

**Assessment of the Impact of Farm Radio Programme on Girls' Education  
in Kakuma: The Case of Refugee Camp and Host Community**

**A Synthesis Report Submitted to Radio Farm International**

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## **Executive Summary**

This study sought to assess the impact of radio programme by Farm Radio Programme on girls' education in both refugee camp and host community in Kakuma. The assessment relied on twelve (12) Focus Group Discussions (FGDs) comprising participants from both listening and non-listening communities within the refugee camp and host community. Case selection was intended to enhance comparison within and across cases.

There was a general consensus among participants from both listening and non-listening communities that it is important to educate both boys and girls because formal education empowers them to be productive members of the society. Consequently, they are able to support themselves and their families in the future. Despite this, there were mixed responses on who to educate more between girls and boys. Those who preferred boys argued that they can benefit the community more because they remain with the family compared to girls who eventually get married to another family. Conversely, those who support girls' education more believe that they have a much bigger role to play in the society compared to boys. Most of those who supported girls' education were from listening communities

Similarly, those who believe that girls should be educated differently (for example by providing remedial classes) argued that girls are naturally marginalised hence the need for special attention. Those who supported the view that both boys and girls should be given similar education indicated that both have similar capabilities. Moreover, educating them together under similar environment allows both of them to learn from each other.

There was a general feeling that boys perform better in science and maths than girls in overall. Despite this, the majority of participants mostly from listening communities noted that girls can as well perform better just like boys if they receive adequate support. Participants also noted that challenges such as early pregnancies and marriages, long distance to school, heavy domestic chores, and family and friends expectations can affect girls' education negatively and in different ways for example dropping out of school completely. Other challenges noted included high cost of accessing education, poor teaching and learning environment, early marriages and pregnancies, long distance to school among others. They varied with listening and non-listening communities.

All the participants from listening communities (in both camp and host community) agreed that respect radio programmes have contributed significantly toward the positive attitude these communities have towards girls' education in Kakuma. They equally indicated that more effort for example expanding the coverage of the programme should be done to consolidate gains made besides making more gains.

## 1. Introduction

This is a synthesis report of findings of a qualitative study conducted to assess the impact of Farm Radio programme on girls' child education in both listening and non-listening communities within the refugee camp and host community in Kakuma, Turkana County. The study sought to explore the following specific issues in both localities in order to achieve its overall goal: the general attitude towards boys' and girls' education, barriers and challenges in education both boys and girls, specific attitudes towards girls education and performance in mathematics and science, changes that can be attributed to the radio programme on girls education, and lastly changes which community members would want to make to ensure better education for girls. The report is organised in four sections beginning with the introduction. Section two outlines the methodology used to undertake the assessment. Section three presents the summary of study findings while remainder presents the conclusion and recommendations based on the study findings.

## 2. Study Methodology

The study relied mainly on qualitative research techniques involving 12 Focus Group Discussions (FGDs) involving participants in listening and non-listening communities within the camp and host community. Case selection was intended to enhance comparison and ensure internal validity. The table below is a summary of distribution of the FGDs and the number of participants.

Table 2.1: Summary of FGD Distribution in both Refugee Camps and Host Community

Refugee Camps		Host Community	
Listening Community	Non- Listening Community	Listening Community	Non-Listening Community
Kakuma 1 Zone 1 (10)	Kokum 3-Zone 6(8)	Lokichogio (8)	Kalobiyeyi (9)
Kokum 1 Zone 4 (8)	Kokum 3-Zone 2 (8)	Komodo (8)	Highland (9)
Kokum 2 Zone 1 (8)	Kakuma 4-Zone 2 (9)	Loped kit/Ages (8)	Ngitukomwa (9)

Source: Field Data, 2016

A tool kit prepared by both Farm Radio and World University Services of Canada (WUSC) guided the discussions. It had specific issues to cover under each thematic area including probing questions. The facilitator worked closely with staff from Farm Radio (Kenya Office) and community mobilisers from both host community and refugee camps to identify participants and arrange for venues. Overall, each discussion involved between 8-10 participants and lasted for approximately 2 hours. They started off with introduction followed by detailed explanation of the objective of the study. The study team observed key ethical issues for example seeking oral consent from each participant. The findings herein are based on basic analysis of quantitative data which mainly involved reading of the notes repeatedly in order to identify the dominant patterns of responses under each thematic area.

### **3. Study Findings**

The study findings are discussed under the following key thematic areas: general attitudes to girls' and boys' education, barriers and challenges, specific attitudes, radio and changes and lastly changes the community would wish to make to enhance education for girls. The discussions are further disaggregated according to the following categories: listening and non-listening communities; refugee camp and host community. Gender dimensions are also captured in some aspects.

