

Wamba Girls Education Project:

Generating Ideas

Community stakeholder participatory research project

Final Report

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Community stakeholder participatory research project

Executive Summary:

The aim of this project was to assess some of the challenges girls face in completing their education in Samburu County. It was designed to generate solutions as to how those challenges can be overcome. A situation analysis was done across Samburu East Sub-County. Four communities were selected - all within about 25 km of Wamba, and all with an established but typically poor-performing mixed primary school. Over 100 community stakeholders were interviewed by a team of young, local women. They interviewed school teachers, School Management Committee members, community-administration leaders and girls and boys in their final years at the primary school, and some girls who have dropped out of school recently.

Results confirmed many of the reasons why girls fail to finish primary school, or those that do finish KCPE do not move to secondary school. The main reasons given by the community are pregnancy and/or followed by marriage and poverty. Most girls are given extensive work in their homes from the age of 10. They work after school and at the weekends, and are frequently kept back from school to look after children, mind the household during market days or look after sick parents. The absentee rate of girls from Class 3 onwards (aged 10) is very high – on average girls miss half of all the days in school. Consequently they drop academically in all subjects and the trend in the area schools show even those girls that do make it to KCPE score systematically and significantly lower than their male peers.

Underlying all these reasons for why girls fail is a lack of value placed on girls' education, compared to boys' education by most in the Samburu communities. The cultural and monetary value of girls is realized when they marry, and schooling is seen as getting in the way, and delaying the marriage age, for the families of girls.

Recommendations from the community included:

1. Build facilities to allow girls to board fulltime – this places them beyond the domestic chores and will greatly enable them to focus on their school work and not drop behind.
2. Conduct a campaign to educate the community around the value and legal requirements for girls to attend school. Beyond basic education, use role models and study tours for parents. A follow up education on the legal framework for dealing with extensive absenteeism is needed.
3. Enhancement of skills for teachers and improving the knowledge base of the School Management Committees.
4. Development and improvement of bathroom and other infrastructure facilities for students and teachers.
5. Enhancing the extracurricular activities for girls and boys – with a major emphasis on lifeskills (including sexual and reproductive health, career mentorship).

Detailed lists of further recommendations and ideas are given in the results and discussion section in this report.

To follow the community assessment, a workshop was held to further consider these ideas. The five key areas identified as most urgent, that were further discussed in focus groups, were:

1. Strengthening the idea of education for girls? Educating the community – how to change the perceived value of girls' education; right to education;

2. Absenteeism and formal follow up for girls who are or who have dropped out. Legal aspects, community mechanisms, parent-girl relationships?
3. Advice and mentorship for girls for a) sexual health education for in-school girls and b) the wider mentorship for girls outside school including career guidance, life skills, financial literacy... The role of role models.
4. Enterprise development to reduce poverty that keeps girls from joining and maintaining their schooling.
5. Teaching and the quality of education – ideas as to what is needed in a good teacher for girls?

The summary discussions from these focus groups are presented on p 17-19.

Many, in fact most, girls in Samburu, continue to drop out of school. It is rare for girls to complete primary, let alone secondary school. While there is growing recognition amongst many community members that this needs to change, resources and dedication at multiple levels are absent. From attitude change within many families, to practical investments in boarding and other infrastructure facilities, to mentorship and even strong back up in the legal implications of absenteeism, early marriage and other cultural aspects of girls lives.

With these investments and a multi-pronged approach to improving the experience of girls in primary school in Samburu, we believe the objective of reducing girl child dropout rates can be reached and maintained.

There is political will within the County leadership but this will not be enough to turn the situation around quickly.



The Minister for Education, Samburu County, is surrounded by stakeholders and members of the joint team of SAIDIA and BSWN standing outside the Malaria meeting room, December 2015.

Community stakeholder participatory research project

Introduction:

The aim of this project was to assess some of the general and specific challenges that girls face in completing their education in Samburu County. It was designed to generate solutions as to how those challenges might be overcome. This study comprised a situation analysis involving a range of individual and group discussions in the communities, including discussions with girls and boys (both in and out of school) in four different, contrasting communities.

Samburu East was selected as the sample area within the County. It has several examples of poorly performing schools, with many challenging factors within the environment. The ultimate goal of this particular study is to provide information and data, including ideas and perspectives from the community and from the potential beneficiaries, who can contribute to a new large project to help girls in this County and beyond. The information gathered was immediately part of the discussion at a Roundtable meeting held December in Maralal.

Background:

The statistics on girls education in Samburu do not make easy reading. The initial picture from enrollment shows that overall, across the County, there are about 55,000 children enrolled in primary schools in 2014 and 2015. These enrollment rates, for the years 2014 and 2015, show overall that about 10% more boys are enrolled in the schools than girls. But there are large variations across the County, with East Samburu showing more than 20% more boys than girls are enrolled, and in the north it is the other way around, about 15% more girls than boys are enrolled.

Table 1: Primary School Enrollment rates for 2014 and 2015

Sub county	Year 2014		Year 2015	
	Boys	Girls	Boys	Girls
North	5013	5847	5129	5842
East	6449	4963	5685	4437
Central	17465	15419	18222	15607

A closer look at data from the MoE in Samburu East shows that out of a total 41 primary schools, only half of those in the area that have a class 8 and put candidates up for the KCPE exams. These schools range in size from one school that puts up 44 boys as candidates to schools that show only 1 boy or no girls. Four of these primary schools in remote Samburu County sent no girls to KCPE for the last 3 years, and many schools on up under 10 girls, despite having large intakes of girls in Class 1. Summaries showing the relative registration rates for boys compared to girls for KCPE and KCSE in Samburu East are shown in Figures 1 and 2 [data for KCPE for 2015 was not available]

Figure 1: Numbers of girls vs boys in Samburu East registered for KCPE 2013 – 2014.

