

Analysis Report for Season II

Media And Citizen- Evidence Driven Social And Behavior Change for Keep II 2019 - 2021

**Reporting Period
September 2020 - December 2020**

Africa's Voices Project Team:

Hassan Mohamud (Research Assistant); Mercy Njung'e (Research Officer); Derick Ngaira (Communications Assistant); Isaack Mwenda (Software Engineer); Moses Maina (Programme Officer); Lucas Malla (Data Analyst); Anna Colom (Innovations and Learning Director); Agnes Gakuru (Senior Programme Manager- Citizen Evidence for Social Change); Damaris Ndegwa (Director of Business Operations); Samuel Kimeu (Executive Director).

Kenya

Riverside Studios,
Riverside Lane, Off Riverside Drive
Nairobi

UK

Centre for Global Equality,
8C King's Parade
CB2 1SP, Cambridge
United Kingdom

africasvoices.org

@africas_voices

This report was written by: Hassan Mohamud, Mercy Njung'e and Moses Maina.

Reviewed by: Derick Ngaira, Agnes Gakuru, Anna Colom, Damaris Ndegwa and Samuel Kimeu.

Table of contents

1. Executive Summary	5
2. Season II Activities	6
3. SMS Participation across Kakuma and Dadaab	7
4. Safeguarding/Protection	8
5. Recommendations	8
Annex 1: Mixed method analysis	10
Kakuma Analysis	10
Kakuma participation by demographics	10
Kakuma insights summary	11
Impact of the programmes	12
Radio question 2: What would you tell a parent who chooses to marry their girl off for economic gains instead of continuing with education?	18
Radio question 3: How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?	21
Radio question 4: In your community, who are the trusted sources of information and services for girls on sexual and reproductive health services?	25
Radio question 5: What can parents and guardians do to keep children productive and motivated whilst studying from home?	27
Radio question 6: What does it mean to be an adolescent mother in your community?	29
Radio question 7: What domestic chores do you assign boys at home?	33
Dadaab analysis	36
Participation	36
Dadaab insights Summary	37
Impact of the programmes	38
Radio question 1: What are you doing to prepare children to go back to school?	40
Radio question 2: What would you tell a parent who chooses to marry their girl off for economic gains instead of continuing with education?	43
Radio question 3: How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?	47
Radio question 4: In your community, who are the trusted sources of information and services for girls on sexual and reproductive health services?	49
Radio question 5: What can parents and guardians do to keep children productive and motivated whilst studying from home?	51
Radio question 7: What domestic chores do you assign boys at home?	54
Final evaluation questions in Kakuma and Dadaab	57
Annex 2: Sample Success and impact Stories	58

List of acronyms

AVF	Africa's Voices Foundation
KEEP	Kenya Equity in Education Project
LG	Listening Group
SGBV	Sexual Gender Based Violence
SRH	Sexual Reproductive Health
WUSC	World University Service of Canada

1. Executive Summary

With funding from World University of Canada (WUSC), Africa's Voices Foundation is implementing a 17 months project on **Media And Citizen Evidence Driven Social And Behavior Change**.

Since early 2020, Africa's Voices has been working in collaboration with radio stations: *Ata Nayeche* and *Bibilia Husema* (Kakuma) and *Star & Gargaar* (Dadaab) to broadcast two seasons of radio shows focussing on addressing norms hindering girls education outcomes thereby driving social behaviour change. Under the KEEP II programme the project aims to contribute to the following key objectives;

1. To deliver to KEEP II partners a more nuanced, timely and **contextual understanding** of the normative tensions that still keep girls' out of school despite the practice being largely disapproved;
2. To drive **a social and behavioural change** through interactive radio and existing interpersonal spaces on advancing girls' education outcomes and gender equality.
3. To support KEEP II partners with a grounded evidence-based approach for **adapting their programmes** to advance positive social change around girls' education.

This report covers season II radio broadcast in both Kakuma and Dadaab; delivered alongside 12 Listening Groups (LGs) in Kakuma only. The radio shows comprised 8 live shows on each radio station. The last (8th) show was a closeout programme aired as a "*go back to school*" campaign and was not used for analysis. The radio shows in Kakuma (radio *Ata Nayeche*) covering hard to reach audiences in the camp due to language barrier had 12 listening groups (LGs) per week covering the South Sudanese, Somali and Ethiopian communities. Each LG had a total of 20 participants and in total we had 84 LGs.

In total, we aired 32 interactive radio shows that convened inclusive spaces for public dialogue among the refugee and host communities to participate and contribute to key issues and discussions among citizens pertaining to girls education. The content of the shows was guided by a communication framework that was discussed and agreed during a co-creation workshop with WUSC and other project partners. The content highlighted various existing barriers and drivers to girls' education and created a space to carefully challenge and transform the norms, beliefs and attitudes. In total we received 3679 messages from 1279 participants in Kakuma and 3541 messages from 1092 participants in Dadaab who engaged with the programme via free SMS.

Overall insights from the data triangulation indicate that in both Kakuma and Dadaab, participants are aware of the need to have children ready for the reopening of schools and the need for schools to reopen was particularly felt in Dadaab. Parents/guardians mentioned some of the things they are doing in preparation while they still encourage and motivate them. Also, some parents/guardians whose children are already back to school mentioned how they are supporting them and keeping them safe during this pandemic.

It is evident that participants are aware of the value of educating a girl instead of marrying her off for economic gain. They cited some of the advantages of educating a girl compared to marrying her off early and the need for equal rights for either gender in terms of education. Yet, the proportion of those who supported marrying a girl young was higher in Dadaab than in Kakuma.

During COVID-19 pandemic cases on Sexual Gender Based Violence (SGBV) have been on the rise, thus the need to have this addressed has been crucial in the society. These cases are addressed by different entities in the communities; local authorities/leaders, medical practitioners and development partners working in these communities. Participants also described how they are addressed by the different entities. These included perpetrators being punished by cultural norms/informal laws, reporting to police, escalating these cases to relevant child protection offices, resolving them through islamic law among muslim communities and some cases allegedly disappearing through corrupt dealings. Some participants mentioned that nothing is done when such cases occur in the community.

In addition, Sexual Reproductive Health (SRH) information and services are crucial for the girls to keep being informed and aware of themselves in the communities. Participants demonstrated their understanding of the trusted sources of these information and services for the girls.

Participants across both Kakuma and Dadaab mentioned assigning household chores to boys but this was more prevalent in Kakuma. Compared to Kakuma, there were higher proportions in Dadaab, especially in the host community and less in the camp, of those who said that it is against the culture to assign chores to boys.

2. Season II Activities

This is the fourth technical report submitted by Africa's Voices and it covers the months of September to December 2020, which were mainly spent broadcasting the live radio shows accompanied by Listening Groups in Kakuma camp and also followed by triangulation analysis for all data gathered during the broadcasting period. Below we highlight the activities undertaken during this period.

Set-up and designing: In consultation with WUSC we developed a detailed communication framework as a guide to running all aspects of the radio programme. The framework also consisted research elements of the programme including follow up and demographic questions. All these were developed in light of AVF's Theory of Change model.

The AVF method utilizes SMS platform (incoming and outgoing) to run dialogues/ conversations amongst audiences and to be able to do this effectively, we set up all the necessary flows on Textit SMS platform to manage all incoming and outgoing for both camps.

Co-designing workshop: A co-designing workshop/kick off meeting took place in mid-September. During this session, findings from season one were revisited; proposed media content/ thematic & radio episodes priorities were explored; Listening Groups set up and effective running was interrogated; outcomes expected debated as well as risks and mitigation measures identified. The co-designing session enabled AVF to gather different views and feedback from different participants from WUSC, AVF and Windle International Kenya from Dadaab and Kakuma who attended the workshop. These have been useful in strengthening the programme's research design and establishing collaborative spirit between various stakeholders.

Radio broadcasts: During the second season, AVF partnered with radio stations: *Ata Nayeche* and *Bibilia Husema* (Kakuma) and *Star & Gargaar* (Dadaab) to broadcast 8 live shows on each radio station.

The last (8th) show was a closeout programme aired as a “*go back to school*” campaign and was not used for analysis. Each show took one hour, and had a guest who responded to questions raised by the audience. On a weekly basis during the broadcasts, AVF was involved in developing and reviewing radio scripts with presenters to understand the value for each segment and having the presenters familiarize themselves with the general approach for running the shows, preparing radio guests, following up to ensure promos are recorded and aired as agreed. Techniques on using testimonials/ positive voices recorded from the community and presenter branding to drive engagement were also shared.

Listening groups: The radio shows in Kakuma (radio *Ata Nayeche*), covering hard to reach audiences in the camp due to language barrier, had 12 listening groups (LGs) per week covering the South Sudanese, Somali and Ethiopian communities. Each LG had a total of 20 participants and in total we had 84 LGs. AVF, contracted a field officer and twelve listening group facilitators all based in Kakuma to coordinate implementation of the LGs. The LGs helped in mobilizing and accessing some of the hard to reach communities while also providing space for an open discussion among participants on the various barriers/drivers to girls' education within their communities. The LGs involved weekly mobilization of participants, identifying venues and the actual implementation of the LG.

Data processing and report writing: During this second season we received a total of 3679 messages from 1279 participants in Kakuma and 3541 messages from 1092 participants in Dadaab, the messages came in different languages compelling us to carry out translations on some of them to english. Further, on a weekly basis, our researchers coded and read through all the messages and clustered them in various thematic groups which were further labeled via our data and technology platform. Later the labeled data was analysed and insights drawn for report writing.

Lessons Learnt:

This quarter was fairly seamless and without many hitches. Nevertheless we documented the following lessons:

1. While carrying out the live broadcasts some of the radio stations changed presenters mid-way, this meant we had to virtually train the new presenters to take over the shows posing a risk on the quality of our broadcasts. An important lesson here is that while contracting radio stations AVF should have the radio stations include (a) dedicated presenters/ journalists to work with on the shows so that radio stations do not easily change presenters and if they do, there is a trained back up presenter.
2. During this season it was difficult to implement some of the LGs that were being conducted out-door due to rainy weather conditions. We learnt that in future especially in raining seasons LG venues ought to be sheltered places where participants can still comfortably attend the sessions without weather interruptions.
3. Across the season weekly participation in both Dadaab and Kakuma was higher for men compared to women. To increase women participation in the future we plan to have more listening groups targeting women participants.
4. After the radio shows we asked participants what impact our shows had brought to the community and from their responses we learnt that the majority of the participants reported the shows were helpful. These included; encouraging parents to keep girls in school instead of marrying them early as it is more beneficial and changing parents/guardians' mindset on the value of educating girls. In addition, the shows were a source of information for the girls on issues considered taboo in their communities i.e.

SGBV and SRH.

5. In both Kakuma and Dadaab engagement still remains a challenge. For the case of Dadaab, the broadcast language is Somali which enables us to reach the majority of the target audience however we received low responses especially on topics touching on Sexual Gender Based Violence and Sexual Reproductive Health. For Kakuma, listening groups played a key role in improving engagement. For the upcoming season, we aim using drama to make the shows more attractive and thus improve engagement across the two camps. We also attribute low engagement to the capacity of radio stations, we are currently planning to train the radio presenters we work with across all the partner radio stations ahead of the next season to build their capacity. This will ensure we deliver better quality and more impactful radio to be able to deliver on the interactive radio shows better.

3. SMS Participation across Kakuma and Dadaab

Location	Kakuma	Dadaab
Total shows programmes	7	7
Total individuals	1279	1092
Total messages	3679	3541
Total participants who opted in	1151	983
Total messages of those who opted in	3283	3195
Total participants from week 1 to 7 who opted in and sent relevant messages (analysis sample)	815	569

4. Safeguarding/Protection

During this quarter, AVF continued to foster and track safeguarding issues amongst employees, partners, clients, casual workers in line with the organization's zero tolerance policy guidelines.

In the process of broadcasting the interactive radio shows, we had one safeguarding case from Kakuma that we followed up in consultation with WUSC, however we did not manage to trace the victim to offer help. This case commenced after we received this sms during one of our radio shows on radio *Ata Nayeche*: ***"My parents are forcing me to marry but i don't want.so help me please"***. Guided by our data protection policy we quickly convened a meeting with WUSC and laid a plan to try to reach the victim for referral. With guidance from counselors on the ground in Kakuma, we made several attempts to reach the victim via sms to get the victim's consent to engage but we did not receive any response, even after we tried to make calls to reach the victim there was no response. Later, we received additional messages from the "victim" responding to our demographic questions indicating that he was a 20 year South Sudanese, in Kakuma 1. We were not able to gather any additional details to help trace the victim. With these difficulties in tracing the victim we sent out a final message to the number asking the victim to send a message to our free shortcode should he need help. After we failed to receive consent and any

other additional responses from the victim, we had to notify WUSC of the same and brought the case to a close.

5. Recommendations

- As parents/guardians allow their children to attend school after a long period of schools' closure due to Covid 19, there is a need for education stakeholders to put in safety measures i.e. hand washing facilities, social distancing etc to ensure parents/guardians of their children's safety. These will include training children on the health guidelines to observe during their time in and out of school.
- There is a need for development partners and community stakeholders to emphasise on awareness creation of the benefits and importance of educating girls. The need to role model it through successful women/girls coming from these communities who have overcome the traditions and socialisation and emerged victorious with promising futures. This would help the girls and parents to envision how the future could look like for them too.
- SGBV issues have increased during the current COVID 19 pandemic and with this increase in reported cases means that there should be a set standard to address these cases. Therefore there is a need for community leaders, development partners and the authorities to come together and agree on a way forward in addressing these issues in a transparent way ensuring victims receive justice.
- In both Kakuma and Dadaab participants mentioned that medical practitioners and community health workers are the main sources of trusted information on SRH issues. This is because of their educational background and experience in handling these issues. This calls for the different development partners working in the camps to bring these essential services closer to the communities i.e. through organizing medical camps and trainings to sensitize the community at large as this will be an easy way to have both the parents/guardians and the girls sensitised on SRH issues.
- There is a need for development partners and the community at large to sensitise adolescent mothers on how to go about prenatal care, taking care of their newborn children and themselves as young mothers, how to deal with the stigma from the community and peers and how to handle being a young mother in school. In addition, there is a need to empower adolescent mothers who decide not to go back to school on how to engage in income generating activities to support their children and themselves. Lastly, there is a need to sensitize parents/guardians to accept and support their daughters during this period.

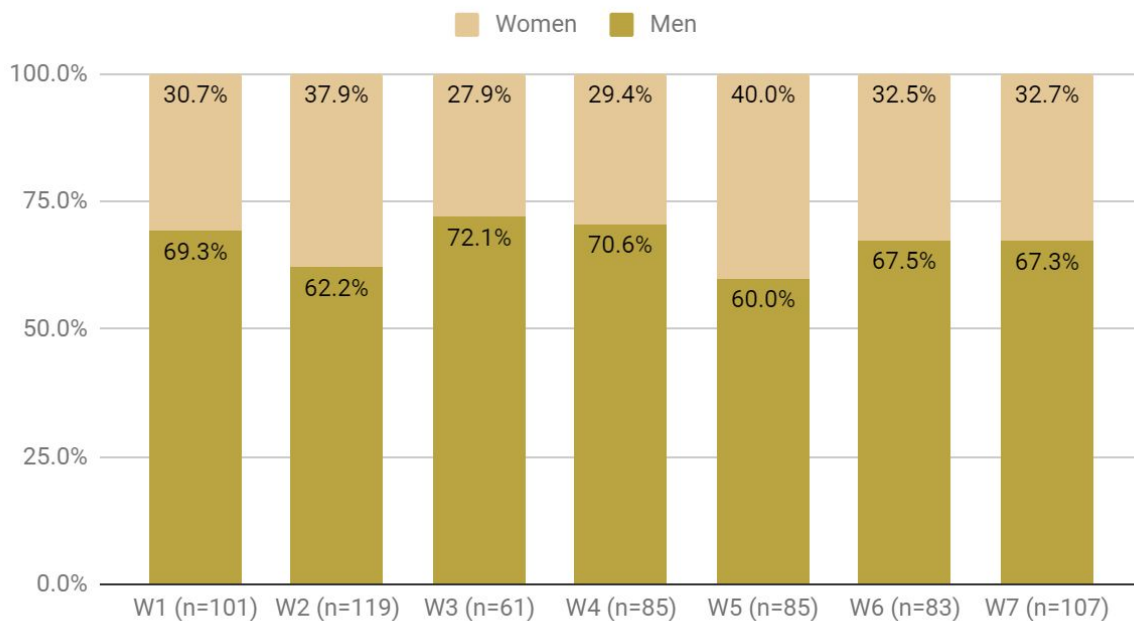
Annex 1: Mixed method analysis

Kakuma Analysis

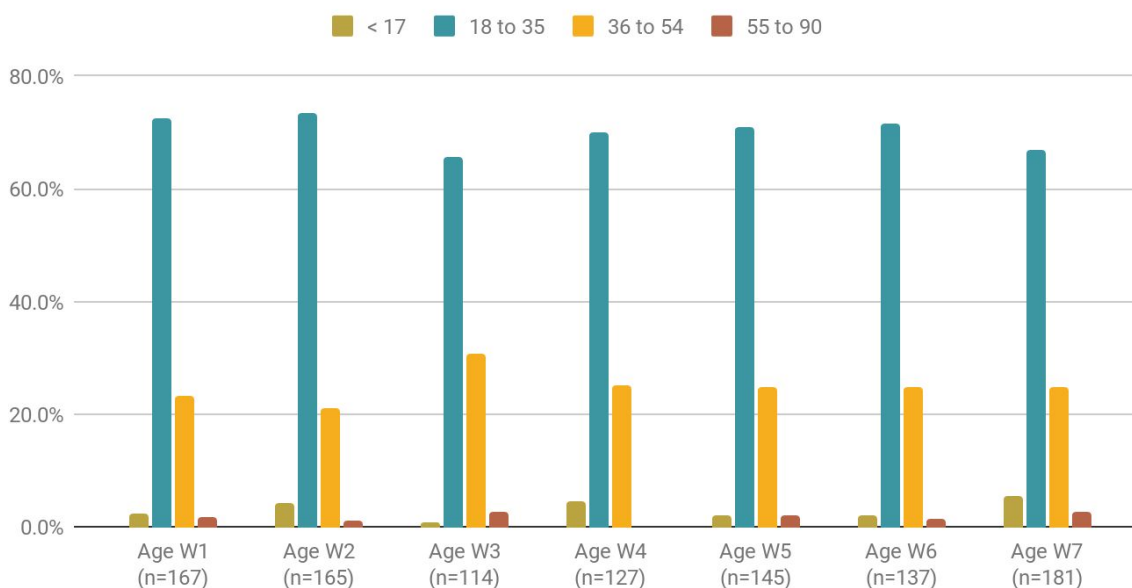
Kakuma participation by demographics

- Through the last seven weeks of radio programming (ep. 1 - 7) in Kakuma and Lokichogio men's participation was higher than that of women every week (women's participation was on average across the seven weeks at 33% compared to 67% for men). We attribute this low participation of women to their low access to mobile phones and radio sets. Further, we think that the majority of the women in Kakuma and Lokichogio could also have been busy in the kitchens preparing dinner for their families during the shows hence limiting their participation. The highest difference was recorded in week 3 (*How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?*) with 72.1% participation by men, while the highest participation from women was in week 5 with 40%, when the question asked was: (*What can parents and guardians do to keep children productive and motivated whilst studying from home?*). This difference suggests that the topic and question are also important in encouraging participation from women. The majority of participants were of ages 18 - 35. This could be explained by the fact that this is the most economically active age group, technologically savvy and the largest demographic group in Kenya (Kenya Census report for 2019).