#### **3.1. General Attitude Towards Educating both Boys and Girls**

The following specific issues were interrogated in order to establish what participants thought about educating both boys and girls: importance of educating both boys and girls; which groups (boys and girls) participants thought is more important to educate; and lastly, whether girls should be educated differently or not.

##### **3.1.1. Importance of Educating Both Boys and Girls**

The study found out that there was no significant difference on the attitude of participants by gender and locality on the importance of educating both boys and girls as outlined here below.

##### **a) Responses by Participants from the Listening Communities within the Refugee Camp and Host community**

The following were the main responses by participant from listening communities within the refugee camp and host community when asked about their views on the importance of educating both boys and girls in their communities. One, educating both boys and girls is instrumental in improving the general well-being of the society since education makes both boys and girls to be productive by equipping them with relevant knowledge and skills. Two, educating both boys girls enhances self-reliance among both sexes besides enabling them to support their families. Three, education makes both boys and girls responsible members of the society (citizens) for example stopping them from engaging in vices such as drug abuse, stealing among others. Four, educated boys and girls are likely to play a key role in influencing the society in a positive way either as role models of leaders. Five, it is through education that both boys and girls can be able to relate better. Six, no child should be discriminated on the basis of gender when it comes to education hence it is important to educate both boys and girls. Lastly, it was also noted that education both boys and girls is the best way to end gender discrimination which is rampant in the society.

##### **b) Responses by Participants from the Non-listening Communities within the Refugee Camp and Host Community**

The following are the summary of key responses by participants from non-listening communities within the refugee camp and host community when asked a similar question. One, education is the best way to end poverty in the families and society. A participant from a non-listening host community was however categorical that boys are likely to bring more benefit to their families when

they are educated because girls are eventually married to another family. Two, education can enable both boys and girls to be independent in life (self-reliant) by getting knowledge and skills. Three, education makes boys and girls to become responsible persons/citizens. Participants noted that children who grow without getting formal education are likely to fall into the dangers of early marriages and pregnancies, drug addict among others. A participant from South Sudan was categorical that one of the reasons warring factions in her country engage in indiscriminate killing of children, women and the elderly (which is against the doctrine of war) is because most of soldiers involved have not received proper formal education besides lack of adequate exposure. As a result, they have a narrow world view. Four, formal education plays a major role in nurturing leaders and role models who to play a key role in guiding and inspiring the community.

### 3.1.2. Which group (girls or boys) is more important to educate?

The following are the responses by participants when asked which group (girls or boys) is more important to educate.

#### a) Responses by Participants from Non-listening Communities within the Refugee Camp and Host Community

A closer look at the data show that most of those who indicated that they would prefer to educate boys more than girls were from non-listening community; majority of them were from the host community and in particular participants sampled from remote villages of the host community where pastoralism is the main way of life. The following are the reasons they gave for preferring educating boys more to girls. One, boys are more intelligent than girls thus are likely to perform better and eventually become more productive. Two, boys are likely to support the family much better than girls because they remain within the family set up compared to girls who get married and join another families. Three, girls are vulnerable (i.e. they can easily get married) thus it is risky to invest a lot in their education. A further review of data show that all the women from the non-listening areas of the host community preferred to give boys more education than girls.

#### b) Responses by Participants from the Listening Communities within the Refugee Camp and Host Community

Majority of those who indicated that girls should be given more education were from the listening areas within the refugee camp and those from the host community living next to urban centres (i.e. Kakuma Centre and Lokichogio). The following are their key responses pieced from the interview notes in support of educating more girls. One, girls are often vulnerable in their life as adults (i.e. marriage life). As a result, education is the best way to address challenges associated with vulnerability because it empowers them to be self-reliant in life. Two, the general feeling that education can enable girls to demand/ exercise their rights much better than uneducated ones. This is

because formal education enables girls to acquire communication skills and develop high self-esteem or confidence.

According to these participants, such skills are instrumental in addressing issues such as gender based violence which are rampant in the society world over. Third, educated girls are more likely to benefit the society more than boys in the sense that they can take care of their children as well as their parents in case they are employed. In their view, men are more likely to use their money to engage in unnecessary leisure (i.e. drinking alcohol, extramarital affairs etc.) at the expense of their immediate family. Different participants reiterated the following phrase, *Educating a girl is like educating a society*, in order to reinforce their points to that effect.

A further review of the data within and across cases show that majority of female participants from the listening communities preferred to give girls more education than boys. It is equally important to note the following two observations. One, a good number of men especially within the camp and peri-urban areas shared the view that girls should be given more education than boys. Two, some participants (especially within the camp) argued that both boys and girls should be given similar given that it is their right. It is up to each of them to work hard. There was a further exercise which required participants to take a stand on the following statement: it is more important to educate boys than girls? The finding reinforced the observations above as shown in the table below.

