

**EVALUATION  
ON  
VOLUNTEERISM  
UNDER  
ST. MARTIN CSA APPROACH**

**Report Submitted to St. Martin CSA**

**by**

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## List of Abbreviations and Acronyms

<b>CHS:</b>	Community Health Strategy
<b>CHV:</b>	Community Health Volunteers
<b>CIDP:</b>	County Integrated Development Plan
<b>CIVICUS:</b>	World Alliance for Citizen Participation
<b>CSA:</b>	Catholic Social Apostolate
<b>CU:</b>	Community Unit
<b>GDI:</b>	Gender Development Index
<b>HDI:</b>	Human Development Index
<b>HPI:</b>	Human Poverty Index
<b>HSSP:</b>	Health Sector Strategic Plan
<b>IFRC:</b>	International Federation for the Red Cross and Red Crescent
<b>ILO:</b>	International Labour Organization
<b>KRCS:</b>	Kenya Red Cross Society
<b>MTP:</b>	Medium Term Plan
<b>SCI:</b>	Service Civil International
<b>UNESCO:</b>	United Nations Education Scientific and Cultural Organization
<b>UNV:</b>	United Nations Volunteer
<b>US:</b>	United States
<b>VIOs:</b>	Volunteer Involving Organizations
<b>VSO:</b>	Volunteers Services Organization

## Preamble

*'I am not interested in how well I treat one  
special needy case,  
but more in how I pull people to support  
that one needy child'*

# TABLE OF CONTENTS

List of Abbreviations and Acronyms.....	2
Preamble.....	3
LIST OF FIGURES.....	6
LIST OF FIGURES.....	10
LIST OF TABLES .....	11
Acknowledgements.....	13
Executive Summary.....	14
Section One: Introduction .....	17
1.1. Background.....	17
1.2. Program Context .....	21
1.3. Program Objectives .....	24
1.4. Programmes under St. Martin CSA .....	24
1.5. Purpose and Scope of the Baseline Survey .....	25
Section Two: Methodology.....	26
2.1. Introduction.....	26
2.2. Evaluation Study Sites.....	28
2.3. Study Design and Data Collection Methods.....	28
2.4. Data Collection Tools .....	29
2.5. Sample size and Sampling Approach .....	29
2.6. Data Management and Analysis.....	30
2.7. Training of Enumerators .....	31
2.7.1. Data Quality Control Measures .....	31
2.7.2. Before Data Collection .....	31
2.7.3. During the Data Collection Exercise .....	31
2.7.4. After Field Work.....	31
2.8. Ethical considerations .....	31
Section Three: Evaluation Findings .....	33
3.1. Socio-Demographic profile of respondents .....	33
3.1.1. Residence of respondents.....	33
3.1.2. Occupation.....	33
3.1.3. Age .....	34
3.1.4. Education and literacy.....	35
3.1.5. Marital status .....	36

<b>3.2.</b>	<b>Evaluation of the volunteerism model under St. Martin CSA .....</b>	<b>37</b>
3.2.1.	<b>Volunteerism under St. Martin CSA.....</b>	<b>37</b>
3.2.2.	<b>Volunteer engagement .....</b>	<b>42</b>
3.2.3.	<b>Disengagement.....</b>	<b>50</b>
3.2.4.	<b>Formation of volunteers .....</b>	<b>52</b>
3.2.5.	<b>Motivation of volunteers .....</b>	<b>55</b>
3.2.6.	<b>Sustainability of the St. Martin volunteerism model.....</b>	<b>60</b>
3.2.7.	<b>Impact of the St. Martin volunteerism model.....</b>	<b>62</b>
<b>3.3.</b>	<b>Policy.....</b>	<b>63</b>
<b>3.4.</b>	<b>Costing the model and fundraising .....</b>	<b>64</b>
<b>3.5.</b>	<b>ICT and volunteerism .....</b>	<b>65</b>
<b>3.6.</b>	<b>Challenges facing the Volunteerism model under St. Martin CSA.....</b>	<b>65</b>
<b>3.7.</b>	<b>Best practices/learnings emerging from the findings.....</b>	<b>66</b>
	<b>Section Four: Conclusion and recommendations .....</b>	<b>67</b>
4.1.	<b>Conclusion .....</b>	<b>67</b>
4.2.	<b>Recommendations .....</b>	<b>69</b>
	<b>Section Five: Case studies.....</b>	<b>70</b>
5.1.	<b>Case study 1.....</b>	<b>70</b>
5.2.	<b>Case study 2.....</b>	<b>70</b>
5.3.	<b>Case study 3.....</b>	<b>71</b>
	<b>List of Annexes    23 .....</b>	<b>74</b>
	<b>Annex 1: Work Plan.....</b>	<b>74</b>
	<b>Annex 2: Data Collection Tools .....</b>	<b>74</b>
	<b>Tool 1: Structured Questionnaire for Volunteers .....</b>	<b>74</b>
	<b>Tool 2: KII Guide for St. Martin CSA staff .....</b>	<b>86</b>
	<b>Tool 3: KIIs Management Committee Members/Board Members/Trustees .....</b>	<b>89</b>
	<b>Tool 4: KIIs St. Martin CSA partners.....</b>	<b>91</b>
	<b>Annex 3: Photography Consent forms.....</b>	<b>93</b>
	<b>Annex 4: Terms of Reference.....</b>	<b>94</b>

## LIST OF FIGURES

### Contents

List of Abbreviations and Acronyms.....	2
Preamble.....	3
LIST OF FIGURES.....	6
Acknowledgements.....	13
Executive Summary.....	14
Section One: Introduction .....	17
1.1. Background.....	17
1.2. Program Context .....	21
1.3. Program Objectives .....	24
1.4. Programmes under St. Martin CSA .....	24
1.5. Purpose and Scope of the Baseline Survey .....	25
Section Two: Methodology.....	26
1.1. Introduction.....	26
1.2. Evaluation Study Sites.....	28
1.3. Study Design and Data Collection Methods.....	28
1.4. Data Collection Tools .....	29
1.5. Sample size and Sampling Approach .....	29
1.6. Data Management and Analysis.....	30
1.7. Training of Enumerators .....	31
1.8. Data Quality Control Measures .....	31
1.8.1. Before Data Collection .....	31
1.8.2. During the Data Collection Exercise.....	31
1.8.3. After Field Work .....	31
1.9. Ethical considerations .....	31
Section Three: Evaluation Findings .....	33
3.1. Socio-Demographic profile of respondents .....	33
3.1.1. Residence of respondents.....	33
3.1.2. Occupation.....	33
3.1.3. Age .....	34
3.1.4. Education and literacy.....	35
3.1.5. Marital status .....	36
3.2. Evaluation of the volunteerism model under St. Martin CSA .....	37

3.2.1.	Volunteerism under St. Martin CSA.....	37
3.2.2.	Volunteer engagement .....	42
3.2.3.	Disengagement.....	50
3.2.4.	Formation of volunteers .....	52
3.2.5.	Motivation of volunteers .....	55
3.2.6.	Sustainability of the St. Martin volunteerism model.....	60
3.2.7.	Impact of the St. Martin volunteerism model.....	62
3.3.	Policy.....	63
3.4.	Costing the model and fundraising .....	64
3.5.	ICT and volunteerism .....	65
3.6.	Challenges facing the Volunteerism model under St. Martin CSA.....	65
3.7.	Best practices/learnings emerging from the findings.....	66
<b>Section Four: Conclusion and recommendations .....</b>		<b>67</b>
4.1.	Conclusion .....	67
4.2.	Recommendations .....	69
<b>Section Five: Case studies.....</b>		<b>70</b>
5.1.	Case study 1.....	70
5.2.	Case study 2.....	70
5.3.	Case study 3.....	71
<b>List of Annexes 23 .....</b>		<b>74</b>
Annex 1: Work Plan.....		74
Annex 2: Data Collection Tools .....		74
Tool 1: Structured Questionnaire for Volunteers .....		74
Tool 2: KII Guide for St. Martin CSA staff .....		86
Tool 3: KIIs Management Committee Members/Board Members/Trustees .....		89
Tool 4: KIIs St. Martin CSA partners.....		91
Annex 3: Photography Consent forms.....		93
Annex 4: Terms of Reference.....		94

## Contents

List of Abbreviations and Acronyms.....	2
Preamble.....	3
LIST OF FIGURES.....	6
Acknowledgements.....	13
Executive Summary.....	14
Section One: Introduction .....	17
1.1. Background.....	17
1.2. Program Context .....	21
1.3. Program Objectives.....	24
1.4. Programmes under St. Martin CSA.....	24
1.5. Purpose and Scope of the Baseline Survey .....	25
Section Two: Methodology.....	26
1.1. Introduction.....	26
1.2. Evaluation Study Sites.....	28
1.3. Study Design and Data Collection Methods.....	28
1.4. Data Collection Tools .....	29
1.5. Sample size and Sampling Approach.....	29
1.6. Data Management and Analysis.....	30
1.7. Training of Enumerators .....	31
1.8. Data Quality Control Measures .....	31
1.8.1. Before Data Collection .....	31
1.8.2. During the Data Collection Exercise.....	31
1.8.3. After Field Work .....	31
1.9. Ethical considerations .....	31
Section Three: Evaluation Findings .....	33
3.1. Socio-Demographic profile of respondents .....	33
3.1.1. Residence of respondents.....	33
3.1.2. Occupation.....	33
3.1.3. Age .....	34
3.1.4. Education and literacy.....	35

3.1.5.	Marital status .....	36
<b>3.2.</b>	<b>Evaluation of the volunteerism model under St. Martin CSA .....</b>	<b>37</b>
3.2.1.	Volunteerism under St. Martin CSA.....	37
3.2.2.	Volunteer engagement .....	42
3.2.3.	Disengagement.....	50
3.2.4.	Formation of volunteers .....	52
3.2.5.	Motivation of volunteers .....	55
3.2.6.	Sustainability of the St. Martin volunteerism model.....	60
3.2.7.	Impact of the St. Martin volunteerism model.....	62
<b>3.3.</b>	<b>Policy.....</b>	<b>63</b>
<b>3.4.</b>	<b>Costing the model and fundraising .....</b>	<b>64</b>
<b>3.5.</b>	<b>ICT and volunteerism .....</b>	<b>65</b>
<b>3.6.</b>	<b>Challenges facing the Volunteerism model under St. Martin CSA.....</b>	<b>65</b>
<b>3.7.</b>	<b>Best practices/learnings emerging from the findings.....</b>	<b>66</b>
	<b>Section Four: Conclusion and recommendations .....</b>	<b>67</b>
4.1.	Conclusion .....	67
4.2.	Recommendations .....	69
	<b>Section Five: Case studies.....</b>	<b>70</b>
5.1.	Case study 1.....	70
5.2.	Case study 2.....	70
5.3.	Case study 3.....	71
	<b>List of Annexes    23 .....</b>	<b>74</b>
Annex 1:	Work Plan.....	74
Annex 2:	Data Collection Tools .....	74
Tool 1:	Structured Questionnaire for Volunteers .....	74
Tool 2:	KII Guide for St. Martin CSA staff .....	86
Tool 3:	KIIs Management Committee Members/Board Members/Trustees .....	89
Tool 4:	KIIs St. Martin CSA partners.....	91
Annex 3:	Photography Consent forms.....	93
Annex 4:	Terms of Reference .....	94

**LIST OF FIGURES**

Figure 3.1-1: Main Occupation of respondents ..... 34

Figure 3.1-2: Age of respondents..... 35

Figure 3.1-3: Highest education level attained by respondents ..... 36

Figure 3.1-4: Marital status of respondents ..... 36

Figure 3.2-1: Respondents understanding of volunteerism ..... 37

Figure 3.2-2: How respondents were recruited to volunteer with St. Martin CSA ..... 38

Figure 3.2-3: Respondents duration of volunteering with St. Martin CSA ..... 39

Figure 3.2-4: Respondents' attendance to volunteers' meeting in the last 12 months ..... 40

Figure 3.2-5: Respondents' attendance to community/resource mobilization in the last 12 months..... 41

Figure 3.2-6: Respondents' attendance to trainings in the last 12 months..... 42

Figure 3.2-7: How best to improve trainings in St. Martin CSA ..... 46

Figure 3.2-8: Areas for St. Martin to focus on to improve trainings of volunteers ..... 47

Figure 3.2-9: Reasons why volunteers do not receive support from the community ..... 49

Figure 3.2-10: Respondents' motivation to volunteer with St. Martin CSA ..... 55

## LIST OF TABLES

Table 2.1: Project sites.....	29
Table 3.1. Sample size.....	34
Table 3.2: County of residence of respondents.....	34
Table 3.3: Respondents' satisfaction with the volunteer recruitment process.....	44
Table 3.4: Respondents agreement that they were provided with the right information on volunteerism.....	45
Table 3.5: Relevance of background skills with volunteer work.....	45
Table 3.6: Volunteer perception of adequacy in capacity building efforts by St. Martin CSA.....	46
Table 3.7: Community recognition of the volunteers.....	48
Table 3.8: Community acceptance of the volunteers.....	49
Table 3.9: Community readily supports volunteers in resource mobilization.....	49
Table 3.10: Level of satisfaction of volunteers on how St. Martin CSA engaged them with the community.....	51
Table 3.11: Level of satisfaction of volunteers with disengagement process.....	51
Table 3.12: Level of volunteer satisfaction after being disengaged.....	52
Table 3.13: Level of volunteer satisfaction with the trainings offered by St. Martin CSA.....	53
Table 3.14: Level of volunteer agreement with sufficiency of the trainings by St. Martin CSA.....	53
Table 3.15: Level of volunteer agreement with the appropriateness of the timings of the trainings by St. Martin CSA.....	54
Table 3.16: Level of volunteer agreement with sufficiency of the content of trainings by St. Martin CSA.....	54
Table 3.17: Level of volunteer agreement with adequacy of the methodologies used in the trainings by St. Martin CSA.....	55
Table 3.18: Whether volunteers agree that there exist a well laid down system within which they volunteer.....	57
Table 3.19: Whether volunteers feel safe and secure as they volunteer.....	58

Table 3.20: Dissatisfaction of volunteers with safety and security.....	58
Table 3.21: Suggestions on how to improve safety and security for volunteers.....	59
Table 3.22: Agreement of volunteers that St. Martin day is an important calendar event in St. Martin CSA.....	60
Table 3.23: Agreement by volunteers that sustainability is emphasized by St. martin CSA during recruitment, engagement and disengagement process.....	61
Table 3.24: Respondent confidence to continue offering service as a volunteer even after disengaging with the project/St. martin CSA.....	61
Table 3.25: Reasons for not wanting to continue with volunteering.....	62
Table 3.26: The volunteerism approach has created in the way the community support vulnerable persons in the community.....	63
Table 3.27: Evidence that can be demonstrated to show impact of volunteerism in St. Martin CSA.....	63

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This being the first ever independent evaluation on St. Martin volunteerism, the findings provide a critical milestone for identifying priority lessons and assessment of progress in the implementation of the volunteerism approach. The report will be critical in informing and guiding the further planning, implementation and strategic alignment of the organization.

## Executive Summary

The organizational Capacity Assessment for St. Martin CSA, 2019, made a key recommendation for the Evaluation of the St. Martin approach and the volunteers program to gauge performance, generate lessons and insights with the view of strengthening and catalyzing the desired outcome. A similar observation was made in the St. Martin strategic plan 2019-2024. The plan noted poor volunteers' data management weakened informed decision making. The strategic plan key strategy was to broaden the concept of involvement and participation of volunteers in the organization. Another important study that provided a similar recommendation is the study dubbed; Only through Community: a case study of the St. Martin Approach- the lens of Transforming Communities from the Inside Out Vol 77, 2019. One of the recommendations made in this study was further investigation of the aspect volunteerism within St. Martin CSA. This evaluation for volunteerism under St. Martin CSA therefore takes up these recommendations and makes a thorough assessment of the effectiveness, efficiency, relevance, impact and sustainability of St. Martin volunteers' programme. A sample of 223 volunteers was obtained from a population of 1,156 volunteers using the Cochran formula. These included 144 females and 79 males active and disengaged volunteers.

This evaluation utilized a mixed methods approach; both quantitative and qualitative methods of data collection were employed. These included quantitative questionnaires, focus group discussions, key informant interviews, mapping of community groups and analysis of their capacity, observation and secondary data analysis. A desk review preceded field visits and it focused on program documents (St. Martin Strategic Plan, specific programme proposals, specific program log frames and indicators, the St. Martin Organisational Capacity Assessment report, the Case Study on St. Martin Approach and St. Martin annual reports) as well as other grey and white literature<sup>1</sup> on volunteerism. This was useful in fine-tuning the survey methodology, formulation of questions and data collection tools. Focus Group Discussions (FGDs) were conducted on beneficiaries while Key Informant Interviews (KIIs) were conducted on St. Martin Staff, Management Committee level and Board of Management volunteers and representatives of Partner organizations both from private sector and government. Quantitative data was collected from community volunteers from all the programmes who were both active and decommissioned using a descriptive cross sectional design.

From the findings all the respondents understood and had knowledge of what volunteerism entails. Even though their answers were not exactly the same, they at least alluded to one or several attributes on what volunteerism is all about. At least 69 per cent of volunteers learnt about volunteerism in St. Martin CSA through awareness activities conducted by St. Martin staff while on planned programme activities. The largest proportion of volunteers, 32 per cent, indicated that they had volunteered for periods well over 16 years. Volunteers in St. Martin CSA were recruited largely through recommendations made by the church, chief or community opinion leaders as evidenced by 48 per cent of the respondents. With reference to attendance of planned activities such as monthly volunteers' meetings, formation trainings/retreats and community resource mobilization, there was just about 50% of respondents who attended consistently without fail. The remaining half was shared between those who attended only half and those who attended none of these activities.

The study established that a majority of respondents, 90 per cent were in agreement or were satisfied with process of engagement/disengagement of volunteers as shown by an aggregate mean score of 4.2. They were contented with the volunteer recruitment process and agreed that they were provided with the right information before they made the decision to volunteer. They also agreed that their skills, knowledge and expertise were relevant with the work they do in the community and that they had

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<sup>1</sup>Grey literature is published research materials and documents while white literature refers to routine reports and technical documents by m2m.

adequate capacity to volunteer with St. Martin CSA. They also agreed that their communities knew and accepted them as volunteers of St. Martin CSA and that they received support from their communities whenever they mobilized for resources. The respondents were also satisfied with the process that St. Martin CSA took to introduce or engage them with the community. However, the evaluation found out that disengagement of volunteers was a contentious issue and there was a high level of dissatisfaction among the respondents with regards to how the disengagement process was undertaken. It was surprising on the contrary that these volunteers still offered their services to the community even outside St. Martin CSA.

The study also found at that most respondents agreed that the formation process of the volunteerism model under St. Martin CSA was effective as shown by a mean of 4.4. It is on the basis of volunteer formation that St. Martin CSA imparts the appropriate skills by forming both the mind and the heart where spiritual formation was greatly emphasized following the Biblical approach of St. Martin CSA. Respondents were satisfied with; the trainings provided by St. Martin CSA; the appropriateness of the number and frequency of trainings; the timings of the trainings; the sufficiency of the content of the trainings; and the appropriateness of the methodologies used to deliver the trainings.

On motivation of volunteers in this model under St. Martin CSA, the study established that most respondents as represented by a mean of 4.2 agreed that they were satisfied with the process with which they were recruited and engaged. The main reason that emerged that kept the volunteers do what they do repeatedly was the spiritual and personal satisfaction that they experienced as a result. Spiritual motivation was the main reason why volunteers felt motivated to serve the vulnerable in their communities. The St. Martin CSA volunteers' day ceremonies were instrumental in recognizing the efforts of the volunteers before stakeholders in the communities and this was a crucial element in their motivation.

Sustainability is an important factor in the volunteerism model in St. Martin CSA, the study found out that most respondents agreed that the organization plans for sustainability in the volunteerism model by a mean of 3.9. The volunteers also showed strong confidence to continue with volunteerism in the future even in the absence of St. Martin CSA. For the few who did not exhibit similar confidence, their fears were that they felt not skilled enough to continue with volunteerism, while some feared that the community will have many expectations that they might not meet while others feared non-responsiveness on the part of the community.

Most respondents (94%) acknowledge that the volunteerism model under St. Martin CSA has impacted beneficiaries, the communities and themselves as individuals. They mentioned and identified the changes they have observed with regards to the actions of volunteers in their communities. Statements like; *'the life of beneficiaries has improved'*; *'beneficiaries are able to continue with their day to day activities with less support from the community'*; *'the community is responsive to the needs of the vulnerable'*, were mentioned as an affirmation to the differences they have experienced as a result.

The St. Martin CSA volunteer policy has been instrumental in giving direction and ensuring uniformity when addressing concerns by volunteers across board. However, it is long since it was last reviewed in 2010/2011. It would be important to have the policy reviewed while taking into consideration new developments over time while at the same time aligning the volunteerism model to blend in with local, national, regional and global development agenda. This will go a long way in adapting the model and make it easy to align with new and prospective partnerships in the future.

While St. Martin CSA is diligent in resourcing for its programmes, efforts have been made to ensure that the volunteerism model is up and running and that volunteers and programme staff are able to plan and successfully implement all the set programmes. Traditional donors of St. Martin CSA have been the primary financiers of the model. However, in an ever shrinking funding environment, there is need to identify and establish new partnerships with prospective funding organizations. It is the obligation of St. Martin CSA to reach out to prospective partners and diligently profiling the volunteerism model, its impact and its successes, share it widely for purposes of getting buy-in for the model at all levels locally, nationally and globally.

The management of the volunteer resource at St. Martin level in terms of data of existing volunteers, where they come from, their numbers, ages etc. was not satisfactory enough. Most of the available data was scattered across the programmes and its accessibility was confined to certain programme staff. A central repository for all the volunteers, even though it existed, needs to be enhanced using low cost ICT options that the St. Martin can explore and adopt. Up to date information of the volunteers resource is crucial for improving its management.

Generally, the volunteerism model under St. Martin CSA is engrained in the DNA of the organization of empowering the community in order to be responsive the needs of the vulnerable. The model has been instrumental in realizing the vision of the organization and from the findings it has done this effectively. Key recommendations to move it forward to the next level include; determine a strategy with which to direct future disengagement of volunteers in order to ensure their sustainability serve their communities and commission a study to determine and document the level of impact of the volunteerism model under St. Martin CSA.

## Section One: Introduction

### 1.1. Background

Volunteerism is a strong force for tapping the power of peoples' voice and participation to influence change in the community and promoting sustainable development<sup>2</sup>. It creates new opportunities for inclusivity, accountability and responsiveness in the development space in addition to making room for additional resources that are much needed in an organization setup. It also brings on board new skills, knowledge and expertise to supplement existing input at the project level<sup>3</sup>.

The power of volunteerism lies in its ability to be a channel that enables people to exercise their agency through civic engagement. It provides a conduit for the voices of the poor, most marginalized and excluded. Therefore, under the right environment, it can improve the quality of democratic processes and make them more inclusive and responsive to the needs of the people. Given that volunteerism mobilizes a wide cross-section of voices, it can also elicit greater accountability and responsiveness from local authorities and duty bearers. It achieves these ends primarily by influencing policy, action, legislation, institutions and the rules of engagement among different actors<sup>4</sup>.

Volunteerism is at the heart of community-building where it promotes trust and reciprocity. It encourages good citizenship and provides people with an environment where they can learn the responsibilities of community and civic involvement<sup>5</sup>. *"There is no higher calling than when a person gives his or her own knowledge, skills, time or resources to someone in need of help or comfort. This is the fundamental principle of volunteerism"*, Tadateru Konoé President IFRC (2009 to 2017).

By definition CIVICUS<sup>6</sup> intimate that volunteerism entails the self-motivated act of a person(s) contributing their time, skills, ideas and talents for charitable, educational, social, political, economic, humanitarian or other worthwhile purposes. This may be done in one's community, country, region or personal choice of place without initial regard for compensation. The recently published *Manual on the Measurement of Volunteer Work* from the ILO (International Labour Organization) and Johns Hopkins University states offers a definition of volunteering as unpaid non-compulsory work; that is, time individuals give without pay to activities performed either through an organization or directly for others outside their own household<sup>7</sup>.

An earlier report by ICNL/ECNL on volunteering in Africa stressed the importance of context, stating, "for the purposes of comparative analysis across countries and regions, it is essential to recognize the various ways that different countries and regions define volunteerism"<sup>8</sup>. The report goes on to offer a typology of volunteering, as follows:

**An activity or work:** volunteering is a contribution in-kind (i.e. time, skills, or services) and should be distinguished from donations in goods, cash, or other valuable assets.

**Done by people:** volunteers may act individually, as groups, or through associations and other formal organizations; but in all cases, a volunteer is a human being.

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<sup>2</sup>UNV (2016) State of the World's Volunteerism Report 2015. Transforming Governance. UNDP.

<sup>3</sup> ibid

<sup>4</sup> ibid

<sup>5</sup> IFRC (2011). The value of volunteers: Imagine how many needs would go unanswered without volunteers. IFRC, Geneva, Switzerland

<sup>6</sup>CIVICUS (2011) Civil society volunteering patterns in Africa: An analysis of the CIVICUS Civil Society Index 2008-2011 Findings on volunteerism.

<sup>7</sup> ibid

<sup>8</sup> ibid

**Done willingly:** individuals must make a free choice to volunteer. If an individual is compelled or coerced, then he or she is generally not considered a volunteer.

**Done without pay:** in some contexts, volunteers would not be expected to receive any kind of monetary compensation whatsoever, while in other places volunteers might be entitled to stipends intended to help cover their living expenses or reimbursements of expenses incurred (such as the cost of travelling back and forth to the volunteer location). This definition matches with the Kenya National Volunteerism Policy 2015 developed by the Ministry of Labour Social Security and Services which adds one important aspect to the definition of volunteerism in that in as much as it is work done without pay, there is some element of reimbursement of reasonable expenses<sup>9</sup>.