Gender participation across weeks (Kakuma & Lokichogio)



Age participation across weeks (Kakuma & Lokichogio)



Kakuma insights summary

- Participants understand that there is a need to prepare themselves and their children for the reopening of schools. They mentioned that they are preparing all school requirements, training their children on how to keep safe by adhering to health guidelines while at school. They also mentioned that to keep them motivated and encouraged during their learning from home, they provide the necessary resources, give them ample time to study and advise them on the importance of education and need to stay focused.
- Participants are aware that educating a girl is more important than marrying her off. They mentioned that a girl should first complete her education before marriage as this is more beneficial to her and the rest of the community. They also understand that awareness creation on these benefits and the consequences of educating a girl is vital for the community, while others mentioned that legal actions should be taken against those who force their girls to early marriage.
- SGBV is a sensitive topic that has been recurring during the Covid-19 pandemic and it disproportionately affects women and girls. Participants understand that it is their role as a community to have these cases addressed by their local community leaders/ authorities and other stakeholders. With this knowledge, participants describe the manner in which they are handled/addressed in their community. They mentioned that perpetrators are punished according to cultural norms and laws while others mentioned that some community leaders are corrupted by perpetrators denying victims access to justice.
- The need for trusted sources of SRH information and services for girls particularly during the current Covid 19 pandemic is vital. Participants demonstrated their understanding by mentioning some of the trusted sources that help girls with these information and services, these included; medical practitioners, community leaders, parents/guardians and particularly

mothers and grandmothers, teachers and particularly female teachers, development partners and peers/ older siblings.

- The Covid 19 pandemic has led to an increase in teenage pregnancies and adolescent mothers. Participants are aware of the challenges that the adolescent mothers face from lack of support; financial and emotional, rejection, difficulties while giving birth and constant ridicule.
- Participants understand their role in making sure that there is a sharing/allocation of household chores among both boys and girls to make sure that they both have enough time to study. They mentioned that boys are allocated chores like, fetching water, fetching firewood, cleaning the compound, construction of houses and rearing of livestock.

Impact of the programmes

Disclaimer: All messages used as examples in this report are original texts from our participants and may have typos. For messages received in other languages other than in English, they have been translated right under the original text.

At the beginning and end of the season, audiences in Kakuma were asked whether there is an agreement in their community that a girl should not be married or removed from school until she has completed her education.

This was asked via SMS: **Is there agreement in your community that a girl should not be married or removed from school until she has completed her education?**

Most participants who replied in the beginning of the season agreed that a girl should not be married or removed from school until she has completed her education. There was a general agreement to this statement among the community members while others mentioned that despite the agreement, this is not practiced fully due to other barriers such as culture. A considerable number of participants mentioned that there was no agreement to this statement as it depends on the parents/a girl's choice.

Kuna jamii, jamaa na familia, kwahiyo jibu langu Kama mkuu wafamilia NI ndio, ila kuhusu jamii ni apana kwasababu jamii nyingi Bado wamegandamiwza na asili, hawajuwi umuhimu wa shule kwa mtoto wakike.

"There are families and communities, so my answer as the head of my family i agree but according to the community culture still plays a big role. They don't know the importance of educating girl children." Kakuma camp

Of course, we do agree that girls should be allowed to educate first before married. 1. Saying goes , to educate girls is to educate the national so girl need to be educated. 2. Educated girl will bring peace among the married families.

"Of course, we do agree that girls should be allowed to educate first before getting married. 1. Saying goes , to educate girls is to educate the nation so girls need to be educated. 2. Educated girl will bring peace among the married families." Man, 22, Kakuma camp.

There isn't such a agreement made the responsibility is upon girl and parents alone not as the community.

Am willing to continues with the program it's helpful for myself and the community.

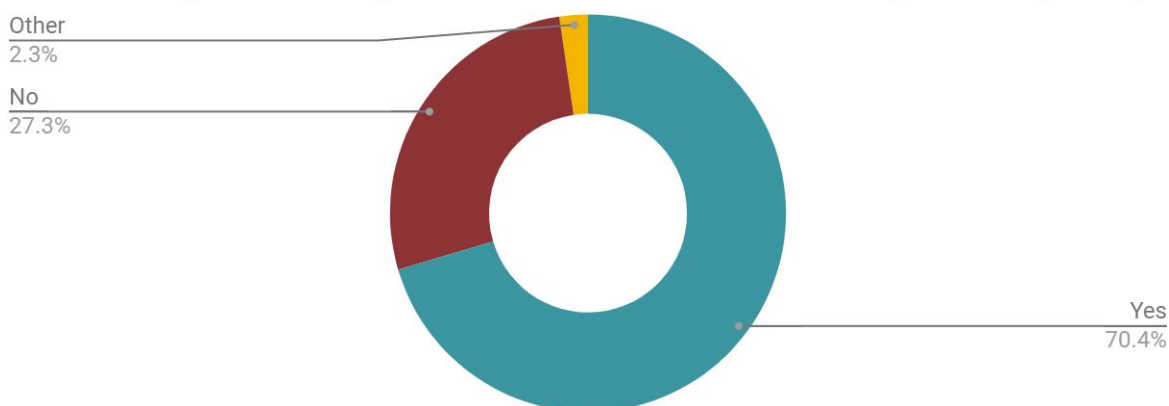
THANK.

"There isn't such an agreement made, the responsibility is upon the girl and parents alone not as the community. Am willing to continue with the program it's helpful for myself and the community. THANK." Man, 37, Kakuma camp.

Waad mahasantihiin she Sasha Hadaba ka jawaabo bulshadu waa Kala qabsantahay waalid last wuxuu qaba figrad u goni ah anigu waxan qaba in gabdhuhu waxabashada dhamaystaan LA guursado

"Thanks. If I may respond to the question, the community is divided; every parent has a special perception. My opinion is: let the girls be married after finishing their education." Woman, 43, Kakuma camp.

Community views on girls education 1 - Total Participants % (n=85)



At the end of the season, the same question was asked via SMS: **Is there agreement in your community that a girl should not be married or removed from school until she has completed her education?**

When the question was asked at the end of the season there was a slight increase of participants who disagreed with the statement and a decrease in participants who agreed with the statement. In addition, a new theme emerged where participants agreed with the statement but also added that girls have a choice to either stay in school or drop out and get married.

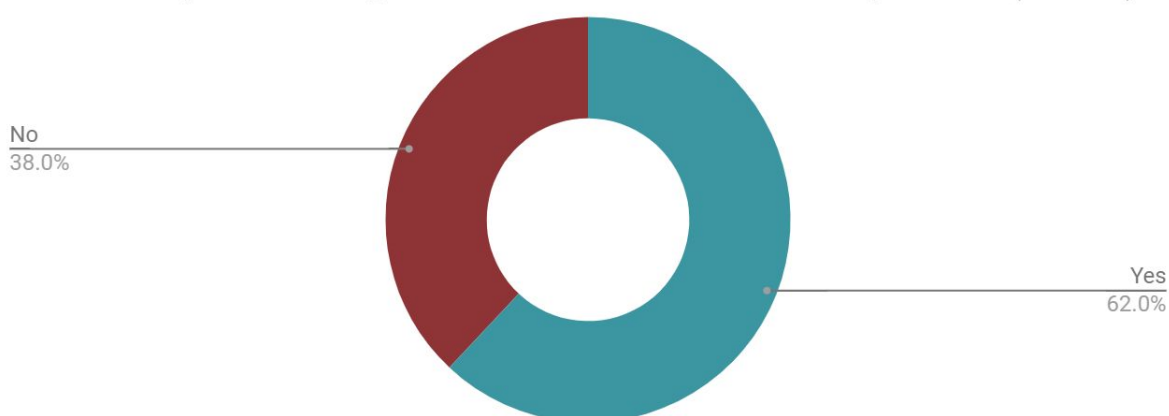
Yes there is agreement, but we will not force someone to educate if she has not that will to educate there is freedom if a girl she doesn't want to be in school she has to be married and if she wants to be educated there is no way we have to let her finish school.

"Yes there is agreement, but we will not force someone to educate if she's willing to be educated there is freedom if a girl doesn't want to be in school then she has to be married and if she wants to be educated she is allowed to finish her studies." Man, 17, Kakuma camp.

Oh yes, that is absolutely respected. Unless if the girl decided that she doesn't want to carry on with her studies.

"Oh yes, that is absolutely respected. Unless the girl decided that she doesn't want to carry on with her studies." Man, 31, Kakuma camp.

Community views on girls education 2 - Total Participants % (n=117)



Overall, and although more people in phase 2 said there is no agreement in the community that a girl should not be married (38% compared to 27% in phase 1), these differences are not statistically significant. The change overtime analysis adjusted for differences in participants' characteristics in both phases and adjusted figures were used for this in-depth analysis.¹ Three reasons could help to explain these inconclusive statistical differences. Firstly, the realities around COVID-19 meant that the content of the second series changed slightly and therefore the topics did not directly address early marriage but a more diverse and covid-relevant array of themes, which might also explain why there were no differences found among participants. Secondly, the sample sizes are small which tends to contribute to inconclusive results. Finally, this result is supported by the evidence in social and behaviour change research that changing social norms is a long, slow and non-linear process.

Radio question 1: What are you doing to prepare children to go back to school?

Participants from Kakuma mentioned that they are preparing school requirements such as books, bags and school uniforms. Other participants mentioned that they are training their children on how to follow the health guidelines to avoid contracting the Covid 19 virus through wearing of masks, social distancing and hand washing.

I, preparing myself for my kids to go back to school, I arrange the uniform, transport, bag, plus I engaging them by giving them a atution or revising the all subjects.

"I prepare myself for my kids to go back to school, I arrange the uniform, transport, bags and I engage them by giving them a atution or revising the all subjects." Man, 47, Kakuma camp

¹ The analysis found six common themes between phase one and two of the follow up question about community views on girls' education. Therefore changes in these themes between the two phases were examined. These two phases mostly had different participants, and hence there was a need to ensure comparability in terms of participant characteristics. To achieve this, we used propensity score optimal full matching. Missing data is a known analytical challenge when fitting propensity score models and were multiply imputed using chained equations. The plausibility of imputed values was then examined by comparing the distribution of observed and imputed data. Doubly robust estimates were then obtained by fitting regression models on the propensity score matched datasets. As a form of sensitivity analysis, the models were also fitted on the imputed datasets without propensity score adjustments. The results were largely inconclusive also due to the relatively smaller sample sizes.

Fageenyaa eggachuufii makasii godhachuufi wollii tuutuquu dhiisuu it himinaa

"We have to always tell them to keep social distance, wear masks and avoid touching each other."
Woman, 28, Kakuma camp

In addition participants mentioned keeping the children studying even while at home through; listening to the radio programs facilitated by the different development partners, lessons from fellow elder siblings and also giving them quizzes that help them revise what they have learnt. They mentioned that this will help keep the children's mind fresh even as they prepare to go back to school.

With help from Lwf and radio Ata Nayeche my siblings are following up radio lessons from Mon to Fri this reduce social contact (physical) .moreover elder brother is a teacher he use to teach us at home every Saturday to avoid collisions between radio program and his teaching

With help from Lwf and radio At Nayeche my siblings are following up radio lessons from Mon to Fri.This reduces social contact (physical) .Moreover, the elder brother is a teacher he used to teach us at home every Saturday to avoid collisions between radio programs and his teaching." Woman, 23, Kakuma.

A number of participants were of the opinion that schools should reopen soon. Others mentioned that they are advising their children on the importance of education and the need to keep working hard and to stay focused. A few of the participants differed with the opinion of schools reopening and they were of the opinion that they should stay closed till the pandemic is over and the government is sure of the safety of the students.

Kama mama mzazi nataka msichana yangu asome shule na pia mm nakubaliyana na arudi shuleni

"As a mother I want my daughter to be educated and also agree that she should go back to school." Woman, Kakuma camp

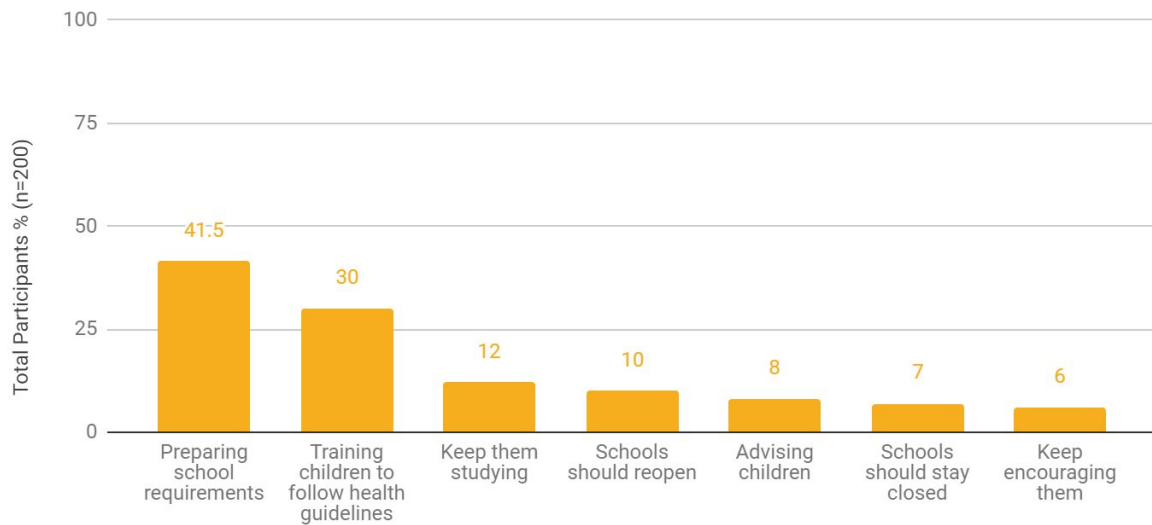
I'm prapering my child to go back to school by advicing them to read hard for going back to school and to make sure they must have mash when they go back to school too

"I'm preparing my child to go back to school by advising him to read hard for he is going back to school and to make sure they must have masks when they go back to school too." Man, Kakuma camp

my decision is according to me we not suppose to open the school in this pardamic it may affect our children

"My decision is we are not supposed to open the school during this pandemic, it may affect our children. Man, Kakuma camp

Prevalence of themes % (n=200)



More men than women mentioned preparing school requirements, this might be due to their duty as breadwinners in the family. There was an agreement from both men and women on training children to follow health guidelines, while most women mentioned that they keep the children studying even when at home.

I'm already buy uniform and things that they need in school

I'm already buying them uniforms and all those things they need in school." Man, 26, Kakuma camp

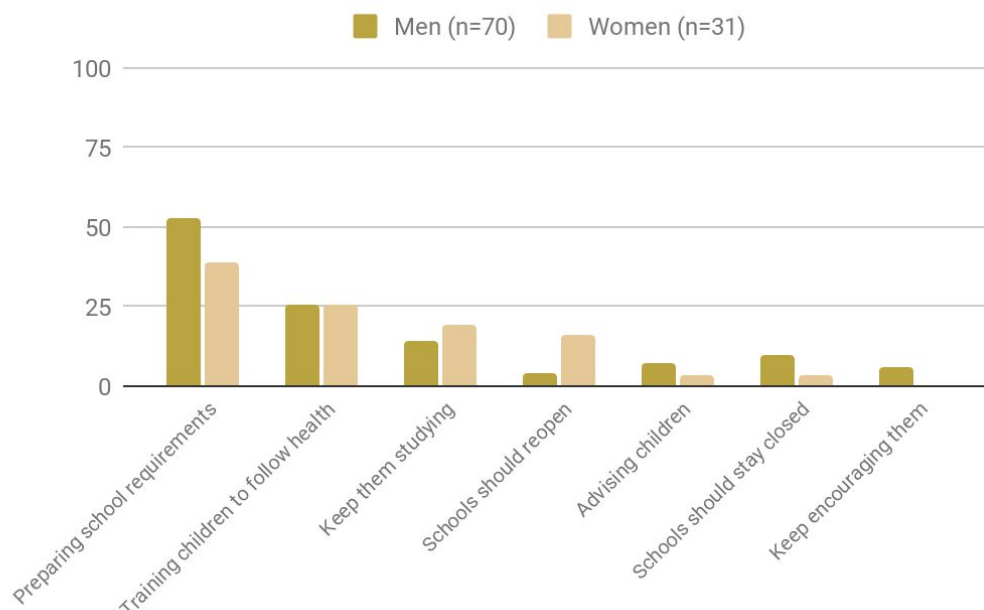
1.Qulqullina akka itti eegatan itti himuu ,2.walirraa fagaatanii akka taa'a gochuu.3.waara makis godhachuu danda'a akka godhatan go huu fi kkn fakkatan.