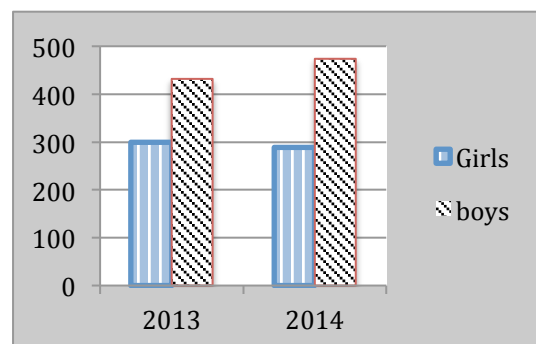
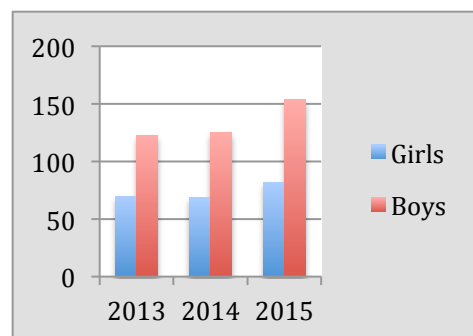


Figure 2: Numbers of girls vs boys in Samburu East registered for KCSE 2013 – 2015.



This suggests 30 percent more boys than girls sit their KCPE exams each November. This picture has not changed over the last few years. In terms of KCSE, while some girls and boys leave the sub-county, the relative ratios across the sexes remain disproportionately biased against girls: 45 percent more boys are registered for the secondary school exams each year.

This study was designed to understand more about the position of girls in their communities. The main questions for this project were:

1. Why do girls not go to school in the same way as boys in these communities? What are the barriers and challenges they face?
2. Why do girls drop out of schooling in the upper classes of primary school in Samburu?
3. What would the community like to do about this situation? Ie to generate ideas.

Communities and Schools:

Four communities were selected – all from Samburu East, all with established mixed gender, government-run primary schools. The communities were selected to show a range of remote and less remote schools. The research was conducted in Engilai (also called Ngilai) Primary School in Ngilai, Swari Primary School in Swari, Lkisin Primary School and Wamba CCM Primary School in Wamba town itself.

The purpose of this research is to establish reasons why girls drop out of school in the upper classes before finishing primary education and/or do not proceed to high school after sitting for their Kenya Certificate of Primary Education. Statistics show a large number of girls enroll in class one but few complete or go to high school. The research is also to establish what can be done to change the situation and help girls complete their education.

Methods:

This study used mixed methods design to help draw examples and description of the challenges and realities facing girls in these communities. The situation analysis is described below.

Some basic education data were provided as background by the MoE. These included performance data for East Samburu but results by gender were not complete. The KCPE results for 2015 are still being analysed (published in Dec 2015). Ideally, we still need the full

performance data for girls and boys by school, as well as the enrollment rates in each Class (1 to 8) for girls and boys, and the continuation rates for boys and girls as they transition from class 8 to form 1 in their secondary schools. These data are incomplete or not available despite several requests.¹

Data Collection team:

This report contains the results of the community stakeholder assessment. The results were collected and compiled by a team of 3 interviewers. All were women from the Samburu community itself. All three have completed form 4, and one continued on to get her LLB in Law, the two others are younger and finished diploma courses in community development and computer science (respectively) and are looking to continue work in the community development area.

Leaders in the four communities were approached in September to ensure that they would warn the different target groups that the team would be visiting, (and why), in October. The team stayed in the communities for several days to record the interviews. Each interview was recorded digitally then translated and written up in English. The English transcripts for all interviews were summarized and are included as Annex (3) to this document.

Data Collection and analysis:

Because the data collection team all were members of the Samburu community, research was carried out in KiSamburu (*kimaasai*) language and narrative information later translated into English. The authors then divided up the themes that emerged from a close reading of the texts – looking for repetitions, strong outliers, emerging themes etc.... Then quotes or ideas that were emerging as clear theme were followed through and illustrated with quotes. Stories that emerged from the interviews and that would make good illustrative case studies were worked up afterwards. For two of these case studies see Annex 2.

Various stakeholders were interviewed areas - table 2 for the distribution of the respondents.

Table 2. Distribution of Respondents interviewed face to face

TITLES	Number of Respondents
HEADTEACHERS/HEADMISTRESSES	4
CHIEFS	3
TEACHERS	9
GIRLS IN SCHOOL	23
GIRLS OUT OF SCHOOL	9
BOYS IN SCHOOL	22
SCHOOL BOARD OF MANAGEMENT	11
CIVIL SERVANTS	2
NURSES	3
ECD TEACHERS	3
NGO'S	2
Community members	11
Total	102

¹ Suggest improving the availability of open education data could be a useful arm of the project.

Note: the head teachers were interviewed twice, as head teachers and as Secretaries to the management Boards of the schools they run.

The list of interviewees is included in the Annex 1.

Results:

A total of 102 interviews were done with individuals in four communities over a period of 17 days. These interviews were done either as “one on one” interviews or in small groups. Most of the interviews with the teachers, the community leaders or parents lasted over an hour, sometimes even 2 hours, but the interviews with the girls or boys, either the ones in school or out of school, tended to be much shorter – around 15 - 20 minutes long.

All the teachers and many of the community leaders are well aware of the problems and challenges facing girls in their education and most of the respondents have clearly thought long and hard about it. No-one seemed surprised to be asked these questions. Indeed this seemed to be one of the continuing discussions that communities in the north are used to having.

The girls were often shy and took time to warm to us, even though the interview team was entirely made up of girls who have been to school in the area. Perhaps it was the age gap and seniority that was intimidating. But we managed to get most of the girls to talk a bit about what it was like in school and what in their view helped them to stay in school. The upper primary school boys that we spoke to were also aware of the problem – after all they watch their contemporaries leave school, girls they have been in school for years with – but they did not produce many new ideas. None of the ones we spoke to said their age mates, or themselves, should take any of the blame for why girls failed or dropped out in school.

The main causes of girls dropping out of primary school in these communities are listed in Box 1.