**Done to promote a cause or help someone outside of the volunteer's household or immediate family:** Volunteer activity is usually done to benefit the larger community, an organization representing community interests, a public body, or the common interest. While the individual volunteer's household or family might benefit from the volunteer work, some other person outside the family should benefit as well.

Historically, Brindle<sup>10</sup> suggests that in medieval Britain, volunteerism was traced in the strong association between religion and ministrations to the poor and sick and it is estimated as a result 500 voluntary hospitals were established in England during the 12<sup>th</sup> and 13<sup>th</sup> centuries. But perhaps a more concise history of volunteerism is illustrated by Arthur Gillette<sup>11</sup>. He argued that in the pre-industrial age, where societies were small, tightly-knit, agrarian or nomadic in nature, volunteerism appeared in the form neighbours helping each other out of pure altruism for instance a person helping his/her neighbour repair a broken roof. After the Industrial Revolution, these small communities began to disappear as they evolved into the more efficient assembly-line societies working at formal, well organized and structured companies. Division of labour split communities apart and individualism was prevalent. Tight-knit communities supporting one another seemed to be a thing of the past.

The illustration by Gillette continues to say that volunteerism then re-emerged in the 1920s, after the First World War. The destruction caused by the war and its associated horrors caused people from the countries torn apart by the war to join hands and found the first recorded voluntary organization known as Service Civil International (SCI) in France. The organization expanded rapidly during the 1930s, spreading the spirit of volunteerism throughout the war-torn continent. The organization was then emulated in other countries, for better and for worse. In the United States, programs similar to the SCI provided young unemployed people with fulfilling social work during the Great Depression.

But perhaps the most important development in international volunteering was the birth of the United Nations Volunteers programme (UNV). In the early 1970s, the UNV was formally established, marking a global attempt to coordinate volunteers. Prior to the UNV, volunteers were organized nationally. Each country had their own volunteer organization such as the British Volunteer Program, US Peace Corps, and *Deutsche Entwicklungsdienst*. As such, each country has a different history and therefore, different perspectives when it comes to volunteering. These organizations continued to function throughout and after World War II, especially in assisting post-war reconstruction efforts. Cooperation among volunteers worldwide saw an increase during the Cold War, as volunteers from East and West came

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<sup>9</sup> Government of Kenya (2015) The Kenya national volunteerism policy. Government Printers, Nairobi

<sup>10</sup>Brindle, D (2015) *The Guardian*. A history of the volunteer: how active citizenship became the big society. Retrieved from: <https://www.theguardian.com/voluntary-sector-network/2015/jun/01/a-history-of-the-volunteer-how-active-citizenship-became-the-big-society>

<sup>11</sup> Volunteer Programmes Bali (2008, August) History of Volunteering. Retrieved from: <https://volunteerprogramsbali.org/history-of-volunteering/>

together to “rust the Iron Curtain”, as Gillette wrote. From thereon, countless non-government organizations are recruiting volunteers to create more good in the world, provide people around the world chances to help one another in distant lands, and help less fortunate people towards a better tomorrow.

In the African continent, volunteerism was first observed as Gillette describes during the emancipation from colonial rule which gave birth to national volunteer movements throughout the continent. Some were tiny and fragile. For instance, in Nigeria, the Lagos Voluntary Work camps Organization was so poor it couldn't afford postage stamps and its members delivered invitations to potential student volunteers on foot. Volunteerism took deeper meaning in the 1960s with long-term efforts to assist developing countries for instance UNESCO used small teams of volunteers from USA to support adult education centres in Egypt and other parts of Africa.

Contrary to Gillette, Mavungu et al<sup>12</sup> opine that volunteerism in Africa started way before in pre-colonial times when African societies practiced *Ubuntu* to illustrate the historical origins of mutual aid and support in fostering humanness (botho/ubuntu). They argue that traditional cultural beliefs and practices encouraged collective responsibility, solidarity and reciprocity. These ideas were fundamental to expressing an individual's humanity through his or her social relations with others, an idea which was fundamental to the social cohesion of pre-colonial societies that relied on mutual aid, kinship and community support to meet human needs.

With the advent of colonialism and subsequent disruption of the traditional African society, Mavungu et al argue that new religious beliefs and values were imposed thus putting pressure on kinship and community support systems. At the same time denigration of indigenous cultural practices resulted in the erosion of the service ethos over time. What followed next was breakdown of subsistence economies, urbanization and increased impoverishment of indigenous peoples coupled with the colonial governments' neglect of welfare provision. Because the colonies were required to be self-sufficient, welfare concerns were considered to be best left to religious initiative and philanthropy. It was at this point according to Mavungu et al argue that international charity and welfare organizations were able to make humanitarian and philanthropic contributions e.g. the Red Cross and Red Crescent movement and Save the Children.

Perhaps the point of convergence between Gillette and Mavungu et al is their agreement that traces of volunteerism were strongly evidenced during the struggle for independence from colonial rule. The independence struggles provided a context for grassroots participation in opposition movements. Civic activism coupled with growing social and community involvement were particular features of South Africa's anti-apartheid struggle. In this way, political engagement, democratic values and bonds of solidarity across race, ethnicity, class and gender lines were fostered. This demonstrates that civic engagement based on volunteering time, knowledge and skills can be of a political nature and points to the fact that in many African countries volunteering and political activism were often two sides of the same coin for opposition movements.

In post independent Africa, volunteerism was the banner for national building as facilitated by national and international organizations that significantly contributed African social development. The nature and scope of the voluntary sector in national social development varied across countries depending on their history of colonialism, traditions and approach to public policy. For instance, the Kenyan and Tanzanian

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<sup>12</sup> Mavungu, M, E. et al (2013) Volunteering in Africa: An overview of volunteer effort in Africa and its potential to contribute to development. Center for Social Development in Africa

governments built on African self-help or *harambee*, which was based on the idea of voluntary participation in development<sup>13</sup>. We are all witnesses of the numerous outcomes and impact of the efforts of *harambee* to individuals, households, communities and society at large.

Presently, volunteerism in Africa has expanded in leaps and bounds and is no longer limited within individual states as people crisscross international boundaries to volunteer. It is now highly organized and institutionalized mainly within non-state actors mostly referred as VIOs (Volunteer Involving Organizations) and also within the state. Prominent non-state actor VIOs in the continent are the Red Cross and Red Crescent Societies, Volunteer Services Organization (VSO), United Nations Volunteers (UNV) and CIVICUS. Volunteers play a significant role in VIOs around Africa from highly technical medical work to simple fundraising roles making a positive impact on the continent<sup>14</sup>.

Fundamental issues that VIOs in Africa grapple with involve their ability to mobilize, manage, empower and retain volunteers. Various institutions differ in their capacity and effectiveness in attaining these key indicators for volunteerism<sup>15</sup> and this consequently determines how well they can maximize on the great potential presented by volunteers. The existence of a volunteer policy and code of conduct within a VIO is essential to protect volunteers and frame their responsibilities in an appropriate manner and minimize chances for conflict. Policies protect volunteers against exploitation, unhealthy and unsafe working conditions and any ambiguity on expectations and responsibilities. This therefore ensures the health, safety and psychosocial wellbeing of volunteers and builds on the right to satisfying and meaningful work and the right to work in a healthy and safe environment<sup>16</sup>.

The bible, in the New Testament, identifies over twenty verses of scripture that talk about volunteerism<sup>17</sup> showing its eminence and emphasis in the Gospel of service as taught by Jesus Christ. Theologically, volunteering is more than a pragmatic way to get work done in the church according to Lorg<sup>18</sup> who argues that it is the best way to fulfill biblical and theological mandates related to personal responsibility of Christian service. Lorg affirms the difficulty involved in working with volunteers in an organization setup if it is done only on purely pragmatic reasons. For him, creating a culture of volunteerism and volunteer success must be based on theological convictions to endure for long durations. Lorg identifies four theological foundations upon which volunteerism should be based. The first is the nature of the church which he points out that it is all-volunteer organization where everyone volunteers to be part of it and no one is paid to join. The second is what he calls a priesthood of believers where all believers share equal access to God and equal responsibility to participate in church ministry. The third is what Lorg identifies as giftedness of believers in that gifts from the Holy Spirit are distributed to all believers for the common good and that God gives these gifts for mutuality of ministry service. The fourth and last theological foundation is the role of the clergy. He argues that the clergy are supposed to be equippers and not just doers of volunteerism empowering the Christians to be willing and ready to offer their services to the needy.

The suggestions and arguments by Lorg are in conformity with those held by St. Martin CSA, an active Volunteer Involving Organization (VIO) in central Kenya where they opine that volunteerism is a difficult concept and that by nature, people are inclined to primarily think about themselves. There is therefore need for a special drive, a special source of inspiration in order to be able to begin and to continue to volunteer. They present capacity building and formation as the backbone and core value of

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<sup>13</sup> *ibid*

<sup>14</sup> *Initlive.com* (2020). A technical guide to retaining volunteers. Retrieved from: <https://www.initlive.com/>

<sup>15</sup> IFRC, A study of Volunteering Charters and Policies from 19 National Societies: The Gaps and Opportunities

<sup>16</sup> *ibid*

<sup>17</sup> <https://biblereasons.com/volunteering/>

<sup>18</sup> Lorg, J, July 2019, A Theology of volunteers. Retrieved from: <https://www.gs.edu/presidents-blog/a-theology-of-volunteers/>

volunteerism. This formation they argue occurs in two levels which are equally important. The first type builds the capacity of the “heart”: the capacity to love those who are in need and the capacity to find happiness and joy in caring for others. This type of capacity-building is the spiritual formation process that all staff and volunteers go through. Meditations, bible sharing and retreats are examples of this kind of formation. The second level is building the “head”, i.e. professional skills. These allow people to make the right interventions in their neighbourhoods and thereby finding a real and lasting solution to problems.<sup>19</sup>

This evaluation of the volunteers approach in St. Martin CSA is informed through the study of Brudney and Nezhina<sup>20</sup> on why it is important to have volunteer programmes evaluated. They postulate that administrators of VIOs need to be concerned with the evaluation of their programs to satisfy the information needs of various interests. These interests or so-called “stakeholders” are persons or groups who have a stake in, or a claim on, the program, whether perceived or actual. For example, one of the most prominent stakeholders, funders are no longer content merely with an organization having volunteers onboard but wish to know the results or “outcomes” or even the long-term “impact” of their involvement. Another important set of stakeholders, board members are interested in whether all organizational resources, including volunteers, have been put to good, if not “best,” use. Similarly, a third stakeholder group, organizational leadership, is eager to derive the most benefit from the volunteer program. At a more operational level, managers would like to make sure that volunteers are helping their departments, and the organization, achieve programmatic goals. For their part, volunteers may derive motivation from learning about the value of their efforts and the results they help to bring about for organizations and their clients.

## 1.2. Program Context

Volunteerism in Kenya is guided by the National Volunteerism Policy which is anchored on the Constitution of Kenya, the Kenya Vision 2030 strategy and the Second Medium Term Plan (MTP II). It is regarded as a very important strategy in community development that needs to be mainstreamed in for effective implementation of community development programmes. An example of a well-structured volunteerism model that is well grounded and institutionalized is seen through one of the largest VIO in the country, the Kenya Red Cross Society (KRCS). Volunteers from KRCS have taken part in numerous events that involved disaster response and humanitarian support all across the nation. They are also active in community development projects that involve health, water and sanitation, environment and climate change as well as peace and reconciliation. Many other VIOs in Kenya can be categorized as local, national and international working in humanitarian interventions and community development. The government of Kenya has a workforce of volunteers structured under the second Kenya Health Sector Strategic Plan (HSSP II). This plan created the community health strategy (CHS) and established a workforce of volunteers known as community health volunteers (CHVs) at the basic level of the healthcare delivery system; the community unit (CU)<sup>21</sup>. Each CHV is in charge of about 30 or more households depending on the coverage of the community unit and the number of CHVs serving therein. These volunteers help in ensuring that health messages on reproductive, maternal and child health; communicable, non-communicable and environmental diseases; universal health coverage; and access for all to safe, effective, quality and affordable medicines and vaccines are passed to communities<sup>22</sup>.

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<sup>19</sup> St. Martin CSA (2021) <https://www.saintmartin-kenya.org/index.php/about-us/approach.html#working-with-volunteers>

<sup>20</sup> Brudney, J. L and Nezhina, T. G. (2019) Evaluating the volunteer program: Contexts and Models. *The Volunteer Management Handbook: Leadership Strategies for Success*: (2<sup>nd</sup> Ed.)

<sup>21</sup> Government of Kenya (2017) Ministry of East African community, Labour and social protection. National Policy on community development. *Theme: Positioning Community Development as a Key Driver of Sustainable Development*. Government Printers, Nairobi

<sup>22</sup> Government of Kenya (2015) The National Volunteerism Policy. Government Printers, Nairobi

However, the low spirit of volunteerism among community members leads to inadequate participation of communities in decision making processes that affect them. Due to the limited coordination of volunteerism activities many challenges are also being encountered in voluntary work. Some of these challenges can be addressed through financial facilitation and creation of a conducive environment for volunteers to participate in development processes. One other critical challenge facing volunteerism in Kenya today is the lack of an institutional framework and a coordination mechanism for volunteer efforts<sup>23</sup>. Currently, volunteer activities are managed differently by VIOs, line Ministries and agencies. As a result, there has been lack of synergy and proper documentation in the volunteerism field. It is for this reason that in the year 2015, the Kenya government adopted the National Volunteerism Policy<sup>24</sup>. The overall objective of this policy was to provide guidelines on efficient and effective coordination, management and sustenance of volunteerism in Kenya. It seeks to ensure that volunteerism is embedded within the national economic policies.

## **Baringo County**

Baringo County is situated in the Rift Valley Region and shares borders with 8 counties namely, West Pokot to the North West, Turkana to the North, Samburu to the North East, Laikipia to the East, Nakuru to the South, Kericho and Uasin-Gishu Counties to the South West, and Elgeyo-Marakwet to the West. The County is divided into 6 Sub-Counties, namely Baringo South, Mogotio, Eldama Ravine, Baringo Central, Baringo North and Tiaty. The county has total population of 804,346 of which 404,056 are males and 400,290 are females. St. Martin CSA implements programmes in Baringo South Sub County, Muchongoi Ward. Baringo South Sub County which has a population of 80,214. Muchongoi has a population of about 2,500 people living with disabilities (3.1 per cent of the population)<sup>25</sup>.

Being a marginalized county, Baringo County is classified as poor as indicated by a poverty incidence of 52.2% against 45.2% nationally and a contribution of 1.7% to the National poverty. This means that about 286,000 people in the entire county live below the poverty<sup>26</sup> line. The Human Development index<sup>27</sup> (HDI) of the county is 0.5108275 which is slightly lower than the national's HDI of 0.520. The human poverty index (HPI)<sup>28</sup> is 30.6 per cent compared to the national level of 29 per cent. The county

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<sup>23</sup>ibid

<sup>24</sup>ibid

<sup>25</sup> Government of Kenya (2018) County Integrated Development Plan, Baringo County. Government Printers

<sup>26</sup> Poverty is a multidimensional measure of deprivation/need. As there is a definite link between marginalization and deprivation, a consideration of multiple basic needs gives an indication on marginalization. Poverty is characterized by the inability of households to meet basic needs and enjoy fundamental rights and by limited access to opportunities to fully participate in the economy. It is measured by the ability to feed oneself, to access quality housing, to attain quality health and to educate children. Poverty is also reflected through inadequate access to infrastructure and social services.

<sup>27</sup> The Human Development Index (HDI) is a composite statistic of life expectancy, education, and income per capita indicators, which are used to rank countries. A country has scores a high HDI score when its life expectancy at birth is high (long), the education period is extensive, and the income per capita is high. These factors are measured by considering aspects such as education, healthy living, access to social amenities, the position and condition of women and gross domestic product.

<sup>28</sup> The Human Poverty Index (HPI) as a measure of poverty that was introduced in the UN's 1997 Global Human Development Report. The aim was to create a composite index that brings together the different areas of deprivation that affect the quality of life. The HPI is premised on the understanding that if human development is about enlarging choices, then poverty means the denial of the most basic opportunities and choices. The index incorporates four facets of human characteristics; life longevity, knowledge acquisition, economic status and social inclusion. This index measures deprivation in the three areas of human development; a long and healthy life, knowledge and a decent standard of living.

has a Gender Development Index<sup>29</sup> (GDI) is 0.5 per cent an indicator that shows that generally the county is underdeveloped<sup>30</sup>.

There are a total of 110,649 households in the county according to the population and housing census of 2009 with 35% of the county household being female headed which is a bit higher compared to 32.1% nationally and ranks number 17 nationally (Kenya socio economic atlas 2014).

With the increasing urbanization rate in the county, street children have been on an increase in all major towns in Baringo. Demographic and social factors are related to the causes of in-creasing number of street children. The majority of the street children are in the age group of 9-12 whose families are living in the slums within the towns

### **Laikipia County**

Laikipia County is one of the 47 counties in the Republic of Kenya in the Central Rift Valley region. The county is cosmopolitan with about 23 communities comprising of Maasai, Samburu, Rendile, Somali, Pokots, Kalenjins, Meru, Kikuyu, and Turkana among others. It has a population of 577,791 of which 286,137 are men and 291,654 are women. The county is largely rural in settlement with the main economic activities being crop farming, livestock rearing, tourism, retail and wholesale trade. The county is a member of the Central Region Economic Bloc (CEREB) and Amaya Triangle Initiative. It borders Samburu County to the North, Isiolo County to the North East, Meru County to the East, Nyeri County to the South East, Nyandarua County to the South, Nakuru County to the South West and Baringo County to the West. St. Martin CSA implements its projects in one sub county namely, Laikipia West which has the biggest population in the county at 302,082<sup>31</sup>.

The county has an overall Human Development Index (HDI) of 0.574 compared to the national level of 0.520 as of 2015. The county's Human Poverty Index (HPI) stands at 57.3, which is high, compared to the national HPI of 29.1. This is an indication that the largest proportion of the population lives below the poverty line. In addition, the county is classified as falling within arid and semi-arid lands (ASAL) a further indicator of its marginalization<sup>32</sup>.

### **Nyandarua County**

Nyandarua borders Nyeri to the East, Laikipia to the North, Nakuru to the West, Murang'a to the South East and Kiambu to the South. It covers an area of 3,245.2 Square Km lying between latitude 0°8'to the North and 0°50'to south and between 35° 13' east and 36°42' West. It is divided into five Sub-Counties namely: Ol'Kalou, Kinangop, Kipipiri, Ndaragwa and Ol'Joro Orok and further into twenty five Wards. Kinangop is the biggest Sub-County with eight Wards. Kipipiri, Ol'Kalou and Ol'Joro Orok have four Wards each, whereas Ndaragwa has five Wards. The population comprises 766,721 of which 375,672 are males and 391,049 are females. St. Martin CSA works in two sub counties in Nyandarua namely, Ndaragwa and Ol' Joro Orok.

In the year 2012, most of the households in Nyandarua County had male heads, accounting for 69.1% of the total number of households. The remaining 30.9% were female headed (Kenya National Housing Survey, 2012/13). At the national level, the situation was largely the same with 72.1 of households being male headed and 27.9% being female headed.

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<sup>29</sup>The Gender Development Index (GDI) is a measure of human development that adjusts the HDI for disparities between men and women. It is, therefore, not a measure of gender inequality. GDI is a basic measure of how gender inequalities in knowledge acquisition, longevity and health, and standard of living affect human development.

<sup>30</sup> Government of Kenya (2018) County Integrated Development Plan, Baringo County. Government Printers

<sup>31</sup> Government of Kenya (2018) County Integrated Development Plan, Laikipia County. Government Printers

<sup>32</sup> ibid

Nyandarua County's HDI was 0.533 as per the 2013 Kenya National Human Development Report while the national HDI was 0.520. This is an indication that the County had a relatively higher rating than the national HDI score. However, the present HDI score for Nyandarua is a decline compared to the previous score recorded in 2009. The country's HDI in 2009 was 0.561 whilst Nyandarua County had recorded 0.6342. Other indices such as the Inequality Human Development Index advances checks and balances where IHDI is equal to 1 in an ideal situation where there exists no inequality.

### 1.3. Program Objectives

The vision of St. Martin CSA is a just society in which communities uphold the dignity of vulnerable people, through the spirit of love and solidarity. It starts from the desire to contribute towards the transformation of the current society into one that is more just where those with plenty come into solidarity with those who are deprived. St. Martin CSA aims at building communities in which people are ready to share with each other their gifts, in a spirit of love and solidarity; communities, in which people with special vulnerabilities have been given a central position. This is done in the belief that in such a process of sharing, all people, the rich and the poor, the strong and the weak will gain and grow to their full potential.

The work of St. Martin CSA is done through a network of community volunteers. These are people, who have decided to freely give their time and energy for the community and for people who are in need. They can be farmers, housewives, shopkeepers, teachers, doctors, advocates etc. Depending on their talents and gifts volunteers engage differently in the work of St. Martin CSA. Most of them work in the community, in direct contact with the beneficiaries. For instance, they nurse HIV/AIDS patients at home or mediate in conflicts between people. They also create awareness on the needs of the vulnerable and promote solidarity by mobilizing people to provide assistance where there is immediate need for medical treatment or lack of food. They give free professional services as doctors or lawyers. There are also volunteers who work at two tiers of the management level of St. Martin CSA; firstly, as Board of Management (B.O.M) and secondly as Management committee members, where they give direction to the respective programmes. Each volunteer contributes according to his or her own strength and ability.

### 1.4. Programmes under St. Martin CSA

#### **Community Programme for Children in Need**

This programme addresses the increasing number of destitute children within Laikipia and Nyandarua Counties. Currently, the programme is implementing a project that focuses on child protection and safeguarding. This is achieved through empowerment of right holders to claim their rights. The programme has three rescue and rehabilitation centres that offer temporal shelter, safe custody and counselling services for boys and girls rescued from various abusive situations.

#### **Community Program for Addiction and Mental Health**

This programme addresses the high prevalence of alcohol and drug abuse and severity of mental health problems in the target area. The program and its volunteers are following cases that have been brought to their attention, give first psycho-social support and try to put the beneficiaries on a recovery path.

#### **Community Programme for Peace and Reconciliation**

This programme addresses the increasing number of cases of human rights violations incidence. The programme is currently running two projects: - **Awakening suppressed voices project** which is a project on Gender-Based Violence (GBV). It works with the communities to strengthen their capacities in

preventing and addressing GBV; **Dumisha Amani project** envisions an entrenched culture of peace and non-violence among communities of Laikipia County. It focuses on strengthening the community capacity in addressing conflicts amicably and working towards communities' cohesion. CPPR employs a multi-sectoral approach and involves stakeholders from all the sectors, rights bearers and the duty bearers.

#### **Community Programme for Persons with Disabilities**

This programme has since been merged with L'Arche Community thus integrating all interventions for persons with disabilities.

#### **Community Programme for HIV/AIDS, Alcohol and Drug Abuse**

This programme has since been concluded thus ending the HIV/AIDS component but was metamorphosed into the Programme for Addiction and Mental Health where the alcohol and drug abuse component was retained.

#### **1.5. Purpose and Scope of the Baseline Survey**

St. Martin CSA has adopted an approach borrowed heavily from participatory approaches to development and dubbed it, St. Martin Approach. It introduces biblical perspectives to development work and is largely informed by Catholic Social teachings, thus setting it apart from community based approach. The Approach has been in use for the last 20 years of its existence.

In 2019, St. Martin commissioned a study on the Approach and published the outcome of the study in International Affairs and Global Strategy (Only through Community: a case study of the St. Martin Approach- the lens of Transforming Communities from the Inside Out Vol 77, 2019; ISSN 224-574X/ ISSN 224-8951).

One of the recommendations made in this study was further investigation of the aspect volunteerism in the organisation. The organisation up to 2018 had a total of 1200 volunteers actively engaged in the work of the organisation at different levels. This was made possible by the philosophy of the approach.

According to the revised Terms of Reference (TOR) for the evaluation (Annex 4), the overall objectives of the study were to:

**TOR 1:** Assess the effectiveness, efficiency, relevance, impact and sustainability of St. Martin volunteers' program.

**TOR 2:** Design the evaluation processes including; evaluation questions; data collection methods; data collection instruments; piloting of data collection instruments; data cleaning, entry and analysis methods, ethical considerations; report structure and evaluation timelines.

## Section Two: Methodology

### 2.1. Introduction

This evaluation was conducted in the month of July 2021 through a participatory approach inclusive of community volunteers, beneficiaries and other key stakeholders in the program sites of St. Martin CSA. To deliver an excellent evaluation report, the consultant was conscious of the following key building blocks: Design of the survey tools; Implementation of the survey; Data entry and analysis and; Report writing.

#### *A. Designing the survey:*

##### **Step I: Understanding the project document (Done)**

To have an excellent evaluation of the project, the consultant purposed to deliver a proper design. This involved the consultant reviewing the need for the evaluation together with the St. Martin CSA team. This involved in-depth probing of objectives in order to achieve clarity on what exactly was the scope that St. Martin CSA wanted to have for this evaluation. There was need to get clarity from St. Martin CSA on how it intended to achieve the objectives of the study (causal chain/theory of change or hypotheses), and interrogate first clarity and second measurability, third relevance and fourth monitor ability of the indicators.

##### **Step II: Designing the survey (In Progress)**

Having together with St. Martin CSA team clearly and commonly understood the grand intention of the approach; the consultant was in a proper position to design evaluation instrument(s) alongside the St. Martin CSA team. The basic approach was to keep the instruments simple and related to the objectives and hypotheses/theory of change the project is based on. The essence of designing was to ensure consistency in the units of measurement, have controls that would allow attribution of causality, and ensure that there was consensus with St. Martin CSA on the proper sampling strategy (random/non random, stratified/no stratified). It would be ideal to have an over sample just in case of any attrition.