Table 3.1: Responses by Respondents on whether it is more important to educate boys than girls

Listening communities	<b>Host communities</b>	<b>Agree</b>	<b>Disagree</b>
	Lokichogio	2	8
	Lopedikit/Agis	2	7
	Komudei	3	5
Non-listening communities	<b>Host communities</b>	<b>Agree</b>	<b>Disagree</b>
	Kalobiyei	3	6
	Highland	7	2
	Ngitukomwa	8	1
Listening communities	<b>Refugee camps</b>	<b>Agree</b>	<b>Disagree</b>
	Kakuma 1 Zone 1	3	7
	Kakuma 1 Zone 2	2	6
	Kakuma 2 Zone 1	1	7
Non-listening communities	<b>Refugee camps</b>	<b>Agree</b>	<b>Disagree</b>
	Kakuma 3-Zone 1	4	5
	Kakuma 3-Zone 6	6	3
	Kakuma 4-Zone 2	5	4

Source: Field Data, 2016

Majority of parents from the listening areas of the host community disagreed with the statement. Conversely, majority of participants from non-listening areas of the host community agreed with the statement. The same pattern was evident within the camp. Most of those who disagreed with the statement from camp were from the listening areas while those who agreed with the statement were from the non-listening areas. Reasons for agreement and disagreement were similar to the ones given above. Moreover, a closer look at the data reveals that most of those who disagreed with the statement were women in the camp while. Conversely, those who supported the statement especially within the host community were male participants. Two things can be inferred from these findings. One, the Farm Radio programme has played a key role in sensitising parents in listening communities about the importance of girls' education. Two, women especially those from the listening areas in both the camp and host community seem to appreciate the importance of girl child education more than men perhaps because of their personal experiences in life.

### 3.1.3. Should Girls be Educated Differently?

A critical analysis of information gathered from the 12 FGDs show a divided opinion on this question. While some participants were for the idea that girls should be education differently while others indicated that they should be given similar education to boys.

#### a) Response by Participants from the Listening Communities within the Refugee Camp and Host Community

The following are the main reasons given by participants sampled from listening areas within the camp and host community why girls and boys should be given similar education gave the following reasons: One, to avoid stereotyping; two, educating them together contributes to their growth/maturity given that both sexes are able to learn from each other. One of the participants was categorical that boys are 'more powerful' thus will challenge girls or motivate them to 'up their game. The other indicated that boys and girls should be give similar education to nurture competition between the two sexes; educating them together can allow them to learn from each other; girls and boys are the same thus have similar potentials; they stand to learn a lot from each other when they are given similar education. Moreover, they separating them would amount to discriminations of the other. Two, girls are weaker than boys thus are likely to learn more when they are given similar education with boys. Three, educating boys and girls together is critical in enhancing emotional maturity. Lastly, educating boys and girls in the same way can motivate girls to compete with boys.

Conversely, there were also participants in this category who held the view that girls should be educated differently because of the following reasons. One, girls have been marginalised in the past hence need special attention such as remedial medial classes to enable them catch up with boys. The underlying assumption is that they are likely to do much better when they are studying among themselves. Two, studying with boys together is likely to lead to case of pregnancies and unnecessary

distractions; boys are generally naughty thus may always lure girls into unhealthy relationships eventually interfering with their learning at school. This particular group strongly recommended initiatives such as remedial classes as one way of empowering girls to perform better in schools like their male counterpart.

b) Response by Participants from Non- Listening Communities within the Refugee Camp and Host Community

There were equally mixed reactions among participants from non-listening communities when asked whether girls should be given different education. Overall, majority of those who indicated that girls should be given a different education were from non-listening community and in particular from host community. The following are the main reasons why they felt that girls should be educated differently from boys: One, they are likely to get pregnant when educated together with boys. Two, girls in the remote areas like Turkana need to be a boarding set up because they may not be able to with stand hardship-working long distance to school. Three, parents overwork girls at home by engaging them in domestic chores hence the need for boarding facilities.

Conversely, there were few participants from non-listening areas within the refugee camp and host community who indicated that both boys and girls should be given similar education. They gave the following reasons: educating both boys and girls in similar context is likely to enhance competition besides create enabling environment where both sexes can learn from each other.