Box 1: REASONS GIVEN FOR GIRLS FAILING SCHOOL:

- ***FAILING IN SCHOOL DUE TO ABSENTEEISM - LINKED TO POVERT - ESPECIALLY DOMESTIC EMPLOYMENT***
- ***PREGNANCY – IMMEDIATE CAUSE OF DROPPING OUT, AND ONCE GIRLS GIVE BIRTH – STIGMA OR RETURNING TO SAME SCHOOL AS A “MOTHER” – FEAR THEY WILL BE BULLIED***
- ***POVERTY – MEANS NO FEES OR SUPPORT FOR GIRLS AT NEXT STAGE, BUT ALSO LEADS TO GIRLS DOING EXTRA WORK FOR FAMILIES - LOOKING AFTER ANIMALS, BUSINESSES, CHILD CARE, DOMESTIC WORK***
- ***ADOLESCENCE – GIRLS DISTRACTED BY BOYS, EMBARRASSED BY PERIODS, INCREASING ABSENTEEISM, STIGMA/SHAME.***
- ***CULTURAL BIAS - TOWARDS BOYS FOR EDUCATION – GIRLS INVESTMENT NOT WORTH IT – AS IT ONLY BENEFITS OTHER FAMILIES.***
- ***CULTURE – BEADING, SINGING, DISTRACTIONS, EARLY MARRIAGE***

There were many reasons given as to why girls are dropping out in school. Many respondents first reason was pregnancy or early marriage, in fact most of the respondents said these two factors and poverty were the leading and immediate reasons for girls dropping out of school.

But several respondents pointed out that girls begin to drop back in school in terms of academic achievement (compared to the boys) almost as soon as they start, and certainly by Class 3 or 4.

Many told us that “schooling is not taken as seriously” for girls as their brothers. They are pulled out of school for domestic chores, or if they are allowed to go to school they still have to work in the house and work for household after school. Their school reports are not taken seriously and they are the first in the family to be pulled out for any type of emergency or even for regular jobs such as looking after the household during market days.

Many of these reasons can be grouped under the twin factors of poverty and culture. In fact these reasons are intertwined in many people’s minds where because families are relatively poor they can’t afford outside labour, and culture and custom dictates that they use the girls (rather than boys) for the household chores and other business.

But the families also do this partly because of cultural biases, which now favour boys going to school, but also because of a deeply engrained attitude that says “it doesn’t matter” in the long run if girls don’t go to school. If you invest in girls it only helps another family (the one who they marry in to). This translates into there being a widely believed myth that “investment in girls in terms of education” is not productive for the family they come from – ie it is a “waste of resources.” By definition, in an environment of poverty those resources are scarce. It should be noted that the belief that boys should be invested in for education is very recent.²

The picture that emerges from all these factors is of a system that is almost designed to fail to produce girls finishing primary education, never-mind carrying through to secondary education and beyond. The next section explores these themes in more depth.

Themes:

Pregnancy:

This (together with the next theme – poverty) was the most cited reason as to why girls drop out of school.

Pregnancy is a major reason why girls in Ngilai drop out of school. In Ngilai between 2008 to 2015 a total of twenty girls from Engilai Primary School have dropped out of school for this reason.

One of the senior Chiefs in the area said this:

² It was common in the 1980’s to hear that a family was only sending a child to school for the first time, and that child was almost always a boy. This was in fact government policy – at least one child per family was meant to go to school and this was one of the provincial administration’s (Chiefs) tasks at that time to ensure all families sent one child.

When a girl gets pregnant she is forced to marry the person responsible for her pregnancy instead of going back to school after delivery. I can think immediately of girls from three families that this has happened to recently. There are so many cases of pregnancy in the area. There is a case currently in court of a girl (aged 15, Class 7) from CCM Primary School Wamba who got pregnant.

Another former area councilor and chief and who is now on the Board of Management for one of the schools said:

Early marriages are common in the community. They are not good. Fathers need to be involved in their daughters' lives more often. They need to talk to them and counsel them whenever they can. Customarily, fathers in Samburu community are not close to their daughters hence making it hard for them to advise their girls. He gave an example of a girl who was pulled out of school due to beading. He also cited the example of 16-year-old Sonia Lepuyapui who dropped out of school in Class Five due to early pregnancy. He said that most girls drop out of school because they have needs that their families cannot meet due to poverty.

Finally he said:

the community believes that when a girl is done with primary school education they are ripe for marriage.

This factor of early marriage/pregnancy is clearly uppermost in the minds of many teachers, girls and boys, and community leaders. A few respondents went further and said that pregnancy (and delivery of a child) should not stop a girl from completing her primary education. But that schools and parents should do more about teaching about family planning.

In case the girl gets pregnant she should be counseled and advised that she can always go back to school after delivering their babies.

They (the girls) should also be sensitized on birth control methods and the options provided for them. However, abstinence should be the main value passed on to them.

There was also the suggestion that schools needed to do more to keep the pregnant girls in school and help them return, and reduce the "stigma" that is attached to girls who have children of their own.

One teacher suggested that girls who give birth should change schools (ie go to a new school – presumably this is so that their peers from the old school don't tease them for being "mums", he said that in order to

help those girls who want to go back to school after delivery but they fear stigma and discrimination, so we should help them change schools.

Poverty:

It was frequently commented on that it is the poorest families who find it hardest to keep children (and particularly girls) in school. This is because they are useful labour. But it is also clear that it is not just poverty per se that makes girl drop out, since there are many girls

from poor families who manage to finish school. Conversely there are wealthy families who never send their girls to school.

But the perception remains: that if there were more resources then the girls would not have to work in the households or be married off young, and they would then be able to stay in school.

Several respondents also said that poverty was the main reason that girls, even if they got through primary school, they did not go to secondary school because of the family being unable to afford “school fees”.

The research team asked “What work do they do?” and they heard many responses. From about Class 3 (age 9) all girls in these communities are expected to take on domestic chores – cleaning, cooking, collecting water, looking after animals and looking after their siblings. By age 10 or so, girls are part of the community system for getting goods to market via donkey, or collecting them. Girls are used on market days when the parents go to the market. The girls stay back to look after the animals or children or both.

In Ngilai, for example, a new weekly market has been established (since July). This adds another day of absenteeism to the school week as there is already a much larger weekly market close by on Thursdays. The headteacher reports that “many girls from standard 3 (or even younger) miss school on Thursdays and now Tuesdays too.” He says this absenteeism means the girls rapidly drop behind the boys from standard 3 onwards (see table 3 below for the last few years comparison between boys and girls results in KCPE in one school.

Data from all primary schools show that girls on average consistently underperform relative to boys in the KCPE (standard 8). This is not the trend for the nation, where increasingly girls outperform boys. Details from Ngilai over three years can be seen in Table 3.