##### **Step III Training and Pretesting**

The consultant sought advice from the St. Martin CSA team on the proper language of the tools, to provide for translation and also inform the structure and form of two important pre survey events which included;

- i) Training of the research assistants on the objectives and importance of the study, and on the tools, for understanding on how the sections were linked and what the questions meant. The training was a one-day classroom training facilitated by the consultant and technical staff from St. Martin CSA, and an extra day for pretesting as described in bullet II below. The training covered the following areas; Scope of the evaluation, interviewing methods, research ethics, data collection using structured questionnaire tool, sampling procedures, pilot testing of the sampling procedures, pretesting of the data collection tools, St. Martin CSA's community safeguarding requirements. The St. Martin CSA facilitators were key in facilitating on understanding the project, its aims and expected outcomes and impact. They were also key in sensitising the enumerators on important policies of engagement including and not limited to child protection etc. It was also important for the St. Martin CSA facilitator to identify their key partners and stakeholders in the target area in relation to this project. The consultants on the other hand focused their training session on the methodology, tools, use of the data collection instruments, covering all aspects that ensured proper questioning, capturing of responses accurately, deployment of the responses timely and properly and most importantly how to manage respondents respectfully and with integrity.

- ii) Pre-testing of the tools to ensure that the questions were understood, was relevant to the outcomes and also to test how the evaluator administered the instrument, and how the respondent understood the questions. The staff from St. Martin CSA accompanied the enumerators during the pretesting of the tools in the field.

### ***B. Implementing the survey:***

Where possible, the consultant worked with local research assistants/enumerators because they understood the geography, language, culture and norms of the study areas. To gather information and data for four outputs, a combination of different data collection methods were used including a) community consultation through focus group discussion, b) household survey using a structured questionnaire, c) key informant interview using checklists, and d) collection of secondary data.

As outlined in section 2.9 enumerators were trained jointly at the St. Martin hall. The trainings were conducted centrally for ease of logistic while the precautions and restrictions for the prevention of the spread of Covid-19. St. Martin CSA staff were part of the two days training, pilot testing and pretesting exercise. In addition, St. Martin CSA's staff worked hand in hand with the enumerators to execute the data collection exercise.

To ensure integrity of the data collected, the consultant identified a few St. Martin CSA staff who provided intensive supervision and quality check system of the data collected on a daily basis, and random physical verification of data collected. As advised in the TOR's, the consultant used a mixed methodology approach, combining use of secondary data, primary quantitative data and ensuring that real people, real volunteers and real beneficiaries were actually reached and responded to the tool, and primary qualitative data. The study also collected detailed demographic data on target beneficiary groups (both direct and indirect beneficiaries) in the project locations and disaggregated it by location, age, sex, disability among other spectrums of demographic interest of the project. Though not mandatory, a thankyou info-card was produced to be left behind every household by the enumerators after a survey for two reasons, first to establish contact and second in case there was need to verify the households that were reached.

### ***C. Data entry and analysis***

The consultant ensured that data was recorded appropriately in the data collection sheets/questionnaires. The consultant then summarized information from each target area by indicator and informant group. Specific data on customary and emerging institutions such as churches, CBOs, youth and women groups in the project implementation areas was also collected analyzed and summarized as applicable. Qualitative data was also collected through recordings and transcriptions in English as illustrated in detail in section 2.6 below.

Quantitative data was processed, analyzed and organized in tables using SPSS 12.0. Descriptive statistical values including frequency counts, percentage, min value, max value, and average was calculated in order to explain distribution and general characteristics of each sub county in the four output areas. Qualitative information was used to provide in-depth description of, and analysis for each output and to compliment the quantitative data.

### ***D. Reporting***

Below is the general structure of the report that the consultant proposed to provide, notwithstanding accommodation of any requirement discussed and agreed upon with St. Martin CSA. The consultant compiled and provided to St. Martin CSA one report in which all specific discussions and responses cross

tabulated were presented as per the evaluation conducted. In accordance to the TOR, the following were also submitted to St. Martin CSA alongside the main report;

1. Inception Report and data collection tools
2. Coded book for quantitative data as entered in SPSS
3. Raw data
4. Transcribed data, qualitative matrix and data tables for analyzed quantitative data
5. Draft report

As emphasized in the TOR' the consultant identified challenges and weaknesses/shortcomings with the project MEL log- frame/framework, data collection protocols and presented recommendations for how data collection could improved during the life of the project.

## 2.2. Evaluation Study Sites

The baseline was conducted in the project implementation sites that included Mochongoi in Baringo South sub county, Laikipia West sub-county, Ndaragwa and Ol' Joro Orok sub-counties within Nyandarua County. The smallest units of measure within these sub-counties were based upon Wards which comprised the smallest administrative structure within the County governments.

The evaluation was implemented in the following specific wards as illustrated in Table 2.1.

**Table 2.1: Project sites**

Name of County	Name of Sub-County	Name of Wards	Number of Wards	Population (2020 projections)
Nyandaua	Ndaragwa	Leshau/Pondo	2	115,169
		Kiriita		
	Ol' Joro Orok	Gathanji	3	118,920
		Gatimu		
Weru				
Laikipia	Laikipia West	Ol moran	5	302,082
		Rumuruti Township		
		Githiga		
		Marmamet		
		Igwamiti		
Baringo	Baringo Central	Mochongoi	1	82,734

## 2.3. Study Design and Data Collection Methods

This evaluation utilized a mixed methods approach; both quantitative and qualitative methods of data collection were employed. These included quantitative questionnaires, focus group discussions, key informant interviews, mapping of community groups and analysis of their capacity, observation and secondary data analysis. Mixed methods refers to an emergent methodology of research that advances the systematic integration, or "mixing," of quantitative and qualitative data within a single investigation or sustained program of inquiry. The basic premise of this methodology was that such integration permitted a more complete and synergistic utilization of data than did separate quantitative and qualitative data collection and analysis.<sup>33</sup>

<sup>33</sup> Wisdom J and Creswell JW.2013.Mixed Methods: Integrating Quantitative and Qualitative Data Collection and Analysis While Studying Patient-Centered Medical Home Models. AHRQ Publication No: 13-0028-EF, March 2013.

A desk review preceded field visits and it focused on program documents (St. Martin Strategic Plan, specific programme proposals, specific program log frames and indicators, the St. Martin Organisational Capacity Assessment report, the Case Study on St. Martin Approach and St. Martin annual reports) as well as other grey and white literature<sup>34</sup> on volunteerism. This was useful in fine-tuning the survey methodology, formulation of questions and data collection tools.

Focus Group Discussions (FGDs) were conducted on beneficiaries of the three major programmes while Key Informant Interviews (KIIs) were conducted on St. Martin Staff (Programme Co-ordinators, Heads of Departments, Social Workers and Administration Staff). KIIs were also done on Management Committee level and Board of Management volunteers and representatives of Partner organizations both from private sector and government.

Quantitative data was collected from community volunteers from all the programmes who were both active and decommissioned using a descriptive cross sectional design. A descriptive study design is one in which the primary goal is to assess a sample at one specific point in time without trying to make inferences or causal statements. A descriptive cross-sectional study is one in which the status or condition and potentially related factors are measured at a specific point in time for a defined population to get a "snapshot" of the frequency and characteristics of a condition in a population at a particular point in time.<sup>35</sup> As such, this study employed a descriptive design to obtain the characteristics of the volunteers in St. Martin CSA.

#### 2.4. Data Collection Tools

The following data collection tools were used in the baseline:

- Quantitative tool for community volunteers
- FGD guide for beneficiaries of the programmes within St. Martin CSA
- KII guide for beneficiaries
- KII guide for staff, Management Committee Members and Board of Management
- Separate KIIs guide for partners (partner organization, county government, etc.)

#### 2.5. Sample size and Sampling Approach

Convenient and purposive sampling was used to select key informants and FGDs participants while stratified random sampling will be used in the selection of the quantitative survey respondents. The sub counties and wards in each county were used as strata's to stratify the sample size. Consent to participate in the survey interviews were sought from the respondents.

The sample size for volunteers was determined using the Cochran formula<sup>36</sup> which allows for the calculation of an ideal sample size given a desired level of precision, desired confidence level and the estimated proportion of the attribute present in this population. In this case we were confident to claim to have a good level of understanding of the characteristics of the volunteer population through our prolonged interaction using this model. The Cochran formula is appropriate in situations with large populations. A sample size of any given size provides more information about a smaller population than a larger one.

The Cochran formula is depicted as

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<sup>34</sup>Grey literature is published research materials and documents while white literature refers to routine reports and technical documents by m2m.

<sup>35</sup> Alexander LK. 2015. Eric Note Book, Second Edition, Cross-sectional Studies.< [https://sph.unc.edu/files/2015/07/nciph\\_ERIC8.pdf](https://sph.unc.edu/files/2015/07/nciph_ERIC8.pdf)>.

<sup>36</sup> <https://www.statisticshowto.com/probability-and-statistics/find-sample-size/>

$$n_0 = \frac{Z^2 pq}{e^2}$$

where e= the desired level of precision (margin of error)  
 p= the (estimated) proportion of the population which as the attribute in question  
 q= 1- p  
 Z= this is obtained from the Z table

When we modify the Cochran formula to fit a sample size in a smaller population, we get the following;

$$n = \frac{n_0}{1 + \frac{(n_0 - 1)}{N}}$$

Where  $n_0$ = Cochran's sample size calculated recommendation  
 N = Population size  
 N = new adjusted sample size

Taking 95 per cent confidence level and at least 5 per cent precision, then from a confidence level of 95 per cent gave us a Z value of 1.96, per the normal table. As a result, we got an  $n_0$  as follows;

$$((1.96)^2 (0.5) (0.5)) / (0.05)^2 = 385$$

Calculating the modified Cochran formula for a population of 1,156 volunteers, we got the following;

$$385 / (1 + (384 / 1156)) = 289$$

This therefore gave us a sample size of 289 volunteers.

## 2.6. Data Management and Analysis

Responses from qualitative interviews were recorded in note books. All the transcripts were typed in English and transcripts for all qualitative interview transcripts (FGDs and KIIs) submitted to St. Martin CSA. Qualitative data was analyzed to establish convergence and divergence of themes. A deductive qualitative data analysis approach was used where a predetermined structure based on research questions guided the process. The steps in the qualitative data analysis was: transcription of all the qualitative interviews; organization of the data by closely reading texts and reflecting on the data and writing down interpretations guided by a qualitative data analysis matrix; sequential text interpretation, taking a closer look at only a few text or data passages, engaging in thought and developing possible story lines considering different contexts, discussing possible data interpretations; discursive validation; establishing emerging patterns and themes; use of flow chart matrix to establish convergence and divergence of themes; linking data themes to research objectives, and; making informed and verifiable conclusions.

Quantitative data analysis was carried out using SPSS (version 23) while Microsoft Excel (version 2013) was used to generate graphics. The quantitative survey data set from households was exported to MS Excel then exported into The Statistical Package for the Social Sciences (SPSS) version 23.0. Labeling of various variables was done, data cleaning carried out including checking of outliers, missing data

imputation and variable transformation. This was an iterative procedure that took place throughout the entire analysis. All data cleaning was documented on the syntax file. Exploratory analyses was carried out to undertake descriptive statistics, with frequencies, percentages, means, medians and standard deviations computed in the analysis. The descriptive statistics included 95% confidence intervals (CI). The results were presented in tables, graphs, and charts. The values for each outcome was generated by calculating the average of the values of all parameters that assessed that outcome.

## 2.7. Training of Enumerators

Twenty six (26) enumerators were recruited for the exercise (13 females and 13 males). A two days training exercise for the enumerators was conducted focusing on:

- Scope of the survey
- Interviewing methods
- Research ethics
- Sampling procedures
- Pilot testing of the sampling procedures
- Pretesting of the data collection tools
- St. Martin CSA's community safeguarding requirements

### 2.7.1. Data Quality Control Measures

The following measures were put in place to ensure data quality:

#### 2.7.2. Before Data Collection

- Training of enumerators and supervisors
- Pretesting tools and pilot testing procedures
- Provision of common instructions on common errors
- Defining the minimum duration for completing a quantitative interview

#### 2.7.3. During the Data Collection Exercise

- Over the shoulder supportive supervision of enumerators
- Pre-filled, pre-loaded or auto-complete list e.g. for the clusters, gender etc.
- Skip/piping logic- questions that were not applicable were not displayed.
- Mandatory questions- these questions could not be left blank or skipped.
- Sequential, single question display so that an enumerator focused on 1 question at a time.
- Input masks- controlled the number and types of characters that could be entered.
- Validation rules ensuring proper entry of responses, e.g. age limits, pregnant males.
- Regularly tracking the errors that field staffs made in the filled-in structured questionnaires
- Answer confirmation: Prompting to confirm the answer had been answered.
- Post-completion review after completion before submitting final completed questionnaires.

#### 2.7.4. After Field Work

- Post completion review of the data set
- Analysis of evaluation completeness/errors
- Deletion of incomplete errors and questionnaires for respondents who declined interviews
- Recording syntax steps for data manipulation, labeling and analysis
- Triangulation of findings-using findings from various data collection methods and from the consultant

## 2.8. Ethical considerations

The evaluation team adhered to safeguarding protocols and that included the following:

- The survey was independent and impartial.
- Measures and protocols on prevention of the spread of Covid-19 were observed among the respondents and the evaluation team
- Culturally meaningful approaches to informed consent process, detailed enough to provide information on risks and benefits of participation in the study were developed.
- Feedback was provided to the study participants and community respondents.
- Plans for resolving conflicts surrounding evaluation implementation were developed.
- Voluntary participation without coercion was ensured.
- Confidentiality of data was assured.
- There were no risks and benefits for individual participants.
- The cultural traditions of study populations and communities were respected.

In addition, the team of enumerators received training on the ethical issues which were emphasized as being sensitive in the questioning process and framing questions within the acceptable cultural values and norms, - free from judgmental phrasing. The enumerators made sure that the respondents fully understood the background and the objective of the evaluation exercise before starting the interviews. Verbal informed consent was obtained from all qualitative and quantitative questionnaire respondents. All participants were informed about the procedures and the voluntary nature of their participation; assured of confidentiality; and informed that no adverse consequences would arise if they declined participation. No identifying markers were listed on any of the data collection tools but the names of KIIs participants and those of community groups will be recorded.

## Section Three: Evaluation Findings

### 3.1. Socio-Demographic profile of respondents

A total of 223 volunteers were interviewed. These included 79 men (35%) and 144 women (65%). The community volunteers formed the link between St. Martin CSA and the community and/or beneficiaries. Each questionnaire was administered to each of the identified respondents in the study at community level through one on one interview. During the data collection process, all measures were taken to ensure that participants were not inconvenienced in order to ensure a high response rate.

**Table 3.1. Sample size**

Gender of respondents	Frequency	Percent
Female	144	65
Male	79	35
<b>Total</b>	<b>223</b>	<b>100</b>

#### 3.1.1. Residence of respondents

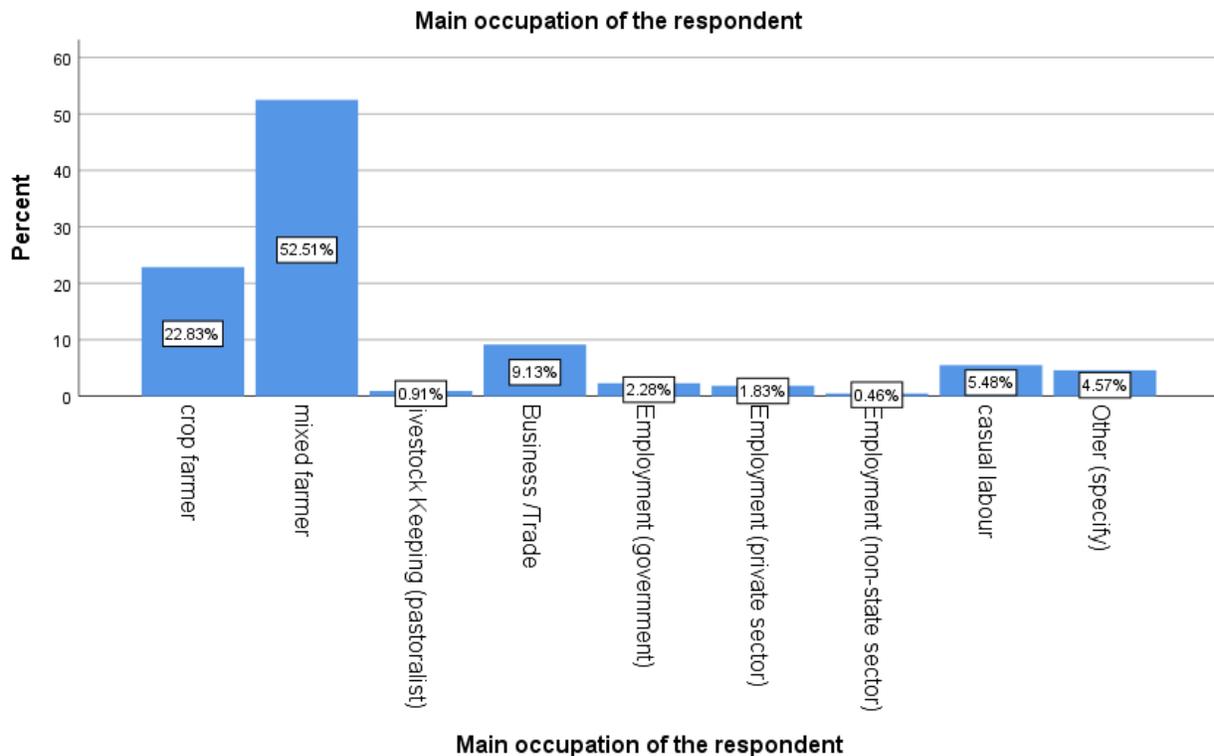
The respondents were derived from the target areas of St. Martin CSA and were distributed across the three main counties under the organization. It is notable that some areas are way outside the target area of St. Martin CSA because some of the volunteers are classified as Foster parents, who foster children mainly from the CPCN, and these need not necessarily live within the target area. Any person from whatever area who is willing to foster and has met the legal and social requirements for fostering is allowed to do so.

**Table 3.2: County of residence of respondents**

County of residence	Frequency	Percent
Nyandarua	67	30
Laikipia	148	67
Baringo	5	2
Nyeri	2	1
Tranzoia	1	0
<b>Total</b>	<b>223</b>	<b>100</b>

#### 3.1.2. Occupation

The respondents were from a diverse background of occupations. However, the largest proportion of the respondents, 75 per cent comprised farmers 52 per cent of whom were mixed farmers whereas 22 per cent were crop farmers. Respondents who dealt in business or trade comprised 9 per cent and those employed either by government, private sector or by non-state actors comprised only 4 per cent. Respondents who relied on casual labour for their sustenance comprised only 5 per cent.

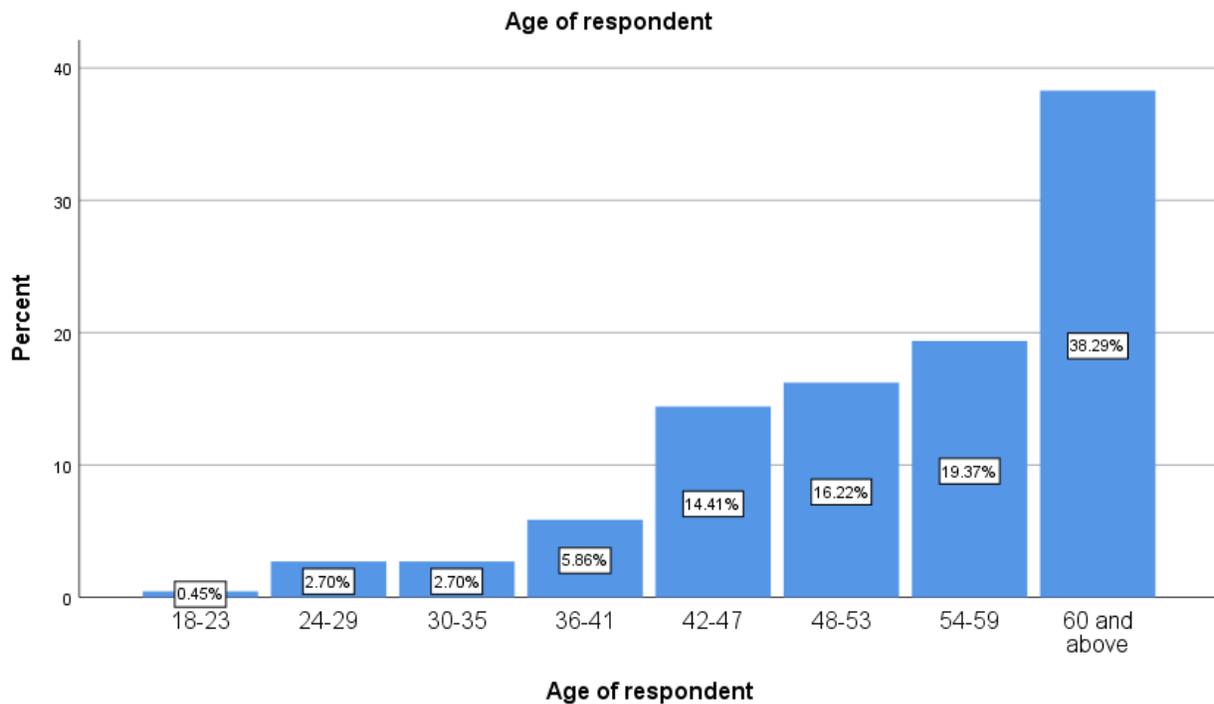


**Figure 3.1-1: Main Occupation of respondents**

### 3.1.3. Age

A large proportion comprising 38.3 per cent of the volunteers comprised those who are aged from 60 years and above. This is largely a category of senior citizens. Those within the age bracket of 54-59 years were the second largest category at 19 per cent followed by those within the age bracket of 48-53 years at 16 per cent and in the fourth position are those within the 42-47 years age bracket. Volunteers within the category referred to as youths, 18-35 years cumulatively comprised 6 per cent while those who just graduated from youths i.e. 36-41 years also comprised 6 per cent. This therefore shows that the older generations are more willing to give out themselves as volunteers compared to the younger and youthful generation. Key informants indicated that unlike the elderly volunteers, the dynamic nature of youths made volunteerism not so desirable to them. The youths have limited attachment to their present locations of residence, perhaps due to limited investments in land, business or permanent dwellings. They are highly mobile in search of opportunities in education, employment and adventure and therefore cannot be domiciled to a single location of residence for longer periods of time. This therefore explains their small numbers among volunteers in St. Martin CSA. This calls for ST. Martin CSA to develop innovative approaches for motivation of youth volunteers considering that many youths volunteer for different reasons one being skill development and future employment prospects<sup>37</sup>.

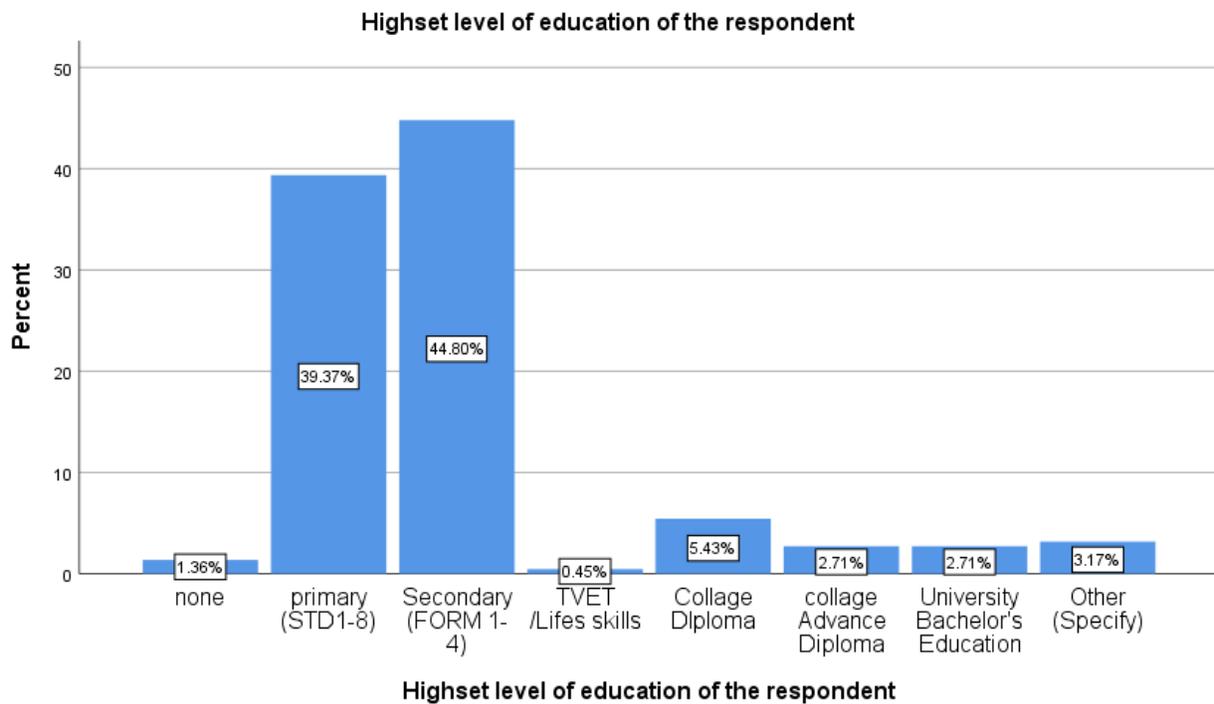
<sup>37</sup> Kiangura, C. and Nyamberega, S. M. (2012). Journal of Language, Technology & Entrepreneurship in Africa. *The Effect of Motivational Practices on Volunteer Motivation to Volunteer and Perform: Lessons from Volunteer Organizations in Kenya* Vol. 3. No. 2



**Figure 3.1-2: Age of respondents**

#### 3.1.4. Education and literacy

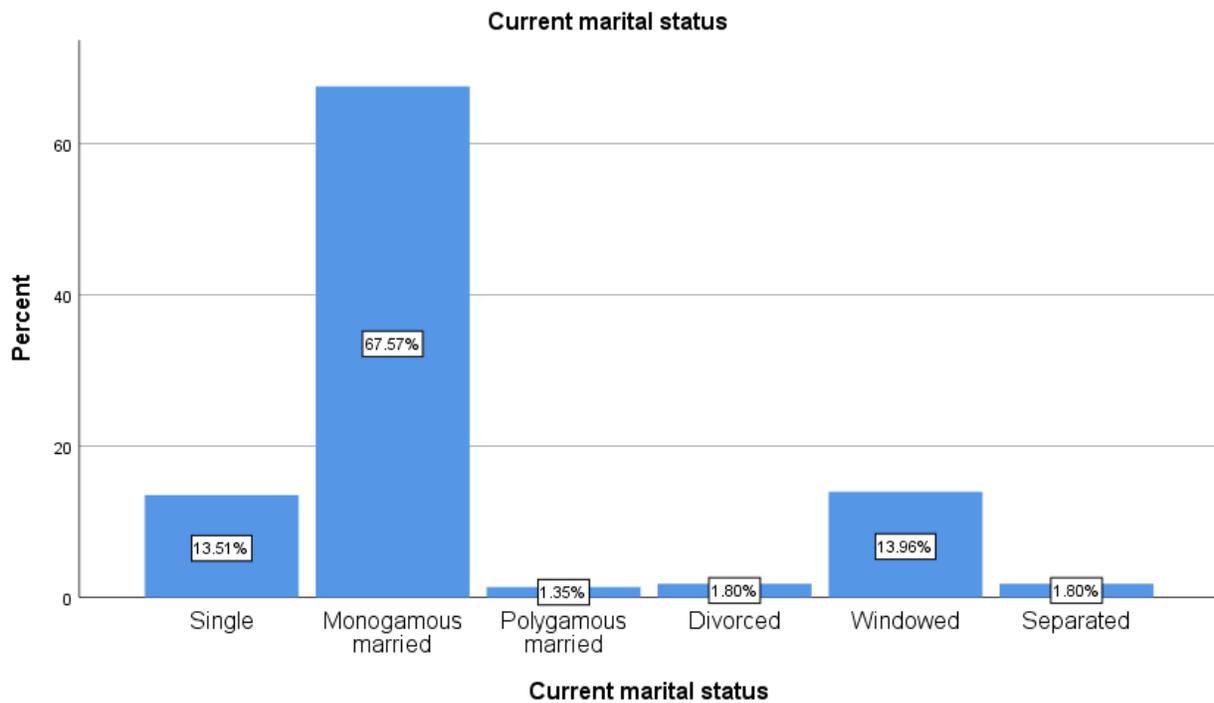
The largest proportion of respondents, 83 per cent comprised volunteers who had primary and secondary levels of education, i.e. 39 per cent and 44 per cent respectively. College diploma, advanced college diploma, bachelor's degree and others comprised 15 per cent. What was evident was that almost all the volunteers had literacy skills as only an insignificant 1 per cent of them fell under the category of those who have never been to school. This therefore means that transfer of new skills and knowledge to the volunteers is enhanced and this makes it easier to build their capacity and make their work easier.