**3.2. Barriers and Challenges to Good Education to Young People in Kakuma**

Information gathered from the twelve FGDs show that there are both general and specific challenges which undermine provision of good education to young people in both host communities and refugee camps. A closer look at the data further show that these challenges vary with the following two variables: localities (i.e. refugee camps and host communities) and gender (boys and girls).

a) Challenges Noted by Participants from the Host Community

The following are the challenges which participants from the listening and non-listening areas of the host community pointed out. One, high cost of accessing good education due to lack of stable source of income among members of the host community especially in the remote rural areas given that they mainly depended on government run day schools. In their view quality education is offered in public boarding schools which are expensive. Two, poor teaching and learning environment due to lack of adequate and well trained teachers. Three, rampant cases of indiscipline among girls and boys (i.e. engaging in premature sex) which affect their schooling negatively due to cases of pregnancies. Four, cases of early marriages due to cultural practices among the members of the Turkana community. It is, nevertheless, important to note that participants from the listening areas of the host community indicated that there have been some noted changes with respect to early marriages as a result of

sensitisation programme on girl child education by NGOs such as Windle Trust Kenya besides the Farm Radio Programme. Consequently, many families prefer to take their girls to school as opposed to fellow community members who live in the remote areas who mainly practice pastoralism. Lack of adequate number of schools in host community hence children are forced to walk long distance; poor infrastructure limited learning materials such as text books; uncommitted teachers among others.

b) Challenges Noted by Participants from the Refugee Camp

The following are the main challenges which participants from both listening and non-listening areas within the refugee camp pointed out. One, not able to afford better education for their children mainly because of lack of well-paying jobs or stable sources of income. As a result, they have no alternative but to take their children to public schools which lack adequate learning facilities. The recurring narrative within participants from the camp was that as refugees, they have no alternative but have to do with whatever services they get from the government of Kenya and donor agencies. Nevertheless, one of the participants from Democratic Republic of Congo was categorical that Kenya's education system which provided to the Kenya Refugee Community is far much better compared to their system of education in their home country (DRC).

Two, specific issues which characterised poor teaching and learning environment included congestion in classrooms, uncommitted teachers who spend most of either the staff room instead of attending to children in class; and limited learning materials which do not match the number of pupils in every class among others. Three, failure by some parents to children adequate time to study among others especially girls who spend most of the time attending to domestic chores such as helping with preparation of meals instead of doing homework. Participants from the camp also reported cases of indiscipline among children which affect their studies negatively for example boys getting involved in drug abuse, premature sex among others due to peer pressure. One male participant from a listening area within the camp indicated that young people in the camp are getting addicted to using mobile phones at the expense of studying during their free time at home.

One recurring observation which kept on recurring is the perceived discrimination of the boy child by various organisations like Windle Trust which is supporting education in the camp. There was a general feeling by all participants that Windle Trust Kenya focuses so much on girls to the extent that boys feel marginalised. They further noted that such emphasis tends to demoralise young boys who may not be aware of issues of affirmative action. In their view boys should also be supported.

**3.3. Specific Attitudes towards Girls' Education**

The assessment also sought to establish the attitude of participants towards girls' education with respect to the following: girls performance in both science and maths, and effects of specific factors on girls' education. The responses were as follows.

### 3.3.1. Can girls perform better boys in Science and Maths?

There were varied responses by both participants from both listening and non-listening areas within the refugee camp and host community on girls' performances in science and maths as outlined here below.

#### a) Responses by Participants from the Listening Communities within the Refugee Camp and Host Community

Most of the participants from listening communities especially from the refugee camp responded negatively to the question. Instead, their main argument was that both boys and girls have the same capabilities hence should be able to perform well in both subjects. Despite this, they still acknowledged the fact that boys generally perform better in sciences and maths than girls mainly because society has socialised boys to believe that they are academically superior to girls. Similarly, the society has socialised girls to believe that they are academically inferior. They were mixed up in terms of gender (both male and female). Those from the listening areas who indicated that boys perform better than girls in both science and maths indicated that boys are generally academically superior to girls. They were however few.

#### b) Responses by Participants from the Non-Listening Communities within the Refugee Camp and Host Community

The general view by participants from these localities was that boys can perform better than girls in science and maths mainly because of the belief that boys are academically superior to girls. They were mainly male participants and majority of them were from the host community (non-listening) compared to the those from the camp. The third category of responses is those who believed that boys can do better in maths while girls can do better in sciences. They were quite few and mainly male participants from both camp and host community.

### 3.3.2. Can girls' performances in both science and maths improve with support?

When asked (those who responded negatively) whether girls can perform better if they received support on the same, the answer by some was yes because girls just like boys have capabilities that can be nurtured. This was cross cutting (both camp and host community; both listening and non-listening areas). A few however, still believed that boys in general will still perform better than girls. They were mainly from the non-listening communities and in particular those who live in the remote areas of the host community.

These various categories of responses notwithstanding, the overall feeling among all the participations was that that boys do better than girls in science and maths but the opinion is general changing especially within the refugee camps and peri-urban settlements (mainly listening communities) mainly because of the support which they girls currently received through remedial classes and general

sensitisation or awareness creation done by various organisations such as Windle Trust Kenya and Farm Radio Programme.