Table 3
KCPE scores for boys and girls at Ngilai Primary School, Wamba, Samburu County

	Boys (total taking KCPE)	Girls (total taking KCPE)	Average score (total taking KCPE)	Difference in scores between boys and girls
2012	255 (14)	229 (4)	249 (18)	+12%
2013	234 (23)	203 (10)	225 (33)	+13%
2014	253 (14)	229 (4)	247 (18)	+10%

In some communities now girls are being used to sell milk in the mornings (even take the milk to set collection points in town) – this is a particularly problem for girls in Wamba. One respondent told the interviewers that “girls are also selling items like tobacco, water, milk, tea etc... by going door to door. They are selling this stuff for their parents – they are sent out in the evenings.”

Absenteeism:

The team looked closely at the absenteeism question as clearly the girls miss school if parents need them for chores. They also miss school days due to their periods (stigma, and practical problems of not have sanitary towels or pants). One headmaster gave a story of how he now had lots of sanitary towels given by an NGO in the area but the girls do not usually have pants to hold them on, so he was still unable to persuade the girls to come to school. On average girls may miss up to 3 days per month for this reason, and if girls are in school about 9 months of the year this translates to about 25 days per year.

Girls also miss days if other children in their homes are sick, or their parents are sick. If this is an average of 1 or 2 days per month (at minimum) this may translate to over 20 days per school year.

Finally, girls often miss school on market days. All the communities where we interviewed are within a few hours walk of a market. These trading days are extremely popular. But many girls now are ordered to stay home to look after animals or young children on those market days when both parents and indeed all adults in the homestead want to go to market for obvious social as well economic reasons.

If girls miss most weekly market days (eg Thursdays and Tuesdays) (about 8 per month) they may be missing about 70 days per year just for the market days. Because the market is held on thurs, and due to heavy drinking at the market, many times the girls must stay home on Fridays too to look after the parents or the livestock and the younger children too. This may translate to a further 20 or 25 days per school year where the girls are absent.

In total, if one adds up all these reasons that girls miss school, these girls may *regularly* miss between 100 and 130 days per year, and this is a conservative estimate. As girls age and become more responsible, parents only increase this absenteeism. If there are, on average, 200 total school days in the school year, the girls from Class 3 onwards, maybe missing between half and two thirds of all the days of school.

There are few provisions to help them catch up.

If girls are missing this amount of school, it is small wonder that girls fail in their school work relative to boys.

Leadership attitudes to these problems:

The interviews did provide some evidence that community leaders and school-teachers do recognize these problems of absenteeism, but it does not come out strongly in the interviews. One of the first steps may be to get the communities to recognize this absenteeism as a major part of the problem.

Some leaders are in the early stages of trying to change these attitudes, but most say the only way to immediately affect this trend is to get the girls into boarding schools from age 10. Boarding schools, they say, enable girls to focus on schooling, without the continuous

demands of home. It allows for better bonding with their peers and teachers. And it reduces the pressure of afterschool work or the suggestion that that is what they “should” be doing.

The interviewers asked what the role was for the Board of management or the school committees given this situation for girls’ education.

Two Board members – from Swari and Wamba schools – showed the team notes that illustrate how the Boards are meant to follow up girls (by law) who are dropping behind or missing school, or who disappear after holidays. Apparently, there are now a few cases in Wamba court (mobile courts) where girls under 18 have been married off, and the police now handle these cases as criminal cases – pursuing the husband and father of the girls. Ngilai case of a Merian and the girl was removed or ran away. But the girl is not back in school yet. It is clearly a situation of the legal framework being present but the education and initiative as to how to use that legal framework has not yet been implemented.

Several of the head teachers and Board members requested further help and guidance in these areas.

Cultural Bias:

Girls attract dowry when they marry, and the wider family gain in addition to the parents. So several community commentators said that investing in girls (ie in their education) is only an investment in the end for another family (her husband’s family). The implication is “why bother”.

Parents do not care whether or not their girls go to school – community member, male 40

Samburu community do not value girls and they prefer boys over girls. They (parents) rather struggle to pay fees for the boy to go to school than girls because they feel that when a girl finishes school she will benefit where she will be married to and not her parents. – community member, male 40

Another said: “the community thinks that when you educate a girl she will most likely be of more benefit to her future husband and his family than her own family.

Only one community member pointed out that in his view the value was perhaps the reverse:

The mzee believes that “girls have proved to be more important than boys because they take care of their parents once they grow up.” He said “boys tend to forget about their parents when they finish school and get jobs. This is because girls are more empathetic than boys.” Elder and former leader.

Other cultural activities:

Beading – see results of survey done by the Girl Child Foundation³. Many warriors and girlfriends still practice this tradition. Although this study or community assessment was not explicitly asking about this tradition, it came up several times – see case study (annex 2). This is a complex issue but several of the opinion leaders sited the fact that they felt this practice was dying out slowly.

³ Laura A Young et al, 2013, Silent Sacrifice: Girl-child beading in the Samburu community of Kenya, Samburu Women Trust. SEEDO.

“Singing” – is often used as a euphemism for a party or “having fun” with the other young people. The further meaning of “singing” is meant to suggest that those girls who love doing that are “not serious” about their school work.

Female Genital Mutilation (FGM) – this cultural practice is still performed prior to most traditional marriages in Samburu. There are some parents who, apparently are now prepared to ask the woman who performs the cut to only do a small or even a symbolic cut, but this is rare. It was not mentioned much by the respondents in this survey. This could either be because there is plenty of mention of early marriage and this means in Samburu life, the girl is then circumcised. A woman cannot technically be married in the traditional sense unless she is circumcised.

Early marriage – (see above). This was frequently mentioned in connection to girls dropped out from primary schools in all of the communities as a pregnancy outside marriage is traditionally seen as “taboo”. Very often when the respondents are talking about early marriage they are automatically referring to an “unintended pregnancy, rape or some form of gender-based violence.”

There were several girls who either reported they had “refused marriage” or that their parents had refused marriage for them. For example the story of Sistayo Lekerpees in one of the communities:

Sistayo had sat her KCPE exams in 2013. She scored 243 marks and got admitted to Wamba Girls Secondary school but because she was pregnant and also she had no fees she did not go to secondary school. She refused to get married. Her mother is very supportive and has agreed to take care of the baby if she can go back to school. Sistayo said that she is willing to go to school next year if she gets school fees.