"1. We have to teach them how they keep their hygiene. 2. We have to also teach them how to keep distance. 3. We have to advise those who are not wearing masks by telling them to wear it, etc."
Woman, 35, Kakuma camp

By offering enough tuitions to them

"By offering enough tuitions to them." Woman, 40, host

% Prevalent themes by gender



Preparation of school requirements was more prevalent in the host community and on the other hand they were the most in mentioning that schools should stay closed but this is not conclusive due to the small sample sizes.

I have bought books for my children and allowed them to interact with neighbouring students from other schools.

"I have bought books for my children and allowed them to interact with neighbouring students from other schools." Man, 54, host 5678267

My opinion is that our children should remain home until the ministry of health prove to us parents that the virus has been well contained and also tell us our will our children be.

"My opinion is that our children should remain at home until the ministry of health proves to us parents that the virus has been fully contained and tell us our children are safe." Man, 40, host

Participants from the camp mentioned that training children to follow health guidelines, this might be due to their living state in the camp where they are congested making it a bit hard to self distance. They were also the only ones that mentioned advising children on how to stay focused and to keep working hard.

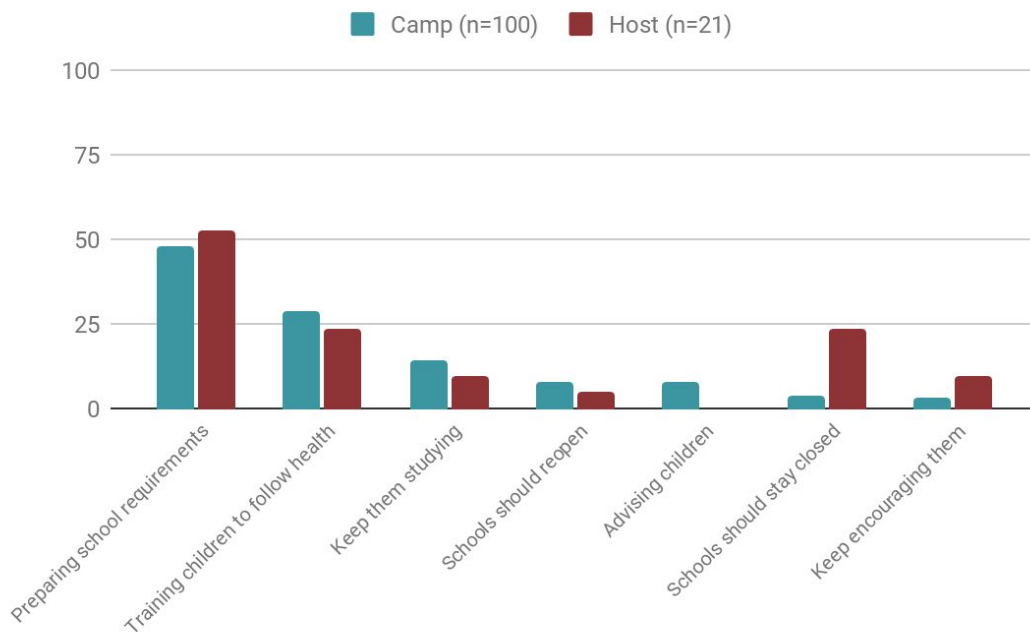
Waxaan u sheegaa inay raacaan fariimaha cafimadka si ay naftooda iyo caruuraka kaleedo u ilaaliyaan

"What I'm doing is to tell them to follow healthcare guidelines for them to protect their lives and the lives of other children." Man, 53, Kakuma camp

We Prepare Giving Advice Pertaining Their Studies N Shop 4them

"We prepare them by giving them advice pertaining to their studies and I do shopping for them." Woman, 21, Kakuma camp

% Prevalent themes by location



Radio question 2: What would you tell a parent who chooses to marry their girl off for economic gains instead of continuing with education?

Most participants mentioned that they would advise the parents to let the girl complete/continue learning, according to some of the participants this makes the girl more marketable and will fetch more dowry once she is educated. Others mentioned that they would take legal action against the parent as it is unlawful to marry her early nor force her drop out of school to get married. Overall, only 1% said the girl should be married off.

5. my advice to the parents is to give their daughters chance to complete their studies first coz the educated girls can bring more wealth compare to uneducated girl. eg when allowing your daughter to complete her studies then at the end of the day she might be marriage with alot of cattle/money compare to uneducated girl.

My name is Daniel, residing in Kakuma 1 zone 3 block 5. My advice to the parents is to give their daughters a chance to complete their studies first because the educated girls can bring more wealth compared to uneducated girls. eg when allowing your daughter to complete her studies then at the end of the day she might be married with alot of cattle/money compared to uneducated girls." Man, Kakuma camp

Waxaan ku dhiiragalinayaa waalidiinta inay gabdhahooda aqoonta wax uga dhigaan

"So, I encourage parents to make their girls more marketable through education." Man, 26, Kakuma camp

Awareness creation on the importance/benefits of education was also mentioned by most participants. Participants said that they would make the parent aware of the importance of educating girls as it is beneficial to her and the community at large.

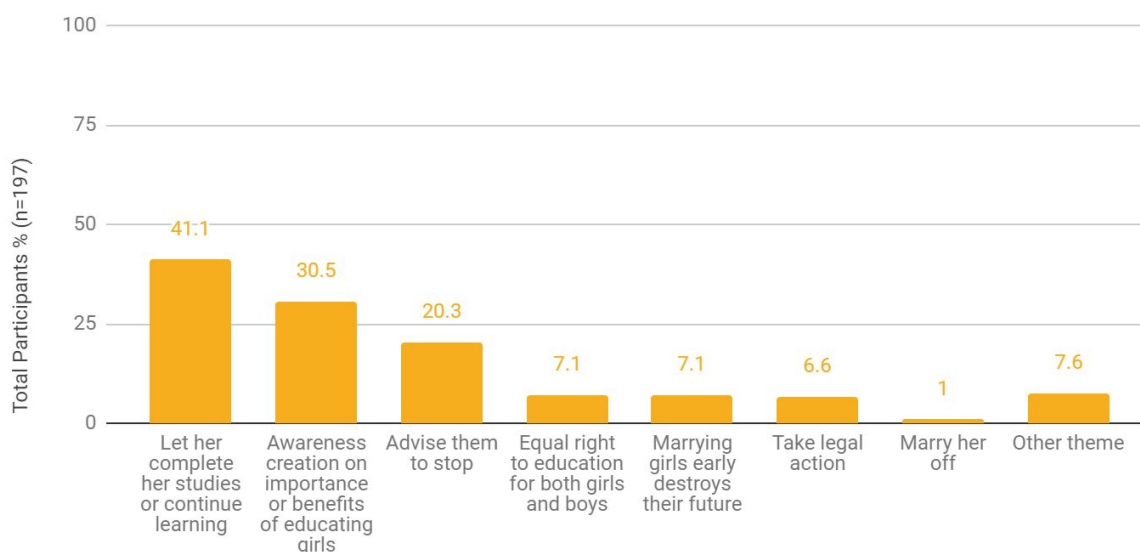
I have to tell this kind of parents that through education the girls will multiply the economic gain you want in future and she will make entire society great again

"I have to tell this kind of parents that through education the girls will multiply the economic gain you want in future and she will make the entire society great again." Woman, 26, Kakuma camp

I should give the parents a pieces of advides and the benefit of education

"I should give the parents a piece of advices regarding the benefits of education." Man 41, Kakuma camp

Prevalence of themes % (n=197)



More women than men mentioned that they would advise the parents to let the girl complete/continue with her education, create awareness on the importance/benefits of educating a girl and equal rights for both boys and girls.

I would like to tell parents those who are prevent their girls from education it is not good conception let them continue their education.

"I would like to tell the parents, who are preventing their girls from education, that this is not a good concept, let them continue with their education." Woman, 50, Kakuma camp.

I would tell them not to, because edation will help them in future to secure a job opportunity.

"I would tell them not to do this, because education will help them in future to secure a job opportunity." Woman, 48, host

They should stop forcing their girl to get marry since education is most important to both genda.

"They should stop forcing their girl into marriage since education is most important to both genders." Woman, 23 Kakuma camp

A number of men than women mentioned that they would make the parent understand why early marriage ruins a girl's future. They mentioned that most of these early marriages are forced thus not based on love nor respect for the girl as she is viewed as the mere property by the man.

They also mentioned that legal action should be taken towards the parents as early marriage is illegal.

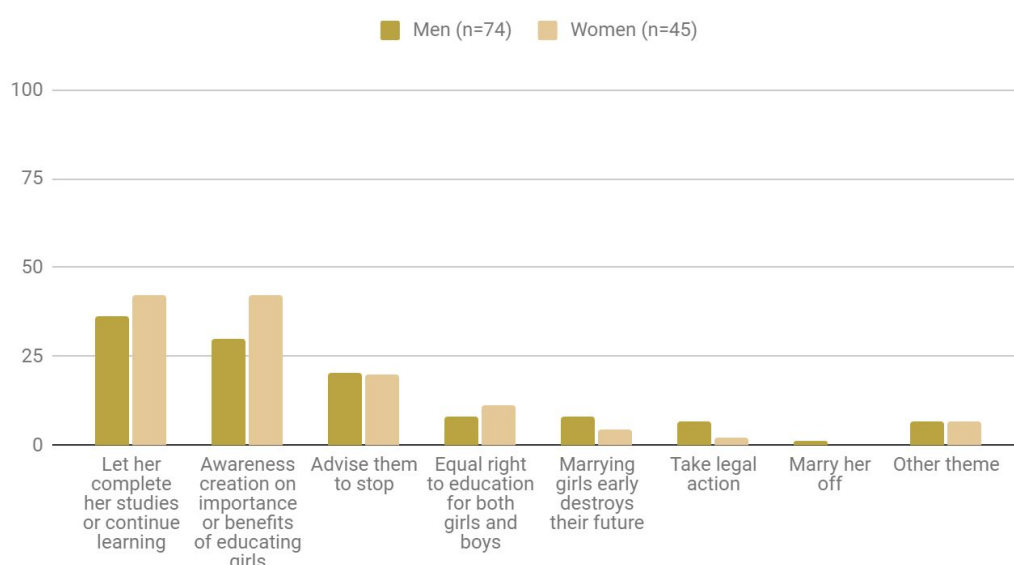
Waxaan usheegilaa waalidiinta inaysan uguurin gabadh ee waxbaran maxayelay waxa iykahelayaan waa wax ad uyar gabadhana dhafinaya waxbarashadii dhinacakale gabdha labixiyo badanaa waykalatagaan ninka sabab is fahan kadibna dib ayay uguna labataa urigii

"I would tell the parents not to marry their girls off and educate them instead because what they (parents) are receiving is very small as they take girls away from school. On the other hand, when girls are married off at an earlier time they get divorced easily due to lack of understanding and they come back to home thereafter." Woman, 42, Kakuma camp

TO FACE THE LAW AND GET INFORMED ON THE RIGHTS OF GIRLS,

"They should face the law and get informed on the rights of the girls." Woman, 39, host

% Prevalent themes by gender



Most participants from the camp mentioned that they would advise the parents to let the girl complete her studies/continue learning, advise them to stop marrying her off and that marrying girls early destroys their future .

"Girls should be given time to complete their education before marriage because the money received as dowry will not last longer." Man, 37, Kakuma camp

They are killing the future of thier young girl, girl education is for family well being

"They are destroying the future of their young girl, girls education is important for the family well being." Woman, 42, Kakuma camp

On the other hand most participants from the host community mentioned that they would help create awareness on the importance/benefits of educating girls and they would also take legal action towards the parents compared to participants from the camp².

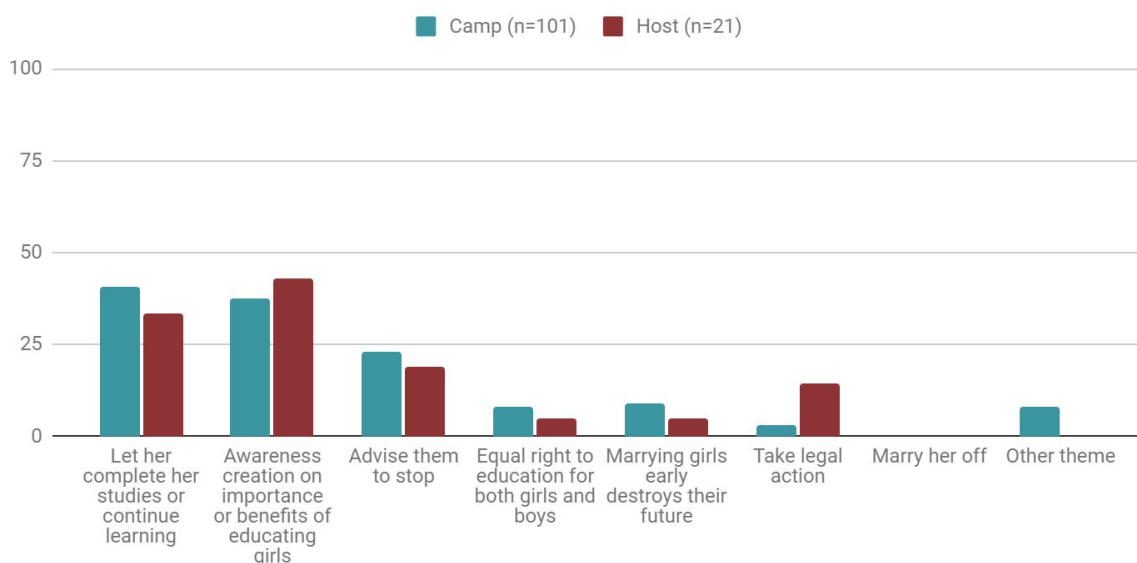
Waxaa fiican in wacyigelin arintaan ku saabsan la siiyo bulshada

"It is good to give awareness to the community regarding this issue." Man, 53, host

They must taken to the court to tell why they dont take care of is child.

"They must be taken to the court to answer why they don `t take care of their child. Woman, host

%Prevalent themes by location



Radio question 3: How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?

Majority of the participants mentioned **punishment according to cultural norms/informal laws** as one of the ways leaders in their community respond to sexual violence. Due to cultural diversity in Kakuma, every community/nationality has its own way of handling these cases. Some mentioned that in their culture one is fined in terms of cattle/money, canning and in some cases others are murdered.

According to my opinion such cases normally happen however it is handled depending on community involved..the elders normaly judge those involved especially the man and at times even murdered

According to my opinion such cases normally happen however it is handled depending on the community involved..the elders normally judge those involved especially the man and at times even murdered." Man,20, Kakum camp

They do normally sat together and call both sides and solved by judged the side of the boy or man to bring fines in form of cows/ money within 21days and jailed the man for

² Due to the small sample sizes of participants from the host community these differences are not statistically conclusive and should be looked at with caution and as potential trends only.

3months afterwards boy be received to his Respective place. That is how they do responded the case of sex in the community. And they also give them canes before going back home.

"They do normally sit together and call both sides and are solved by judging the side of the boy or man to bring fines in form of cows/ money within 21days and jailed the man for 3months afterwards the boy is received to his Respective place. That is how they do respond to the cases of sex in the community. And they also give them canes before going back home." Man, 26, Kakuma camp

A considerable number of participants mentioned that they report the cases to law enforcement officers for **legal action** to be taken against the perpetrators. The answers suggested that this only happens when the perpetrator is from a different country to avoid him fleeing to his country of origin or when the elders are unable to solve the case. In addition, others mentioned that the cases are escalated to child protection partners.

The casese will be report to the elders, block leaders, chief of the tribes which was elected by them. if she was pregnance by other guys from others countries, I will repor to police direct coz he migh rurn to his country.

"The cases are reported to the elders, block leaders, chief of the tribes which were elected by them. If she was impregnated by other guys from other countries, I will report to the police directly because he might return to his country. Man, 41, Kakuma camp

Sifcn ee oladhaqman caseskas hadii community ga laguxalin waayo badana police station ka lodhiba caseskas

"They deal with such cases accordingly but if they are unable to resolve them, they send them out to the police stations to handle them." Woman, 20, Kakuma camp

In my opinion those people for church. Mesikiti.wazee.they are trying to solve the case if the case it will be hard. They are send to child protection. But those chifu first they were send to elders if those elders they can't solve an then they will send to child protection

"In my opinion those people go to the church. Mosques and elders try to solve the case if it is not solved after hearing. They are sent to child protection. But first of all, they are sent to the elders if the elders can't solve it then they will be sent to child protection." Man, 34, Kakuma camp

The **need for awareness creation** was also mentioned by approximately 20% of participants.

A number of participants did not answer the actual question but described in details **ways to reduce SGBV cases** and how to respond to rape cases in their community. They mentioned installation of street lights to beef up security, advising girls on how to avoid SGBV in the community and the need for parents in particular mothers should be in a position to guide their daughters.

We should report within 72 hours without washing body and rolling piece of cloth.

"We should report within 72 hours without washing the body and rolling the piece of cloth." Man, 34, Kakuma camp

Put public street lights on the dark corners that can encouraged rape and sexual harassment behaviours

"Put public street lights on the dark corners that can encourage rape and sexual harassment behaviours. Woman, host

Cases of corruption were also mentioned where some leaders receive bribes to settle the cases in the interest of the perpetrator, while some mentioned that nothing was done once these cases occurred and were reported.