**Figure 3.1-3: Highest education level attained by respondents**

### 3.1.5. Marital status

A large proportion of the respondents, 67.5 per cent were in monogamous marriages while 13.9 per cent were widowed. Another 13.5 percent of respondents were single. Respondents who were in a polygamous marriage, divorced or separated comprised only 5 per cent.



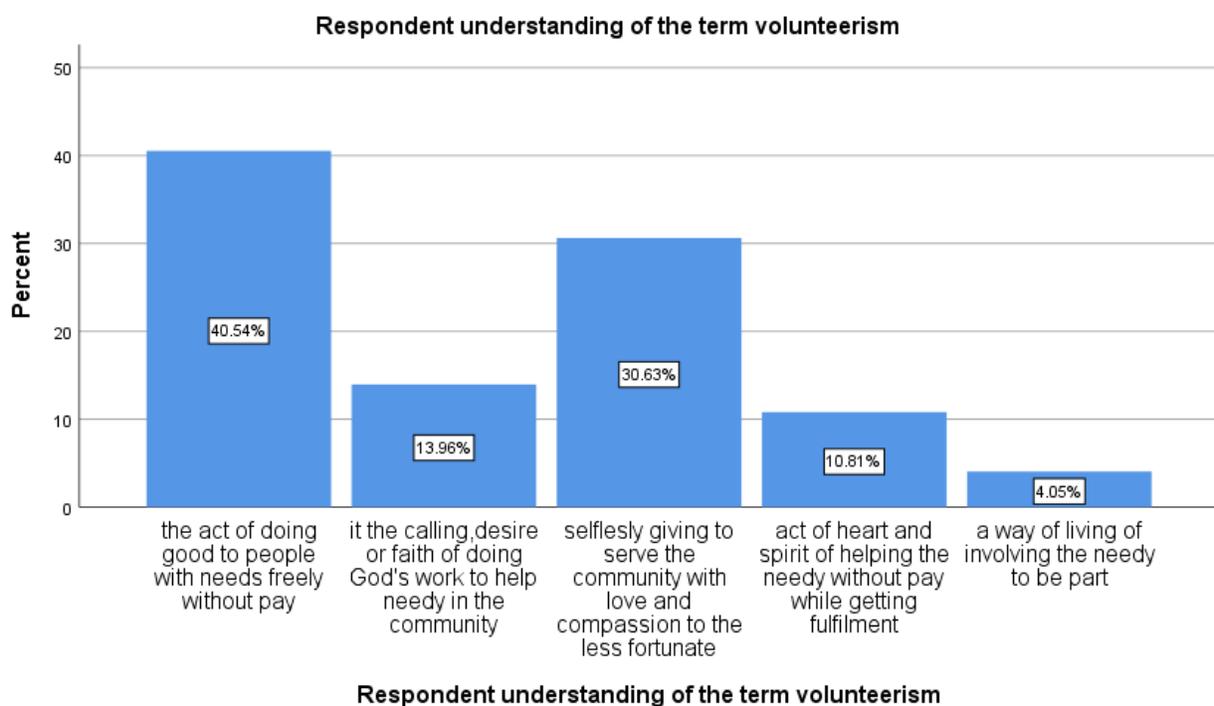
**Figure 3.1-4: Marital status of respondents**

### 3.2. Evaluation of the volunteerism model under St. Martin CSA

#### 3.2.1. Volunteerism under St. Martin CSA

The evaluation sought to establish the effectiveness, efficiency and relevance of St. Martin CSA volunteerism using several factors which are; level of understanding by the volunteers on what volunteerism entails; how the volunteers learnt about St. Martin CSA volunteerism; how the volunteers themselves were recruited into St. Martin CSA; duration within which the volunteers have been with St. Martin CSA; the number of hours per month each volunteer gives his/her time in service to the community; and volunteers' attendance in activities scheduled by St. Martin CSA.

The evaluation found out that all the volunteers interviewed understood and had knowledge of what volunteerism entails. Even though their answers were not exactly the same, they at least alluded to one or several attributes on what volunteerism is all about. 40.5 per cent of the volunteers described volunteerism as an act of freely doing good to people who are in need without expecting any pay. Another 30.6 per cent described volunteerism as the act of selfless giving to serve the community with love and compassion to the less fortunate. The remaining 30 per cent of volunteers described volunteerism as a calling in faith to do God's work of helping the needy. This is a clear indication that the volunteers have knowledge and clear understanding of what volunteerism entails and that the process of forming them has been effective.

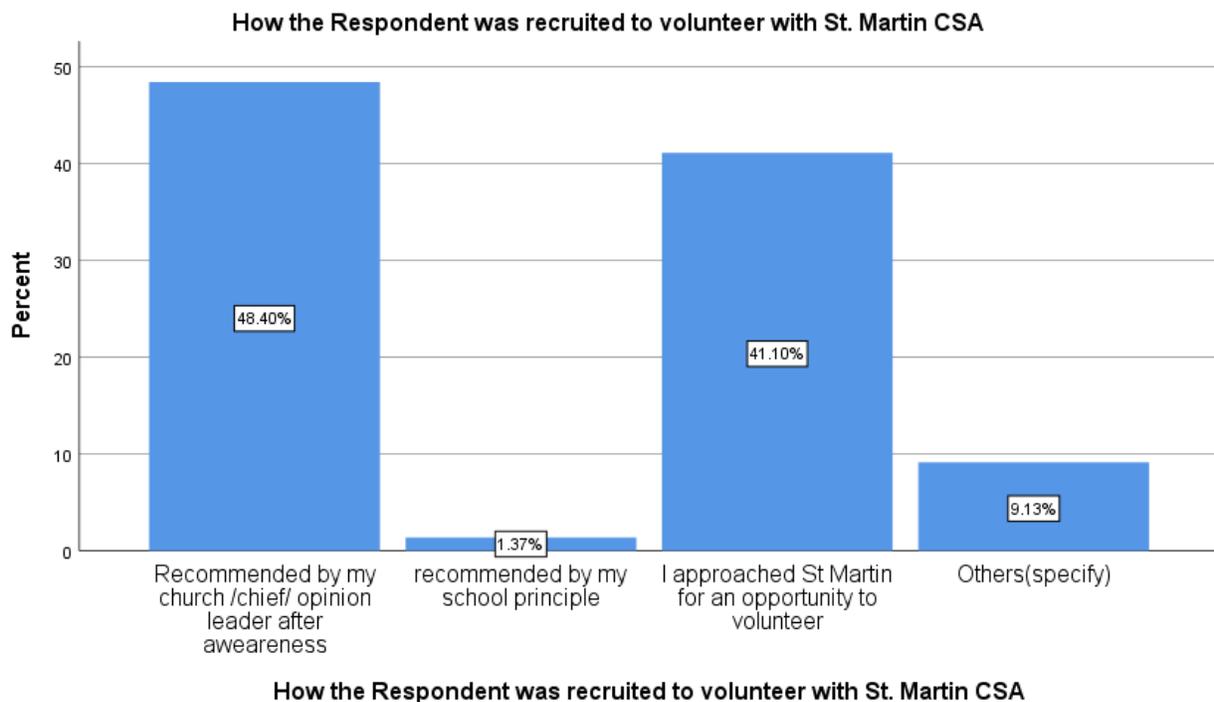


**Figure 3.2-1: Respondents understanding of volunteerism**

The larger proportion of volunteers, 69 per cent, learnt about volunteerism in St. Martin CSA through awareness activities conducted by St. Martin staff while on planned programme activities. Testimonials by active volunteers during awareness sessions accounted for 11 per cent and played a role in the sensitization of volunteerism under St. Martin CSA. Another 14 per cent of volunteers learnt about volunteerism in St. Martin CSA through other means. It is therefore evident that awareness sessions

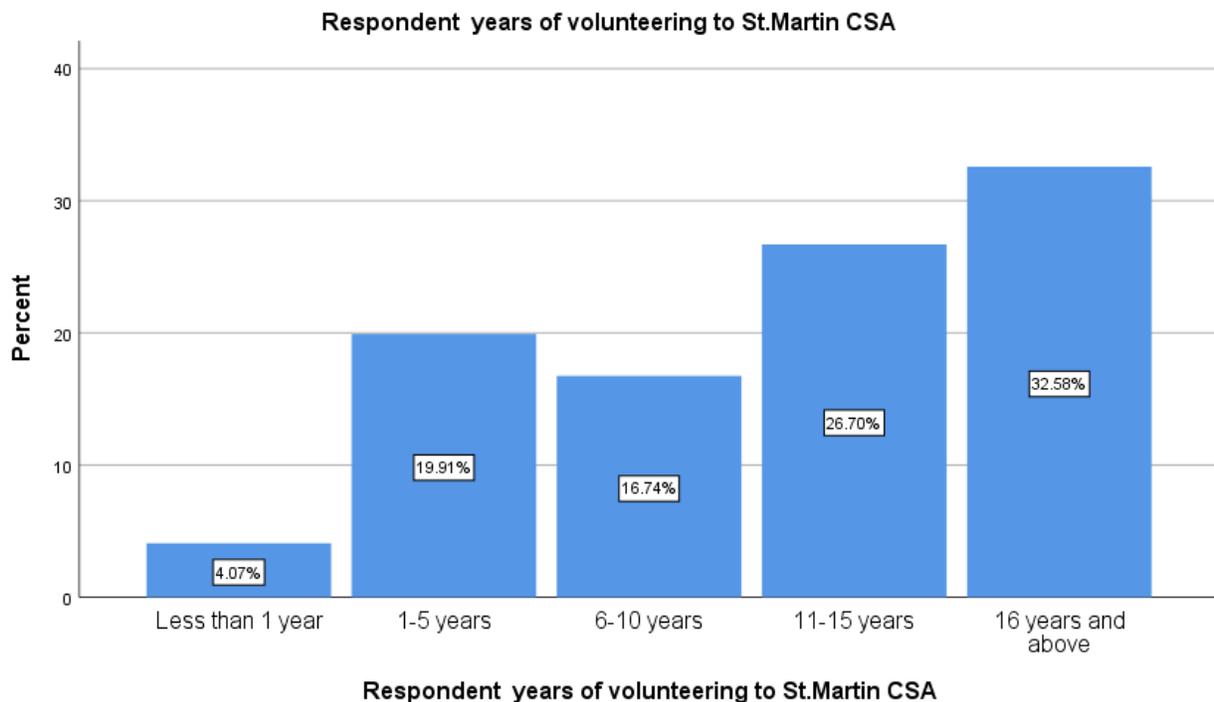
have played an effective role in the sensitization of volunteerism and that awareness is an effective and reliable means to sensitize the community on how the organization works.

Volunteers in St. Martin CSA were recruited largely through recommendations made by the church, chief or community opinion leaders as evidenced by 48 per cent of the respondents. These recommendations are usually made once St. Martin CSA staff have finished creating awareness in any given community or institution. Another significant proportion of volunteers, 41 per cent, indicated that they approached St. Martin CSA individually and offered to volunteer themselves. Information from key informants indicated that endorsements by the community are an effective way of recruiting the volunteers since these are persons who will be acting as the liaison between St. Martin and the community.



**Figure 3.2-2: How respondents were recruited to volunteer with St. Martin CSA**

Various respondents indicated that they had volunteered in St. Martin for periods ranging from less than one year to much longer periods of 16 years and above. The largest proportion of volunteers, 32.6 per cent indicated that they had volunteered for periods well over 16 years. Other proportions of volunteers indicated their duration of volunteers as follows; 26.7 per cent had volunteered for between 11 and 15 years; 20 per cent for between 1 to 5 years; 17 per cent for periods between 6 to 10 years. For volunteers with periods of 6 years and longer, they comprised the largest proportion cumulatively at 75 per cent. This is an indication that the volunteers who joined St. Martin in the earlier years find higher motivation to remain as volunteers in the organization.



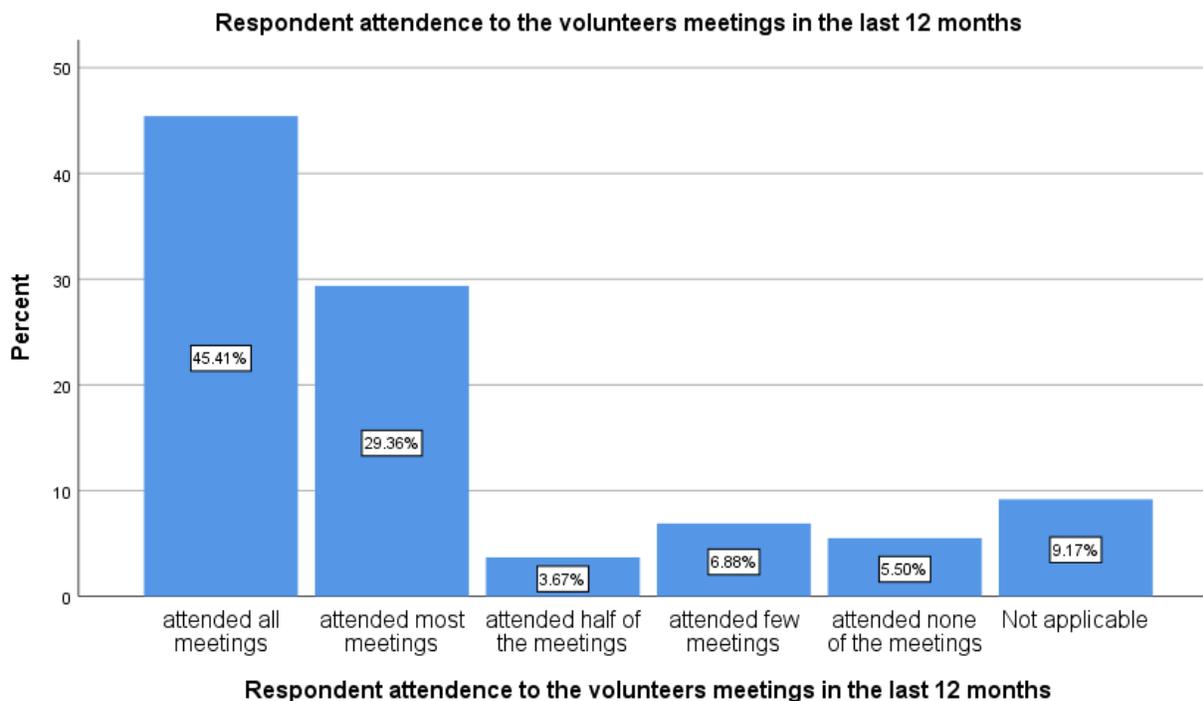
**Figure 3.2-3: Respondents duration of volunteering with St. Martin CSA**

Key informants from the programmes provided deeper insight into this category of volunteers who have stayed much longer with the organization. They indicated that a majority are probably the category of volunteers who were disengaged from the organization once the programmes they served in came to an end or were newly redesigned or moved to new target areas. For instance, CPPR moved out of Mochongoi zone to Rumuruti zone, CPHAADA was redesigned to ADA and moved out of Mairo Inya, and CPPD was absorbed into L’Arche Community and had a new way of going about its activities. The volunteers from these programmes having been disengaged, still regarded themselves as volunteers of St. Martin CSA at the time of data collection. An example provided by one of the Key informants was that former volunteers of CPHAADA and CPPR from Mairo Inya zone still held monthly meetings and discussed community and beneficiaries’ issues even without the presence of St. Martin CSA staff. Some of these volunteers even shared their activities and plans with St. Martin CSA programme staff through social media platforms. A whatsapp message sent to the staff from the whatsapp group created by the volunteers was provided as evidence. Perhaps one great challenge to St. Martin CSA is how it handles this issue of volunteers who were disengaged but continue to actively offer their services and still identify themselves as part of the bigger St. Martin Community. As one key informant observed, *‘How do you let go of volunteers simply because the programmes they worked in are no longer present, yet the volunteers still have the heart to go on and offer their time and resources?’*.

Volunteers give out their time mostly to attend to beneficiaries through case follow ups, community resource mobilization and attending formation activities planned by St. Martin CSA. The evaluation team calculated this time each volunteer donated in hours per month. St. Martin has no designated number of hours in any month that a volunteer should attend to community and beneficiaries needs. This is left at the discretion of the volunteers. There were 27 per cent of the volunteers who gave above 23 hours of their time per month. Another 21 per cent of volunteers gave between 17- 22 hours of their time per

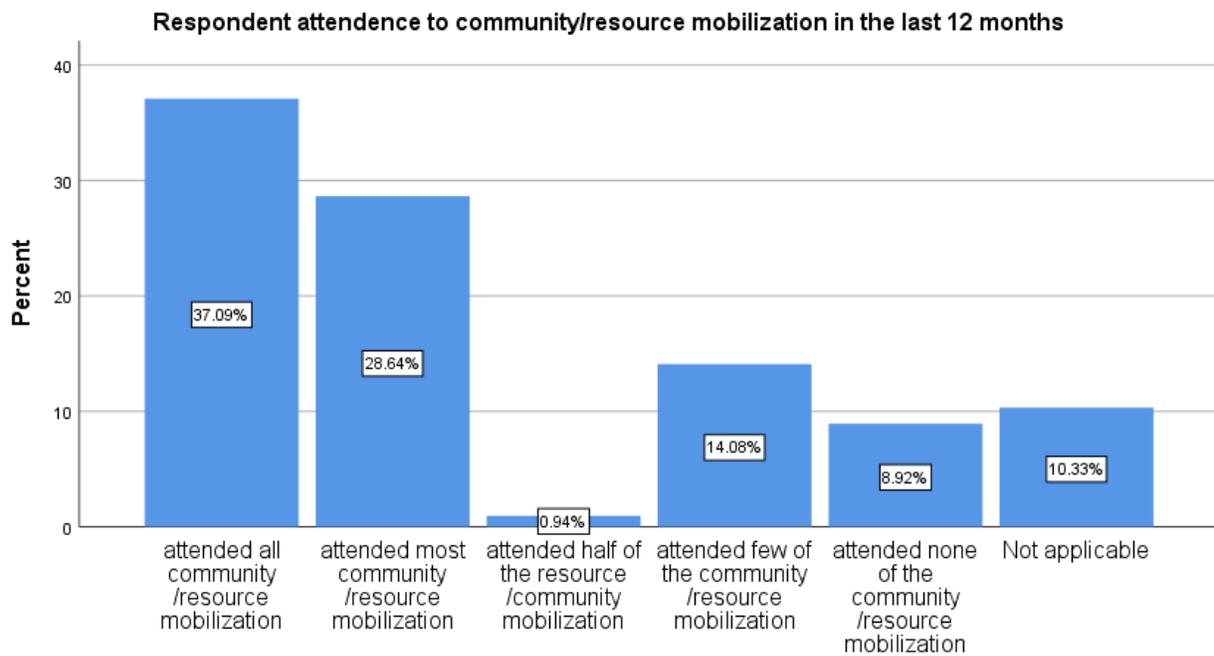
month and another 24 per cent gave between 5-10 hours of their time. Cumulatively, these three proportions of volunteers comprise 72 percent of volunteers who give between 5 to over 23 hours of their time in service to the community and beneficiaries.

The evaluation design determined the level of how active the volunteers were within St. Martin CSA by determining their attendance in planned activities within the last 12 months prior to March 2020 before onset of Covid-19 restrictions and containment measures. That is, March 2019 to March 2020. These activities were mainly monthly meetings, formation trainings and retreats and resource mobilization processes. With reference to attendance of monthly volunteers' meetings, 45.4 per cent of respondents attended all meetings while 29.4 per cent attended most meetings. A cumulative 25 per cent of the volunteers either attended half, a few or none of the meetings at all. From these results, full attendance of monthly meetings stands at below 50%. If meetings are the avenue through which St. Martin gets feedback from volunteers and communities, then there is urgent need to determine the challenges for this low attendance of meetings and have them addressed.



**Figure 3.2-4: Respondents' attendance to volunteers' meeting in the last 12 months**

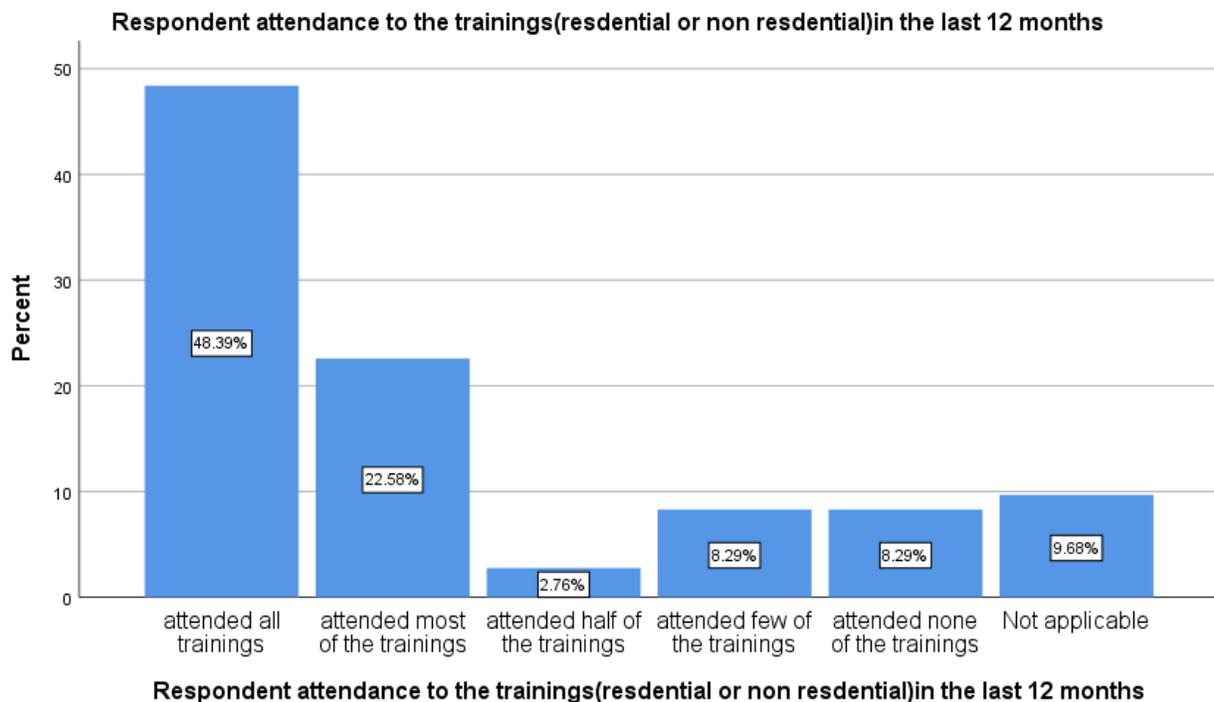
With respect to attendance of community/resource mobilization activities, 37 per cent of respondents attended all community/resource mobilization activities while 28.6 per cent attended most of these activities. Cumulatively 24 percent of the respondents either attended half, a few to none of these activities. Among 10 per cent of respondents, the resource mobilization activities were not applicable to them.



**Respondent attendance to community/resource mobilization in the last 12 months**

**Figure 3.2-5: Respondents' attendance to community/resource mobilization in the last 12 months**

In attendance of trainings, both residential and non-residential within the last 12 months, 48.4 per cent of respondents attended all trainings while 22.6 per cent of them attended most of the trainings. Cumulatively, 19.3 per cent of respondents either attended half, a few or none of the trainings at all. Community mobilization being an important feature in the volunteerism and St. Martin approach, then there is great importance to address the low attendance of this activity by the volunteers.