### 3.3.3. Effects of Specific Factors on Girls' Education and how to Address them

#### a) Early Marriage and Pregnancies

There was a general consensus in all FGDs conducted (both listening and non-listening areas in both camp and host community) that early marriages and pregnancies affect girls education in the following ways. One, girls stop going to school either because of early marriage or early pregnancies. Two, in the event that they decide to go back to schools after delivery or after discontinuing their marriages, some of them are not able to perform better in class because of either time lost or due to stigma which lowers their self-esteem. It was also noted that those who go back to school after delivery often end up spending some time attending to their new born hence they are not able to perform well in class. Despite these challenges, there was also an observation to the effect that there are instances whereby girls who make it back to school either after delivery or broken marriage work harder in order to make up for the time lost. Their past experiences become a source of motivation. Nevertheless, such instances are rare.

Participants gave the following suggestions towards addressing these challenges. One, continuing sensitising parents and other community members about the importance of girls' education and the attendant challenges. In particular, parents should be made to understand that girls can still go back to school and successfully complete their education even after given birth or terminating an early marriage. Two, taking stern action against those who either impregnate school girl or marry them prematurely (including their parents who agree to marry them off). Lastly, empowering girls for example with communication/negotiation skills in order to be able to engage those who approach them for example for sex or early marriages from a point of knowledge.

#### b) Heavy Domestic Chore Load

##### i) Response by Participants from Listening Communities within the Refugee Camp and Host Community

Information gathered mainly from participants from listening areas within the refugee camp and host community strongly shows that heavy domestic chores load negatively affects girls' education compared to boys. It takes away girls' time to do homework thus undermining their performance in school. They made the following specific suggestions towards addressing this challenge. One, sensitising parents and other community members on the need to create time for girls to study in the evening just as their male siblings instead of pre-occupying most of their time at home with too much domestic chores. Two, encouraging parents to involve boys also in undertaking some of domestic chores traditionally viewed to be meant for girls in order to reduce girls' domestic workload. Despite

this, there was one male participant from the camp who indicated that this no longer as serious issue within the camp because families are increasingly involving their male children in domestic work hence lowering the burden from girls.

ii) Responses by Participants from the Non-Listening Communities within the Refugee Camp and Host Community

The general feeling especially within the two remote villages in the host community (non-listening areas) was that girls have no choice but to be involved in domestic chores because traditionally they have to do so. One of the participants (an elderly man) complained bitterly during the discussion accusing NGOs such as Windle Trust Kenya of propagating foreign ideologies with respect to girls' education. This particular participant was categorical that boys cannot be involved in domestic work for example preparing meals because it is against culture. In their view, domestic work like cooking prepares girls for their future role as wives and mothers. Majority of participant listening areas within the host community favoured the need to give girls adequate time to study just like boys. They were however, not categorical on the need to involve boys in domestic work and in particular cooking.

c) Distance Needed to travel to School

i) Responses by participants from the Refugee Camp

While participants in the refugee camp (both listening and non-listening areas) indicated that long distance to school can negatively affect girls' education for example-arriving to school too tired to concentrate, posing security threats (i.e. possibility of rape on the way), creating room for girls to elope with boys given that their parents are not able to monitor them easily, they were categorical that this is not a problem in the camps since most schools are not very far away from the residential blocks.

ii) Responses by Participants from the Host Community

There were, however, mixed opinion among participants from host community (from both listening and non-listening areas). Some participants complained bitterly about scarcity of schools within their community was a burden to their children in the sense they had to travel long distances to school which exposes them to dangers such as insecurity, rape besides arriving to school tired thus not being able to concentrate in class. This particular group of participants complained that both the government and NGOs have not paid adequate attention to their situation and instead seem to favour the refugees at the expense of host community when it comes to service provision and in particular education. They suggested the following as possible ways of addressing challenges associated with long distance to school: building more schools in sparsely populated areas, putting up boarding facilities and lastly, having a bus ferrying children to and from school. Despite these observations, there were some few participants from the host community who indicated that distance travelled should not be

big issues mainly because of two reasons. One, pupils stay in boarding school. Two, children from this area are pastoralist hence used to walking long distance.

d) Expectations from Family Members and Friends about Girls Role in the Family

When asked this question, participants had mixed reactions. On the one hand are those who held the view that expectations of family members and relative can motivate girls to go to school. This, in their view, is likely to happen in a situation whereby family members and friends are educated. They even become role models to friends and family members. This particular view was cross cutting with respect to locality and gender (in both listening and non-listening areas within the camp and host community; male and female participants). On the other hand are those who held the view that family members and relatives have the ability to influence girls not to go to schools for example advising them to get married early and even introducing them to suitors. Those who view school/education positively are likely to influence girls to go to school while those who do not view education positively are likely to discourage girls from going to school. This view as also cross cutting in terms of gender and locality (e.g. male and female participants; listening and non-areas in both camp and host community).