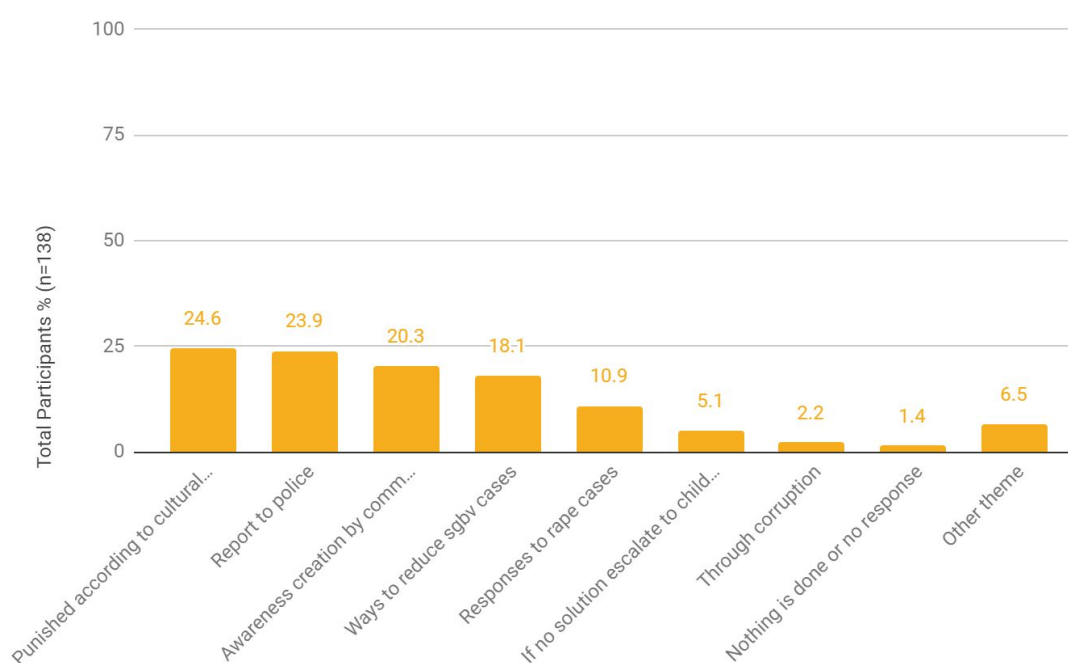
Some leaders are corrupt.

"Some leaders are corrupt." Man, 20, host

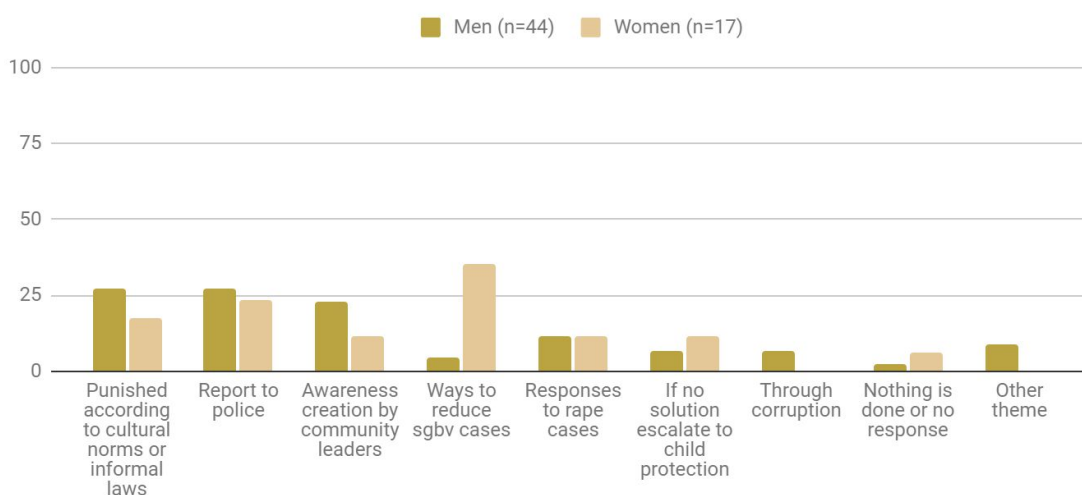
Our community does not aware what sexual Violence means but most of the time our leaders, elders and chiefs do nothing in such incidents. I think it is better to do community service awerness.

"Our community does not aware of what sexual Violence means but most of the time our leaders, elders and chiefs do nothing in such incidents. I think it is better to do community services related awareness." Woman, Kakuma camp

Prevalence of themes % (n=138)



% Prevalent themes by gender



Follow up question: **In your opinion, how should local leaders, including religious leaders, elders and chiefs respond to sexual violence in your community?**

Participants were asked to share their opinions on how local leaders in their community should respond to SGBV.

Though a small sample size (n=26), participants mentioned that the leaders should **enforce the law** in the community when these heinous acts take place, they said the perpetrator should face the justice system and be punished for their crimes.

We can only request the government to put strong rules to protect the girl child from community violence

"We can only request the government to put strong rules to protect the girl child from community violence" 36, Host.

Wisely,faster,without favourism.Listen to both parties and council them,but at the end law should take its cause

"Wisely,faster,without favouritism.Listen to both parties and council them,but at the end law should take its cause" Woman, 48, Host.

In addition they mentioned that leaders should embark on **awareness creation** in the community first, this will help people to understand what is termed as SGBV and also the consequences behind the crime.

Waa in kulan laga yeeshaa inta ay ka kooban yihiin hogaamiyaasha sida culamo udiinta go'aan ka gaaraan. Rayigaga waa in marka hore wacyi galin la sameeyo. Kadib qofkii jibiya waa in talaabo sharciga waafaqsan laga qaada. Mahadsanidiin

"The local leaders including religious leaders should convene a meeting to make a decision on the matter. In my opinion, there should be awareness creation first of all, and whoever breaks the agreement should be taken to the court and face the law accordingly. Thanks " Man, 24, Kakuma camp.

Radio question 4: In your community, who are the trusted sources of information and services for girls on sexual and reproductive health services?

Participants mentioned **medical practitioners** as the main people who are a trusted source of information and services on SRH. They mentioned that this is due to their knowledge and expertise on SRH issues. A considerable number of participants mentioned community leaders, this includes block leaders, community elders, church leaders and chiefs.

I first need to appreciate the good work you have done it. Block leaders and doctors are good sources to give this information to the girls. That should be easier way for girls to understand these thing.

I first need to appreciate the good work you have done. Block leaders and doctors are good sources to give this information to the girls. That should be an easier way for girls to understand these things" Man 24, Kakuma camp.

Those who are more trusted in my community in such cases are the Doctors since they have passed through this knowledge and give accurate information.

"Those who are more trusted in my community in such cases are the Doctors since they have passed through this knowledge and give accurate information." Man, 20, Kakuma camp

Trusted person block leader and Other community Elders

"Trusted person block leader and Other community Elders.:" Woman, 21, Kakuma camp

Exactly in our community they most people we trust about the source of information and services for girls on sexual and representative health is mostly doctors, block leaders, communities elders and teachers.

"Exactly in our community, most people we trust about the source of information and services for girls on sexual and representative health are mostly doctors, block leaders, community elders and teachers," Man, 18, Kakuma camp

Further participants mentioned parents and grandparents as another source of trusted information, particularly **mothers and grandmothers**.

re the mothers and grand mothers

The mothers and grandmothers." Man 41, Kakuma camp

I think its the elderly female parents

"I think it's the elderly female parents." Woman, 26, Kakuma camp

In addition, **development partners in the community** were also mentioned to also participate in giving trusted information and services on SRH to the girls. Some of the partners mentioned were; International Rescue Committee, Windle international Kenya, Lutheran World Federation, Norwegian Refugee Council, Danish Refugee Council, United Nations High Commissioner for Refugees and Kenya Red Cross.

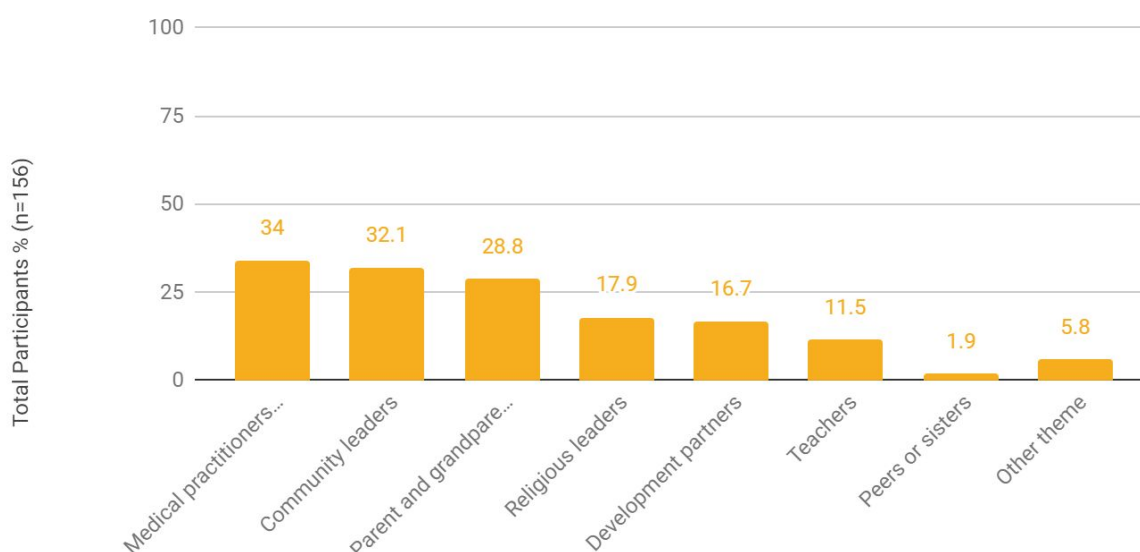
We have partners like widletrust and Kenya redcross

"We have partners like widal trust and Kenya redcross." Man, 41, host

The trusted source of information for girls on sexual & reproductive health services are=
1. The community leaders for instance. The block leaders, the zone leaders and community leaders. 2. Windle international is also one of the trusted sources of information. 3. NRC organization is the source of the trusted information too. Thanks

"The trusted source of information for girls on sexual & reproductive health services are= 1. The community leaders for instance. The block leaders, the zone leaders and community leaders. 2. Windle international is also one of the trusted sources of information. 3. NRC organization is the source of the trusted information too. Thanks." Man, 20, Kakuma

Prevalence of themes % (n=156)



More men than women participants mentioned medical practitioners/community health workers, community leaders and development partners as their trusted sources of information and services on SRH for the girls. On the other hand, more women participants mentioned religious leaders, teachers and in particular female teachers, peers and older siblings.

It hard to trust any one, we trust doctors

"It's hard to trust anyone, we trust doctors." Man, 40, Kakuma camp

The chvs, pastors,nyumba kumis na village elders.

"The chiefs, pastors,nyumba kumis na village elders". Man, 40, host

We have partners like widletrust and Kenya redcross

"We have partners like widal trust and Kenya redcross." Man, 41, host

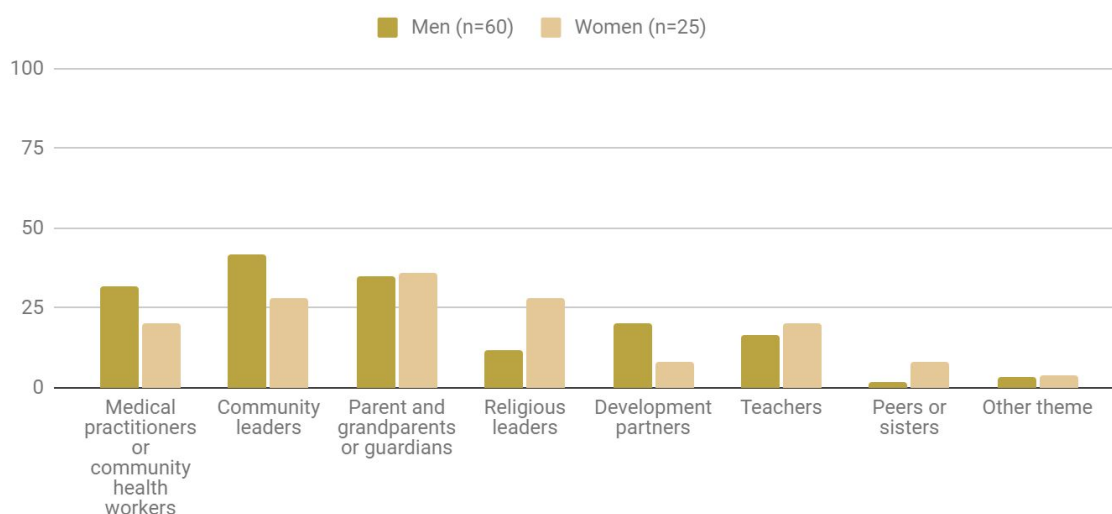
Church leaders, female teachers and chair ladies

"Church leaders, female teachers and chair ladies." Woman, 32, Kakuma camp

Peer group because they built trusted on their affair as teenager in their life. Nyalam turkana cafeteria.

"Peer group because they built trust in their affair as teenagers in their life". Woman, host

% Prevalent themes by gender



Radio question 5: What can parents and guardians do to keep children productive and motivated whilst studying from home?

Most participants mentioned **providing support in their studies**, motivating and encouraging their children as some of the ways they are keeping them productive and motivating them to keep studying at home. They mentioned that they provide basic needs necessary for aiding the child to learn, **learning materials** such as books and radio sets. **Motivating them and encouraging** them in forms of gift and guiding them in setting their goals.

“Some of the possible ways that parents and guardians do to keep children productive and motivated whilst studying from home are: 1.By offering opportunities of Studies enhance by less household duties granted to them 2.By offering private classes 3.By engaging them in the church lessons during the day of worship

“Some of the possible ways that parents and guardians do to keep children productive and motivated whilst studying from home are: 1.By offering opportunities of Studies while giving them less household chores, 2.By offering private classes and 3.By engaging them in the church lessons during the day of worship. Man, 19, Kakuma camp.

Parents can keep children productive and motivated by allowing them:_ time to play,enough time to study,buy them reading material, provide them food and encourage and assist them where neccesary with academic work.

“Parents can keep children productive and motivated by allowing them:_ time to play,enough time to study,buy them reading material, provide them food and encourage and assist them where necessary with academic work. Man,54, Host.

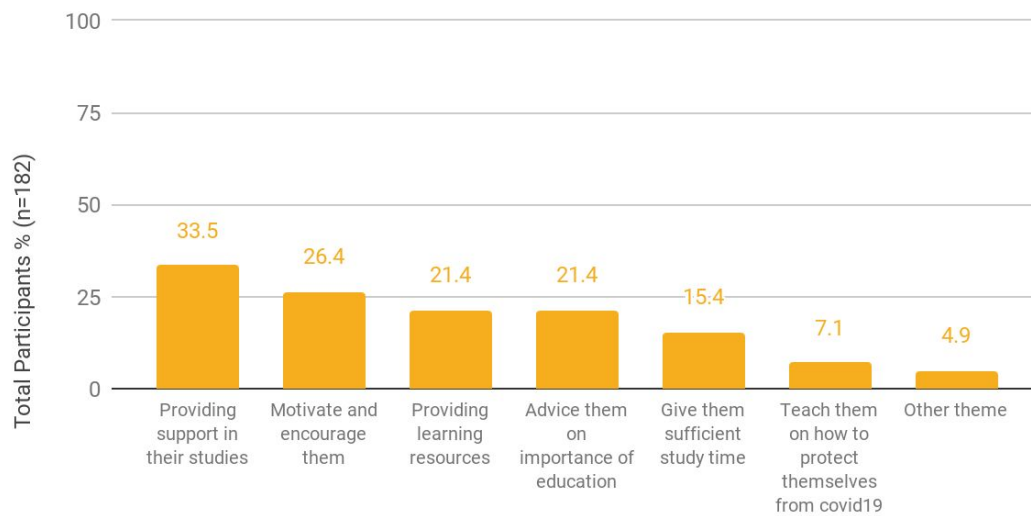
As a parent,you should create a study plan together by making a home timetable and at the same time encourage your child to set small goals

“As a parent,you should create a study plan together by making a home timetable and at the same time encourage your child to set small goals.” Woman, 20, Kakuma camp

Motivate children by giving some gifts that they love

Motivate children by giving some gifts that they love.” Man, 35, Kakuma camp

Prevalence of themes % (n=182)



Majority of men who participated mentioned motivating and encouraging children to keep them productive and focused, saying that they give them hope for the future despite the pandemic to avoid loss of focus on the important things. Others provide incentives to keep them motivated to work hard and stay focused on excelling.

according to my opinion parents motivate children in their studies through providing them with the basic needs eg light and school materials and also encourage them on the importance of education by giving them some awards when they did well in their exams while gives hope to the children inorder to prevent them from negative attitude towards education.and promising them with gifts when they pass their exam which makes children to work hard in order to pass their exams...

According to my opinion parents motivate children in their studies while providing them with the basic needs eg light and school materials and also encourage them on the importance of education by giving them some awards when they did well in their exams while gives hope to the children in order to prevent them from negative attitude towards education.and promising them with gifts when they pass their exam which makes children to work hard in order to pass their exams. Man, 24, Kakuma camp.

Waaxa ay sameyn karaan waalidiinta iyo masuuliyinta waxa weeyo inay ku dhiirigeliyaan caruurta marka ay waxbaranayaan ayagoo u balan qaadayo inay siinayaan abaal gud hadii cunuga uu helo natiijo wanaagsan si ay usii wataan waxbarashada

“What parents and guardians can do is to encourage the children when studying as well as promising them to receive rewards when he/she gets good results for them to continue studying. Man, 18, Kakuma camp.