**Figure 3.2-6: Respondents' attendance to trainings in the last 12 months**

Some of the reasons provided by volunteers on the lack of or low attendance of home visits, monthly meetings and resource mobilization activities are prioritization of merry-go-rounds that are integrated into the meetings as alluded by 16 per cent of the respondents. A long distance to the venue of the meeting was attributed by 5% of the respondents and disengagement by the programme for volunteers who are no longer in service to the organization was mentioned by 5% of the respondents. The evaluation team also found out that in the recent past months, many volunteer activities had been interfered with as a result of the restrictions put in place to prevent the spread of covid-19 infections.

### 3.2.2. Volunteer engagement

The evaluation team designed this section of the study to mainly include a five point Likert scale which was used to allow the respondents to express the extent to which they agreed or disagreed with particular statements that were put across. These statements helped the respondents to determine whether they were satisfied with the volunteer recruitment process, whether they agreed that St. Martin CSA staff provided them with the right information at recruitment, whether they agreed that the skills and expertise they possessed were relevant for the work of St. Martin CSA, and if these skills and expertise were adequate for them to volunteer, also whether they agreed that the community accepted them and the services they offered, and if they agreed that the community offered them adequate support in their work and finally if they were satisfied with the engagement process by St. Martin CSA.

From the findings, recruitment and engagement/disengagement of volunteers was a key determinant in the model of volunteerism under St. Martin CSA. The study showed that a majority of respondents, 90 per cent were in agreement with the various aspects that relate to recruitment, engagement/disengagement of volunteers as shown by an aggregate mean score of 4.2. This was a high score that bordered between 'agree' and 'strongly agree' or 'satisfied and 'very satisfied'.

There was consensus among the respondents that they were satisfied with the volunteer recruitment process by St. Martin CSA. When asked to rank between very dissatisfied on one extreme and very satisfied on the other extreme on the 5 point Likert scale, 89 per cent of respondents expressed satisfaction. This is an indication that St. Martin CSA has achieved to do this process quite well. Key informants indicated that volunteers were mainly recruited through awareness in churches, and an invitation was made on people to volunteer. Head hunting is another method where certain individuals who work closely with the programmes and St. Martin CSA are identified and approached. Referrals through the Local Administration, mainly chiefs, who identify persons and refer them to St. Martin CSA. The chiefs usually are able to identify persons who are opinion leaders and who are very resourceful. The organization was keen to ensure a gender balance during the recruitment process. One of the Programme Coordinators indicated that, *'The recruitment methods are effective as we use a community approach that provides legitimacy for volunteers recruited'*.

**Table 3.3: Respondents' satisfaction with the volunteer recruitment process**

Level of satisfaction	Frequency	Percent
Very dissatisfied	2	1
Dissatisfied	5	2
Neither Dissatisfied nor Satisfied	9	4
Satisfied	103	46
Very Satisfied	97	43
Non response	7	3
<b>Total</b>	<b>223</b>	<b>100</b>

A small section of the respondents, 7 per cent were not satisfied with the recruitment process and the cited their reasons as follows; no proper information was provided (43%); the individual was not approached in person by St. Martin but through other proxy e.g. church or school (29%) and 14 per cent did not have a reason for their dissatisfaction. Key informants indicated that sometimes the volunteers who are recommended by other persons mostly usually may not have presented themselves in person willingly. They only felt compelled not to say no to such recommendations especially if it came from a church leader or the school head.

A good volunteer recruitment process requires that the individuals being approached are provided with sufficient and correct information for them to make the right decision. The study found out that 88 per cent of volunteers agreed with this statement that they were provided with adequate information at the time of recruitment. This was informed by mean score of 4.3. Key informants indicated that awareness sessions for recruitment of volunteers provide all the necessary information in order to avoid the risk of creating wrong expectations among would be recruits. Whereas 9 per cent of the respondents disagreed on this matter, information provided by key informants indicated that this may have been associated with the method of recruitment. Volunteers who have been referred by for instance the school administration or the Local Administration are never provided with the right information at the initial

stage and perhaps therefore that is the reason they are disgruntled when the expectations they had are never met.

**Table 3.4: Respondents agreement that they were provided with the right information on volunteerism**

Level of agreement	Frequency	Percent
Strongly Disagree	4	2
Disagree	8	4
Neither Agree nor Disagree	8	4
Agree	81	36
Strongly Agree	116	52
Non response	6	3
<b>Total</b>	<b>223</b>	<b>100</b>

Volunteers who come to offer their services come from a varied background of skills sets and knowledge which they bring with them to St. Martin CSA. A large proportion of the respondents, 93 per cent, agreed that they found their skills sets and knowledge being of relevance to the work they do with communities and beneficiaries. Indeed, the volunteers do not come from a position of an empty slate, but are endowed with skills that have helped them understand their communities and surroundings better. Their people skills also help them to easily interact with beneficiaries and communities at large.

**Table 3.5: Relevance of background skills with volunteer work**

Level of agreement	Frequency	Percent
Strongly disagree	2	1
Disagree	1	0
Neither Disagree nor Agree	2	1
Agree	76	34
Strongly Agree	132	59
Non response	10	4
<b>Total</b>	<b>223</b>	<b>100</b>

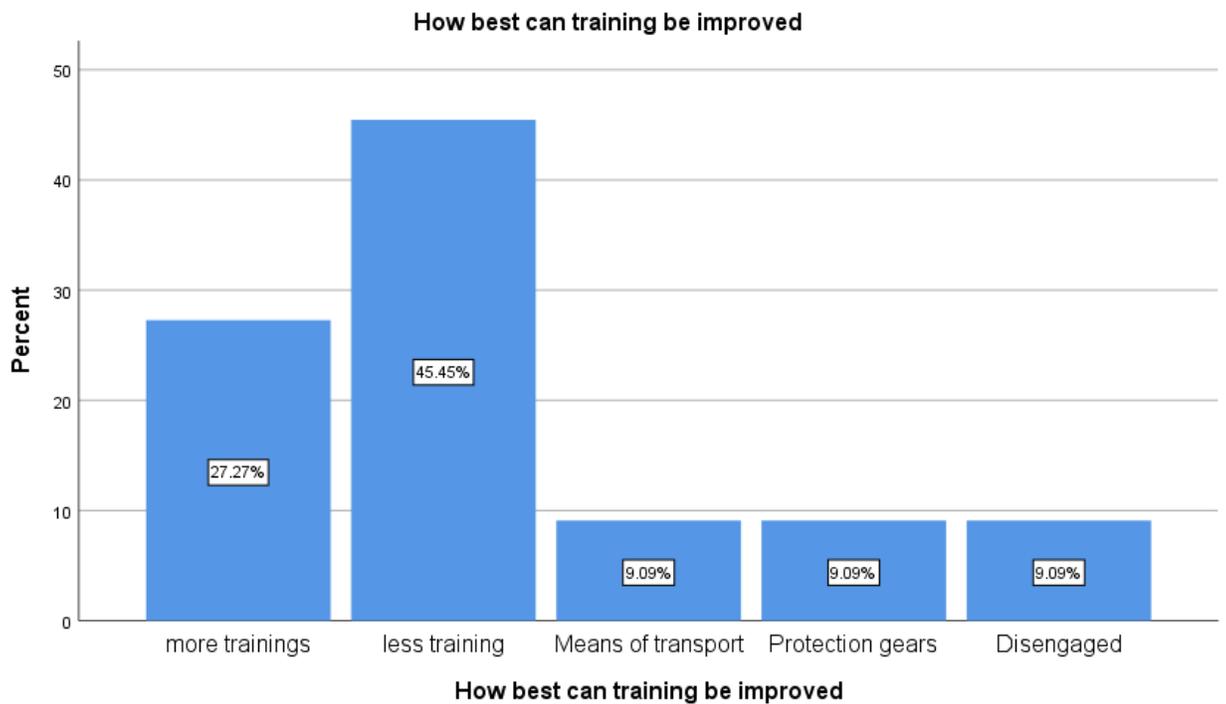
In as much as St. Martin CSA provides formation of volunteers through various approaches e.g. trainings, spiritual formation and monthly meetings, a large proportion of volunteers, 90 per cent, still felt that when they join St. Martin CSA, they come with capacity that is adequate enough for them to offer their

services to persons in need. This was represented by a mean of 4.4. This is an indication that volunteers come in rich gifted in many ways and with many resources and them having this realization is a confidence booster for them to offer their skills, knowledge and services.

**Table 3.6: Volunteer perception of adequacy in capacity building efforts by St. Martin CSA**

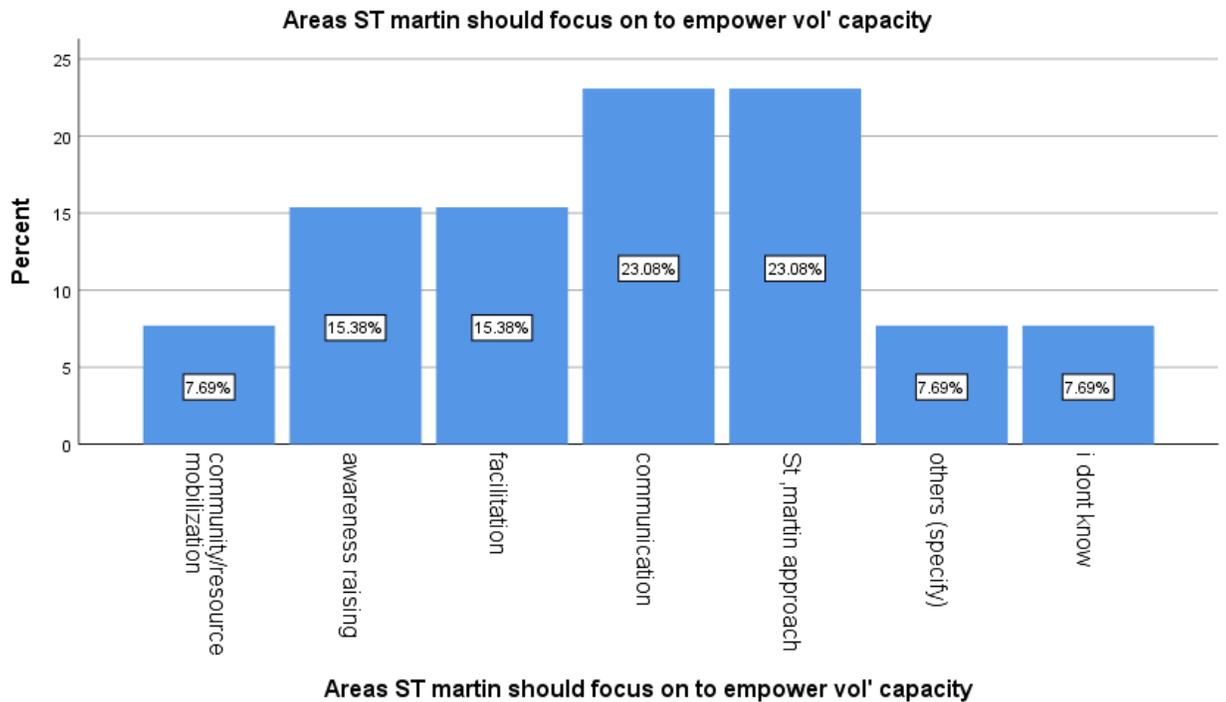
<b>Level of agreement</b>	<b>Frequency</b>	<b>Percent</b>
Strongly disagree	1	0
Disagree	3	1
Neither Disagree or Agree	11	5
Agree	89	40
Strongly Agree	111	50
Non response	8	4
<b>Total</b>	<b>223</b>	<b>100</b>

On trainings that are offered to volunteers as part of forming them and improve their skills as well as motivation to serve, respondents mentioned that the trainings can be enhanced through various ways. A large majority (45.45%) of the volunteers felt that the trainings could be reduced and have less of them instead. However, a relatively significant portion (27.27) opined that more trainings would be more suitable. A smaller portion (9.09%) felt that providing a means of transport to attend the trainings would make a better improvement on these formation sessions whereas another smaller proportion (9.09%) stated that providing protective gears would better improve the trainings.



**Figure 3.2-7: How best to improve trainings in St. Martin CSA**

Several areas were suggested where St. Martin CSA needs to put more emphasis in as far as the trainings and formations are concerned. These areas were communication skills and St. Martin approach which were each suggested by a similar proportion of volunteers (23%) respectively. Other areas that were given significance by the volunteers were awareness raising and facilitation skills as suggested by 15.4 per cent of volunteers respectively whereas community mobilization was suggested by 7.7 per cent of volunteers.



**Figure 3.2-8: Areas for St. Martin to focus on to improve trainings of volunteers**

There was strong evidence that a large proportion (93%) of the respondents are known and recognized in the community. This was shown by a mean of 4.6. Only (4%) of respondents disagreed indicating that they were not known in their communities. The large number of volunteers agreeing with this shows that St. Martin CSA has made effort in introducing the volunteers to their respective communities and this makes it easier for them to interact with beneficiaries and influencing the community. This was attested by key informants as an important element of forming the volunteers.

**Table 3.7: Community recognition of the volunteers**

Level of agreement	Frequency	Percent
Strongly Disagree	3	1
Disagree	2	1
Neither Disagree nor Agree	5	2
Agree	61	27
Strongly Agree	146	65
Non response	6	3
<b>Total</b>	<b>223</b>	<b>100</b>

The largest proportion of respondents (94%), agreed that as volunteers, they are accepted by their respective communities as evidenced by a mean of 4.6. Only a small proportion (3%) of respondents disagreed with this. One of the key elements of easing the work of volunteers as mentioned by key informants is the legitimacy they get by the acceptance the community gives them. This aspect as indicated by the informants is made possible right from the recruitment stage where communities identify the volunteers.

**Table 3.8: Community acceptance of the volunteers**

Level of agreement	Frequency	Percent
Neither Disagree nor agree	6	3
Agree	60	27
Strongly Agree	149	67
Non response	8	4
<b>Total</b>	<b>223</b>	<b>100</b>

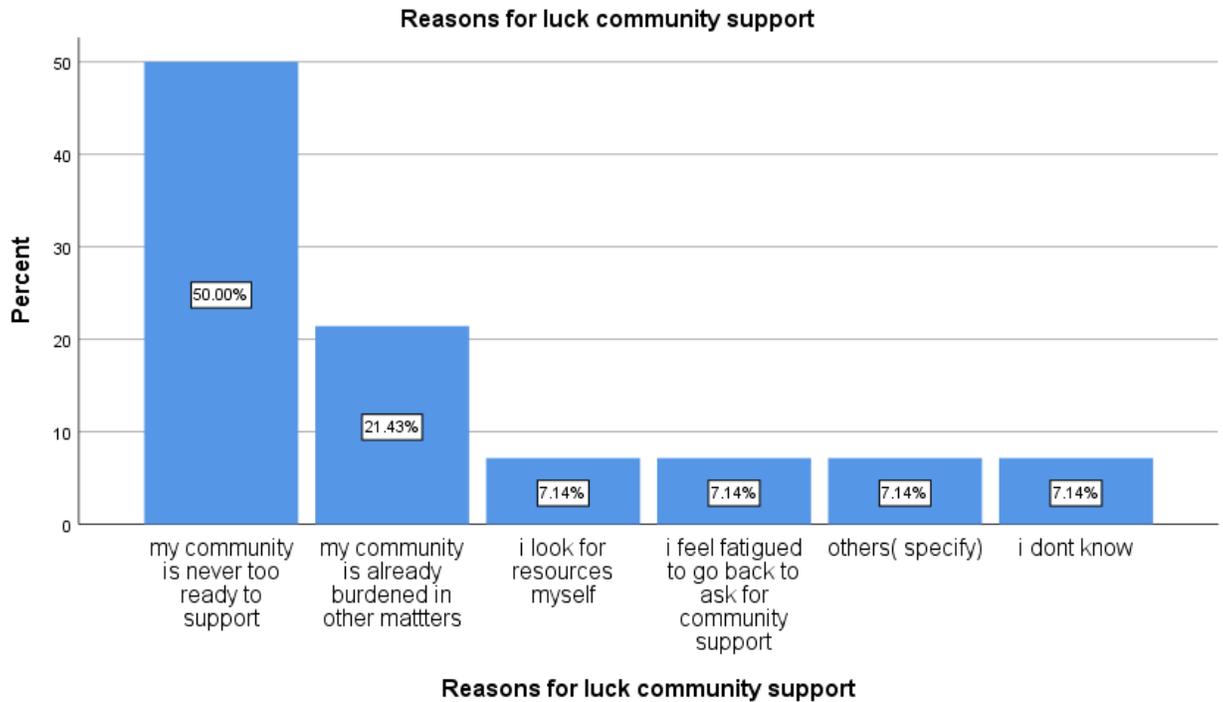
The study revealed that volunteers agreed with the statement that they are supported by their communities as shown by 78 per cent of the respondents and this was represented by a mean of 4.1. Still, a small proportion (18%) disagreed with the statement to indicate that they did not feel supported by their communities. As mentioned earlier, the legitimacy the volunteers get from their communities is a great determinant for the acceptance and support they received.

**Table 3.9: Community readily supports volunteers in resource mobilization**

Level of agreement	Frequency	Percent
Strongly disagree	9	4
Disagree	10	4
Neither disagree or agree	22	10
Agree	82	37
Strongly Agree	91	41
Non response	9	4
<b>Total</b>	<b>223</b>	<b>100</b>

However, the remainder of 22 per cent of volunteers disagreed and stated that they did not adequately receive sufficient support from the communities. Main reasons given for these sentiments were that the community is never too ready to support as opined by 50 per cent of the volunteers in this category. Another relatively significant proportion (21.43%) of volunteers who said they did not receive adequate support from volunteers because the community is already burdened by other matters. Other reasons

for lack of community support to volunteers were 7 per cent of them opted to look for the resources for themselves while a similar amount, 7 per cent felt fatigued to go back to the community every other time to mobilize resources from them.



**Figure 3.2-9: Reasons why volunteers do not receive support from the community**

A significant number of respondents, 79 per cent, agreed with the statement that they were satisfied with the way St. Martin CSA engaged them with the community and other stakeholders. This was represented by a mean of 4.0. Additional information from key informants indicated that St. Martin CSA took the responsibility of introducing the volunteers to their congregation and relevant communities and institutions they work in. St. Martin Volunteer’s day is one such occasion where this happens where volunteers get to interact with beneficiaries and their communities. However, 18 per cent of the respondents did not have the same sentiment.

**Table 3.10: Level of satisfaction of volunteers on how St. Martin CSA engaged them with the community**

<b>Level of agreement</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	17	8
Disagree	8	4
Neither disagree or agree	15	7
Agree	85	38
Strongly agree	91	41
Non response	7	3
<b>Total</b>	<b>223</b>	<b>100</b>

Out of the respondents who expressed dissatisfaction with the engagement process, they cited the following reasons; 75 per cent said that they were never introduced to their communities by St. Martin CSA, 14 per cent claimed that St. Martin CSA delayed in introducing them to the community, while 9 per cent, cumulatively, said that St. Martin CSA hardly comes to support them when called upon and if they did, they only did very little. Information from key informants alluded to a challenge among the organization staff where probably due many interactions with the volunteers, there develops some form of *'getting too used'* to them, and what develops as a result is the fading away of deep commitment expected of them in handling the volunteers. It should be recognized that volunteers are the back bone of the organization according to the St. Martin approach and the commitment in upholding the model should not be lost.

### 3.2.3. Disengagement

Disengagement was one area where the study established that had few volunteers agreeing with the satisfaction to the process that was involved. Out of the disengaged volunteers that were interviewed, only 27 per cent expressed satisfaction. This was represented by a mean of 3.0. A relatively large proportion, 38 per cent, of the disengaged volunteers, either expressed their dissatisfaction or indifference with the disengagement process.

**Table 3.11: Level of satisfaction of volunteers with disengagement process**

Level of satisfaction	Frequency	Percent
very dissatisfied	22	10
dissatisfied	41	18
neither satisfied nor dissatisfied	23	10
satisfied	37	17
very satisfied	22	10
Total	145	65
System	78	35
<b>Total</b>	<b>223</b>	<b>100</b>

Disengagement was a contentious issue with the volunteers especially for those who had already gone through the process. Besides expressing their dissatisfaction with the process they were taken through, they fell short of saying that they would rather have been left to remain as volunteers. This was evident from disengaged volunteers of CPPR from Mairo Inya who still continue to meet on a monthly basis and conduct activities in the communities and have a reporting mechanism on their own as shown from a social media platform (whatsApp) that was shared during the evaluation process. Actually, only 35 per cent of respondents represented by a mean of 3.3 expressed their satisfaction for ending their volunteerism services with St. Martin CSA, while 30% were made clear their dissatisfaction.

**Table 3.12: Level of volunteer satisfaction after being disengaged**

Level of satisfaction	Frequency	Percent
very dissatisfied	15	7
dissatisfied	34	15
neither dissatisfied nor satisfied	18	8
satisfied	55	25
very satisfied	23	10
Non response	78	35
<b>Total</b>	<b>223</b>	<b>100</b>

Among those who expressed their dissatisfaction with the disengagement process, 38 per cent said that there was no proper communication on the process, 17 per cent said the process was rushed through and there was no adequate time provided for it, 13 per cent said that St. Martin never recognized them

for the work they did before ending the project, another 13 per cent indicated that the disengagement created so many expectations on them from the beneficiaries that they felt they could not meet, and 12 per cent said that they felt less empowered in the absence of St. Martin CSA. However, for these volunteers who were disengaged by St. Martin CSA, the study established that 63 per cent continued to offer their services as volunteers in the community. A good indication that indeed the model has a chance of sustaining itself even in the absence of the organization.

#### 3.2.4. Formation of volunteers

This section of the evaluation sought to establish the effectiveness and efficiency of the formation process of the volunteerism model under St. Martin CSA. This is another key element of the volunteerism model as designed by St. Martin CSA. It is on the basis of volunteer formation that St. Martin CSA imparts the appropriate skills by forming both the mind and the heart where spiritual formation is greatly emphasized following the Biblical approach of St. Martin CSA. Respondents were asked a set of questions to establish their level of satisfaction or dissatisfaction and whether they agreed with certain statements or not. For instance; were they satisfied with the trainings provided by St. Martin CSA; were the number and frequency of trainings sufficient; were the timings of the trainings appropriate; was the content of the trainings sufficient; and how appropriate were the methodologies used to deliver the trainings.

The study established that a large proportion, 92 per cent of the respondents, expressed their satisfaction with the trainings provided by St. Martin CSA represented by a mean of 4.5. Key informants indicated that there existed an elaborate process of training volunteers that is done in phases using elaborate laid down structures and approaches. Once a volunteer completed the full cycle of trainings, and subsequent spiritual formation sessions then they meet the status for being well formed under this model. Only a paltry 3% of the respondents expressed dissatisfaction with these trainings.

**Table 3.13: Level of volunteer satisfaction with the trainings offered by St. Martin CSA**

Level of agreement	Frequency	Percent
strongly disagree	1	0
disagree	5	2
neither disagree nor agree	3	1
agree	74	33
strongly agree	132	59
Non response	8	4
<b>Total</b>	<b>223</b>	<b>100</b>

On the whether the number of trainings were sufficient, 70 per cent of the respondents agreed with this statement as shown by a mean of 4.2 whereas 25 per cent disagreed with this. Those who disagreed with the sufficiency of the trainings, the majority (80%) cited the number of trainings needed to be increased while a few (7%) felt that the trainings were too many. St. Martin CSA therefore needs to get a good balance to determine the number of trainings appropriated for formatting the volunteers.

**Table 3.14: Level of volunteer agreement with sufficiency of the trainings by St. Martin CSA**

Level of agreement	Frequency	Percent
Strongly disagree	2	1
Disagree	14	6
Neither disagree nor agree	40	18
Agree	88	39
Strongly agree	68	30
Non response	11	5
<b>Total</b>	<b>223</b>	<b>100</b>

The study found out that 73 per cent of the respondents agreed that the timing of the trainings were appropriate. This is represented by a mean of 4.0. Given that the largest proportion of the volunteers are farmers, the trainings should be scheduled in times that do not coincide with key farming activities such as planting, weeding or harvesting. This was affirmed by Key stakeholders who indicated that considerations to conduct trainings were determined by these factors. For volunteers who are in the formal sectors, their availability is also of great importance, for instance for volunteers who are teachers supporting CPCN, school vacations are the most appropriate times to conduct such trainings. However, getting an exact balance for having all the volunteers attend the trainings is usually a very delicate process as shown by 21 per cent of respondents who disagreed with the appropriateness in the timings of these trainings.

**Table 3.15: Level of volunteer agreement with the appropriateness of the timings of the trainings by St. Martin CSA**

Level of agreement	Frequency	Percent
Strongly disagree	5	2
Disagree	11	5
Neither agree nor disagree	30	13
Agree	91	41
Strongly agree	72	32
Non response	14	6
<b>Total</b>	<b>223</b>	<b>100</b>

To whether the content of the trainings was sufficient, 93 per cent of the respondents agreed with this statement, shown by a mean of 4.5. This is an indication that St. Martin CSA has well developed and structured the trainings making them effective in imparting the requisite knowledge and skills to the

volunteers. The volunteers' expectations at the beginning of the trainings are usually met once the trainings have come to an end. The volunteers embark on their duties with confidence and this makes them motivated to serve the beneficiaries and the communities they work in. On the contrary, a paltry 3 per cent of the respondents expressed their disagreement on whether the content of these trainings was sufficient.

**Table 3.16: Level of volunteer agreement with sufficiency of the content of trainings by St. Martin CSA**

Level of agreement	Frequency	Percent
Strongly disagree	1	0
Disagree	4	2
Neither agree nor disagree	3	1
Agree	81	36
Strongly agree	126	57
System	8	4
<b>Total</b>	<b>223</b>	<b>100</b>

A large proportion of the respondents, 91 per cent, agreed with the statement that the methodologies used in the trainings are adequate as shown by a mean of 4.6. Key informants indicated that a mix methods are used to deliver the trainings and usually this is informed by the learners in any given training. These are often participatory methodologies where learners are part of the learning process, experiential approaches where the learners' experiences form part of the learning process, lectures for imparting new and sometimes complex information, role plays to test the level of internalization of the skills imparted and meditation especially during the spiritual formation sessions. Only a small proportion of the respondents, 4 per cent, disagreed and said these methods are not adequate enough. Of these, they suggested the following as the best ways of improving the methodologies of the trainings; still retain the things previous lessons that have been learnt, increase the time allocated and frequency for the trainings and use more practical learning approaches instead of facilitation and lectures.