Participants proposed the following as the best way to address this particular challenge. One, encouraging girls to view education positively besides associating with only relatives and friends who can be of positive influence. Two, discouraging them from interacting with relatives and friends who can be of bad influence especially those who do not value formal education. More importantly, discouraging girls to visit such persons during school holidays. Three, taking stern measures against both relatives and family friends who influence girls to abandon education for example introducing them to suitors to marry the off instead of pursuing their education.

### **3.4. Radio and Changes Seen**

#### **3.4.1. Awareness of Radio Programme**

a) Responses by participants from listening communities<sup>1</sup>

All participants from the listening areas within the refugee camp and host community (both male and female) indicated that they were aware of their respective radio stations broadcasting this programme. They also indicated that they often listen to the respective programmes. The table below is a summary of responses by participants when asked a range of questions with respect changes seen as a result of radio and changes in these communities.

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<sup>1</sup> Only participants from listening communities were asked this question.

Table 3.2: Summary of responses on effects of radio programme on girls' education among listening communities

<b>Category of responses</b>	<b>Questions asked</b>	<b>Response given</b>
For those who are aware of the programme	Number of episodes they have listened to	All the participants from the listening areas within the camp and host community could not state the exact number of episodes they had listened to out of total number of episodes (21). They simply mentioned that they often listened to the programmes.
	What they liked about the programme	All participants from listening areas within the camp and host community indicated that they liked the programme on girl's education. The dominant view was that the programme is quite educative. It encourages community members and parents in particular to take girl's education seriously, highlighting challenges they face including possible solutions among others.
	What would you change if you had the chance	The following are the categories of responses among participants from the listening areas within the camp and host community to enhance coverage among host community. One, broadcasting the programme in Turkana language in order to enhance coverage especially in the remote villages. These observations were presented by participants from the listening host communities (i.e. Lokichogio, a listening host community. Two, the programme should be aired utmost four times a week instead of two.
	Rating the programme compared to what those who are aware of the programme (i.e. participants from the host community) have heard in the past	All the participants in this category were categorical in their responses that the current programme is much better compared to the past.
	Did you interact with the programme at all through your mobile phone?	A few indicated that they had interacted with the programme through the mobile phone. Further probe established that there were two types of interaction. On the one hand are those who had who sent texts. On the other are those who used their key pad to vote. However, both group indicated not hearing back from the stating on issues raised. The third group are those who listened but did not engage with the programme presenters. Nevertheless, they reiterated that the programme was quite useful.

Source: Field Data, 2016

### 3.4.2. Change of Views about Girls' Education

When asked whether their views about girls' education had changed this year (2016) if at all, all the participants in both the refugee camp and host community indicated that their views had changed. However, the general impression was that the intensity of response was much stronger among participants from the listening areas compared to those from non-listening areas especially the remote villages.

Overall, participants from the listening areas pointed out that the radio programme on girls' education had contributed immensely towards their change of attitude. Other contribution factors which they mentioned included face to face interaction with World University Services of Canada (WUSC) and in particular the community mobilisation by the Windle Trust, Kenya which was often mentioned during the discussions. They also mentioned events in the community for example the role of political leaders and other agencies. The influence by political leaders and the government was only mentioned by participants from the host community (from both listening and non-listening areas).

The following are the responses given when participants were asked if they have seen any changes happening in the community with regards to girls education this year (2016): One, community attitude (both in the camp and host community) towards girls has changed tremendously. More girls are going to school compared to the past when they did not; some teachers in Lokichogio indicated that they have also witnessed an increase in girl's enrolment in their respective schools. Again, the general impression was that a lot is happening in the camp compared to the host community. There was also the general feeling that community members (whether in the host or camps) are also, to some extent, aware of general changes in the society with respect to girls' education and would want to be part of the process.

### **3.5. Changes the Community wants to make**

The overall suggestion by participants from both listening and non-listening communities towards improving girls' education was the need to change the attitude of parents positively towards the same. As much as this particular response was evident across the communities, the general impression was that more work need to be done among host community in the rural areas (the pastoralists).