More women than men participants mentioned giving the children **sufficient time to study** as a way to keep them productive and motivated. They mentioned that:

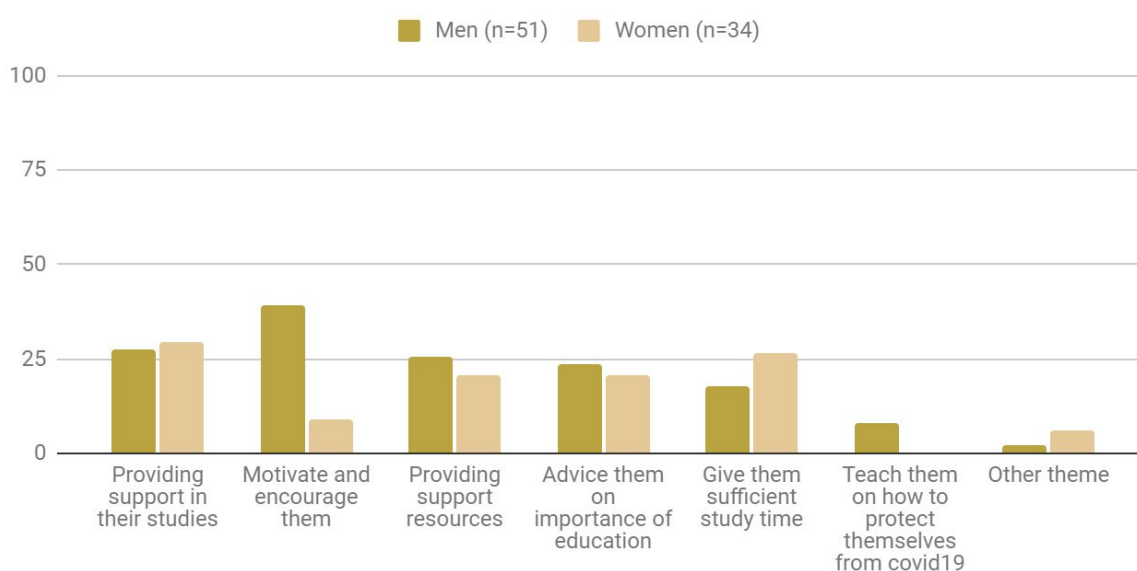
In la siiyo waqti ku filan o ay wax ku akhristaan guriga dhexdiisa lagan yareeyo shaqada guriga iyo inay helaan jawi fiican ou wax ku bartaan

"Give them enough time to study while at home, less work to do and a conducive environment to study." Woman, 23, Kakuma camp.

Waalidinta waa in ay caruurtooda siyaan waqti free ah oo ay wax ku bartaan ayna ka warhayaan

"Parents need to give their children free time to study and also monitor them." Woman, 18, kakuma camp.

% Prevalent themes by gender



Radio question 6: What does it mean to be an adolescent mother in your community?

A considerable number of the participants mentioned how they would treat these adolescent mothers. They mentioned that they would **accept and support them by guiding them** in this new phase of their life as young mothers, teach them on how to bring up their children and **when possible enroll them back to school** to continue with their studies. A number of participants mentioned that they face a number of challenges; they always need a constant **support system as they are financially unstable**, they need training in being a mother as they are unable to make decisions, they are at a high risk during pregnancy as they don't know how to take care of themselves thus might have **nutritional deficiencies** that may cause problems during this time, their bodies are not fully developed thus a challenge while giving birth which can lead to death of the child or the mother, and finally they go through **psychological challenges such as stress, depression and stigma** from the society.

I would accept her situation and guide and help her throughout her pregnancy stage

"I would accept her situation and guide and help her throughout her pregnancy stage." Woman, 21, Kakuma camp.

Adolescent mothers faced a number of challenges. 1:First they are face with lack of blood problems in the initial stage of their pregnancies. 2: Adolescent mothers faced dangers at

births 3: Child caring is a major problem, most of children for adolescent mothers are malnutrition issues due to carelessness as adolescent mothers are still playful.

"Adolescent mothers faced a number of challenges. 1:First they are faced with lack of blood problems in the initial stage of their pregnancies. 2: Adolescent mothers faced dangers at births 3: Child caring is a major problem, most children for adolescent mothers are malnutrition issues due to carelessness as adolescent mothers are still playful." Man, 34, Kakuma camp.

First the family will reject the pregnancy and secondly the society will isolate her most of her friends family will be advayced to stay avoid from her .

"First the family will reject the pregnancy and secondly the society will isolate her most of her friends' family will be advanced to stay away from her." Man, 34, Kakuma camp.

Some of the participants did not tackle this question explicitly but they gave substantial information on the definition of an adolescent mother as they portray her in their community and their characteristics. They mentioned that these are girls that engage in sexual activities while still below the age of 18 years. According to some participants these are girls that have experienced their menstrual cycle while others (17.6%) mentioned that they are the perfect age to give birth/get married in some communities according to culture and religion.

WAXAY ILATAHAY IN AN UKALA QADO 2 QAYBOOD OO KALE AH 1 diniyan waxaa fican in gabadha lagu guursado marka ay garto 15 sano ama ay caado kento oo darenyelato si aysan xaraan ugu dhicin midakale dinta waa dhaqankena mana laga yabo in an gees maro sharciga islamka guurka waa sune hadi ay garto 15sano oo ay guursato garta waxay ka helaysa cafimad aqli ajar iyo aqli badan

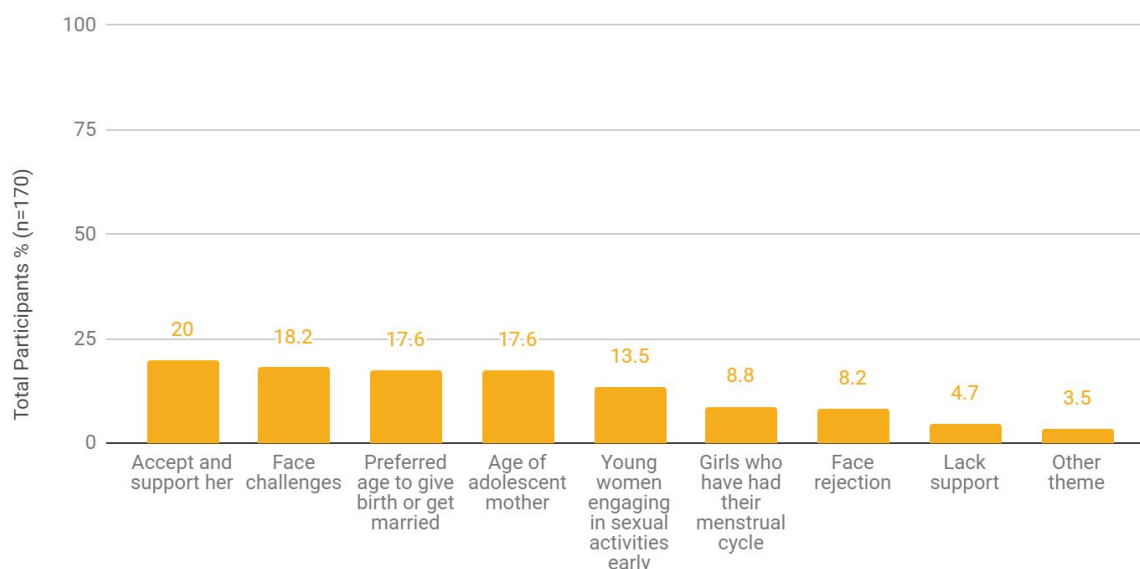
"I think, this should be categorised into two ways:

- 1. According to the religion, a girl should be married at 15 years or when she experiences menstrual period after which she starts feelings towards marriage for her not to get indulged in unlawful actions.*
- 2. On the other hand, the religion is our culture, therefore, we should not overlook our Islamic law. Marriage is sunnah (an act of the prophet) therefore, when a girl reaches 15 years and becomes married she gets more health, wisdom, reward and intelligence from God." Man, 31, Kakuma camp*

Adolescent mothers are women who engage into adult act at early age thus in my community they should be treated as kids

"Adolescent mothers are women who engage into adultery acts at an early age thus in my community they should be treated as kids." Woman, Kakuma camp.

Prevalence of themes % (n=170)



More women than men who participated were of the opinion that they would accept the adolescent mothers and support them, while on the other hand more men than women mentioned that they face challenges during and even after pregnancy. Yet, these differences by demographics are not statistically significant due to the small sample sizes and need to be taken with caution.

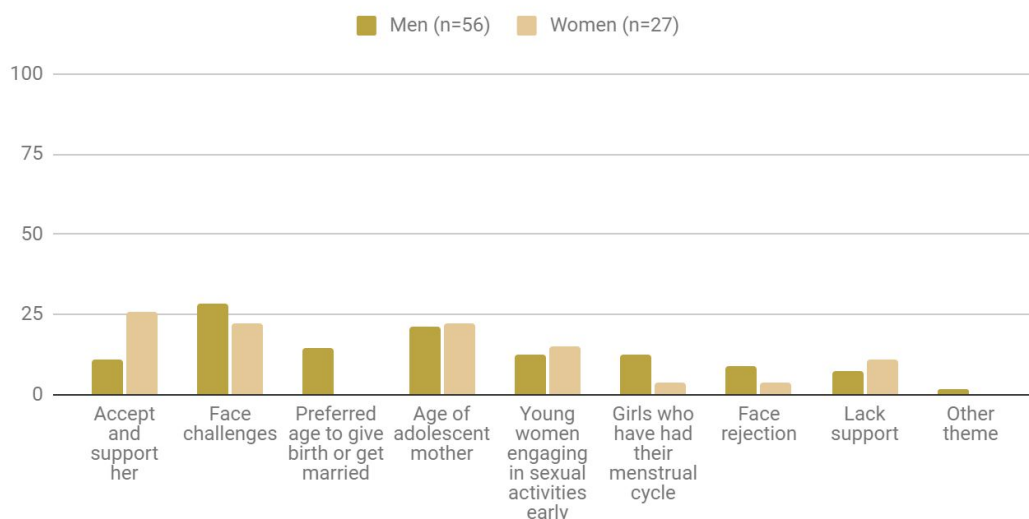
I would welcome her na nimsaidie as much as I can since it already happened

"I would welcome and support her as much as I can since this has already happened." Woman, Kakuma camp

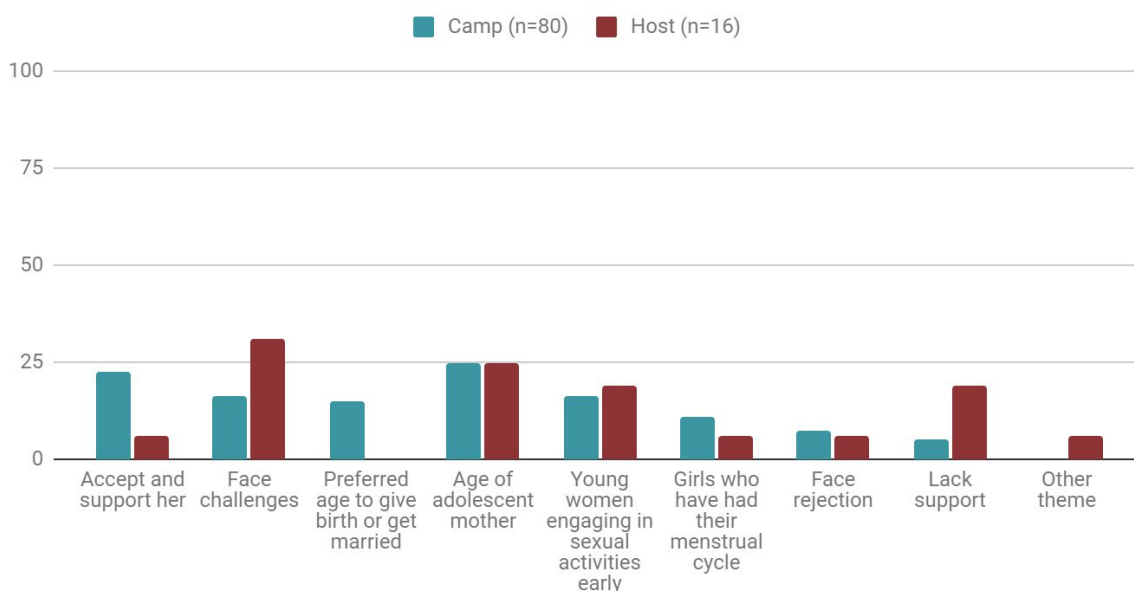
Qaarkood hooyooyinka yar yar ma awoodaan inay ka taxadaraan cunuga yar markay dhalaan

"Some young adolescents are unable to take care of the new born baby after birth." Woman, 30, host

% Prevalent themes by gender



%Prevalent themes by location



Follow up question: **What challenges do adolescent mothers face in your community?**

The following question was asked to get more nuance on the challenges facing adolescent mothers. Most participants mentioned that they **face rejection and discrimination** from community members, from family and even friends as they are consider a shame to their families and their community. They also **lack financial support** thus unable to provide for their families basic needs. Others mentioned that they **lack experience in managing households and taking care of their children** as they are still young themselves.

Lack of child responsibility and financial issues for managing the family

"Lack of child responsibility and financial issues for managing the family" Man, 37, Camp.

The problem that face adolescent mothers , they lack sufficient knowledge and skills.like experience and qualitative.The also lack sufficient support for them to make available to them by health care provider.It also increase burden of responsibility.experiencing, physical problems.They also lack support like inefficiency in material rol, emotional and mental distress like conflicts.

"The problem that face adolescent mothers , they lack sufficient knowledge and skills.like experience and qualitative.The also lack sufficient support for them to make available to them by health care provider.It also increase burden of responsibility.experiencing, physical problems.They also lack support like inefficiency in material rol, emotional and mental distress like conflicts." Man, 23, Camp.

Hooyooyinka qaangaarka ah waxay wajahaan waqtiga adag markay waalidin ay noqdaan maadaama ay yihiin caruur caruur kale hayso

"Adolescent mother's face hard times in parental care since they are kids taking care of kids" Woman,24, Kakuma camp.

Further due to all these circumstances they end up **dropping out from school** as they cannot manage the two role, a student and a mother as you as they are and from the shame, rejection and discrimination they develop stress and depression.

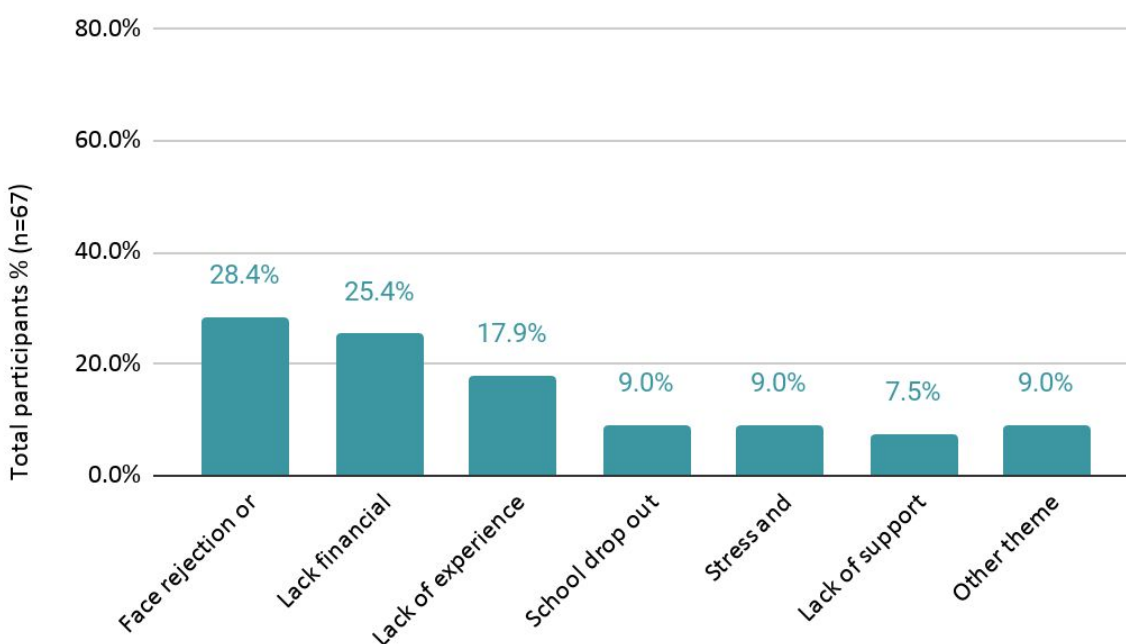
- Acceptance , Even the most self assured person struggles with acceptance from the community time to time -Stress, The pressures adolescent mother face from school, parents and the entire community - They being disrespect by the community - Depression

"Acceptance , Even the most self assured person struggles with acceptance from the community time to time. Stress, The pressures adolescent mother face from school, parents and the entire community. Being disrespect by the community, Depression"

Hooyooyinka qaangaarka ah waxaa ay maraan dhibaato iyo walaac maadama ay badankooda haysan lamaano ka taxadaro naahidooda iyo caruurtooda

"Adolescent mothers in the community do undergo a lot of stress and trauma since most of them do not have partners to cater for the child's needs and hers." Man, 25, Host.

Prevalence of themes % (n=67)



Radio question 7: What domestic chores do you assign boys at home?

It is clear that parents/guardians understand the need for boys taking part in household chores, they mentioned some of the chores they take part in such as; fetching water, collecting firewood, washing clothes, cooking and even washing the dishes.

domestic chorus boy normally do at home are: 1. looking after cattle. 2. Help in digging shamba. 3. Help in felling wood 4. Washing clothes.

"Domestic chorus boys normally do at home are: 1. looking after cattle. 2. Help in digging shamba. 3. Help in felling wood 4. Washing clothes. Man, 21, Kakuma camp.

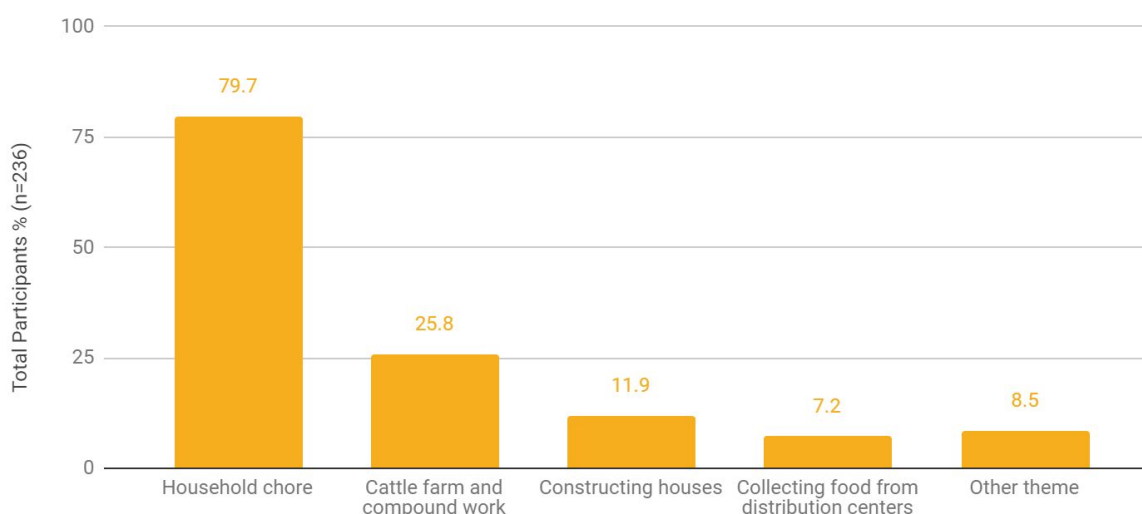
Work that our boys do in our community is they fetch water, cooking, collecting food, firewood, washing clothes and they go to school.