**Table 3.17: Level of volunteer agreement with adequacy of the methodologies used in the trainings by St. Martin CSA**

Level of agreement	Frequency	Percent
Disagree	4	2
Neither disagree nor agree	5	2
Agree	73	33
Strongly agree	131	59
Non response	10	4
<b>Total</b>	<b>223</b>	<b>100</b>

### 3.2.5. Motivation of volunteers

In this section, the evaluation team sought to determine the level of motivation of the volunteers. Several questions were put across to the respondents to determine how they felt motivated. For instance; what was the respondents’ motivation to offer themselves to volunteer with St. Martin; what keeps the volunteer motivated to attend planned activities; what was their level of satisfaction before volunteering with St. Martin CSA; were the volunteers aware of St. Martin CSA motivation mechanism; were the volunteers satisfied with the process laid down by St. Martin to volunteer; do the volunteers feel safe and secure as they do their work; and did the volunteers agree on the importance of St. Martin Volunteers’ day.

The study established that most respondents, 52 per cent, said the main reason for coming to volunteer with St. Martin CSA was the desire of sharing their life with the vulnerable and the needy as a way of responding to God’s call of being your brother’s keeper. Another 16 per cent of the respondents said that their motivation to volunteer was as result of being inspired by the testimonies of other volunteers, another 9 per cent was from individual experiences of interacting with persons in need and 7 per cent said they had free time in their hands, were not so occupied and there opted to volunteer their time and get involved in doing something constructive. The study also found out that among the volunteers who joined St. Martin CSA, a majority (92%) indicated that they felt satisfied before making that decision. This may explain higher commitment in giving their services to community to the extent of some even going beyond the disengagement process and to still serving their communities outside St. Martin.

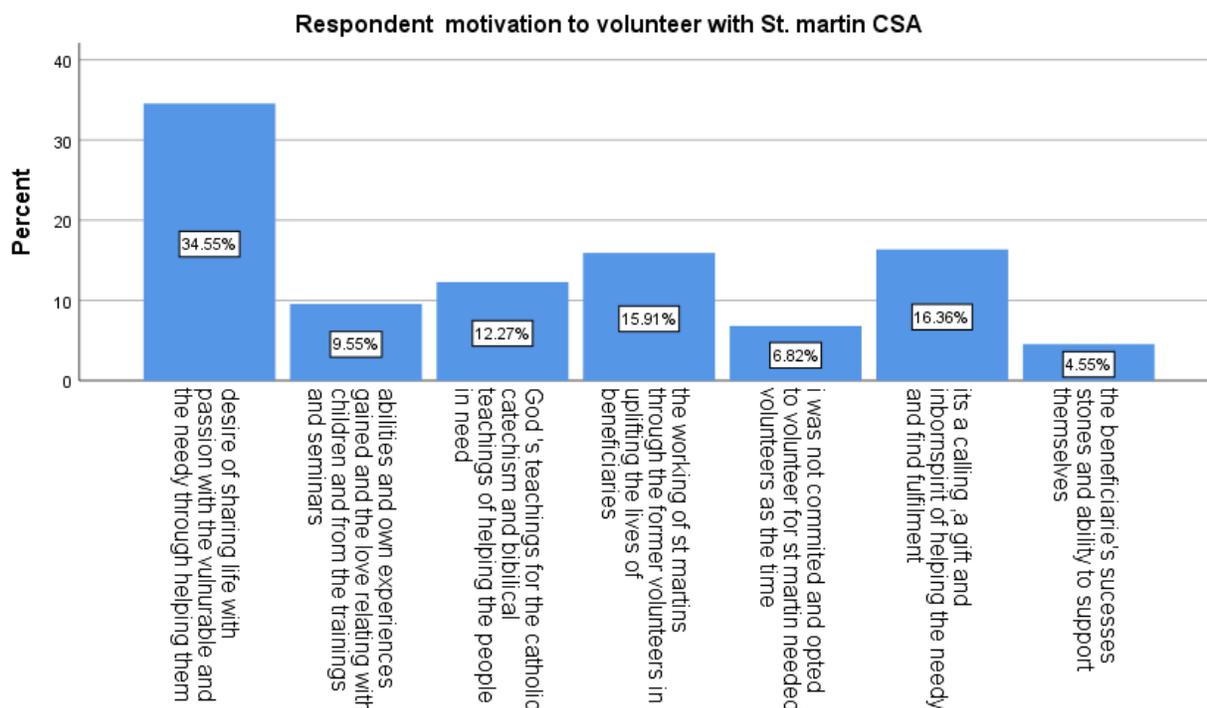


Figure 3.2-10: Respondents' motivation to volunteer with St. Martin CSA

There was good knowledge and understanding among the respondents of the motivation mechanisms put in place by St. Martin CSA as shown by 86 per cent of the respondents. Only a small proportion, 13

per cent of the respondents did not know the mechanisms put in place to motivate volunteers. Among those who knew the motivation mechanisms put in place, all of them were able to mention at least one way in which this is done, for instance, the events organized by St. Martin CSA as volunteers' day, branded items such as T-shirts, *kangas* or head scarfs etc. Key informants indicated that St. Martin CSA has taken deliberate effort of motivating the volunteers as a way of recognizing their great contribution in its vision. St. Martin CSA Volunteers day commemorated every on select days in October-November every year, and decentralized to local communities across the target area, has provided that platform with which volunteers can be celebrated. The volunteers' day ceremonies then culminate in one big event that is centralized where all stakeholders are invited.

Recently, St. Martin CSA has included reimbursement of transport as part of the motivation of volunteers. This was done mainly to ensure sustained attendance of trainings and retreats when it was realized that one of the greatest challenges of attending these events was occasioned by high transport costs to the venues. Most of these trainings are centralized hence making some volunteers move over long distances to participate. The transport reimbursement however is provided as a standard amount across all volunteers from the different zones. This has elicited complaints among volunteers from far flung areas as the amount provided does not adequately cover their total transport costs to and from the venue. The organization therefore needs to explore this aspect further and establish the most appropriate way of going about it without antagonizing the volunteers.

Asked whether there existed an agreed upon system by which they volunteer with St. Martin, 67 per cent of the respondents responded in the affirmative as shown by a mean of 3.7. These processes as mentioned by key informants involved the entire continuum of bringing on board volunteers, forming them and keeping them motivated to serve beneficiaries in the communities. There were 27 per cent of the respondents who were of a contrary opinion and expressed their dissatisfaction with the process of volunteering with St. Martin CSA.

**Table 3.18: Whether volunteers agree that there exist a well laid down system within which they volunteer**

Level of agreement	Frequency	Percent
strongly disagree	21	9
disagree	25	11
neither agree nor disagree	14	6
agree	85	38
strongly agree	66	29
Non response	12	5
<b>Total</b>	<b>223</b>	<b>100</b>

Safety and security of the volunteers formed an important aspect of keeping the volunteers motivated. A relatively large proportion, 78 per cent of the respondents, as represented by a mean of 4.0, agreed with the statement that they felt safe and secure when working in the community. However, 20 per cent

of the respondents disagreed with this statement. Key informants indicated that for a long time, safety and security of volunteers while working in the community was emphasized by encouraging the volunteers to work through community leaders and the Local Administration. This approach creates legitimacy on the existence and work of volunteers. Concerns for safety and security also exist when volunteers handle sensitive cases in the community e.g. incidences of child abuse or gender based violence. These incidences elicit sensitive emotions of either anger or retribution on either side more so on the aggrieved party. Recently, with the coming of the Mental Health programme, volunteers handling beneficiaries that may turn violent due to mental illness, have elicited fresh concerns over their safety and security when attending to such cases. The organization therefore needs to find the best approach of dealing with such cases.

**Table 3.19: Whether volunteers feel safe and secure as they volunteer**

<b>Level of agreement</b>	<b>Frequency</b>	<b>Percent</b>
strongly disagree	6	3
disagree	20	9
neither agree nor disagree	19	9
agree	84	38
strongly agree	89	40
Non response	5	2
<b>Total</b>	<b>223</b>	<b>100</b>

Some of the reasons given by the respondents as to why they did not feel safe and secure were; at times the community was not supportive and understanding (31%), no provision of protective gear where necessary e.g. gloves, masks, umbrellas etc. (20%), sometimes long walking distances were involved (17%), threats were made by family of beneficiaries (11%), and lack of support from community leaders (11%)

**Table 3.20: Dissatisfaction of volunteers with safety and security**

Reasons for dissatisfaction	N	Percent
I am not provided with protective gear where necessary e.g. gloves, mask, umbrella, etc.	7	20%
Sometimes I have to walk distances to offer my volunteerism	6	17%
Sometimes the community is not supportive and understanding	11	31%
I was threatened by family of beneficiaries	4	11%
The community leaders are not supportive	3	9%
others (specify)	4	11%
<b>Total</b>	<b>35</b>	<b>100%</b>

Suggestions on how to improve safety and security for the volunteers while undertaking their tasks in the community included mainly St. Martin to intervene as suggested by 41 per cent of volunteers, proper identification of volunteers as opined by 16 per cent of the respondents and effective trainings as mentioned by 7 per cent of the volunteers.

**Table 3.21: Suggestions on how to improve safety and security for volunteers**

Suggestions on how to improve safety and security for volunteers	Frequency	Percent
St. Martin to intervene	25	41
Proper identification of volunteers	10	16
Vaccination & gears	2	3
Reimbursement for transport	3	5
Incentives to volunteers	2	3
Skills to handle agitated clients	1	2
Effective trainings	4	7
Assistance	1	2
Avoid groups	1	2
Courts should solve cases in good time	1	2
Working for the good of the community	1	2
Nothing more can be done	1	2

Volunteers to withdraw from hostile situations	1	2
Protective permit	1	2
Communicate terms of service	1	2
Safety is okay	2	3
Non response	4	7
<b>Total</b>	<b>61</b>	<b>100</b>

There was consensus among 87 per cent of respondents, as shown by a mean of 4.5, that the annual St. Martin Volunteer's day, was an important day in the calendar of events for St. Martin CSA. Only 6 per cent of respondents were of a contrary opinion. This was an occasion where St. Martin CSA dedicates to recognize and honor the great work done by volunteers. It is also regarded as a key platform for motivation of volunteers. Key concerns from key informants regarding this occasion, however, is to explore innovative ways of recognizing the volunteers, not as groups, but more so as individuals so that they can feel more valued. This will ensure higher retention of the volunteers in promoting sustainable change in the community.

**Table 3.22: Agreement of volunteers that St. Martin day is an important calendar event in St. Martin CSA**

Level of disagreement	Frequency	Percent
Strongly disagree	2	1
Disagree	5	2
Neither disagree nor agree	6	3
Agree	68	30
Strongly agree	126	57
Total	207	93
System	16	7
<b>Total</b>	<b>223</b>	<b>100</b>

The evaluation team measured communication at three levels with respect to the volunteer and his relationship with; St. Martin CSA, community and fellow volunteers. Generally, a large proportion of the respondents agreed with the statement that they were satisfied with their communication at the three levels; 89 per cent or mean of 4.3 with St. Martin CSA; 85 per cent or a mean of 4.0 with the community and 88 per cent or a mean of 4.2 with fellow volunteers.

The evaluation team also measured conflict resolution, just as with communication above, at three levels with respect to the volunteer and his relationship with; St. Martin CSA, community and fellow volunteers. However, it was rather evident that there were much lower levels of consensus among the respondents with the statement on whether they felt satisfied with conflict resolution between them

and the three mentioned levels. Only 57 per cent of the respondents agreed with the statement that they were satisfied with conflict resolution between them and St. Martin CSA; another 58 per cent or mean of 4.1 said they were satisfied with conflict resolution between them and the community while another 56 per cent or a mean of 4.1 said they were satisfied with conflict resolution between them and fellow volunteers.

### 3.2.6. Sustainability of the St. Martin volunteerism model

The evaluation sought to establish whether indeed the volunteerism model was sustainable by asking the respondent whether this issue is addressed in the volunteer recruitment process and whether the volunteer as an individual is confident to continue offering his/her services long after getting disengaged with the organization. From the findings, this section had a relatively lower score compared with the other sections, with a mean of 3.9.

The respondents who agreed with the fact that sustainability of the programme is addressed in the volunteer recruitment process comprised 64 per cent with 30 of them in disagreement or indifferent. This comprised a mean 3.5. Even though key informants were of a different opinion by indicating that sustainability is a crucial element in the volunteers programme, they equally felt that still much needs to be done in ensuring the sustainability of the volunteerism model.

**Table 3.23: Agreement by volunteers that sustainability is emphasized by St. martin CSA during recruitment, engagement and disengagement process**

<b>Level of agreement</b>	<b>Frequency</b>	<b>Percent</b>
Strongly disagree	28	12.6
Disagree	24	10.8
Neither agree nor disagree	14	6.3
Agree	96	43
Strongly agree	47	21
Non response	13	6
<b>Total</b>	<b>222</b>	<b>100</b>

On a different note however, most respondents (86%) agreed with the statement that they would be confident to continue offering their services even after being disengaged from the organization. Only a small proportion of respondents (11%) felt less confident or indifferent to continue with volunteerism after being disengaged. This was represented by a mean of 4.3.

**Table 3.24: Respondent confidence to continue offering service as a volunteer even after disengaging with the project/St. martin CSA**

Level of confidence	Frequency	Percent
Strongly unconfident	6	3
Unconfident	2	1
Neither confident nor unconfident	15	7
Confident	81	37
Strongly confident	109	49
Non response	9	4
<b>Total</b>	<b>222</b>	<b>100</b>

Concerns raised by respondents for lack of confidence to continue volunteering even after being disengaged were; fear of over expectations from community and beneficiaries (60%), feeling not skilled enough to continue with volunteer work (20%), fear for non-responsiveness of community (10%) and fear that the community does not understand volunteerism (10%).

**Table 3.25: Reasons for not wanting to continue with volunteering**

Reasons for lack of confidence	N	Percent
I still feel not skilled enough to continue with the work	2	20%
I fear over expectation from my community and beneficiaries	6	60%
The community is unresponsive	1	10%
The community does not understand volunteerism	1	10%
<b>Total</b>	<b>10</b>	<b>100%</b>

The St. Martin CSA volunteerism model has deliberately aligned with local mechanisms of lobbying and advocacy at local, regional and national level. This has been made possible through formation and capacity building of volunteers. They have been imparted with essential skills that make them effective instruments of change within the community. The involvement of volunteers in major national calendar events such as Day of the African Child, 16 days of activism against GBV, World AIDS Day, etc. are some of the forums where this capacity is activated. Effort has also been made to link volunteers with relevant stakeholders at the community level and this has made it possible to fit the model in various development initiatives both at community, regional and national level. The recent Covid-19 global

pandemic, brought out the true element of the volunteerism model. This was in the way in which volunteers were involved in supporting beneficiaries and communities that were affected by the lock down and restrictions of movement to contain the spread of the corona virus.

### 3.2.7. Impact of the St. Martin volunteerism model

The last section of the evaluation report sought to establish if indeed the volunteers agreed whether the volunteerism model had any impact on their community and if indeed they could identify or mention any change that they observed or could identify with. This section recorded a relatively high mean of 4.5 and indication that indeed the volunteers felt the impact and could identify with it.

The results showed that a significant proportion (94%) of respondents agreed that the volunteerism model had created some change in the way the community responded to persons with vulnerability. This was represented by a mean of 4.5. Only a paltry 2 per cent of the respondents were of a contrary opinion or indifferent. This shows that the volunteers have great confidence in the changes being felt in the community as a result of the volunteerism model under St. Martin CSA.

**Table 3.26: The volunteerism approach has created in the way the community support vulnerable persons in the community**

<b>Level of agreement</b>	<b>Frequency</b>	<b>Percent</b>
Strongly disagree	1	0.5
Disagree	1	0.5
Neither disagree nor agree	5	2.3
Agree	92	41.4
Strongly agree	117	52.7
Non response	6	2.7
<b>Total</b>	<b>222</b>	<b>100</b>

Some of the changes mentioned by the respondents from what they had observed were; responsiveness of the community towards the needs of the beneficiaries (28%), community being supportive to the work of volunteers (24%), community acceptance of the beneficiaries despite the challenges they faced (21%), beneficiaries were now running their lives independently after community intervention (13%), and lives of the volunteers changed as a result of working with communities (10%).

**Table 3.27: Evidence that can be demonstrated to show impact of volunteerism in St. Martin CSA**

Demonstratable impact as a result of volunteerism	N	Percent
The life of volunteers has changed significantly	38	10%
The community is responsive to the needs of the beneficiaries	104	28%
Community is supportive of the work of volunteers	89	24%
Beneficiaries are well accepted in the community despite the challenges they face	80	21%
Beneficiaries can run their independently with the little support from the volunteers or community	47	13%
others(specify)	15	4%
I don't know	1	0%
<b>Total</b>	<b>374</b>	<b>100%</b>

Key informants and discussants in the FGDs that involved volunteers and beneficiaries alluded to the changes they have observed as individuals, beneficiaries and community at large as a result of volunteerism under St. Martin CSA. Volunteers mentioned the gains they have experienced spiritually and at a personal level. One volunteer mentioned that volunteerism helped him overcome a personal problem that he had with alcoholism through the trainings, spiritual formation and the desire to be a good role model to the beneficiaries and the community he interacted with. Another volunteer mentioned, they have formed strong lasting bonds with people they never thought they would ever interact with. For them this has a spiritual significance of being closer and empathic to the vulnerable in among them as quoted, 'I have received so much spirituality. I appreciate myself even more. I have gifts which I can give and for what I don't have, I received in return'.

Significant transformation was mentioned among beneficiaries who have had their problems addressed through community intervention and have had their situation improved. St. Martin CSA has made tremendous effort to document stories and testimonials of significant change among its beneficiaries, volunteers and staff through its various publications. These stories of significant change allude to the impact that has been experienced through the St. Martin CSA approach and the volunteerism model. Perhaps the additional step that the organization should do is conduct a scientific way of measuring its impact through volunteerism model and determine the extent of this transformation. This will be of strategic importance especially as the organization explores new development and funding partnerships.

### 3.3. Policy

The evaluation team sought to establish how effective the policy of volunteerism under St. Martin CSA has been in fostering this model. Key informants were the main respondents for this question. The study established that indeed a policy on volunteerism exists. The positive side of the policy is that it provided a road map on how to handle and manage any concerns that touched on the volunteers and ensure

uniformity across all cases. For instance, it had a well laid out dispute resolution guideline, it defined what could be done by the volunteers among other details of volunteerism. Since its establishment some years back, the policy has served what it was intended for.

However, it was evident that it was long since the policy was last reviewed in 2010/2011. This therefore calls for a review of the policy on volunteerism based on the best practices and lessons learnt in the past years. It would also be important as the review is conducted to align the model to blend in with global, regional and national development frameworks as this was found out not to be so explicit. This will help model volunteerism into a framework that can be used in pitching for partnerships with strategic development partners. Another key element to consider in the review is the emergence of the concerns for safety and security for volunteers especially those handling beneficiaries with mental illnesses.

### 3.4. Costing the model and fundraising

Key informants indicated that the volunteerism model under St. Martin CSA is costed first through including it in the strategic plan. Proposals are then developed according to respective programmes where all activities involving volunteers are determined, through the logical framework, e.g. trainings, follow up visits, volunteer meetings etc. Then the cost for each activity is determined depending on frequency, number of persons involved and unit cost. Previous project costs are also used to determine present costs while taking inflation into consideration.

Once the proposal and budget documents are complete, they are shared with the funding partner. This depends if the proposal was requested by the funding partner either through special request or through competitive bidding. St. Martin has for a long time worked with its traditional funding partners they constitute the largest proportion of its funding partners. However, in recent years, the contribution of funds from these traditional donors has been reducing, thereby necessitating the organization to explore opportunities of identifying new donor organization. The reality however is that most of these new funding partners do not clearly understand the St. Martin CSA approach and working through volunteers. The organization also finds it challenging justifying the approach to the prospective donors with fears that perhaps the model is expensive when in contrast to the outputs. Another challenging expectation from the new funding partners is a high number of outputs within limited timelines thus making the cost benefit analysis unrealistic.

The dilemma for St. Martin CSA therefore is maintaining its approach and volunteerism and yet still attract new funding partners. But perhaps fundamental questions that St. Martin CSA needs to consider in this case is should costing just be viewed from a monetary basis alone; what about the benefit of transformative change in the long term; in that case should the organization just be compelled to focus on numbers of beneficiaries reached more than the value of the long term change; perhaps the most difficult question is the organization ready to give up on its approach and volunteerism model to increase its chances for financing?

Fundraising strategies for St. Martini CSA therefore should aim at documenting, profiling and showcasing the St. Martin approach and volunteerism model and its effectiveness in bringing the desired long-term transformative change. Effort should be made to deliberately gain opportunities for pitching with prospective donors and get buy in for the model while showcasing the strategic essence of the volunteerism model and the transformative change it brings.

Together with the Community Mobilization Department, target fundraising towards exploiting opportunities at local level especially among influential beneficiaries, past collaborators and partners who have had a direct experience and interaction with the St. Martin approach and volunteerism model.

These are individuals who now occupy positions of influence in society and command recognition and admiration. This will be an initiative towards exploiting local fundraising initiatives.

### 3.5. ICT and volunteerism

The evaluation team established that the volunteerism model has not adequately embraced ICT in the management of the volunteers' resource. Even though some attempts have been made to build a simple Microsoft Excel based data base, there exists many opportunities which need not be expensive, of integrating ICT into managing this important resource for the organization. The main challenge in managing the volunteers' data base was experienced firsthand when developing the sampling frame for this study. There were several lists of volunteers coming from each programme with no clear indication when they were last updated. Even then, the lists did not hold all the necessary information that one would require to see at a glance for instance, location, year of recruitment, etc. Some volunteers who were deceased and even those who had relocated to other towns still appeared in the lists as active volunteers. Further opportunities in ICT can be explored in relation to how the Organization interacts with the volunteers in this era where social media has integrated much with our day to day interaction.

### 3.6. Challenges facing the Volunteerism model under St. Martin CSA

The study established the following as the main challenges that the volunteerism model under St. Martin CSA faces;

1. Availability of volunteers' data during the process of developing the sampling frames was affected by the fact that there was no central repository where all the volunteers' data is safely kept and managed. The data was scattered across the programmes and then, it was only accessed and managed by particular programme staff.
2. Recruitment of volunteers where the volunteer is proposed by certain persons of influence for instance school principal, or religious leader or clergy sometimes produces volunteers who did not have personal initiative to volunteer. Usually, they come with expectations that may not be met thus demoralizing them from volunteering.
3. Lack of continuous and consistent attendance of planned activities for volunteers; monthly meetings, home visits /follow ups and resource mobilization, was recorded at slightly below 50%. A majority of volunteers fell in the category where they miss one or more of these sessions.
4. In some areas, there was no proper introduction of volunteers into the community, hence the reason why some volunteers felt dissatisfied with the engagement process and felt inadequate to work with the communities.
5. The disengagement of volunteers from areas where St. Martin CSA moved away from as a target area or the programme in question came to an end, was an area that elicited dissatisfaction among the affected volunteers with the way in which the communication was made and how the process was handled.
6. The introduction of transport reimbursement as a way of motivating grater attendance and participation in some planned activities mainly trainings and retreats elicited discontentment with the determination of amounts allocated or provided given the disparity of distances from which the volunteers came from.
7. Need for greater diligence among St. Martin CSA staff in following up concerns raised by volunteers or even joint attendance in planned activities e.g. monthly meetings, case follow ups and showing support to the efforts made by volunteers as a way of boosting their moral and recognizing their effort.
8. Safety and security is a growing concern for not only volunteers but also St. Martin CSA especially with regards to sensitive cases such as defilement, mental health and GBV.

9. The St. Martin CSA volunteer policy was last reviewed in 2010/2011 and requires to be reviewed to make it more relevant and suited to address emerging concerns.
10. Sustainability concerns among volunteers where their confidence is enhanced through better capacity so that they can continue to work their communities even in the absence of St. Martin CSA.
11. Diminishing resources to continuously finance for the model as a result of an ever shrinking global funding environment and over reliance on traditional funding partners of St. Martin CSA.

### 3.7. Best practices/learnings emerging from the findings

The study established remarkable best practices or learnings that St. Martin CSA can enhance and improve upon in order to strengthen the volunteerism model. In addition, if resources can be made available, the organization could commission further research into any of these areas as a way of profiling the model and communicating such findings with strategic partners and stakeholders.

1. Testimonials made by volunteers and beneficiaries are an effective way of recruiting new volunteers as this was mentioned by most volunteers as the main reason why they made the decision to be volunteers.
2. Working through the local leaders, community gate keepers or the Local Administration is an effective way of creating legitimacy of the work volunteers do and mobilizing much needed support and resources. It is also an effective way of addressing the safety and security concerns that volunteers or St. Martin CSA staff may face.
3. Spiritual formation sessions and programmes either through retreats or teachings and sharing of experiences are a sure way of maintaining motivation among volunteers and keep them committed to the course.
4. Volunteers using the model to mobilize support and bring community together for a child in need then going beyond to use the model to address emerging concerns in the community. In this particular case, they mobilized government authorities to develop and repair a road that had long been neglected.
5. The volunteerism model integrating with community lobbying and advocacy mechanisms initiatives and volunteers taking lead in community participatory forums in the new devolved system of governance. In this case, the volunteers take part in county budget discussions at the local level thereby bringing out issues that concern them to duty bearers at the county government level.
6. The volunteers of former programmes of CPHAADA and CPANV from Mairo Inya still being active several years after they were disengaged, actively serving their community and holding monthly meetings on their own and having a reporting mechanism among themselves using simple social media platforms like WhatsApp.