Adolescence:

Adolescence is a difficult time for many young people across many communities. It is well recognized that the same is true here in Samburu. The usual problems with adolescents – the distraction of hormones and intensity of sexuality, the desires for entertainment (singing, parties, fun), problems with concentration, mood swings and disliking the disciplines etc are all compounded in these semi-nomadic communities by the increasing impact that the attitudes and the physical environment have on girls and their education.

A girl that is already failing due to relentless absenteeism and failing to catch up afterwards, compounding the cultural bias towards boys and that their education “matters” but the girl’s doesn’t. Add to this the prevailing view that an investment in girls for their education is investing in another families wellbeing ultimately. All these attitudes combine with the physical and sexual challenges of adolescence and it is perhaps a miracle that any girl finishes her primary school education and moves into secondary.

Lack of role models in communities: Several community members reported that because so few girls have got through and out the other side, and those few that do often move away and don’t come back, means there is a real dearth of role models in the communities to show girls what is possible. As one community member (a professional – nurse) said:

The girls have only one role model from the area, namely Rose Lenairerei, the Ngilai Ward Administrator. [She also happens to be the daughter of a former chief.]

Solutions and Community generated ideas:

Each of the thematic areas mentioned above were generally (within the interview) matched with a potential solution or solutions. However, often the solutions tended to be very generic or “higher level.” For example – “more resources” were given as the solution to the general problem of “poverty.” Or “Community education” as the generic solution for attitudes that maintain girls education does not matter as much as boys.

One respondent gave the following extensive list of practical solutions and most of the other solutions to the various problems are included here:

- a) Constructing dormitories (building boarding facilities) to help girls who have nowhere to stay have a place to stay and those who have too much freedom will also be controlled. Also since there are lighting systems nowadays in schools, girls will have humble time⁴ to read.
- b) Girls to get sponsor to pay their fees for secondary school,
- c) Girls to get sponsors even to provide the basics in primary school for uniforms, sanitary pads, shoes, books and stationary etc...
- d) Constructing schools in rural areas to take education to the people.
- e) Enlightening the community on the importance of education, especially for the girls.
- f) Having health facilities within the reach in case there are cases of illness in schools
- g) Establishing rescue centre or getting a permanent residence available for orphaned girls or girls forced to marry early.
- h) Parents to take up their responsibility and look after their girls well and guide them. Empower them to talk about sex education and birth control.
- i) Finding a way of making sure that girls are kept occupied during holidays to minimize their chances of having too much time to misbehave.
- j) Prevent girls from going to overnight dancing and back to school discos.

Many of the headteachers are sensitive to the accusations that girls get pregnant “during school” and they insist that it is mostly during the holidays that girls get pregnant. Some of them have now introduced pregnancy tests for girls at the end of term and the beginning of term (ie before and after the holidays) – this is intended as a deterrent but also to show that it is during the holidays (when the parents should be looking after their girls) that the trouble occurs.

⁴ “Humble time” – means time on her own to study, or her own time.

So a further list of some of the recommendations included:

- Pregnancy testing,
- Include family planning education in curriculum,
- Follow the girls and their parents who persistently or allow the girls to miss school (eg on market days),
- Fine or bring legal action against parents who pull their daughters out of school and marry them off – empower the school governing committees to follow all girls,
- Properly build and equip schools – none of the schools had functioning sports for girls or libraries for all children,
- Improve washing facilities in all schools – improve latrines and shower areas for both boys and girls.
- Improve water catchment in each school as none have enough water.
- Improve food and nutrition provided by the schools.

[This is not an exhaustive list of the recommendations, but it is most of the main ideas from the community stakeholders].

Finally, many commentators, if not most, seemed to feel that there was a need to change the attitude that it is “not worth educating girls” as they just go off and marry into another family and bring benefit to that new family not their family of origin. The perception that boys will stay closer may be just that – a perception. Since an educated boy is unlikely to stay within the home community – more work needs to be done to know if educated boys and girls are sending back funds, and if so, how much. This is not an area much has been recorded for, so it would make an interesting inquiry.

The type of community-based education programme that this change of attitudes will call for is considerable and will require multiple elements of good, vernacular education at many levels a basic level of answering the question “what is a girl for” in today’s Kenya? To the bringing of role models (women who have finished their education) to talk with parents and girls within the communities, to study tours for the parents.

We recommend both this type of community education *and* school based interventions (sex education, teacher education, food, music, sport and facility provision/improvement) be considered, alongside the significant hardware investments like construction and supporting the running of boarding facilities (at least in the beginning), provision of other infrastructure such as water catchment, kitchen, latrine and bathroom improvements.

Other investments must be skill and knowledge enhancements for the school committees in financial, legal and management skills. This will mean provision of oral presentations in

vernacular (ki-samburu) as many members of the committees are functionally illiterate, even though they may have a few years of schooling themselves.

With these investments and a multi-pronged approach to improving the experience of girls in primary school in Samburu, we believe the objective of reducing girl child dropout rates can be reached and maintained. There is political will within the County leadership but this will not be enough to turn the situation around quickly.



Girl aged 10 (in class 3) looking after her baby sister for the day while Mum worked, 24.10. 15

Results of the Workshop held at SAIDIA's field headquarters in Maralal – Dec 2015:

“We can only do this Together”

To generate as many solutions and ideas as possible that could address the aforementioned issues, a further meeting of stakeholders took place in December 2015. The objectives of this meeting were to disseminate the data and knowledge already gained through the community stakeholder interviews (as reported above), and to further discuss suggestions and solutions utilizing the method of focus groups.

The five key areas identified within the communities as most urgent in requiring attention were:

1. Strengthening the idea of education for girls? Educating the community – how to change the perceived value of girls education; right to education;
2. Absenteeism and formal follow up for girls who are or who have dropped out. Legal aspects, community mechanisms, parent-girl relationships?
3. Advice and mentorship for girls for a) sexual health education for in-school girls and b) the wider mentorship for girls outside school including career guidance, life skills, financial literacy... The role of role models.
4. Enterprise development to reduce poverty that keeps girls from joining and maintaining their schooling.
5. Teaching and the quality of education – ideas as to what is needed in a good teacher for girls?

Each focus group consisted of 5 people, with 1 moderator from the core team and 1 reporter who reported to the big group the main solutions suggested. Three focus groups were formed, each choosing on the area they felt was complex and required great attention.