#### **a) Suggestions by Participants from the Listening Communities within the Refugee Camp and Host Community**

The following are the specific suggestions by participants from the listening areas in the two communities especially those who reside within the camp. One, even though a lot has been done within the camp to sensitive communities about girl child education, there is need to do more to consolidate the gains made besides making more advances. Two, as much as much as the initiatives by various organisations like Farm Radio and Windle Trust Kenya are doing a lot to improve girls' education in the camp through community sensitisation, it would be much better if similar initiatives also target boys to avoid potential discrimination of boy child. Equally important was the need to address the issue of congestion in classes featured prominently among participants from the camp. This in their view can be achieved by putting up additional classes in the affected areas. They also suggested the need for support towards paying schools fees given that most of them are not involved in income generating activities by virtue of their status as refugees.

b) Suggestions by Participants from Non-Listening Communities within the Refugee Camp and Host Community

The following are the suggestions which were mainly made by participants from non-listening areas communities within the refugee camp and host community. One, the need to extend radio coverage programme to these areas especially within the refugee camp in order to enhance awareness creation on girl child education and other related issues. Two, participants from the host community, more so in remote villages strongly expressed dissatisfactions with the manner in which interventions by NGOs towards girl's education, which in their view mainly favour camp community at their expense. They would be happy if similar initiatives benefit the host community as well.

Furthermore, participants from the host community especially in the remote areas decried the lack of adequate school forcing children to travel long distance going to schools. They would prefer to put up more schools to address the deficit, if they had the capability to do so. The issue of addressing the challenge of poverty among household (in both camp and host community) was also noted as one possible ways of improving girl child education within this community. They suggested strategies such as economically empowering these communities for example through remittances or initiating income generating programmes. Just like their counterparts in the camp, participants from the host community pointed out the need for support toward paying school fees to girls. This suggestion was however, more pronounced in host community and in particular non-listening communities which are in remote areas than the camp.

#### **4. Conclusion and Recommendations**

This section highlights key findings of the study and some recommendations for consideration in order to enhance the efficacy of Farm Radio programme on girls' education in both Kakuma besides consolidating the gains already made.

##### **4.1. Conclusion**

This study sought to assess the impact of radio programme by Radio Farm Programme on girls' education in both listening and non-listening communities within the refugee camp and host community in Turkana West. A total of twelve (12) Focus Group Discussions (FGDs) were conducted covering both listening and non-listening communities. They were spread evenly in order to enhance comparison within and across case. The following are the key findings of the assessment with respect to key issues under focus outlined in the interview guide: One, participants from both listening and non-listening communities appreciate the importance of educating both boys and girls for various reasons for example education as a vehicle to economic benefits. Nonetheless, that appreciation is more pronounced in listening communities especially within the camp more than non-listening ones.

Two, participants from listening communities believe that both girls and boys have similar potentials. As a result, girls can equally perform well in schools and in particular in both sciences and maths just as boys as long as they are given necessary support such as taking them through remedial classes. Conversely, the general belief among participants from non-listening communities was that boys are generally superior to girls thus will always perform better in school than girls. Participants from listening communities attributed their change of attitude towards girl's education including their capabilities mainly to initiatives by Radio Farm international and Windle Trust Kenya towards promoting girl child education through community sensitisation.

Three, participants from both listening and non-listening communities all agreed that girls in Turkana (in both refugee camp and host community) still face several challenges such as early marriages and pregnancies, heavy domestic load among others which affect their education negatively. The following are some of the suggestions which they made towards address these challenges: continuous sensitisation of parents on the benefits of girls' education, assisting parents with payment of school levies, provision of adequate teaching and learning facilities among others.

#### 4.2. Recommendations

Going by study findings, the following suggestions may be considered in order to consolidate gains made in improving girls' education in Kakuma. One, continuous awareness creation on the benefits of educating girls within the listening community in order to consolidate gains made besides realising more. In particular, there is need to extend awareness creation programme by Radio Farm International to non-listening communities in both the cam and host community. Two, Radio Farm International should consider broadcasting a segment of the programme in Turkana language so that host communities who are not good in Kiswahili and English can benefit as well. Three, there is need to increase the number of repeat programmes to about four (4) as suggested participants during discussions. Four, Radio Farm International should perhaps consider having radio listening groups in both refugee camp and host community as a way of enhancing community sensitisation on girl child education. This can be helpful in two ways. One, expand the outreach to those who do not have radios at home. Two, such a forum can also nurture conversations within these two communities. Lastly, appropriate mechanisms should be in place to ensure that there responsiveness by the programme broadcasters in order to allow for constructive engagement with listeners.