## SECTION FOUR: CONCLUSION AND RECOMMENDATIONS

### 4.1. Conclusion

#### 1. Recruitment and engagement/disengagement process

The process laid down by St. Martin CSA to recruit volunteers has been efficient and effective using best practices established by creating awareness about the organization, its approach and volunteerism model, then giving individuals the opportunity to present themselves as volunteers based on what they have observed and heard. This approach has successfully brought many volunteers to the organization who have willingly made the decision to serve vulnerable. Engagement of volunteers has successfully been done through introduction of the volunteers to the community and making them known by community leaders/gate keepers and the Local Authority. This method has ensured legitimacy of the volunteers in conducting activities in the community and gaining acceptance and support for the vulnerable. The challenge however has been volunteers who were referred to St. Martin CSA, from whom the individual choice or decision was not made in person. For volunteers who got disengaged either because the programmes came to an end or there was a shift in the target location, the process to a large extent was not effectively carried out. Given that volunteerism is purely an individual choice, would it be alright to ask the volunteers to disengage or would they rather be left to continue with their volunteerism services. It emerged that disengaged volunteers still consider themselves strongly as part of St. Martin CSA.

#### 2. Formation

Forming the mind and spirit are key components in the St. Martin CSA volunteerism model. The organization has efficiently and effectively put structures in place to technically form and spiritually build the volunteers. Capacity building trainings to impart the necessary knowledge and skills into the volunteers have well been structured and organized. Spiritual formation sessions have been successfully held through retreats organized by St. Martin CSA and they have been instrumental in enhancing the grounding of spiritual teachings into the volunteerism model. The organization should uphold these formation sessions of building both the mind and spirit as it is the basis upon which the volunteerism model under St. Martin CSA is founded.

#### 3. Motivation

Volunteer motivation has been upheld by St. Martin CSA in order to ensure that the volunteers feel accepted and recognized. The St. Martin Volunteers' day has been an important calendar event for bringing volunteers, beneficiaries and the communities together to appreciate the importance of pooling together for the sake of the vulnerable among us in the community. Volunteers expressed their satisfaction with this approach and were able to identify a number of other ways that St. Martin CSA used to motivate them. The recent adoption of reimbursement of transport to volunteers as a way of promoting better attendance in retreats and trainings has been a step forward in enhancing motivation. However, St. Martin needs to manage this approach in a way that it will not cause any antagonism among volunteers given that a flat rate is used for those coming from different directions.

#### 4. Sustainability

The organization is making effort to ensure sustainability of the volunteerism model is ensured right from the design of the programmes and all through the project cycle management. The aim of the volunteerism model puts the volunteers as the most important factor in the organization and that there would be no St. Martin CSA without the volunteers. Thus, the organization has made it deliberate to empower the volunteers and give them the capacity to mobilize the community in support of the vulnerable in the community. This process has been effective and

the results can be seen even among volunteers who have been disengaged but still continue to support the community even in the absence of St. Martin CSA. Perhaps the important thing to consider is how to manage the whole subject of disengagement of volunteers. It emerged that volunteers' value being identified with the organization. The question is does the organization stop individuals from volunteering simply due to a project winding up despite their willingness to go on? Widening of the funding base and reducing overreliance on the traditional donors in one area the organization needs to step up. There is need to widely pitch for the volunteerism model and develop new partnerships with prospective funding partners, locally, nationally and internationally.

#### 5. Impact

While this study was mainly to evaluate the volunteerism model under St. Martin CSA, little emphasis on the study design was made to measure the impact. A separate study would suffice in order to lay emphasis on the design and methodology to primarily focus on measuring impact of the volunteerism model under St. Martin CSA. However, from the limited findings based on the questions asked to determine impact, there was unanimous consensus among the respondents that indeed they could identify impact of the volunteerism model. At all levels, beneficiary, volunteers and community, the St. Martin CSA volunteerism model has impacted on the target populations. Beneficiaries' situation was uplifted, communities were made aware and responded positively to the needs of the vulnerable. Communities became more aware of their power in unity and were able to mobilize beyond helping a person in need to lobbying and advocating for roads to be improved by the Local authorities. Volunteers reported improvement in their personal life in the way they viewed the society and in their ability to overcome and manage their own vulnerabilities. St. Martin has made significant effort in their day to day interventions in the communities through the work of volunteers an indication of the effectiveness of the volunteerism model.

#### 4.2. Recommendations

1. Adopt a centralized and innovative way of managing volunteers' data while maintaining up to date information of the essential bio-data.
2. Ensure proper information is provided to volunteers who have been referred or seconded by other parties in order to eliminate any unrealistic expectations.
3. Establish innovative ways of maintaining consistency of volunteers in attending planned activities. Whereas transport reimbursement is a good way to address this problem, caution should be taken not to antagonize the volunteers.
4. Determine a strategy with which to direct future disengagement of volunteers in order to ensure that they shall sustainably serve their communities as they give out their time and their gifts.
5. Review the St. Martin CSA volunteers' policy and ensure it speaks to national, regional and global development mechanisms and make it adaptable to present and future concerns on volunteerism. Ensure to integrate the aspect of safety and security into the policy.
6. Establish innovative ways of resourcing for the volunteerism model and explore ways of identifying, pitching and fostering partnerships with prospective funding partners at local, national, regional and international level.
7. Commission a study to determine and document the level of impact of the volunteerism model under St. Martin CSA.

## Section Five: Case studies

### 5.1. Case study 1

Mr. Joseph, a volunteer with the programme for Addiction and HIV learnt about St. Martin through an awareness session that was done in his church. He got impressed by the work St. Martin does through the testimonials that were given in the awareness session. That was when he made a decision to become a volunteer in the programme for addiction and HIV. After being recruited, he got to attend various trainings where we learnt many new things and acquired skills such as; home based care for persons living with HIV ailing from opportunistic infections; life skills for orphans; and community resource mobilization strategies.

One of the main challenges he encountered was that his wife was always complaining about the many hours and days he spent working in the community. So one day he took her to attend a session in some of his community activities, where she got to interact with the “memory book”. ‘I told her to use the approach in the memory book to examine her own life’. The results he says were very transforming for her. ‘Ever since, she stopped complaining about the time I spent working in the community’.

‘Personally, I have seen transformation in my own life as well’, Joseph quipped. ‘For a long time I had a problem with alcohol but through engaging myself with the community and St. Martin CSA, I had every reason to deal with my drinking problem and eventually I stopped drinking completely’. Joseph further added, ‘Besides, the trainings I have received from St. Martin CSA have not only been useful to me but to my entire family’. Another important change that Joseph has realized is the transformation in his community towards people living with HIV. He says, ‘the community’s attitude towards people with HIV has changed tremendously and they are always open to help them’.

Joseph said that the community was very receptive to the idea of him being a volunteer. They were generous with their resources and were always available whenever he required their assistance. ‘The continuous trainings I receiver from St. Martin help me with increasing my knowledge and reinforcing my spiritual life and this is the reason that motivates me to continue working as a volunteer’ Joseph concluded.

### 5.2. Case study 2

Mr. Lee became a volunteer in 2013 with St Martin CSA. Prior to this, he was volunteering in the community in Samburu in the year 1987. His inspiration at that time to volunteer when in Samburu was that he was moved by the challenges children were going through for instance, not having proper clothing and food. This made moved him to help them and it gave him joy seeing the children’s status improving through this intervention. When he returned to his him after many years in Samburu, his community was already aware of his effort of helping needy children. They thus introduced him to St Martin CSA and he was recruited to be one of the volunteers from his home area.

With St. Martin CSA, he received several trainings and equipped him with better and appropriate skills of engaging and working with the community. One great lesson he learnt was working through the Local Administration, i.e. chief and village elders as well as the police especially when dealing with cases involving children.

One of the challenges that he encountered in his initial work as a volunteer was lack of support from community. The community at first did not take issues seriously whenever he approached them. But this did not hinder his spirit to continue intervening in children issues and other needy cases. However, working closely with the Local Administration has been of great benefit.

When asked why he keeps doing the volunteering work without pay or, '*bila malipo*', as he jokingly put it in Swahili, he responded, 'I feel satisfied for I am doing God's work. From the time I started working with St. Martin the community has accepted me, and I am slowly seeing the transformation of them getting convinced to assist children who are in need'. He gave his appreciation to St. Martin for their continued support and he urged other volunteers not to work for purposes of getting recognition from the community, rather to work for the betterment of the community and children in need.

### 5.3. Case study 3

Mrs. May became a volunteer with St. Martin CSA after an awareness session by St Martin staff at her church. She said, 'I felt touched considering the situation in my community where children with disabilities were viewed as a curse. I saw this as an opportunity to finally help these children and change the mindset of the community on people living with disabilities'.

After recruitment, she was invited for a training where she got to learn that persons with disability could actually contribute and be productive and be helpful members of the community. Through these trainings, she gained knowledge and skills on how to relate and work with persons living with disabilities. One notable lesson for her was, 'In the past when someone had an epileptic attack, we would put a spoon or bottle in their mouth for them not to bite their tongue. That's was the belief then. However, I got to learn that this was actually putting their lives at risk. I learnt safer ways to deal with epileptic attacks. I also learnt that if a person fainted or lost consciousness, they should not be surrounded like we used to in the past. Now I know that when a person loses consciousness, I should carry them to an open space and loosen their clothes'.

She added, 'As a volunteer, I taught parents of children with living with disabilities how to wash their them and help them in physiotherapy. Over time, some of these children have been able to do few things independently and the parents are able to attend to other needs in the homestead'.

Some of the challenges she has faced as a volunteer was that when some of these children lost their parents, their immediate families often refused to take up the responsibility of taking care of them. It therefore called for mobilizing the community to come in and assist, a task she says was never easy. All the same, some children were able to gain admission into special boarding schools which for her was a big relief. However, when schools closed the guardians to these children would at times be negligent and fail to pick them up from school. She said, 'The teachers would thus contact me and on several occasions I had to personally go and pick them myself and stay with them in my home'.

Another major challenge she said was the prevailing stigma especially on persons with disabilities in her community, where some families were not willing to be known that they had children with disabilities in their homes. Such households she said used to let loose their dogs on her or close their gates completely so that she could not gain access and intervene for such children. There was also the wrong belief in the community that since she was always seen moving around with St. Martin CSA staff in their branded vehicles, she was receiving some form of payment, yet unknown to them, she volunteered without any pay at all. This notion occasionally made it difficult for her to mobilize for transport to attend workshops and seminars when she had inadequate resources on her side making her miss out on some of these trainings.

What delights her the most as a volunteer is that when she looks back from where they have come from as a community. She says, 'We have come a long way as a community and I couldn't be happier. I am amused every time I see the fruits of my volunteer work. For instance, long ago, parents of children with disabilities never found it necessary to enroll their children in school, but now they clearly understand

and know their children can attend school just like any other child, and this makes me so happy to see these children getting an education’.

She added, ‘I am impressed, initially I made so many visits to the schools to follow up on these children, but of late I hardly do so, now their own parents have diligently taken up this role, making my work much easier. I have seen so much progress even from the children themselves and the good reports that come from their teachers’.

She concluded by saying, ‘I love to see my community accept people living with disabilities and support them. For those who would want to know, this work is a call that you feel within you. Volunteerism comes with making so many sacrifices; time to be with your family; time that you would be busy with your own activities or gainful work and you even sacrifice your own resources. If you are not ready to do these things, then know that volunteerism is not for you’.

#### **5.4. Case study 4**

Jane (not her real name) was born in 1950. She is a mother of one and a progressive farmer. When she worked as a prison warden she never imagined that one day she will work with a different community other than the one she was used to. She was used to apply discipline, orders and authority. Her community was confined and, therefore, she never dreamt of working with her community freely, mingling with them and calmly visiting families with vulnerable children and engaging them on their children welfare and not use authority or force.

When God choose her to serve the vulnerable, a close friend who was by then a volunteer with St. Martin introduced her to volunteerism. "She showed me the importance of caring for the children with disabilities" Jane says. Out of this encounter and several visits to children with disabilities together with her friend, her heart started filling with compassion and she found herself deeply rooted into serving as a volunteer with St. Martin under the Community Programme for People with Disabilities (CPPD), now with L’Arche Kenya). At this time Jane was still serving children under her friend. They could always visit the children together. Under the mentorship and motivation of her friend, she was introduced to other volunteers from Jane’s neighborhood and she started joining in their meetings.

Her door was fully opened when a group of staff visited her church in 2007 and created awareness about St. Martin CSA concept of volunteerism and people were invited to volunteer under the Programme for People with Disabilities. Jane could not wait for the mass to end. She was the first to register her interest to be recruited and to get a formal platform to serve. Later, the newly recruited were invited for an orientation workshop where they were inducted and got to know more about St. Martin and the programme. Then they were trained and received various knowledge and skills regarding disability. *“.. Today I can handle children with disabilities and I am able to assess their needs and refer them to where they could get help. Through gained interpersonal skills today I can mix with people, something that I was not used to when I was a prison warden”*

Jane appreciates and attributes her success to the support she received from the community and her church. She attests that she feels happy when she sees the children she started with. She reported that one of her first children to serve is now a teacher and two others have completed four regardless of their disabilities. *“ I am proud of my community: They no longer hide children with disabilities. We created a lot of awareness in churches in our neighborhood and reduced the shame associated with disability...”*

Today, Jane is not able to serve with the same capacity as she started in 2007. She is retired and sickly. She is full of gratitude that this chance she got changed her completely. Though she is not able to move around her community, people still regard her as an icon of love for children with disabilities and they always involve and consult her on issues of disabilities affecting children in the community

List of Annexes 23

Annex 1: Work Plan

<b>Time</b>	<u>Dec '20</u>	<u>Jan '21</u>	<u>Feb '21</u>	<u>March '21</u>	<u>April '21</u>
<b>Activity</b>					
Preliminary meetings with program staff for debriefing, Desk review, Development of an Inception report and data collection tools					
Agreeing on methodology and development of data collection tools					
Training of enumerators, pretesting of tools and data collection					
Data entry, cleaning and analysis -Coming up with a draft report writing					
Presentation of the findings/Validation workshop					
Making final corrections/incorporation of inputs and Submission of a Final Report					

Annex 2: Data Collection Tools

Tool 1: Structured Questionnaire for Volunteers

**ST. MARTIN CSA EVALUATION ONVOLUNTEERISM**

**Informed consent:** Hello, my name is \_\_\_\_\_ and I am here on behalf of St. Martin CSA to conduct an evaluation on volunteerism in this area. As I embark on this assessment, we would like to talk to a few people like yourself who to have firsthand experiences on volunteerism in this area.

**Benefits of the study:** The information you provide will be adopted for the improvement of volunteers' program/volunteerism/spirit of volunteerism.

**Risks of the study:** There are no direct or indirect risks in your participation in this interview.

**Confidentiality:** Your identity and responses shall be treated with confidentiality and all the information you give will only be used for the purposes of this study. The information you share today is confidential. St. Martin CSA will not share your information with anyone else without your permission. Despite the discussion being noted down, I would like to assure you that the discussion will be anonymous. The notes will contain no information that would allow individual subjects to be linked to specific statements. Please answer as accurately and truthfully as possible

**Consent to participate in the study:** You may choose not to participate in the study since participation in the study is voluntary. Would you be willing to allow me to continue with the **interview?**

[1] No (If No: Thank him/her and end the interview) [2] Yes If yes:

**Date:** \_\_\_\_\_

With your permission, I hope I can now start the discussion. The interview should take no more than 30 minutes. Respond to the questions as accurately as possible. But before I begin, I am ready to answer any questions that you may have about this interview.

Enumerators Name : \_\_\_\_\_

Questionnaire serial number: \_\_\_\_\_

Start Time: \_\_\_\_\_

<b>A. Section 1: General information</b>			
	<b>Question</b>	<b>Responses</b>	<b>Coding Instructions</b>
1)	County	1) Nyandarua 2) Laikipia 3) Baringo	Single mandatory response
2)	Sub County	<b><u>Nyandarua County</u></b> 1) Ol' Joro Orok 2) Ndaragewa <b><u>Laikipia County</u></b> 1) Laikipia West <b><u>Baringo County</u></b> 1) Baringo South	Single mandatory response
3)	Ward (Replace with the nearest shopping center/School)	<b><u>Nyandarua County</u></b> 1) Gathanji 2) Gatimu 3) Weru 4) Charagita <b><u>Laikipia County</u></b> 1) Olmoran, 2) Rumuruti Township 3) Githiga 4) Marmanet 5) Igwamiti 6) Salama <b><u>Baringo County</u></b> 1) Muchongoi	<u>Single mandatory response</u>
4)	In what age bracket are you?	1=18-23 2=24-29 3=30-35 4=36-41 5=42-47 6=48-53 7=54-59 8=60 and above	Numeric and Mandatory Response, (Over 18 years only)
5)	Gender	1=Female 2=Male 3=Intersex	Single response
6)	What is your current marital status?	1=Single 2=Monogamous married 3=Polygamous married 4=Divorced 5=Windowed	Single response

		6=Separated 7=other (specify)_____	
7)	What is the highest level of education you have completed?	1=none 2= Primary (STD 1-8) 3= Secondary (Form 1-4) 4= TVET/Life skills 5= College Diploma 6= College Advanced diploma 7= University Bachelor's degree 8= University Master's degree 9= University Phd 10=Other (specify)_____	Single response
8)	Do you have family members that depend on you?	1=Yes 2=No	Single response If No move to 11
9)	How many of these family members are above 18 years?	1=None 2= 1 3= 2 4= 3 and above	Single response
10)	How many of these family members are children (below 18 years)?	1= None 2= 1 3= 2 4= 3 and above	Single response
11)	What is your main occupation?	1= Crop farmer 2= Mixed farmer 3= Livestock keeping (pastoralist) 4= Business/Trade 5= Employment (government) 6= Employment (private sector) 7= Employment (non-state sector) 8= Casual labour 9= Others (specify)_____	Single response
12)	What do you understand by the term volunteerism?		Write down the statement provided by the respondent
13)	How did you learn about volunteerism in St. Martin CSA?	1= Awareness done by St. Martin CSA staff 2= Testimonial by a beneficiary of St. Martin CSA 3= Testimonial by a Volunteer of St. Martin CSA 4= Others (specify)	
14)	How were you recruited to	1= Recommended by my	Single response

	volunteer with St. Martin CSA?	church/chief/opinion leader after awareness creation 2= Recommended by my school principle 3= I approached St. Martin for an opportunity to volunteer 4= Others specify	
15)	How long have you volunteered with St. Martin CSA?	1= Less than 1 year 2= 1-5 years 3= 6 -10 years 4= 11-15 years 5= 16 years and above	Single response
16)	How many hours in a month do you volunteer yourself in service to the community?	1=less than 5 hours 2=5 to 10 hours 3=11 to 16 hours 4=17 to 22 hours 5= Above 23 hours.	Single response
17)	Within a time frame of the last 12 months, how was your attendance of volunteers' meetings?	1= I attended all meetings 2= I attended most meetings 3= I attended half of the meetings 4= I attended few of the meetings 5= I attended none of the meetings	Single response.
18)	Within a time frame of the last 12 months, how was your attendance of home visits/case follow ups with beneficiaries?	1= I attended all meetings 2= I attended most meetings 3= I attended half of the meetings 4= I attended few of the meetings 5= I attended none of the meetings	Single response
19)	Within a time frame of the last 12 months, how was your attendance of community and resource mobilization?	1= I attended all meetings 2= I attended most meetings 3= I attended half of the meetings 4= I attended few of the meetings 5= I attended none of the meetings	Single response
20)	Within a time frame of the last 12 months how was your attendance of trainings (be it residential or non-residential)?	1= I attended all meetings 2= I attended most meetings 3= I attended half of the meetings 4= I attended few of the meetings 5= I attended none of the meetings	Single response
21)	For questions 17 to 20, what was the reason for lack of attendance of meetings, home visits/case follow ups, resource/community mobilization and trainings?		Write down the respondents answer

22)	For questions 16 to 19, what keeps you motivated to attend these activities frequently?	1= I follow faith teachings (service to humanity is service to God) 2= I feel I need to help my community 3= I was not doing anything (not employed) 4= For the love of volunteering 5= Others (specify)	Multiple response(NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
23)	What was your level of satisfaction before volunteering yourself to serve your community?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
24)	What is your level of satisfaction for volunteering to serve your community?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
<b>Section 2: Recruitment and engagement/disengagement process</b>			
25)	How satisfied are you with the process of recruiting volunteers by St. Martin? Rate your level of satisfaction	Survey scale: 1= Very dissatisfied 2=Dissatisfied 3=Neither satisfied nor dissatisfied 4=Satisfied 5=Very satisfied  1   2   3   4   5	Single response
26)	If your rate in Q.25 above is between 1 and 3, what are the reasons for your dissatisfaction?	1=No proper timing 2=No proper information was provided 3=The method of the recruitment not appropriate 4=I was not approached in person by St. Martin but through other proxy e.g. church or school 5= Others (specify)	Multiple responses (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
27)	St. Martin CSA staff provided me with the right information before I made the decision to volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree  1   2   3   4   5	Single response

28)	I find my skills, knowledge and expertise relevant with my volunteerism with St. Martin CSA	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1      2      3      4      5	
29)	I feel I have adequate capacity to volunteer with St. Martin CSA	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1      2      3      4      5	
30)	If your rating in Q.29 above is between 1 and 3 what are the possible areas that you feel St. Martin should focus on to empower your capacity as a volunteer?	1= Community/resource mobilization 2= Awareness raising 3= Facilitation 4= Communication 5= St. Martin approach 6= Others (specify)	Multiple response(NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
31)	My community (church/school) are aware that I am a volunteer with St. Martin CSA	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1      2      3      4      5	
32)	My community (church/school) accept me as a volunteer with St. Martin CSA	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1      2      3      4      5	
33)	My community (church/school) readily support me whenever I need to mobilize resources to do my work as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1      2      3      4      5	
34)	If your rating in Q.33 above is between 1 and 3, what are the reasons for lack of support by your community?	1= My community is never too ready to support 2= My community is already burdened with other matters in church/school 3= I have to look for the resources myself 4= I feel fatigued to have to go back to the community and ask them for support 5= Others (specify)	Multiple response (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
35)	I am satisfied with the	Survey scale: 1=Strongly disagree	Single response

	process that St. Martin CSA undertakes to introduce/engage me with my community	2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree					
		1	2	3	4	5	
36)	If your rating in Q.35 above is between 1 and 3, what do you think are the gaps for lack of better introduction/engagement of the volunteer to the community	1= St. Martin took so much time before introducing me to the community 2= St. Martin never at all introduced me to the community 3= St. Martin hardly ever comes when I call for support to engage the community 4= Even if they come, St. Martin hardly does anything meaningful to offer support 5= Others (specify)	Multiple response (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)				
Q. 37 and 41 are to be asked to volunteers that have been disengaged with St. Martin. For those that are still active proceed to Q. 42							
37)	What is your level satisfaction with the disengagement process as a volunteer at the end of the project?	Survey scale: 1= Very dissatisfied 2=Dissatisfied 3=Neither satisfied nor dissatisfied 4=Satisfied 5=Very satisfied	Single response				
		1	2	3	4	5	
38)	If your rating in Q.37 above is between 1 and 3, how would you recommend to improve the disengagement process	1= There was no proper communication with the disengagement process 2= it was done in a hurry 3= St. Martin did not recognize us for the work we did before ending the project 4= I was not well empowered to continue as a volunteer in the absence of the St. Martin project 5= The beneficiaries/community had many expectations that I could not meet as the project disengaged 6= Others (specify)	Multiple response (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)				
39)	Do you still offer volunteer services to the community even after being disengaged?	1=Yes 2=No	Single response				
40)	Explain your answer above		Capture the comment provided by the respondent				

41)	What is your level of satisfaction after ending your volunteerism service through St. Martin CSA?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
<b>Section 3: Formation</b>			
42)	I am satisfied with the training provided by St. Martin in providing me with knowledge, skills & attitude to do my work as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1   2   3   4   5	Single response
43)	If your rating in Q.42 above is between 1 and 3 what is your reason for dissatisfaction with the trainings provided by St. Martin	1= The timing was not good 2= I could not understand the language of instruction (English/Swahili) 3= The duration was too short 4= The duration was too long 5= the content was not sufficient for my work as a volunteer (technical skills) 6= I need additional training in.....(specify) 7= Others (specify)	Multiple response (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
44)	The number and frequency of trainings are sufficient to adequately build my skills as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1   2   3   4   5	Single response
45)	If your rating in Q.44 above is between 1 and 3, what are the best ways to make trainings sufficient to empower the volunteers?	1= The number of trainings are too many 2= The number of trainings need to be increased 3= The trainings are too repetitive 4= Others (specify)	Multiple response (NB. The enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
46)	The timing of trainings is appropriate and in-line with my availability	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1   2   3   4   5	Single response
47)	If your rating in Q.46 above is between 1 and 3 how best	1= The trainings are too close together 2= the trainings are very far apart	Multiple response (NB. The

	can the timings of the training be improved	3= the trainings do not consider planting, harvesting, exam, holiday calendars etc. 4= The trainings are too many 5= Other (specify)	enumerator should not read out the options to the respondent rather listen and mark what the respondent says)
48)	The content of the training is sufficient to build my technical skills as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1      2      3      4      5	Single response
49)	If your ranking in Q.48 above is between 1 and 3, how best can the content of the training be improved?		Write down the answers the respondent gives you.
50)	The methodologies used to deliver the training content is relevant and adequate	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1      2      3      4      5	Single response
51)	If your rating in Q.50 above is between 1 and 3, how best can St. Martin improve on the methodologies for delivering the training?		Write down the answers the respondent gives you.
<b>Section 4: Motivation</b>			
52)	Are you aware of the motivation mechanism put in place by St. Martin CSA?	1= Yes 2= No	Single response If Yes, go to Q.51
53)	If your answer in Q.52 above is Yes, mention at least 3 areas of motivation by St. Martin CSA. If not, go to Q.54.	1= St. Martin T-shirts, branded materials etc. 2= St. Martin retreats 3= St. Martin Volunteers day 4= Others (specify)	Multiple response
54)	There is a well agreed upon system/process upon which I offer myself as a volunteer with St. Martin CSA	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1      2      3      4      5	Single response
55)	I feel safe and secure when doing my work in the community as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1      2      3      4      5	Single response
56)	If your ranking in Q.55 above	1= I am not provided with protective	Multiple response

	is between 1 and 3, what are the reasons why you do not feel safe and secure while doing your work as a community volunteer	gear where necessary e.g. gloves, masks, umbrellas, etc. 2= Sometimes I have to walk long distances to offer my volunteerism 3= Sometimes I have to work late into the night to offer my volunteer services 4= Sometimes the community is not supportive and understanding 5= I was threatened by family of beneficiary 6= I was threatened by the beneficiary 7= the community leaders are not supportive 8= Others (specify)	
57)	If you disagree, how best can the safety and security of volunteers be guaranteed while engaging with the community	1= Provide volunteers with adequate protective gear (masks, gloves, etc) 2= Others (specify)	Multiple response
58)	The annual volunteers day event is a good forum for engaging with my community and creating more awareness about my work as a volunteer	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1   2   3   4   5	Single response
59)	If your ranking in Q.58 above is between 1 and 3 how best can we improve on the annual St. Martin volunteers' day?	1= Volunteers need to be involved much better other than on this special day 2= Volunteers end up spending much of their resources. 3= There is little support from the community for preparing the day 4= The date is not appropriate 5= Link day with Global volunteers' day 6= Others (specify)	Multiple response
60)	How satisfied are you with the channel of communication between you and St. Martin?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
61)	How satisfied are you with the channel of communication between you and the community?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response