"Work that our boys do in our community is they fetch water, cooking, collecting food, firewood, washing clothes and they go to school." Woman, 38, host

Boys do help in keeping the home compounds neat and clean, feeding animals, and preparing kitchen garden for veges.

"Boys do help in keeping the home compounds neat and clean, feeding animals, and preparing kitchen gardens for veggies." Woman, 48, host

Prevalence of themes % (n=236)



More men than women mentioned that boys are assigned the role of constructing houses.

Waxaan u dirnaa wiilsha biiyo keenid iyo xaabada

"We do assign our boys at home to bring water and fire wood." Man, Kakuma camp

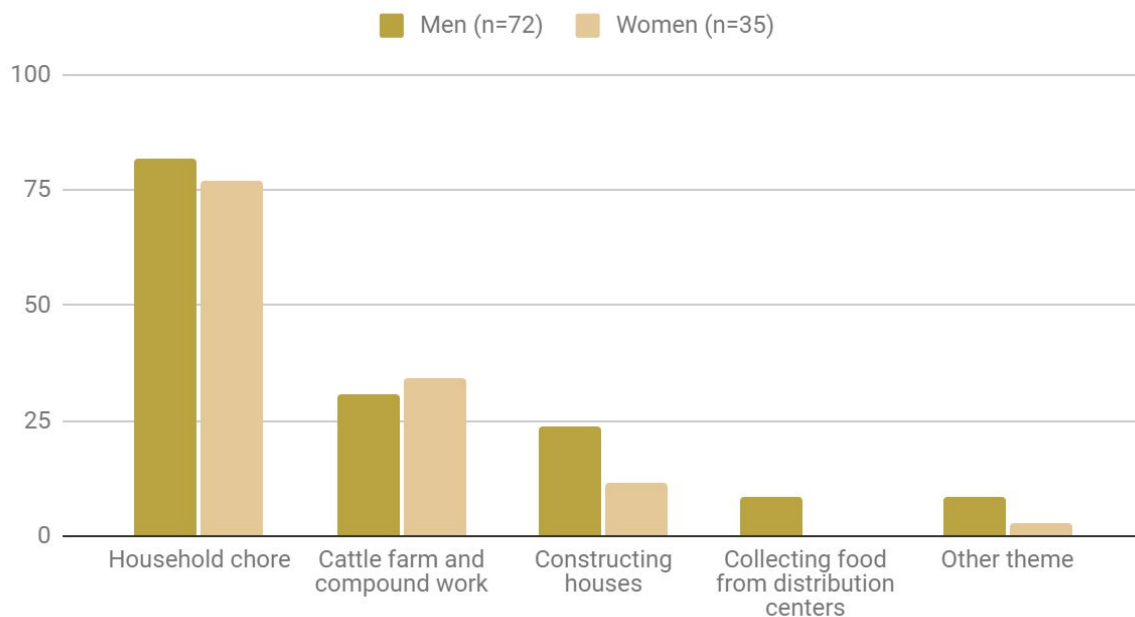
Biiyo dhaamin iyo sidoo kale cunto karin

"Fetching water and also cooking." Man, 28, host

Sweeping the compound, collecting water and looking after domestic animals

"Sweeping the compound, collecting water and looking after domestic animals.: Woman, 37, Kakuma camp

% Prevalent themes by gender

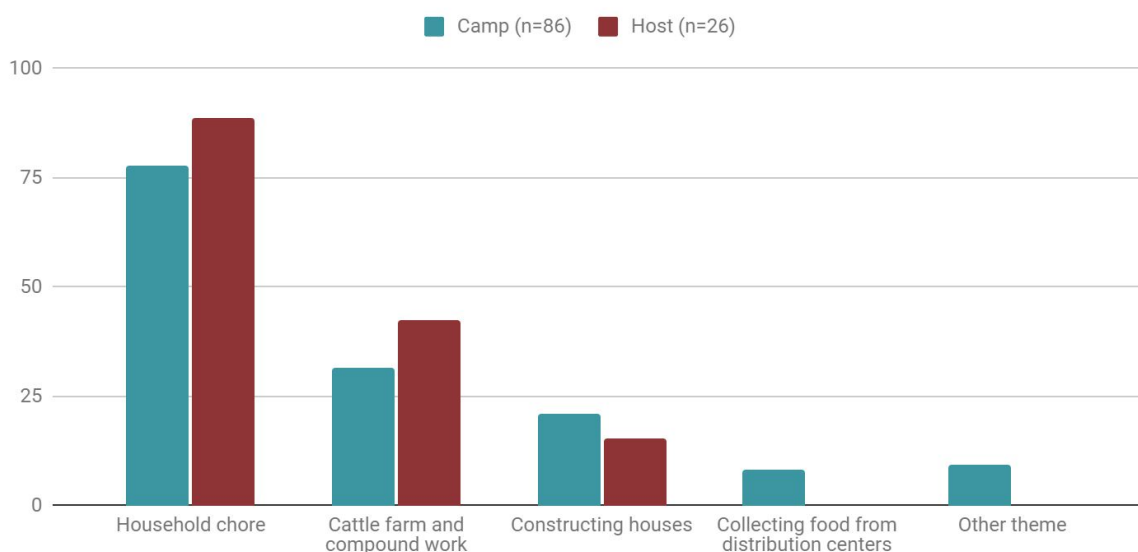


According to participants from the host community they assign cattle farm and compound work to boys. This might be due to their access to land for tillage and being able to keep livestock. In addition collection of food from distribution centers was only mentioned by participants from the camp as they receive food aid from the UNHCR through these centers.

Boys there collecting food in the center of distribution.

The boys there collect food from the distribution centres. Man, 34, Kakuma camp

% Prevalent themes by location

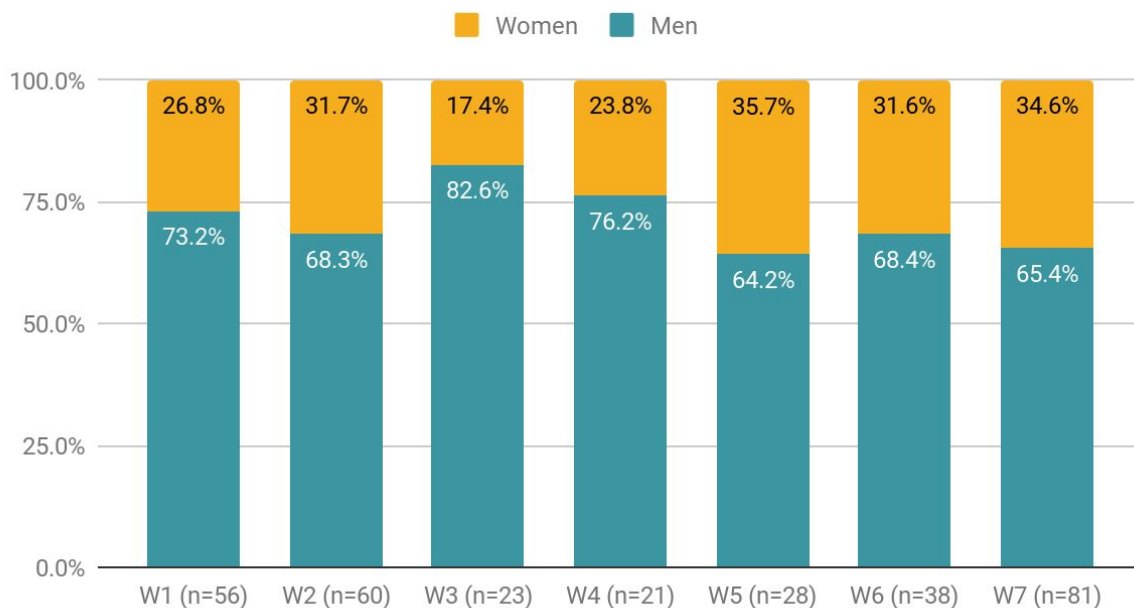


Dadaab analysis

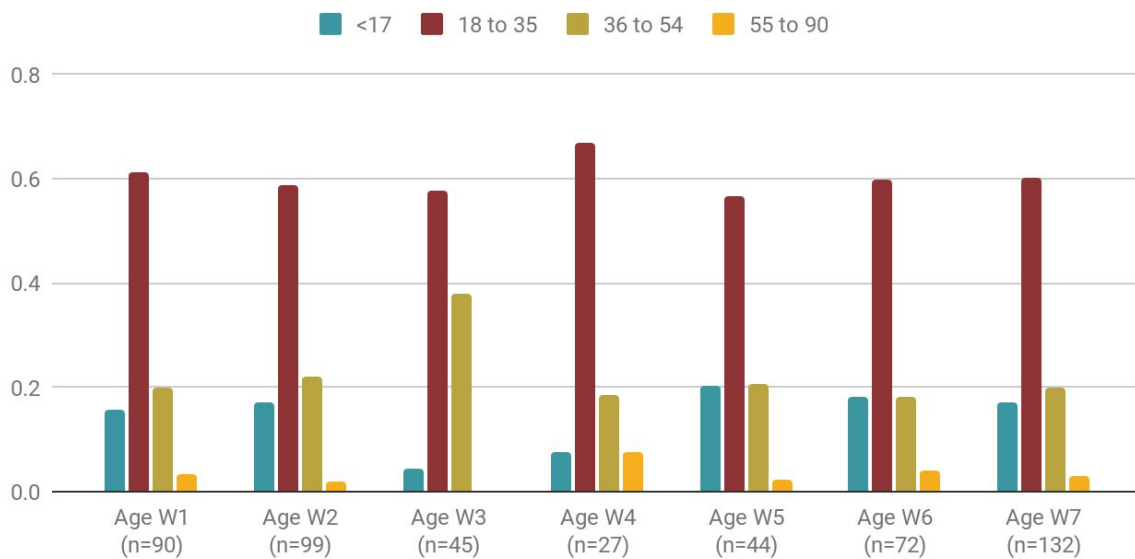
Participation

- For the last seven weeks of airing shows (epi 1 - 7) in Dadaab men's participation was higher than that of women every week. The highest percentage was recorded in week 3. The question asked was: *(How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?)* with 82.6% participation by men, while, as seen in Kakuma, the highest participation from women was in week 5 with 35.7%, when the question asked was: *(What can parents and guardians do to keep children productive and motivated whilst studying from home?)* We attribute this low participation of women to their low access to mobile phones and radio sets. For Star Fm, we think that the majority of the women in Dadaab could also have been busy in the kitchens making dinner for their families during the shows hence reducing chances of their participation.
- Similar to Kakuma, the majority of the participants across the shows were of ages 18 - 35 as well. This could be attributed to the fact that it is the most economically active age group, technologically savvy and the largest demographic group in Kenya.

Gender participation across weeks (Dadaab)



Age participation across weeks (Dadaab)



Dadaab insights Summary

- Similar to Kakuma, Dadaab participants understand that there is a need to prepare themselves and their children for the reopening of schools. Unlike Kakuma, participants in Dadaab are eagerly waiting and pushing for reopening of schools. They also mentioned that they are preparing all school requirements and training their children on how to keep safe even as they go back to school by following the health guidelines. In addition, to keep them motivated and encouraged during their learning from home, they provide support in their studies, monitor their whereabouts and advise them on the importance of education and need to stay focused.
- In Dadaab, participants demonstrated the need for awareness creation on the importance/benefits of educating a girl. They mentioned that a girl should first complete her education before marriage as this is more beneficial to her and the community at large.
- Similar to Kakuma, in Dadaab participants understand that it is their role as a community to have these cases addressed by their local community leader/ authorities and other stakeholders. Interestingly, participants describe the manner in which they are handled/addressed in their community from punishment by cultural norms and laws, Islamic laws and others mentioned that some leaders address these issues in a corrupt manner.
- Contrary to Kakuma, Dadaab participants are more keen in mentioning that there is a need for awareness creation on SRH issues in their community. A considerable number mentioned that there are no sources of these information for the girls while a few participants mention some of the known trusted sources that help girls with these information and services including; medical practitioners, parents/guardians particularly mothers and grandmothers and educated girls in the community.
- As adolescent mothers increase with this current Covid 19 pandemic participants are aware of the challenges that these mothers face from lack of experience, stigma from the community members and peers and pregnancy complications.

- Participants understand their role in making sure that there is sharing/allocation of household chores among both boys and girls to make sure that they both have enough time to study. On the other hand, there are still those parents/guardians that still do not assign household chores duties to boys as they term these duties shameful and inappropriate for boys/men.

Impact of the programmes

Similar to Kakuma at the beginning and end of the season, audiences in Dadaab were asked whether there is an agreement in their community that a girl should not be married or removed from school until she has completed her education.

In the beginning of the season, this was asked via SMS: **Is there agreement in your community that a girl should not be married or removed from school until she has completed her education?**

Over half of participants (59.7%) who replied in the beginning of the season said yes there is an agreement that a girl should not be married or removed from school until she has completed her education. Most participants emphasised that girls' education is important and valued in the community. According to participants who said no there is no agreement to this statement, they mentioned that the girl can make her own choice whether or not to get married before completion of her studies, others mentioned that the girl is not consulted and can be married at any time.

Wuu jira hishis udagsan bulshadan lanolahay ooo danka waxbarashada ah sida gabada inay school kadameyneysa inay wiil ken karin

"There is an agreement put in place in my community regarding girls education which says the girl cannot bring a boy until she has finished her education." 21, Dadaab camp.

Bulshada waxa kuwen waxbarashada gabdhaha waxa lala jecelyahy waxbarashada waxbarashada wa lambarka kowad lambarka labad wa gurka

"The community values girls' education, it also wishes them to get education. Education is priority number one and marriage is the second priority." Man, 25, Host.

Maya wax heshiis oo bulshada kadexeeyo malahan sidanfilaa sababto oo ah gabadha khiyaar ayay leedahay.

"No, there is no such an agreement in the community because the girl has a choice." Man, 20, Host.

Asc wa abdi aden hagadher majiro hashis ka dhexeyo lakin ayaga on ku tashen ayey sameyan waat mahatsantihin

"There is no agreement in the community but they do it (Marriage) without consultation." Man, 50, Dadaab camp.

At the end of the season, the same question was asked via SMS: **Is there agreement in your community that a girl should not be married or removed from school until she has completed her education?**

When the question was asked at the end of the season there was a marginal decrease of participants who said there is agreement in the community on the importance and benefits of

educating a girl (from 59.7% in phase 1 to 54.8% in phase 2) but this is not statistically significant³. Yet, a few participants mentioned that the girls should be married off, that is if it's the girl's choice.

Ha waykajirta wayo gabdhaha waa laf dawarka bulshada

"Yes, there is an agreement in the community because girls are the backbone of the society" Woman, Host.

gurku walama huran balse waxbarasahadan wa muhimad mururuna kama tagno

"Marriage is inevitable, but education remains important, there is no argument on that" Man, 28, Dadaab camp.

maya aniga wiili maa arkin intan garana mansha alaah wana ku maxaad santin?

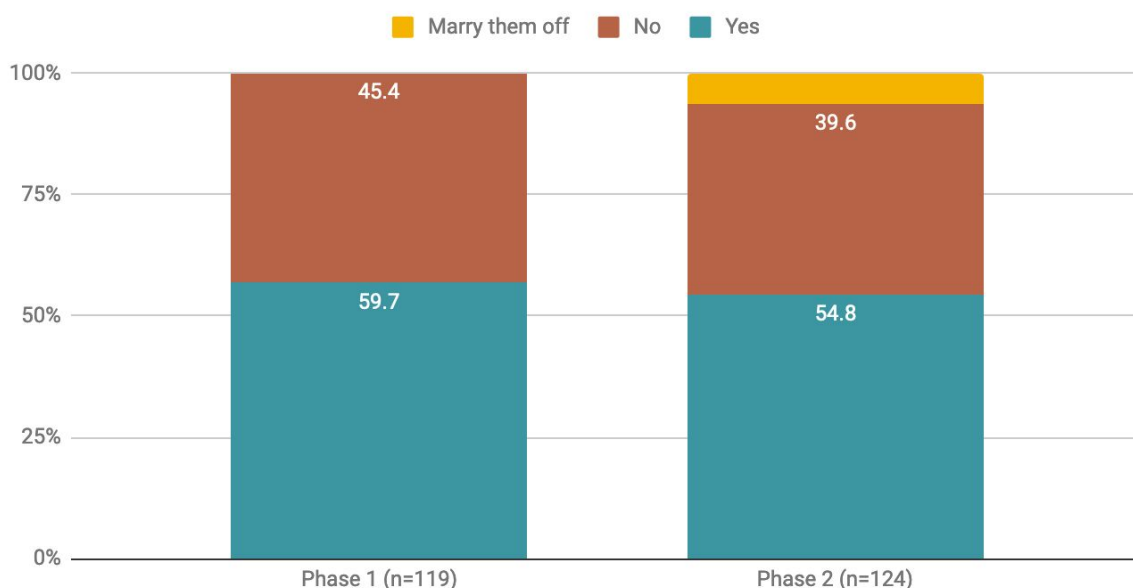
"No, I have not yet seen such agreement according to my understanding, thanks so much" Man, Host.

Abdi wara.wahandahilahay .hadhay din aibarato .halagursadho.