## **Annex 1: List of Participants**

### **Listening \_Host Community**

#### 1. FGD Participants in Lokichogio

	<b>Name</b>	<b>Sex</b>
1	Elphas Sitienei	Male
2	Sussy Wanjala	Female
3	Akai Esther	Female
4	Katiir Sammie	Male
5	Beatrice Okiring	Female
6	Rose Cheptoo	Female
7	Carolyn Ogola	Female
8	Musingi Jackline	Female

#### 2. FGD Participants \_Kamudei

	<b>Name</b>	<b>Sex</b>
1	Eboki Eiton	Male
2	Samuel Nanok	Male
3	Joyce Awesit	Female
4	Cicilia Akamais	Female
5	Agnes Akai	Female
6	Cicilia Eris	Female
7	Martha Nakali	Female
8	James Lomosingo	Male

### 3. FGD Participants\_ Loped kit/Ages Village

	<b>Name</b>	<b>Sex</b>
1	Lowud Ewoy	Male
2	Atukon Awesio	Male
3	Namokod Kasikou	Male
4	Lobeyo Nyanga	Male
5	Kojo Lomorumoe	Female
6	Esekon Etooy	Female
7	Lorot Lokol	Female
8	Akin Lopua	Female

### **Participants from Non-Listening Host Community**

#### 1. FGD Participants\_Kalobeiyei

	<b>Name</b>	<b>Sex</b>
1	Lucy Kai	Female
2	Lucy Akiru	Female
3	Nicholas Kai	Male
4	Emoni Jimmy	Male
5	Ekeru Redo	Male
6	Gabriel Lojok	Male
7	Lopie Eliud	Male
8	Lobeyo John	Male
9	Rukia Ome	Female

## 2. FGD Participants\_ Highlands Village

	<b>Name</b>	<b>Sex</b>
1	Ekai Mark	Male
2	Apua Beatrice	Female
3	Nakaale Selina	Female
4	Lokoel Rebecca	Female
5	Timu Mary	Female
6	Akai Selina	Female
7	Akalapatan Joyce	Female
8	Mio Francis	Male
9	John Lodea	Male

## 3. FGD Participants\_Ngitulomwa Village

	<b>Name</b>	<b>Sex</b>
1	Ekai Ayapan	Male
2	Edung Lobiria	Male
3	Lokiridi Ebenyo	Male
4	Esekon Lowoyan	Male
5	Lokee Lolia	Male
6	Ekiru Emanikon	Female
7	Dorcas Akeno	Female
8	Emuria Lotira	Female
9	Lokol Aipa Loriu	Male

## Non-Listening Community\_ Refugee Camp

### 1. FGD Participants\_Kakuma 3, Zone 6

	<b>Name</b>	<b>Sex</b>
1	Kwizera Elisha	Male
2	Samwuel Muhindo	Male
3	Jeanne Meshack	Female
4	Safi Tamone	Female
5	Avyarimana Marc	Male
6	Mbibanje Cristin	Female
7	Furaha MMBela	Female
8	Elody Nyandwi	Male

### 2. FGD Participants\_ Listening/Refugee Camp\_Kakuma 3 Zone1

	<b>Name</b>	<b>Sex</b>
1	Achol Angelo	Female
2	Sisra Abounissa Komi	Female
3	Umbila Lalo	Male
4	Kochija Ali	Male
5	Asha Ali	Female
6	Konda Atom Tia	Male
7	Josephine Akoch Chobien	Female
8	Sabil Osman Kuden	Male

3. FGD Participants\_ Kakuma 4 Zone 2

	<b>Name</b>	<b>Sex</b>
1	Omari Muya	Male
2	Saharo Noor	Female
3	Eliza Mugambo	Female
4	Gatuak Duoth	Male
5	Isaac Isamail	Male
6	Sarah Hassan	Female
7	Fatma Alfani	Female
8	Rose Barnaba	Female
9	Alaan Peek	Male

**FGD Participants from listening Community in Refugee Camp**

1. FGD Participants\_ Kakuma I, Zone 1

	<b>Name</b>	<b>Sex</b>
1	Furaha Babone	Male
2	Rachael Kaba	Female
3	Benoit Kisala	Male
4	Furaha Maria	Female
5	Nduwanungu Clementine	Male
6	Zanuda Kangala	Male
7	Mary Avis	Female
8	Felix Vincent	Male
9	Kitangu Jack	Male
10	Inani Kininga	Female

2. FGD Participants\_ Kakuma I, Zone 4

	<b>Name</b>	<b>Sex</b>
1	Didier Lilefo	Male
2	Charlotte Mubangu	Female
3	Bashombana Albert	Male
4	Fatuma Mohamed	Female
5	Simwange Ramadhani	Male
6	Fitina Mwarabu	Female
7	Gaston Alimasi	Male
8	Asha Mohamed	Female

3. FGD Participants\_ Kakuma 2, Zone 1

	<b>Name</b>	<b>Sex</b>
1	Mohamed Abdala	Male
2	Christine Nyadeng'	Female
3	Chol Rachiel	Male
4	Elizabeth Ismael	Female
5	Titus Kuol	Male
6	Adul Alaak	Female
7	Nairam Tebit	Female
8	Teresa Matiop	Female