams, mentorship, field trips and seminars should be adopted to a very extent to ensure strong positive relationship with participatory monitoring and evaluation of project.

Prioritization of various gender role beliefs such as beliefs in household, workplace, and representation roles by stakeholders should be highly considered to ensure enhanced participatory monitoring and evaluation of project.



Prioritization of religious commitments such as religious affiliations, frequency of prayers and frequency of religious worship attendance by stakeholders, should be highly considered in the to ensure enhanced participatory monitoring and evaluation of project.

### **5.5 Contribution to Knowledge**

The primary aim of the researcher in this study was to relook on socio-cultural as a determinant of participatory monitoring and evaluation from a new perspective. So far, most studies on determinants of participatory monitoring and evaluation have focused on the relationship between institution, economic and political elements and participatory monitoring and evaluation.

In this study the researcher tried to shift the focus on the extent of the relationship rather than whether the determinants have influence on participatory monitoring and evaluation.

### **5.6 Suggestions for Further Research**

Upon conclusion of the research with the given research questions and the scope, it is observed that some significant and important concerns have not been covered by this research. In view of the findings of the study, the researcher offers the following suggestions for further research on:

- Assessment of the relationship between socio-cultural elements and participatory monitoring and evaluation of ongoing girls' projects.
- The mediating effect of the demographic information on relationship between socio-cultural elements and participatory monitoring and evaluation of ongoing girls' projects.

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## APPENDICES

### Appendix 1: Questionnaire

My name is Mr. Okeyo Calvince. I am a post graduate student at the School of Planning and Architecture, Maseno University and carrying out a study on the **socio-cultural determinants of participatory monitoring and evaluation process of the End Child Marriage projects in Homa Bay County, Kenya**. You have been selected to participate in this study. The information that you will give will be treated with utmost confidentiality and will only be used for academic purposes.

Fill in your responses in the spaces provided in each of the questionnaire items.

### SECTION A: DEMOGRAPHIC INFORMATION

(Please tick your answers in the boxes provided)

i. What is your gender?

Male

Female

ii. Which category do you belong to?

ECM girl

CBO/CSO (Project) Staff

Government representative

## SECTION B: PARTICIPATORY MONITORING AND EVALUATION

Please circle the number that represents the frequency of your participation in Monitoring and Evaluation. Use the Likert scale, where **1= never (N)**, **2= rarely (R)**, **3= sometimes (S)**, **4= very often (VO)** and **5=always (A)**.

Statements					
I was part of the team that came up with a monitoring plan for the End Child Marriage project	1	2	3	4	5
I participated in routine activity monitoring for the End Child Marriage project	1	2	3	4	5
I was aware of how the monitoring data for the End Child Marriage project was utilized	1	2	3	4	5
I participated in regular reporting for the End Child Marriage project	1	2	3	4	5
I participated in the stakeholders' reflection sessions where experiences were shared.	1	2	3	4	5

## SECTION C: STUDY OBJECTIVES

### II. TRAINING DELIVERY METHODS

- a. Please tick the number that represents the level at which you benefited from the training delivery methods. Use the Likert scale, where **1= not at all (NA)**, **2= slightly (S)**, **3= moderately (M)**, **4= very (V)** and **5= extremely**.

Training delivery type					
I received trainings through team training	1	2	3	4	5
I received trainings through mentorship	1	2	3	4	5
I received trainings through field trips	1	2	3	4	5
I received trainings through seminars and workshops	1	2	3	4	5

- b. What they were you able to gain from the training delivery methods.....



**II. TYPE OF GENDER ROLE BELIEFS**

- a. Please tick the number that represents the extent to which you agree with the statements using a 5-point Likert scale, where **1= Strongly disagree (SD)**, **2= Disagree (D)**, **3= Undecided (U)**, **4= Agree (A)** and **5= Strongly agree (SA)**.

Statements					
It was a wish that women should stay home with children and do house tending duties	1	2	3	4	5
Males were regarded as the legal representatives of the family group in all matters of project activities					
Males were more considered than females for the skilled roles at project workplace	1	2	3	4	5

- b. State what could be the reasons for their agreement on various types of the gender role beliefs .....

### III: RELIGIOUS COMMITMENTS

Please tick the number that represents the consideration of commitments. Use the Likert scale, where 1= not at all (NA), 2= slightly (S), 3= moderately (M), 4= very (V) and 5= extremely.

Statements	1	2	3	4	5
I prioritized the demands of my religious affiliations.	1	2	3	4	5
I prioritized the frequency of my religious prayers	1	2	3	4	5
I prioritized the frequency of my religious worship service attendance	1	2	3	4	5

a. What was your religious affiliations?

Catholic

Protestant

Islam

Hindu

Traditional

None of the above

b. What was the frequency of your religious prayers?

Five times every day

Once every day

Once every week

Once every month

Once every year

None of the above

c. What was the frequency of your religious worship attendance?

- Five times every day
- Once every day
- Once every week
- Once every month
- Once every year
- None of the above

**Appendix 2: Documentary Review**

<b>Types of secondary materials</b>	<b>No</b>
M&E Plan	
M&E Reports	
Minutes	

**Themes to look for in the reports**

<b>Category</b>	<b>No</b>	<b>Linkage to participation in M&amp;E</b>
Mentorship done		
Team training done		
Field trips done		
Seminars done		
Stakeholders absent with/without apologies because of gender roles		
Stakeholders absent with/without apologies because of religious commitment		

**Appendix 3: Permit from School of Planning and Architecture, Maseno University**



**MASENO UNIVERSITY  
SCHOOL OF PLANNING AND ARCHITECTURE**

TEL: (057) 351008/351620/22  
FAX: 057-351221  
8<sup>th</sup> Floor

Kisumu Campus  
Private Bag  
Maseno, Kenya

Ref: MSU/SPA/REC/2

Date: February 6, 2020

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**RE: OKEYO CALVINCE OUMA – EL/SPM/01194/2017**

The above named is a Maseno University Student from the School of Planning and Architecture, Department of Urban Management.

He is pursuing a Masters Degree Programme in Monitoring and Evaluation, as part of his studies he is required to undertake Research entitled "*Socio-cultural Determinants of Participatory Monitoring and Evaluation of the End Child Marriage Project in Homa Bay County, Kenya*" which entails data collection.

Any assistance accorded to him will be highly appreciated.

Thank you.

  
**DR. MOSES O. KOLA**  
DEAN, SCHOOL OF PLANNING AND ARCHITECTURE