"I would say let her be married off if she is willing so" Man, Dadaab camp

³ The analysis found six common themes between phase one and two of the follow up question about community views on girls' education. Therefore changes in these themes between the two phases were examined. These two phases mostly had different participants, and hence there was a need to ensure comparability in terms of participant characteristics. To achieve this, we used propensity score optimal full matching. Missing data is a known analytical challenge when fitting propensity score models and were multiply imputed using chained equations. The plausibility of imputed values was then examined by comparing the distribution of observed and imputed data. Doubly robust estimates were then obtained by fitting regression models on the propensity score matched datasets. As a form of sensitivity analysis, the models were also fitted on the imputed datasets without propensity score adjustments. The results were largely inconclusive also due to the relatively smaller sample sizes.

Is there agreement in your community that a girl should not be married or removed from school until she has completed her education?



Radio question 1: What are you doing to prepare children to go back to school?

Unlike Kakuma, Dadaab participants were clear that **they want schools reopened**. A total of 48.5% of the participants in particular, saying that other countries reopened their schools while others mentioned that they have been closed for too long and we are lagging behind. They also went ahead and answered the question by saying that they are preparing school requirements needed when schools reopen, examples of these requirements as mentioned are school uniforms and books.

shool-lada in lafuro waa arin muhiim ah, aad baana usoo dhawayn lahaa waayo kudhawaad halsano ayaa waxbarasho la'aan layahay.

It is important that schools should reopen and I would welcome this idea because it is now one year since we stayed without education." Man, 30, Dadaab camp

AHDAN FIKIRKEYGA DIIBTA WAXEYILA TAHAY IN ISKULKA LA FURO WADAMADA JAARKA AHBA WAA LAGAFURAYE

"In my opinion, I think schools should reopen. Our neighbouring countries have reopened schools as well." Woman, 27, Dadaab camp

Waxan u diyaarini bugaagti iyo damaan qalabkii skulada si loo sii wado waxbarashada .

"I'm preparing the books and all the school items required for them to resume their studies." Man, 20, host

Waxa u diyarinaya dharki iskulka iyo bogag insha allah

"I'm preparing school uniforms and the books for them." Woman 22, host

In addition, others (14.4%) mentioned **training their children on following the health guidelines**, this includes how to take precautions to avoid the spread of the Covid 19 virus through hand washing, social distancing and mask-wearing.

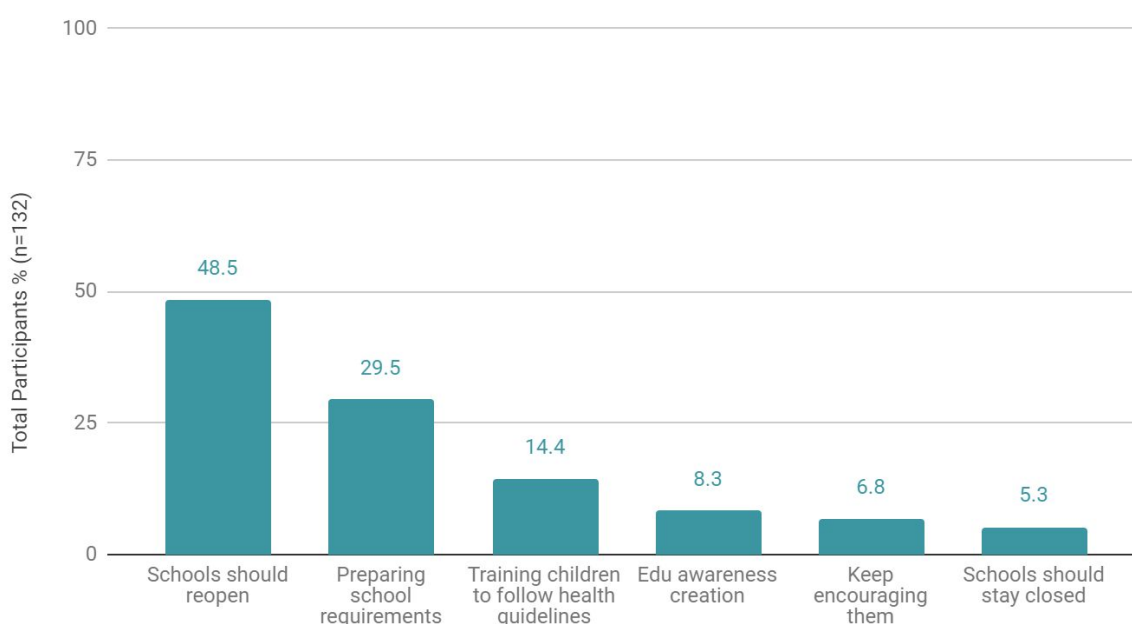
wxn caruurta ugu diyaarini in an caruurta baro tilaabayinka sida gafurisaabka iyo in gacmaha ay dhaqdan.

"We are preparing them by teaching them how to take precautions such as wearing masks and washing hands." Man, 23, Dadaab camp

Waxaan diyaarinayaa 1qalabka caafimaadka sida af xirashada agabka iskulka

"I'm preparing healthcare items and teaching them how to wear masks. They also receive school requirements ." Woman, 45, Dadaab

Prevalence of themes % (n=132)



More women than men mentioned the need for reopening of schools, with women spending most of their time at home with the children they are experiencing first hand impacts of the closure of schools among their children thus seeing the need of reopening of schools. Yet, due to the sample size, these differences are not statistically significant so they need to be taken with caution as potential trends but not conclusive.

hadan fikirkeyka kadhibta waxan jeclan lahaa in schoolada lafuro si an ugarno hamikena

"According to my opinion, I would like to see schools reopen for us to excel." Woman, 21, Dadaab camp

Waa mohamad abdi anika waxan dexelaxay sgulaxa waa inlafura

"I want to see schools reopened for the children." Woman, host

More men than women mentioned preparing school requirements and this can be due to their role as providers in their families. There is an agreement from both men and women on the

need to keep training children to follow health guidelines as this is important in keeping their children safe during this pandemic.

Waxan udiyarinaya excirse books iyo uniform si eyy iskolka ugu laptan

"We are preparing exercise books and uniforms for them to go back to school." Man, Dadaab camp

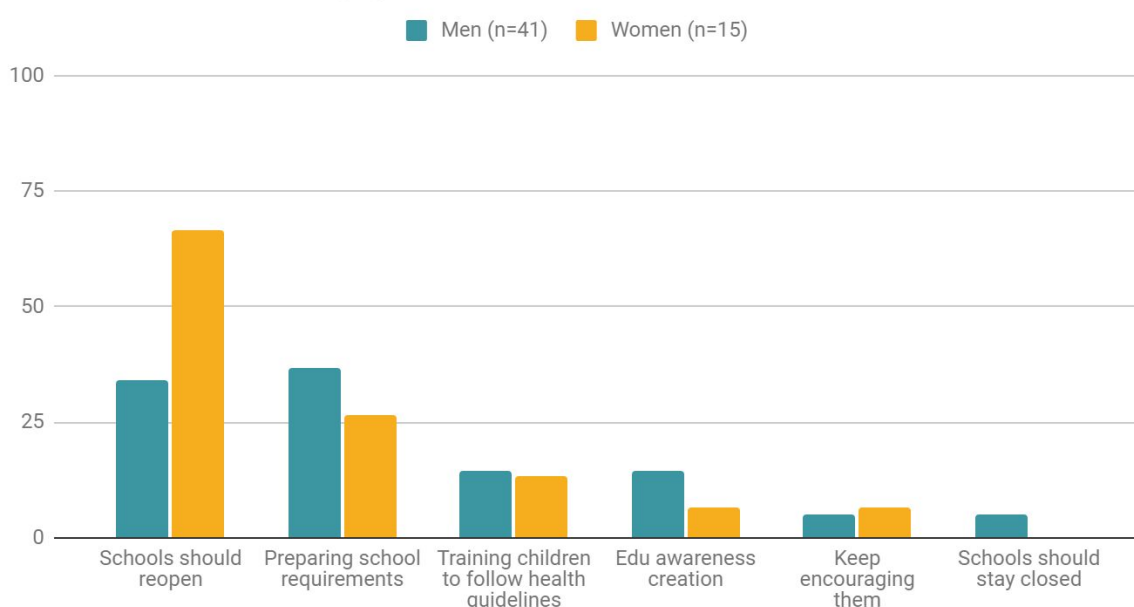
Waxan u diyarinaya sidey oga taxadari laha si ayn u qadin karona

"We are preparing them by teaching them ways to avoid contracting the virus." Man, 50, host

in ay ka taxadaraan cudurka covid19

"I train them on ways to take precautions against Covid-19." Woman, 24, Dadaab camp

% Prevalent themes by gender



It is worth to note that, most participants in the camp were of the opinion that schools should be reopened, they also mentioned that they keep encouraging their children to keep studying so that they are able to cope when schools reopen. On the contrary a few people in the camp mentioned that school should stay closed due to the pandemic.

WA HAANDIHLAHA HALA FURA SCHOOLAHA XILI HORE

"I would like to see the schools reopen early." Man, Dadaab camp

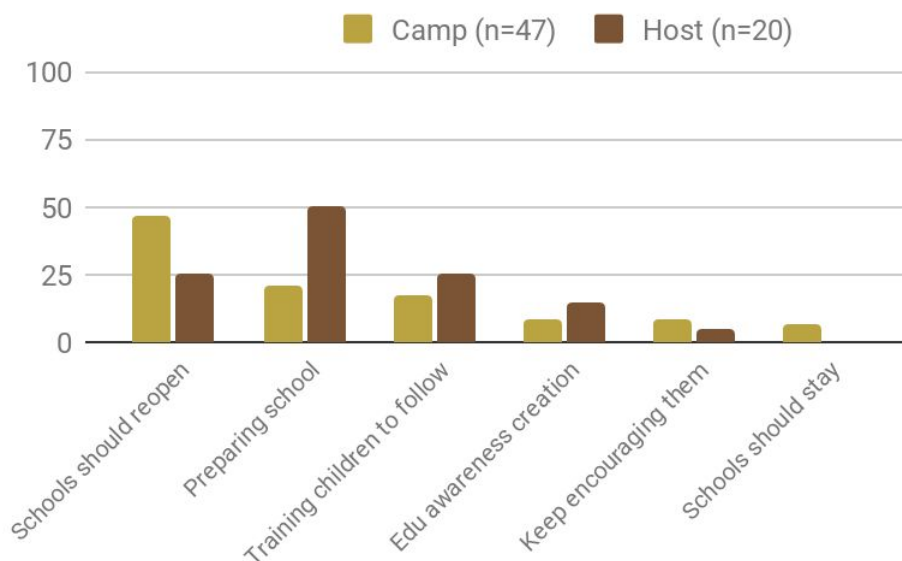
waxey ilatahay jawabta suasha manta wa inan ku dhiro galiyo carurta sidi ay waxbarashada ku dhamen lahayen

"I think the answer for today's question is to encourage the children for them to finish their studies." Man, 25, Dadaab camp

waxay ilatahay in aan lafur schoolada wayo madhamanin cudurki mahad sanid

"I think schools should not re-open because the pandemic has not yet ended." Woman, 40, Dadaab camp

% Prevalent themes by location



Radio question 2: What would you tell a parent who chooses to marry their girl off for economic gains instead of continuing with education?

Whilst in Kakuma 1% said they would tell the parent to marry the girl off, in Dadaab this proportion was higher, at 16.5%. Yet, still a majority of the participants mentioned that they **would make the parents aware of the benefits of educating a girl** rather than marrying her off for economic gain. They argued that if the girl is not educated today then as a parent you are setting her up to suffer in the future. In addition, a number of participants mentioned that they would advise the parents to stop marrying off their daughters before completing their education as it's wrong and unlawful.

Waxan ushegi laha waxabarashadu iney muhim tahay hadi aad waxabarin manta bari bey tano kale ayadane qabsan. Watu englishg laha learn today earn tomorrow anigu waxan kamid.ahay gabdhaha waxbarta waxan dhilaha gabdhaha waxbara.

"I would tell them that education is important. If you don't teach the girl today, tomorrow she will suffer the same problem as you. English people normally say: learn today, earn tomorrow. I`m among the girls who are learning, so I would tell all girls to learn as well." Woman, 19, Dadaab camp."

Waxan ushegi laha walidka inay gabdahoda u gurinin sabab daqala awgeed wayo gurka iyo cilmiga marki lissbarbar digo cilmiga aya kamuhimsan waad kumahadsantihin redio gargar

"I would tell the parents not to marry their girls off for economic gain because when education is compared with marriage, it (education) remains important. Thanks Radio Gargaar." Man, 31, host

Waxaan dhihi lahaa walidiinta gadhaha aya goo waxbarashada ay udhamaan ninka lasiinaaya haljoojiyo waayo waxbarashada ayaa kafiican guurka

"I would advise them to stop marrying the girls off to men until finishing their studies because education is better than marrying them off." Man, 18, Dadaab camp

Waxaan dhihi lahaa wuu kuqaldanyahay waayo qasbid lama ogolo marnaba

"I would say the parent is wrong when marrying her off because forcing them into marriage is totally wrong." Woman, 33, host

It is evident that a few people in the community are still of the opinion that marrying a girl off is better than educating her due to the money acquired. A few would rather have them complete their education first before they are married, others mentioned that marrying off a girl early ruins her future while some were of the opinion that there should be equal rights for both boys and girls in terms of education.

waxan leyahay qodobka ah in walidin gbdaha yaryar laguriya aya ah mid sax ah

"I would say the idea of the parents marrying girls off is a good one." Man, 18, Dadaab camp

Waxan ka dhihi lahaaa,guurka xiligaan wa lacag marka gabdhaha ha lo guriyo

"I would tell them nowadays marriage is all about money, so let the girls be married off." Man, 22, Dadaab camp

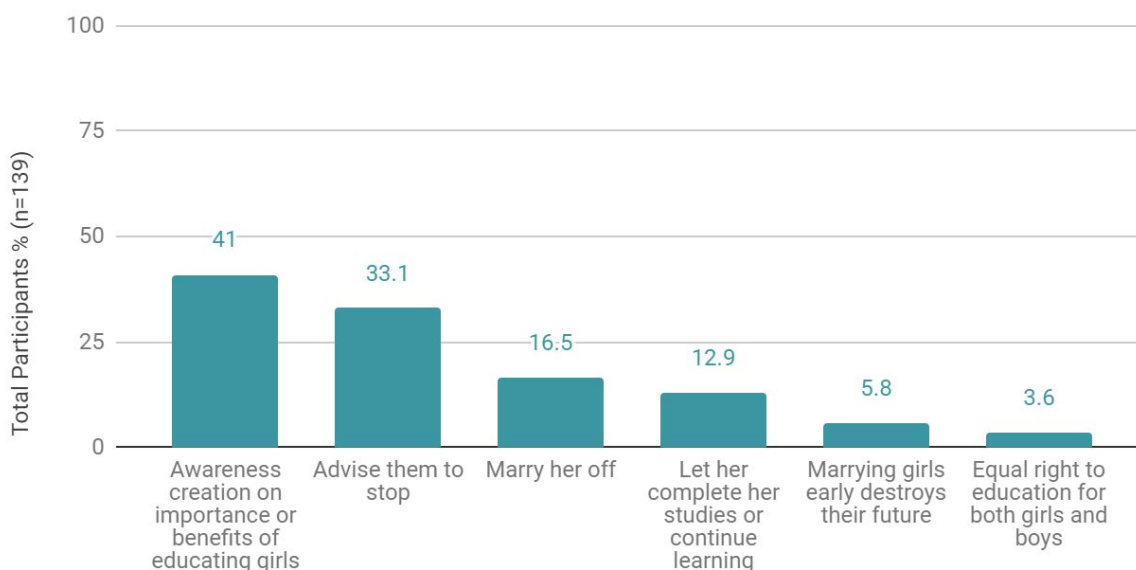
Waxan dixi lahay gabadaha haskadafana waxbarashadotha hasiiwatana

"I would tell them to leave girls alone to continue with their education." Woman, host

waxan u sheegi laha inaysan u ogalanin gurkas illa ay dhameytan waxbarashadoda

"I would tell them not to allow the girls to marry until they finish studies." Man, 20, Dadaab

Prevalence of themes % (n=139)



More women than men explicitly mentioned that they would make the parents aware of the importance/benefits of educating a girl. This might be as a result of most mothers being uneducated in this community thus desiring a better future for their daughters. According to a number of women, they would advise the parents to marry her off. This might be due to fear of family embarrassment or shame. Yet, these differences by gender or location are not statistically significant due to the small sample sizes.

wxan dihi laha gabdaha dhor weyn ay kuleyihin wana~...muhim ini wax labaro

"I would tell them girls have a greater role in the future and their education remains important."
Woman, 27, host

Walidka xandhihi gabdhaha haloguriya

"I would tell the parents to marry them off. Woman, Dadaab camp

More men than women mentioned that they would advise the parents to stop marrying their daughters for economic gain but let them complete their education first, also only male participants mentioned there should be equal rights in education for both boys and girls.

In agreement, a number of men and women mentioned that early marriages destroy the future of the young girls.