Focus Group 1 addressed the area of **Advice and Counselling**, identifying four subareas that required development;

a) Sexual health

- Healthy relationships (sex)
- Reproductive health (changes to the female body)
- Sexually-transmitted infections/HIV
- Abortions
- Family planning/use of condoms

b) Mentoring and Advice

- Motivational talks

- Exchange programmes (schools outside of the country)
- Trips/retreats (requires financial support)
- Career Advice - availability of wider choices for girls (housewives, teachers, nurses, secretaries)
- Visible Role Models – annual events in school (inviting alumni), and targeting role models for specific communities (a member of community a role model for the community they represent)



Discussions during the Maralal workshop

c) Leadership

- Students to elect their leaders (time for campaigns)
- Encourage the girls to be leaders in clubs
- Encourage the girls to have a voice at home and within the community

d) Life skills

- How to protect themselves (self-defence)
- How to negotiate in risky situations

Focus Group 2 provided 13 recommendations for the development of **Teaching, Quality of Education and Teaching Provisions;**

1. Proper staffing (male/female)
2. Adequate training of teachers in ICT integration
3. Provision of INSETs for teachers, especially in English, Mathematics, and Kiswahili (refresher courses), other training and special areas of attention (guidance and counselling, HIV/AIDS)
4. Provision of adequate/relevant materials for teaching/learning (textbooks, exercise books, pens, library resources, lab/science rooms)

5. Proper fencing in school compound for safety and conducive environment for learning, and promotion of tree-planting and small-scale farming (poultry-keeping)
6. Improvement of staff houses that may assist in boosting in moral, and other building (classrooms, kitchen, etc.)
7. Provision of exposure trips for both teachers and pupils
8. Alleviating water problems in schools (roof catchment, best intervention measure)
9. Promoting/facilitating co-curricular activities (playing materials/equipment for psychological and motor skills, musical instruments)
10. Special training on teacher conduct/ethics (teacher-pupil relationships, sexual harassment/other abuse, corporal punishments danger, drug/substance abuse)
11. Developing a functional students body to promote discipline and gender sensitivity
12. Provision of shopping hamper (sanitary towels, pants/underwear, other personal effects such as slippers, toothbrush, toothpaste, washing detergent, etc)
13. Upgrading of ECD centres to primary schools to ease supervision in consideration of the given catchment area (enrolment), land terrain, etc.

Focus Group 3 addressed the complexity of **Educating Communities** and what needs to be involved in the process of developing a cohesive educational plan. It is based on the premise that 'Education is a basic right'. It should therefore be established through legislation and policy, and through enforcement of education. There appears to be a building consensus for the education of girls;

"If you educate the girl child, you have educated the whole society."

The focus group suggests that this can be achieved by addressing 4 key areas;

1. Building media awareness
 - use of community programs to disseminate the message
 - utilise local radio and promote Youth Empowerment programs
2. Sustainable community development
 - informal communication for the community and within community
 - debates/discussions/capacity building within communities
 - communication in the language of the community
3. Targeted audience and interaction
 - mothers and caregivers
 - inclusion of women in the decision making process

- parents meeting days and sharing success at Graduation – success stories, educational days and workshops
 - targeting specific families that have poor recruitment programs
4. Sustainable advocacy and vocation programs
- Student volunteering options at university/college levels
 - Enterprise income-generating skills
 - Engagement of role models for the Samburu and other communities

Conclusively, the solutions developed by the three focus groups in December 2015 correspond with the practical solutions provided by the community members (p.11) and further extend the possibilities for the addressed communities. These findings further inform the next steps for the Education Program.

List of Participants/ interviewees:

NAME	JOB/POSITION IN THE COMMUNITY OR FORMER POSITION	COMMUNITY
1. JASON LEARIONG	HEADTEACHER/BOM SECRETARY	NGILAI
2. JACKSON LESIRIKO	HEADTEACHER/BOM SECRETARY	WAMBA
3. LEAMO	HEADTEACHER/BOM SECRETARY	LKISIN
4. JULIUS LOONKONYEK	HEADTEACHER/BOM SECRETARY	SWARI
5. LENAREEILENINI	TEACHER	NGILAI
6. LERUGUM ANDREW	TEACHER	NGILAI
7. FRED LEMARGEROI	TEACHER	NGILAI
8. RAKSON LEKERPEES	PARENT	NGILAI
9. LION LEKERPEES	PARENT	NGILAI
10. JACKSON LESIKEL	ASSISTANT CHIEF	NGILAI
11. JOHN LEPUYAPUI	FORMER COUNCILOR, FORMER CHIEF AND CURRENT SCHOOL BOARD OF MANAGEMENT CHAIRMAN	NGILAI
12. PATRICK LOLOKURIA	NURSE-IN-CHARGE	NGILAI
13. SELINA LEKARTIWA	CLASS EIGHT PUPIL	NGILAI
14. NAISULALEKERPEES	CLASS EIGHT PUPIL	NGILAI
15. PENINALEKERPEES	CLASS EIGHT PUPIL	NGILAI
16. NAEKULENCHAAP	CLASS EIGHT PUPIL	NGILAI
17. RITA LERUGUM	CLASS EIGHT PUPIL	NGILAI
18. FEISAL LEARIONG	CLASS EIGHT PUPIL	NGILAI
19. JERUSALEM LENGUPAE	CLASS EIGHT PUPIL	NGILAI
20. DENIS LENTOIJONI	CLASS EIGHT PUPIL	NGILAI
21. FREDDY LENGUPAE	CLASS EIGHT PUPIL	NGILAI
22. KELVIN LERUGUM	CLASS EIGHT PUPIL	NGILAI
23. PADEILENAREEI	SCHOOL DROP-OUT	NGILAI
24. JECINTAELENGOILIANI	SCHOOL DROP-OUT	NGILAI
25. SISTAYOLEKERPEES	SCHOOL DROP-OUT	NGILAI
26. NTININI	SCHOOL DROP-OUT	NGILAI
27. RUNKESILOBOITONG	PARENT	NGILAI
28. LENANYEKIE	PARENT	NGILAI
29. JOSEPH LENKAAGA	FORMER TEACHER, CURRENT CHIEF	NAIRMIRIMO LOCATION-SWARI
30. LUCIANA LENAREU	MEMBER – BOARD OF MANAGEMENT	SWARI
31. AMBROSE LEKIRIMPOTO	YOUTH LEADER	SWARI
32. MICHAEL EKWAM	TEACHER	SWARI
33. LESAINGUDERICHARD	ECD TEACHER	SWARI
34. JONAH LODUNGOKIOK	NURSE-IN-CHARGE	SWARI
35. LTANIYON LOLOJORE	PEACE COMMITTEE MEMBER	SWARI
36. LOKINIYOLOLOJORE	TEACHER	SWARI
37. SAIDIMULEMINARIT	TEACHER	SWARI
38. PALENTINALENTOIJONI	TREASURE-BOARD OF MANAGEMENT	SWARI
39. SILVANA	PARENT	SWARI
40. LEPUYAPUI PASCALINE	CLASS EIGHT PUPIL	SWARI
41. ROSALIA LEMUYIA	CLASS EIGHT PUPIL	SWARI
42. MUNGANI LEKOMINGA	CLASS EIGHT PUPIL	SWARI
43. CHIKO LEKHIALE	CLASS EIGHT PUPIL	SWARI
44. MARY LEAKONO	CLASS EIGHT PUPIL	SWARI
45. SAKENDI LEKUPUNY	CLASS ONE PUPIL	SWARI
46. NASERIAN LENTUKUNE	CLASS ONE PUPIL	SWARI
47. FLORENCE LERAPAYO	TEACHER	LKISIN
48. LOISE KATHUNI	TEACHER	LKISIN
49. ISABELLA LEORIA	SCHOOL DROP-OUT	LKISIN
50. GLADYS LERAPAYO	CLASS EIGHT PUPIL	LKISIN
51. MONICA LETUPUKWA	CLASS SEVEN PUPIL	LKISIN
52. MARTA LENGEEES	CLASS SEVEN PUPIL	LKISIN
53. NJOJINA LESOWAPIR	CLASS EIGHT PUPIL	LKISIN
54. LAMPAT LETAARE	BOARD OF MANAGEMENT	LKISIN