62)	How satisfied are you with the channel of communication between you and other volunteers?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
63)	If you show dissatisfaction with the channel of communication between you and St. Martin, the community, and other volunteers, what is the reason(s)?		Write down the answers provided by the respondent.
64)	How satisfied are you with how conflicts are resolved between you and St. Martin?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
65)	How satisfied are you with how conflicts are resolved between you and the community?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
66)	How satisfied are you with how conflicts are resolved between you and other volunteers?	1=Very satisfied 2=Satisfied 3=Neither satisfied nor dissatisfied 4=Dissatisfied 5=Very dissatisfied	Single response
67)	If you show dissatisfaction with conflict resolution between you and St. Martin, the community and other volunteers, explain your reason(s).		Write down the answer provided by the respondent.
<b>Section 5: Sustainability</b>			
68)	Sustainability (duration of service & exit strategy/ community ownership) is emphasized by St. martin CSA during recruitment, engagement and disengagement process	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree	Single response
		1   2   3   4   5	
69)	How would you rate your confidence to continue offering your services as a volunteer even after disengaging with the project/St. Martin CSA	Survey scale: 1=Strongly unconfident 2=Unconfident 3=Neither confident nor unconfident 4=Confident 5=Strongly confident	Single response
		1   2   3   4   5	

70)	If your ranking in Q.69 above is between 1 and 3, what are your concerns for your lack of confidence?	1= I still feel not skilled enough to continue with the work 2= I fear over-expectations from my community and beneficiaries 3= The community is unresponsive 4= The community do not understand volunteerism 5= Others (specify)					Multiple response
<b>Section 6: Impact</b>							
71)	The volunteerism approach has created change in the way the community supports vulnerable persons in the community	Survey scale: 1=Strongly disagree 2=Disagree 3=Neither agree nor disagree 4=Agree 5=Strongly Agree 1      2      3      4      5					Single response
72)	If your ranking in Q.71 above is either 4 or 5, what change can you identify to indicate some level of impact on the community as a result of volunteerism?	1= The life of volunteers has changed significantly* 2= the community is responsive to the needs of beneficiaries 3= Community is supportive of the work of volunteers 4= Beneficiaries are well accepted in the community despite the challenges they face 5= Beneficiaries can run their life independently with little support from the volunteers or community 6= Others (specify)					Multiple response
73)	If your ranking in Q.72 above is between 1 and 3, what are your reasons for dissatisfaction on the impact of the volunteerism model?	1= Community does not understand volunteerism 2= The community finds it hard to give to support a needy person 3= The beneficiaries' life/status has not changed 4= Others (specify)					Multiple response
74)	What are your recommendations to improve volunteerism in St. Martin CSA?						Write down the answers provided by the respondent.

End time: \_\_\_\_\_

**We have come to the end our interview. Thank you very much for your time, your responses will be used to come up with measures to strengthen volunteerism within St. Martin CSA.**

## Tool 2: KII Guide for St. Martin CSA staff

### **ST. MARTIN CSA EVALUATION ON VOLUNTEERISM**

Interviewer's name: \_\_\_\_\_

Date of interview: \_\_\_\_\_

Gender: \_\_\_\_\_

County: \_\_\_\_\_

Place of interview: \_\_\_\_\_

Respondent's name: \_\_\_\_\_

Position: \_\_\_\_\_

Organization: \_\_\_\_\_

Start time: \_\_\_\_\_

#### **Persons to be interviewed**

- i. **Director St. Martin**
- ii. **Program Co-ordinators from each programme**
- iii. **Social workers from each programme**
- iv. **Community Mobilization Department**
- v. **Finance manager**
- vi. **Former St. Martin CSA staff**

***Welcome** and thank you for volunteering to take part in this KII. You have been asked to participate as you are a key stakeholder of St. Martin in this community. This interview is designed to assess your current thoughts and opinions on volunteerism as implemented in St. Martin CSA.*

***This interview will take no more than 30 minutes, and I will be taking notes on what we are discussing.***

***Anonymity:** Despite the discussion being noted down, I would like to assure you that the discussion will be anonymous. The notes will contain no information that would allow individual subjects to be linked to specific statements. Please answer as accurately and truthfully as possible.*

#### **General Questions (All respondents)**

1. How long has volunteerism been adopted in the organization?
2. How are volunteers involved in the programmes?

#### **i. Director St. Martin CSA**

1. What is your understanding of volunteerism?
2. How does volunteerism help the organization in meeting its vision and objectives?
3. When was the policy on St. Martin volunteerism developed?
4. How cost-effective has the volunteers' program been?
5. How often has the policy on volunteerism been revised?
6. How is the policy on volunteerism model in line with the national volunteerism policy?
7. How does the volunteerism model in St. Martin adequately motivate and retain the volunteers?
8. How does the organization envision sustaining the model on volunteerism?
9. How is safety and security of the volunteers guaranteed by the organization?
10. To what extent can you attribute change in the community/beneficiaries to the St. Martin volunteerism model?
11. What parameters does St. Martin use to determine an active/in-active volunteer?
12. How cost effective is the St. Martin volunteerism model?
13. How would you describe the conflict resolution mechanisms between volunteers, community and St. Martin CSA?

**ii. Program Co-ordinators from each programme/C.M.D/Social workers**

1. How does the programme enlist its volunteers?
2. What parameters do you use to determine an active /in-active volunteer?
3. How would you describe the retention rate of volunteers in the organization?
4. How does the Knowledge, attitude & skills set acquired from the volunteers match with programme requirements?
5. How effective is methodology used to deliver the volunteers training?
6. How is the volunteerism model in St. Martin achieving the goals and objectives it was intended for?
7. How does the volunteerism model in St. Martin adequately motivate and retain the volunteers?
8. How effective is the volunteer recruitment/engagement/disengagement process? How effective is the relationship between volunteers and beneficiaries?
9. How effective are our conflict resolution mechanisms in the volunteerism model? How effective is the volunteerism model in managing relations at various levels?
10. How does the volunteerism recruitment and engagement model give us the right skills sets for the tasks required?
11. To what extent has the organization embraced ICT in managing volunteerism and reporting?
12. Is our information management system on volunteers efficient in giving the right information?
13. How efficient are our volunteer communication models and channels?
14. How do past programme staff and volunteers still propagate the volunteerism spirit years after leaving St. Martin?
15. Are St. Martin volunteers still motivated long after engagement and disengagement? How does the St. Martin volunteerism model impact the community?
16. How cost effective is the St. Martin volunteerism model?
17. How would you describe the sustainability of the volunteerism model?
18. To what extent can you attribute change in the community/beneficiaries to the St. Martin volunteerism model
19. How is the policy on volunteerism model in line with the national & international volunteerism policy?
20. How would you describe the communication channels between yourself & volunteers?
21. How would you describe the conflict resolution mechanisms between volunteers, community and St. Martin CSA?
22. How is safety and security of the volunteers guaranteed by the organization?

**iii. Vice Director in charge of Programmes & Governance & Communication Engagement & Organization Identity & Human Resource manager**

1. How do the skills set acquired from the volunteers match with programme requirements?
2. How do the trainings/capacity building including coaching & mentoring offered by staff adequately equip the volunteers with the right skills and abilities?
3. How does the department prepare for volunteers training sessions?
4. How effective is methodology used to deliver the volunteers training?
5. How is the volunteerism model in St. Martin achieving the goals and objectives it was intended for?
6. How does the volunteerism model in St. Martin adequately motivate and retain the volunteers?
7. How effective is the volunteer recruitment/engagement/disengagement process?
8. How cost effective is the St. Martin volunteerism model?
9. How would you describe the communication channels between St. Martin, volunteers & community/stakeholders?

10. How would you describe the conflict resolution mechanisms between volunteers, community/stakeholders and St. Martin CSA?

**iv. Finance manager, Vice Director – Finance & Assets & Internal Auditor Officer**

1. How cost effective is the St. Martin volunteerism model?

**v. Former St. Martin CSA staff**

1. How do you propagate the St. Martin volunteerism spirit years after leaving St. Martin CSA?
2. How do the trainings offered adequately equip the volunteers with the right skills and abilities?
3. How do the skills set acquired from the volunteers match with programme requirements?
4. How is the volunteerism model in St. Martin achieving the goals and objectives it was intended for?
5. How cost effective is the St. Martin volunteerism model?
6. How does the St. Martin volunteerism model impact the community?
7. How would you describe the retention rate of volunteers in the organization?
8. How would you describe the conflict resolution mechanisms between volunteers, community/stakeholders and St. Martin CSA?
9. Any other feedback on volunteers' program?

*End time:* \_\_\_\_\_

**We have come to the end of the interview, Thank You for your time. Your responses are highly valued by us.**

### Tool 3: KIIs Management Committee Members/Board Members/Trustees

#### **ST. MARTIN CSA EVALUATION ON VOLUNTEERISM**

Interviewer's name: \_\_\_\_\_

Date of interview: \_\_\_\_\_

Gender: \_\_\_\_\_

County: \_\_\_\_\_

Place of interview: \_\_\_\_\_

Respondent's name: \_\_\_\_\_

Position: \_\_\_\_\_

Organization: \_\_\_\_\_

Start time: \_\_\_\_\_

#### **Persons to be interviewed**

- i. Board Members St. Martin CSA**
- ii. Management Committee Members from the programmes**
- iii. Trustees**

**Welcome** and thank you for volunteering to take part in this KII. You have been asked to participate as you are a key stakeholder on volunteerism in this community. This interview is designed to assess your current thoughts and opinions on volunteerism as implemented in St. Martin CSA.

**This interview will take no more than 30 minutes, and I will be taking notes on what we are discussing.**

**Anonymity:** Despite the discussion being noted down, I would like to assure you that the discussion will be anonymous. The notes will contain no information that would allow individual subjects to be linked to specific statements. Please answer as accurately and truthfully as possible.

#### **Board members/MCMs**

1. How were you recruited as a volunteer?
2. How long have you offered your volunteer services?
3. What skills do you bring on board as a volunteer at the level of Board member/Management Committee member?
4. How has the organization enhanced your capacity to make you a better volunteer?
5. What skills gaps do you feel St. Martin needs to work on to make you an even better, efficient and effective volunteer?
6. How would you describe the communication channels between yourself, St. Martin CSA and the stakeholders?
7. How would you describe the conflict resolution mechanisms between volunteers, community and St. Martin CSA?
8. How is the policy mechanism on volunteerism in St. Martin adequately facilitative for enhancing volunteerism?
9. How has volunteerism impacted the community and programme/organization?
10. How is the policy on volunteerism model in line with the national volunteerism policy?

#### **Trustees**

1. What was the initial dream of adopting the volunteerism model as an approach for the organization?
2. How does volunteerism help the organization in meeting its vision and objectives?
3. What is your perception on how the organization has evolved vis a vi the changing funding environment in relation to volunteerism?
4. How would you describe the sustainability of the volunteerism model?

5. How is the policy mechanism on volunteerism in St. Martin adequately facilitative for enhancing volunteerism?
6. How cost-effective has the volunteers' program been?
7. How is safety and security of the volunteers guaranteed by the organization?

Tool 4: KII St. Martin CSA partners

**ST. MARTIN CSA EVALUATION ON VOLUNTEERISM**

Interviewer's name: \_\_\_\_\_

Date of interview: \_\_\_\_\_

Gender: \_\_\_\_\_

County: \_\_\_\_\_

Place of interview: \_\_\_\_\_

Respondent's name: \_\_\_\_\_

Position: \_\_\_\_\_

Organization: \_\_\_\_\_

Start time: \_\_\_\_\_

**Persons to be interviewed**

- i. Director Larche Community
- ii. Director Talitha Kum
- iii. Nyahururu Law Courts (who in particular???)
- iv. Police Departments (Laikipia, Nyandarua, Baringo-who in particular???)
- v. Others...

*Welcome and thank you for volunteering to take part in this KII. You have been asked to participate as you are a key stakeholder on volunteerism in this community. This interview is designed to assess your current thoughts and opinions on volunteerism as implemented in St. Martin CSA.*

***This interview will take no more than 30 minutes, and I will be taking notes on what we are discussing.***

***Anonymity:*** *Despite the discussion being noted down, I would like to assure you that the discussion will be anonymous. The notes will contain no information that would allow individual subjects to be linked to specific statements. Please answer as accurately and truthfully as possible.*

**General Questions (All respondents)**

1. How long has your organization collaborated and partnered with St. Martin CSA?
2. How do you understand the volunteerism model of St. Martin CSA?
3. How has volunteerism contributed to your working relationship with St. Martin CSA?
4. How has volunteerism impacted on the community that you work with?
5. How is the policy on volunteerism model in line with the national volunteerism policy?

**Tool 5: FGDs Guide for St. Martin CSA beneficiaries**

**ST. MARTIN CSA EVALUATION FOR VOLUNTEERISM**

**Interviewer's name:** \_\_\_\_\_

**Note taker's name:** \_\_\_\_\_

**Date of interview:** \_\_\_\_\_

**County:** \_\_\_\_\_

**Ward:** \_\_\_\_\_

**Gender of participants:** \_\_\_\_\_

**Number of participants:** \_\_\_\_ \_\_\_\_\_

**Ages of participants: for every participant:** \_\_\_\_\_

**Start time:** \_\_\_\_\_

***Welcome** and thank you for volunteering to take part in this FGD. You have been asked to participate as your point of view is important. We realize you are busy and I appreciate your time.*

***Introduction:** We are \_\_\_\_\_ and \_\_\_\_\_ and we are here on behalf of St. Martin CSA a study on volunteerism. This interview is designed to assess your current thoughts and opinions on volunteerism this community. The findings of this study will help St. Martin CSA community interventions.*

***This FGD will take no more than 1 hour, and I will be taking notes on what we are discussing.***

***Anonymity:** Despite the discussion being noted down, I would like to assure you that the discussion will be anonymous. The notes will contain no information that would allow individual subjects to be linked to specific statements. Please answer as accurately and truthfully as possible. If there are any questions or discussions that you do not wish to answer or participate in, you do not have to do so; however please try to answer and be as involved as possible.*

**Ground rules**

- *The most important rule is that only one person speaks at a time. There may be a temptation to jump in when someone is talking but please wait until they have finished.*
- *There are no right or wrong answers.*
- *You do not have to speak in any particular order.*
- *When you do have something to say, please do so. There are many of you in the group and it is important that I obtain the views of each of you*
- *You do not have to agree with the views of other people in the group*
- *Does anyone have any questions? (Answers). OK, let's begin*

1. How were introduced to St. Martin?
2. How do you know the volunteers from St. Martin CSA that serve in the community and the programmes they represent?
3. Which other volunteers in the community have you come across?
4. How does the volunteer work with you in the community?
5. How do you relate with the volunteers in your area?
6. How do you consider the skills/capacity the volunteers have in serving the community?
7. How have the volunteers impacted the community in general?

*End time:* \_\_\_\_\_

**We have come to the end of the interview, Thank You for your time. Your responses are highly valued by us.**

Annex 3: Photography Consent forms

**I UNDERSTAND** Narration, photographs and/or video and/or audio recordings of me may be circulated widely and that, if posted on the St. Martin CSA website and other websites, they will be available to the public. I further understand that St. Martin CSA has no control over, and is not responsible for the use or misuse of materials on its website, including my photograph and/or video and/or audio recordings of me.

**FOR THE PURPOSE STATED ABOVE, I CONSENT** to be photographed and/or to be video and/or audio recorded by Christian Aid's or its authorized representatives.

**I ALLOW** St. Martin CSA and its representatives to use, reproduce, publish, transmit, distribute, broadcast and display any narration, photograph and/or video and/or audio recording that contains my image and/or voice along with my name in any St. Martin CSA's publication, multimedia production, video, CD-ROM, DVD, display, advertisement and/or on the municipality's website or other social media web sites without further notice or my approval of finished photographs and/or video and/or audio recordings.

\_\_\_\_\_

Signature of Beneficiary

Name and date

\_\_\_\_\_

Signature of the Consultant

Name and date

\_\_\_\_\_

Signature of the witness

Name and date



P.O. Box 2098-20300  
Email: [admin@saintmartin-kenya.org](mailto:admin@saintmartin-kenya.org)  
<https://www.saintmartin-kenya.org>

St. Martin Catholic Social Apostolate  
Nyahururu, Kenya

### 1.1 St. Martin CSA

St. Martin Catholic Social Apostolate (CSA) is a Faith based organization, working with and for the vulnerable groups of people in parts of Laikipia, Nyandarua and Baringo counties. The organization is registered as a trust.

The organization works for and has contact with Children in need of care and protection, people suffering and/or recovering from alcohol and drugs addiction as well as other forms of addiction, survivors of violence and human rights violation and people with mental illness.

To ensure sustainable solutions and community ownership, the organization's mission is to strengthen community capacity to care for, and empower vulnerable people in mutually transformative relationships. To this end, the organization works with a network of community volunteers who have the willingness to freely share their time, energies, resources and expertise with those in need within their communities. Often, they are the first contact for the needy people in the community and act as a bridge between the programme beneficiaries and the organization. They receive the relevant technical empowerment from the programmes to enable them to identify the needs in their respective communities and how to address them and when need be, refer to relevant support structures.

### 1.2 Invitation for bids

St. Martin CSA wishes to engage a volunteer consultant in social sciences

### 1.3 Terms of Reference

#### 1.3.1 Introduction

St. Martin CSA has adopted an approach borrowed heavily from participatory approaches to development and dubbed it, St. Martin Approach. It introduces biblical perspectives to development work and is largely informed by Catholic Social teachings, thus setting it apart from community based approach. The Approach has been in use for the last 20 years of its existence.

In 2019, St. Martin commissioned a study on the Approach and published the outcome of the study in International Affair and Global Strategy (Only through Community: a case study of the St. Martin Approach- the lens of Transforming Communities from the Inside Out Vol 77, 2019; ISSN 224-574X/ ISSN 224-8951)

(<https://www.saintmartin-kenya.org/index.php/about-us/approach.html>).

One of the recommendations made in this study is further investigation of the aspect volunteerism in the organisation. The organisation up to 2018 had a total of 1200 volunteers actively engaged in the work of the organisation at different levels. This was made possible by the philosophy of our approach.

### 1.3.2 Background of volunteers' evaluation

1. Number and affiliation of volunteers: Currently, the organization is working with about 400 volunteers, who serve in three programmes namely: Community Programme for Children in Need, Community Programme for Addiction & Mental Health and Community Programme for Peace and reconciliation. The Programmes recruits & empower the community volunteers while the Community Mobilization Department coordinates volunteers' program.
2. Benefits of working with and through volunteers: Volunteers offer St Martin several benefits including: reducing the costs of manpower, accessing skills and expertise cost effectively, increasing the capacity of the organization to implement programs, increasing sustainability, increasing the reach of the organization, increasing its ability to mobilise resources, increasing its geographical reach and strengthening its lobbying and advocacy capacity
3. Organisation capacity Assessment (OCA) findings and recommendation on Volunteerism:
  - a) Volunteers appreciated the capacity offered to them as it is not only beneficial for their work but also in the lives. They also appreciated 'St. Martin Volunteers day' set aside to celebrate their work in their respective communities
  - b) Volunteers were not aware of the existence of volunteers policy or/and its content
  - c) Some volunteers felt less valued by the organization and less motivated in their work
  - d) In the triangulation of data on volunteers programme, the beneficiaries reported that the vibrancy of volunteerism has gone down; and the gap between volunteers expectation and St. Martin expectations widened
  - e) The OCA recommended the evaluation of the volunteers program in light of those concerns among other issues
4. St. Martin strategic plan 2019-2024. The plan noted poor volunteers' data management weakened informed decision making. The strategic plan key strategy is to broaden the concept of volunteerism (involvement and participation).

### 1.4 The Consultancy

St. Martin CSA is looking for a volunteer consultant in social sciences, with experience in participatory evaluations and passion to give back to the community for this assignment. He/she will be the lead person and work with a team of 4 staff in Community Mobilisation Department through St. Martin CSA.

The volunteer consultant shall be expected to analyse and evaluate the volunteers' programme by analysing questionnaires filled by about 270 volunteers and collecting data from Management Board, Management committee, administration, staff & beneficiaries to triangulate and complement data collected.

The organisation will facilitate evaluation logistics that include transport to the field, respondents' logistics, printing and photocopies.

As the consultant might be required to travel from his/her place of residence to Nyahururu, spend a couple of nights in Nyahururu and spend a few days developing data collection instruments, analysing and interpreting data and compiling the final report, the organisation will provide an all inclusive package of Khs. 80,000 (Eighty Thousand for this assignment)

## **1.5 Scope of work**

**TOR 1:** Assess the effectiveness, efficiency, relevance, impact and sustainability of St. Martin volunteers' program.

**TOR 2:** Design the evaluation processes including;- Evaluation questions; data collection methods; data collection instruments; piloting of data collection instruments; data cleaning, entry and analysis methods, ethical considerations; report structure and evaluation timelines.

## **1.6 Deliverables**

### *Inception report:*

The consultant shall prepare an inception report which details the consultant understanding of the assignment and how the assignment will be conducted. This is to ensure that the consultant and the key stakeholders have a shared understanding of the assignment. The inception report will include the scope of work, work plan, time frame, analysis, 3-5 days after starting the assignment

### *Data analysis tools & techniques*

The analyst shall design data collection tools to be administered to staff and other relevant stakeholders, install or prepare the appropriate data analysis tools and pre-test them with the already filled questionnaire. Once approved, the evaluator shall make entries together with 3 CMD staff who were involved in the data collection. This exercise shall do outcome harvesting of qualitative & quantitative data. The exercise is expected to take 3-5 working days.

### *Draft evaluation report:*

The consultant shall prepare a draft evaluation report, after seven working days, in the appropriate format. The draft evaluation report will be submitted to the Vice Director (Community Engagement & Organizational Identity), St. Martin CSA who will share it with all the key stakeholders for review and comments. The Vice director will call for validation meeting, which will consolidate and provide the same to the consultant within 10 working days after submission of the draft Evaluation paper.

### *Final evaluation report:*

The final evaluation report will include the findings of the evaluation and all analysed questionnaires which will be handed over to the Vice director, St. Martin CSA, both in electronic and hard copy.

## **1.7 Scope of payment proposal and schedule of payments**

Guided by the available resources, St. Martin intends to recruit a volunteer to undertake the above assignment. The organization shall facilitate the process by giving a token worth Eighty thousand shillings only (Ksh. 80,000).

The Evaluator shall receive the token upon the completion of the following milestones.

- 40% after adoption of the inception report
- 60% after the approval and handing over of the final evaluation report

## **1.8 Minimum qualification**

1. Degree in Research Methodology/Social Science Research from a university recognized in Kenya. Masters degree will be an added advantage
2. Rich experience in Social research that include skills in mixed data collection methods, developing interactive and diverse data collection instruments, data analysis and interpretation and report writing.

3. Minimum of 3 years experience in carrying out similar work preferably in Non-Governmental or Faith-Based Organizations

### **1.9 Time frame**

The timeframe envisaged is three months starting from the contract agreement.

### **2.0 Reporting**

The consultant in all undertakings and processes related to this assignment shall report to the Vice Director- Community Engagement & Organizational Identity, St. Martin CSA

### **2.1 Ownership**

All the work created pursuant to this agreement shall be original work and that no third party will have any rights in or to such work. St. Martin CSA shall solely and exclusively own all rights in and to any work related to this agreement.

### **2.2 Eligibility**

St. Martin CSA has identified 5 Institutions/individuals consultant to apply, who were prequalified based on their past engagement with the organisation. One of our values is professionalism in all our undertakings. As such, although this assignment is for a volunteer consultant, the key evaluation criteria for bids will be qualification, experience and more important motivation to undertake this assignment as a volunteer and give back to the community.

### **2.3 Clarification and amendments**

Consultants may request a clarification of this bid document only up to seven [7] days before the proposal submission date. Any request for clarification must be sent in writing by paper mail to:

Director,  
St. Martin CSA P.O Box 2098-20300, Nyahururu  
Or electronic mail to: admin@saintmartin-kenya.

### **How to apply**

Requirements:

1. Cover letter not to exceed two pages
2. Proposal/profile not to exceed 15 pages (including the time plan)
3. Relevant CV/CVs not exceeding 5 pages

Addressed to the:

Director,  
St. Martin Catholic Social Apostolate,  
P.O Box 2098-20300, Nyahururu

***Deadline for submitting application is: 16<sup>th</sup> October 2020***