55. LETUNOI LEPIONOI	BOARD OF MANAGEMENT	LKISIN
56. MOSES LESEELA	CLASS EIGHT PUPIL	LKISIN
57. BAKARI	CASS EIGHT PUPIL	LKISIN
58. RICHARD	CLASS EIGHT PUPIL	LKISIN
59. MIKE	CLASS EIGHT PUPIL	LKISIN
60. MARKO	CLASS EIGHT PUPIL	LKISIN
61. PAULINE LOLCHURAKI	TREASURER – BOARD OF MANAGEMNET	WAMBA
62. JUSTINE LEPESHA	CLASS EIGHT PUPIL	WAMBA
63. MARIA LEKALKALO	CLASS EIGHT PUPIL	WAMBA
64. BARAKA LEGALGITELE	CLASS EIGHT PUPIL	WAMBA
65. MARY LEKOLI	CLASS EIGHT PUPIL	WAMBA
66. SILVANA LEMPWAKITA	CLASS EIGHT PUPIL	WAMBA
67. NALUSU LESUUDA	CLASS EIGHT PUPIL	WAMBA
68. MANTASIAN LESIRIKO	ECD-TEACHER	WAMBA
69. DIKLAN LETITIYA	NURSE	WAMBA
70. PASKALI LESUPEER	PARENT	WAMBA
71. SARAH RAHIM	PARENT	WAMBA
72. FRANCIS	ADMINISTRATION POLICE	WAMBA
73. SETELER LENKUKUAI	PARENT	WAMBA
74. JACKSON LEPIRKINE	PARENT	WAMBA
75. SGT. JAMES LENARUTI	SENIOR SERGENT – ADMINISTRATION POLICE	WAMBA
76. SALIM LESACHORE	SENIOR CHIEF	WAMBA
77. STEPHEN LENENGWESI	PROJECT ADMINISTRATOR-AMURT	WAMBA
78. REBECCA LALMAKAR	IN-CHARGE WAMBA NOMADIC GIRL CHILD RESCUE CENTRE	WAMBA
79. MONICA SHAAARE LETUPUKWA	SCHOOL PUPIL	LKISIN
80. LEARKA JOSEPH	ECD-TEACHER	NGILAI
81. SELINA LENGWA	TEACHER IN-CHARGE OF GIRL	WAMBA
82. JOSPHAT KAGWE	PUPIL	WAMBA
83. LKITANCHI LEPARSONTO	PUPIL	WAMBA
84. PAUL LENTIANI	PUPIL	WAMBA
85. EMILIO LEKOSIYAI	PUPIL	WAMBA
86. LEONARD LENYAOPIRO	PUPIL	WAMBA
87. KELVIN LESEETO	PUPIL	WAMBA
88. STEPHEN SAPTEN	PUPIL	WAMBA
89. SILVANA LEPURDATI	SCHOOL DROP-OUT	WAMBA
90. SERIANAE LEPIRKINE	SCHOOL DROP-OUT	WAMBA
91. MUTHONI LEKUMOISA	SCHOOL DROP-OUT	WAMBA
92. LIDYA LEPIRKINE	SCHOOL DROP-OUT	WAMBA
93. JOB LALKALEPI	CHAIRMAN – BOARD OF MANAGEMENT	WAMBA
94. MSANII LETININA	PUPIL	SWARI
95. FREDRICK LEPOORA	PUPIL	SWARI
96. DUNIA LALAMPAA	PUPIL	SWARI
97. LEHEME LENAISHOO	PUPIL	SWARI
98. PETRO LENAREU	PUPIL	SWARI

Case studies:

THE CASE OF NTEYIE AND JAMELIT LEPURDATI

In September 2015, two girls (step-sisters), Nteyie and Jamelit Lepurdati, who had just been beaded by warriors ran away from home. They went to Paskali Lesupeer a businessman who is at the forefront of fighting for the rights of girls in Wamba.

Steps sisters now in Class 1.



They arrived at Paskali's home at wee hours of the morning and they told him their story. They told him that they want to go to school. Paskali called the Sub-County Commissioner who helped. The two girls were taken to the SCC's office in the morning and they told the SCC their story. They said that they do not want to be beaded because they do not know the warriors and they are forced to accept them by their parents. The SCC summoned the father who on arrivals was surprised to see his two daughters there.

When the SCC explained why the girls are in his office. He was shocked and he asked his daughters what they want. The girls told him that they wanted to go to school. The father being

in the presence of the government officers was left with no choice but to accept that the girls would go to school even though he didn't want it.

The beads were removed there and then, and the girls returned the warriors beads back to them at home. They told us their dad gave them a beating although the girls did not report that to the officials.

Paskali, without anyone's help, took the girls to DEB school primary school boarding where they enrolled in class one. A lady by the name of Rosaline Lolorua of Rosaline academy also helped. The girls are in school now and they enjoy being there even though their future in school is uncertain. If they do not get any help they will end up dropping from school and their father will get his wish of marrying them off.

THE CASE OF NASHA LENYAKOPIRO

Nasha is a class one pupil who was born with HIV. Her mother is a sickling. Nasha from the information from the head teacher Mr. Lesiriko misses school most of the time because of sickness.



Nasha loves school very much and her dream is to be a nursery school teacher.

Mr. Lesiriko explained that children with sick parents tend to miss school the most. And girls are mostly affected because they have to look after their siblings and also their sick parents.

Children born with HIV grow up not knowing their status and some who are using drugs do not know what the drugs are for. This is a risk because as the kid matures they can easily transmit the infection once they are sexually active.

Stakeholder consultation at community level - detailed workplan and protocol

Team members (in addition to the SAIDIA executive team, backed by KM and SJ):

Consultant: **Mary Anne Ropian** (MAR) will be the consultant for SAIDIA on this piece of the project. As a woman who finished her schooling in the District, currently has a daughter in standard 8 in Lesirikan primary school, and another who finished primary school 5 years ago, and as someone who has worked previously in these communities for 6 years, she is ideal. She has experience in gender-based work on with the recent civic education project, which she helped design and lead. She will plan, coordinate and facilitate the meetings in the four communities in Wamba Division, train the community assistants, and lead on the transcribing of the interviews. She will be the lead author of the report back up from KM and SJ.

[MAR is currently on the Board of SAIDIA but will pull off for the duration of her work on this project. This is a practice SAIDIA allows in its set up, given the few professionals who also know the communities and their problems. MAR will step off the Board by way of a signed letter to the chair – Mr Sammy Lenanyukie.]

Community assistants:

Rosemary Lempesie, from Lesirikan, has done several projects around community development, she is a form 4 leaver, with a few other certificates – eg community development and basic computer skills.

Pauline Leariong from Ngilai (wamba division) is also a form 4 leaver, and has participated in local community development efforts in the vicinity of Wamba. Both are currently not working but will be quickly activated by SAIDIA.

Steps:

1. Informal community consultation planning phase:

Action: MAR to go to Lkisin, Sware, Ngilai and Wamba (4 selected communities for this data collection) - purpose: to set up the interviews and small group discussions, with planned dates, leaders, facilitators, refreshments needed etc... (2 days – MAR to do this in Wamba Division – 19th / 20th Sept).

2. **Finalise the instruments/tools** for interviewing. (2 days) (Nairobi). KM and MAR, with consultation with Daniel and Sado.

3. **Training of community assistants** (Rosemary Lempesie and Pauline Leariong) (Samburu) (1.5 days), including pilot the interview guides with a sample of adults and girls in Wamba town.

4. Community stakeholder consultation – interviews:

In/ associated with primary schools – meetings, interviews or FGD with

In each school:

- a) 4 in-school girls and 2 boy (leaders);
- b) teachers – 2 ,
- c) head-teachers (one per school) ;
- d) representatives of the School Management Committees (chair + 1 or 2);
- e) representatives of PTAs (maybe 2 individuals – if relevant)

Outside schools (in community) – meetings, interviews or FGD

In each community:

- a) senior leaders eg (Admin) chiefs, counselors and or MCAs (2)
- b) professionals eg nurses, youth leaders, other CBO leaders (2 or 3)
- c) girls (not in school) (5)

Timeframe: Data collection: 18 days using digital tape recorders; (4.5 days in each community).

Transcripts in English: 7 days

Data collection completed – 29th October, transcribing of interviews completed 24th November.

Community Stakeholder discussions and interviews for the Wamba Girls Education Project.

The main questions you are trying to answer are:

1. Why do girls drop out of schooling in upper classes of primary school in Samburu?
Reasons, variations, stories – trying to understand the process.
2. What would the community like to do about this situation? ie generate ideas from the community level to be discussed in a round-table discussion in December and put into the proposal for Comic Relief early next year.

Purpose is to enable the ideas and perspectives from the community and from the beneficiaries or potential beneficiaries to emerge strongly and clearly in the final proposal that goes to Comic Relief. Gathering stories and pictures or vignettes of girls who have either dropped out, or who have stayed and their story can help change the current situation.

Interview guide:

All adults in the communities should be asked:

What are the main reasons that girls drop out of primary school or don't go on from primary to secondary school?

Is it important to this community that girls go to school? What sort of age or standard should be the top level that girls from this community reach? Is it different from boys?

Gather some history of girls education from a few wazee – has girls education ever been more important than it is now? What is the background to this problem?

Can you tell me stories of any girls in this community who, in the last year, have wanted to finish school but have not been able to?

Given the reasons you gave me about why girls don't continue with school, and given that you think it is important, what should happen? What could be done to change this situation?

As a leader in this community, what would you most like to happen now?

As a leader in this community who or what do you think is most responsible for the situation (ie high drop out rates for girls)?

A. Girls in in primary school:

Do you enjoy school? What are the best and worst things about school?
What do you think of the school lessons?

When you moved up a class (eg from Std 7 to 8) did all of the girls stay in school? If not, what were the reasons they left?

Do you want to go to Form 1/ secondary sch – if not, why not?

Don't prompt with these next questions:

What type of girls go to secondary school? *Smart/good/rich/healthy/lucky/hardworking etc...?*

What type of girls don't manage to go to secondary school?

Can you tell me any examples of girls that have left primary school or who finished primary school but didn't go to form 1? Why / what was their stories?

Do you have any dreams for your life? Do you mind telling me some? What will make them come true?

B. Girls/young women out of school:

Did you ever go to school? [Depending on their answer...] did you enjoy it and why did you not finish?

If you don't mind, could you tell me your story?

What about other girls like you? I.e the ones that have done a bit of school do you think they wanted to stop? Why or Why not?

In general, when you think of the people in this community - do you think they want girls to finish primary school? And what about going on to form 1 – do they generally support girls going to secondary school?