Waxaan dhihi lahaa walidiinta gadhaha aya goo waxbarashada ay udhamaan ninka lasiinaaya haljoojiyo waayo waxbarashada ayaa kafiican guurka

*"I would advise them to stop marrying the girls off to men until finishing their studies because education is better than marrying them off."*Man, 18, Dadaab camp

asc star fm

waalidka waxaan dhihin laha wilasha iyo gabdhaha waa in si isku mid wax lo baro maxaa yelay 2badaba adiga ayaa dhalay cadaala loo wada noqda ilmaha,

*I would tell them to educate both girls and boys equally because both are your offsprings, let justice and fairness be served to them equally."*Man, 35, host

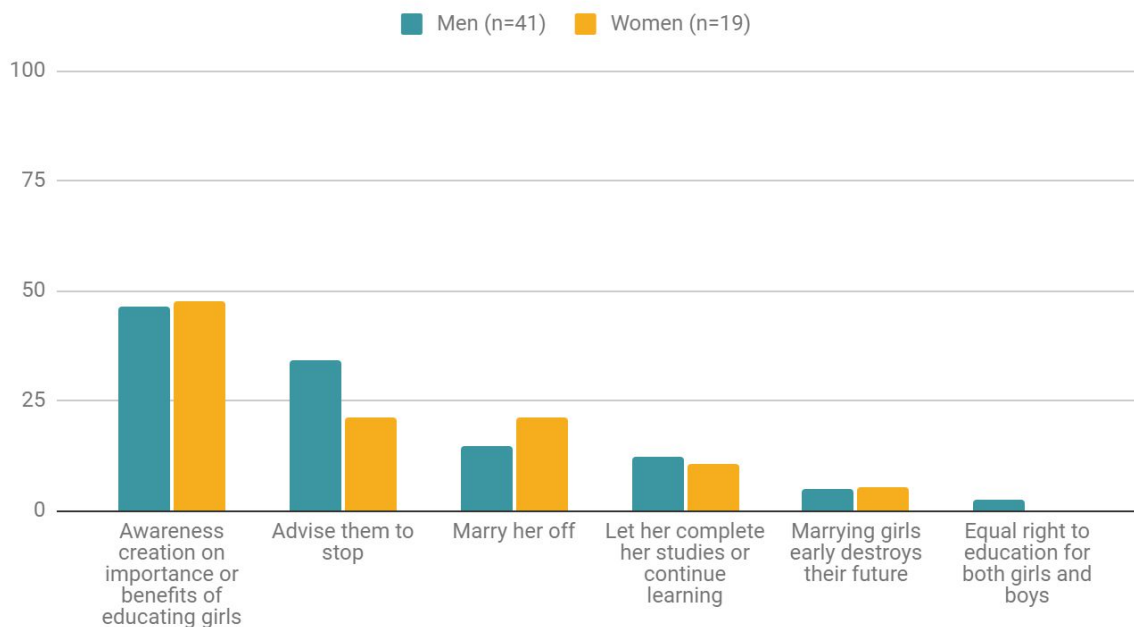
waxan dhihi laha in gabadhada oo wax baraneyso adigo dhaqalo ku badalo waa dhib weyn qoley qor qabad biyo kum cabto gabdhaha wax barashada halo dayo waan idin salamay

*"I would tell them marrying the girls off for economic gain in exchange for her marriage brings more suffering, leaving the girls alone to study."*Woman, 28, Dadaab camp

hadi an kadlo gurka degdega ah ka daya gabdhaha wax weyn waxyer haku dorsanin taso ah gur waliba adiga iyoh gabadhibo arinta way kufin ka daaye

*"I would tell them to stop early marriage. Do not seek little things in exchange for greater things because this will bring suffering to you and to the girl as well."*Man, 50, Dadaab camp

% Prevalent themes by gender



Participants from the camp mentioned awareness creation on the importance/benefits of education as the main advice they would give to the parents. A proportion higher than that from participants in the host community also mentioned that they would be of the opinion that the girl should be married off.

On the other hand, participants from the host community mentioned that they would advise the parents to stop forcing their girls into early marriages but allow them pursue their studies.

Waxaan ku dhihi lahaa mar walbo gabadha waa laf dhabarka bulshad, gabar wax barty wax bulsho waxbartay

"I would tell them that the girl is always the backbone of the society and when educated she is like an educated society." Man, 45, Dadaab camp

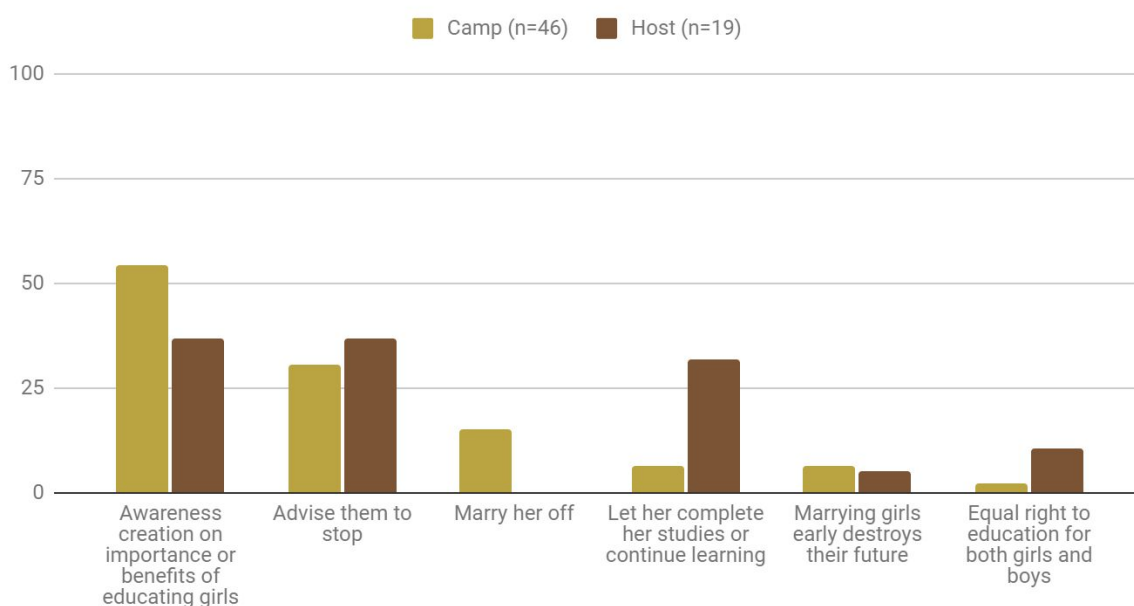
Waxaan ku dhihi lahaa nin muslim ah u guuriya

"I would tell them to marry their girls off to a Muslim man." Woman, Dadaab camp

Mya wxan dihi lahay inay iska joojiyan falalkas xun e loo gurinayo gabdaha wxbarashada an dameynin

"I would advise them to stop such bad habits of marrying the girls off before finishing their studies." Man, 18, host

% Prevalent themes by location



Radio question 3: How does your community and its local leaders including religious leaders, community elders and chiefs respond to cases of sexual violence?

Participants mentioned **punishment according to cultural norms and laws** as one of the main way leaders respond to cases of sexual violence in the community. The punishment is according to the **Somali customs and laws**. Others mentioned that the cases are resolved based on **Islamic laws** particularly according to the teachings of the Quran.

wxay oga falceliyaan in ay yiraahdaan waxa laguxalini dhaqan somali ama xeer hoosaad waxana fiican in sharciga ama maxkamada loodayo .

*"They respond to them by saying they (Sexual violence)would be resolved by applying Somali community customs and internal norms and it is good that they (sexual violence cases) are resolved through Islamic law and the court."*Man, Dadaab camp

Kesaska laxarira tacadiyada galmada way dhacaan mararka qaar balse hoggaamiyaasha iyo culumada waxay kudhaweeyaan sharciga cidi samayso keeskas

"Sexual violence related cases take place sometimes but the local leaders and religious leaders resolve them and deal with the perpetrators based on sharia law." Woman, 30, host

In addition, participants **mentioned awareness** creation which is conducted by the community elders when cases of SGBV occur. Members of the community are educated on the issues and consequences.

. hogaamiyaasha deegaanka waxeey bulshada kawacyigaliyan qatarta laxirirta galmada.

"Local leaders create awareness in the community against the threats related to the sexual violence." Man, Dadaab camp

A number of people mentioned that no action is always taken when these heinous incidents take place, while others indicated that some of the leaders take **bribes from the suspects** and let them go scot free for selfish interest at the expense of victims' justice.

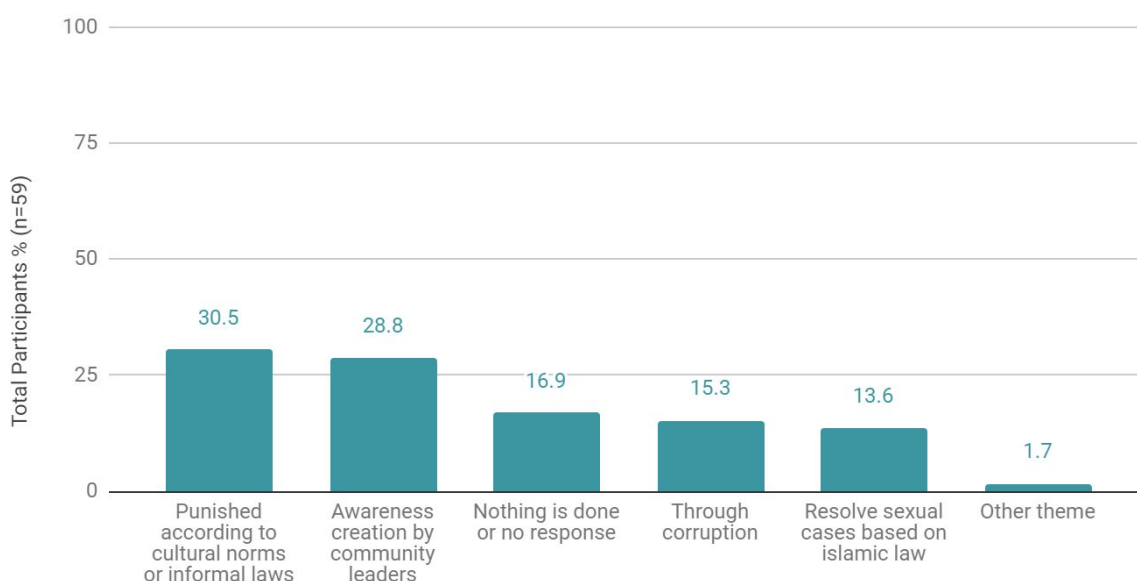
wax kafalceliyo malahn har iyo haben inti lakufsada aya diil logadara

"No one responds to such cases because girls are raped and killed day and night." Woman 22, Dadaab camp

Waxay oga falceliyaan si khaldan sida ayagoo xogaa lacagah iyo reer sidaas baan ku kala qadannay

"They respond to them wrongfully by taking some amount of money from the other side." Man, 45, Dadaab

Prevalence of themes % (n=59)



Follow up question: **In your opinion, how should local leaders, including religious leaders, elders and chiefs respond to sexual violence in your community?**

Participants were asked to share their opinions on how local leaders in their community should respond to SGBV.

Majority of participants were of the opinion that **community leaders/authorities should enforce the law** in response to SGBV. They said that perpetrators of these heinous acts should face the law as outlined in the constitution, taken to court, prosecuted and jailed.

Waxaan ilatahay, nimanka dhibaataada u geesanayo haweenka iyo caruurta waa la saaro max kamad waana in odayaal aan loo deynin iyo dhaqan

"According to my opinion, The men perpetrators who are committing violence against women and children should be prosecuted and and face the court proceedings without resorting to the elders` judgment and internal norms." Woman, 46, Host.

Waxaan qabaa in lagu xaliyo kiisaskaas sidaa uu qabo sharciga u yaalo wadanka

"According to my opinion, they should respond to the cases based on the existing law in the country." Man, 50, Dadaab camp.

Further, others mentioned that there is a need for awareness creation by the community leaders, emphasis on the religious leaders. In addition participants mentioned **stakeholder cooperation where the government, community leaders and members are involved** in fighting this mance. A number of participants were also of the opinion that community leaders should impose severe punishments on the perpetrators of SGBV.

Waa in ay sameeyaan wacyigelin badan gudaha bulshada

"They should do more awareness creation in the community." Man, 40, Dadaab camp.

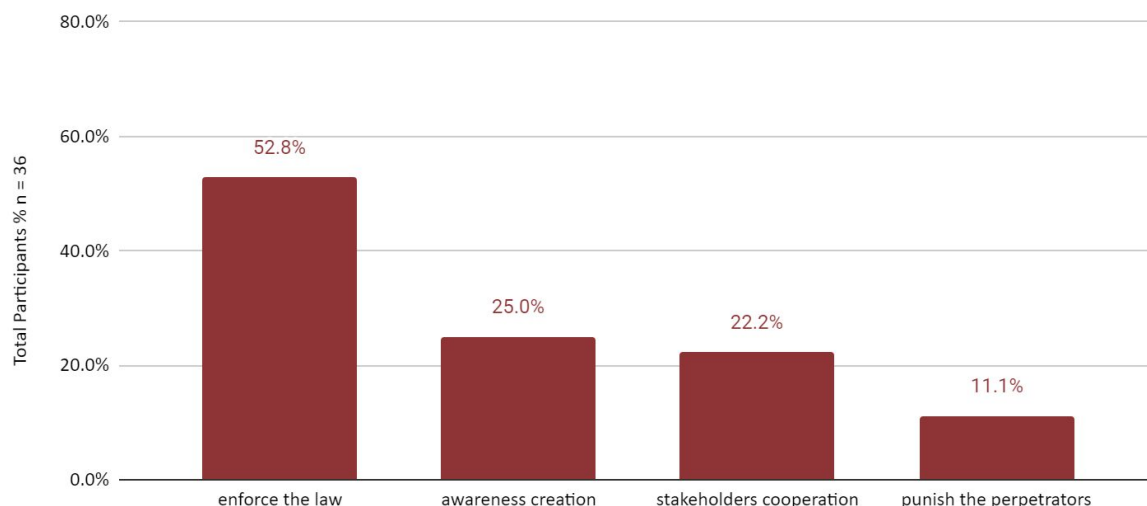
Hadii ay dawlada iyo shacabka wada shaqeeyaan dhibaataada wa laga hortagi karaa

"If the government and the public cooperate, the violence could be prevented." Man, Dadaab camp.

Waa in wax laga qabtaa loona ciqaabo si fiican si uu ugu laaban mar kale

"He should be dealt with and punished accordingly for him not to repeat the same" Dadaab.

Prevalence of themes % (n = 36)



Radio question 4: In your community, who are the trusted sources of information and services for girls on sexual and reproductive health services?

Similar to Kakuma, a considerable number of participants from Dadaab, in response to the question, mentioned the **medical practitioners**, including the doctors working at the healthcare centres as the trusted sources of information and services for girls on sexual and reproductive

health services since they can give out trusted information. Others mentioned **parents and guardians** as the trusted sources of information as they continue keeping an eye on the situations of their girls.

takhaatirta ayaa bixinikaro macalumaadka lagu kalsoonyahay

"It is the doctors who can give out trusted information." Man, Host

hadan kahadlo waxan dhihilaha waxa ku adan dhaqatirta iyo hoyoyinka

"If I express my opinion, I would say it is the doctors and mothers who can deal with such information." Man, Dadaab

Some participants explicitly reiterated the **need for awareness creation** in the community to help them (girls) understand things better, while others mentioned indifference and no action is being done in the community at all. Others mentioned **educated girls** as sources of trusted information and services when it comes to sexual and reproductive health services in the community.

I aniga waxan dhihilaa waxa la raba in gabdhah la siiyo wacyo galin bdn

"I would say, there is a need to create awareness among the girls." Man, Dadaab camp

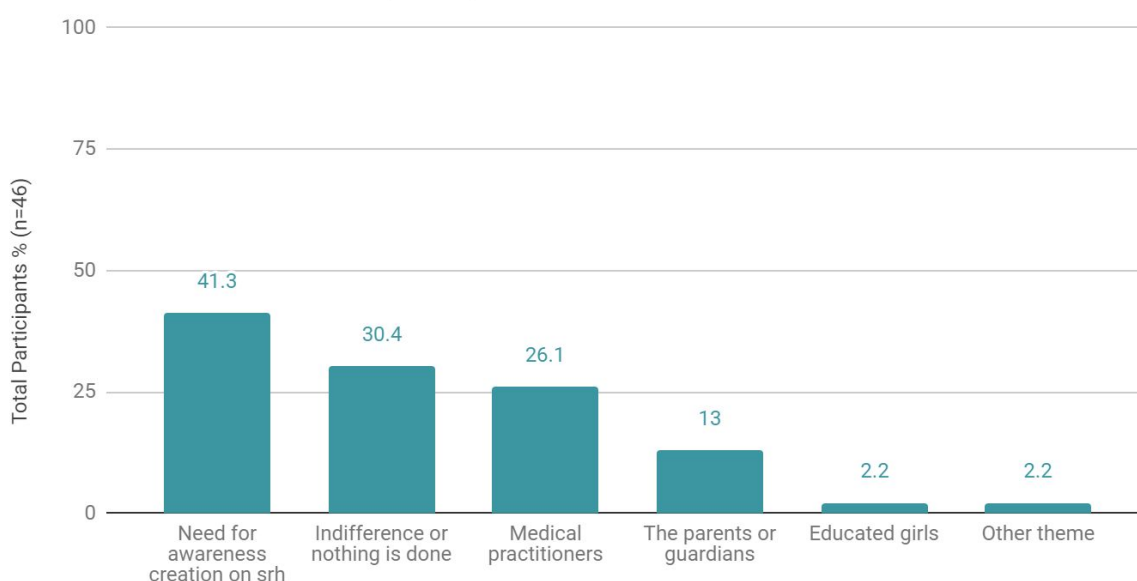
waxa yara walid ilmahisa dhaqdhaqoda la socda ilmahi telfon aya gacanta lo sare masho rabo ayo iska maraya siba waxa habon isha in lago hayo gabdhaha wayo dhibka ayaga u daran

"It is very rare to see parents monitoring the situations of their children, children are given mobile phones and move away with them. It is appropriate that parents keep an eye on their girls since they (girls) face more violence." Man, 56, Dadaab

aniga maarkin wax logahortagikara maana jiran wax u ololeya gabdhaha , gabdhaha baadana maficna cafimadko

"Personally, I did not come across means to prevent them and no one campaigns for girls. Girls' health situations are not good." Man, 25, host

Prevalence of themes % (n=46)



Radio question 5: What can parents and guardians do to keep children productive and motivated whilst studying from home?

Participants from Dadaab, in response to the question, mentioned that parents and guardians can provide **support and encouragement** to their children to keep them productive and motivated whilst studying from home. According to the participants, parents and guardians can put more efforts on children's education by allocating a vacant room for them and bringing them a teacher at home. They can also encourage them in education and stand by their side.

Wlalinid in ey mar waliba la socdan carurtoda madama gobixi wax barasho xiranyihin wan in ey ufarujiyan qol kamida guriga mcalin wax bara markasi halka logu keno

"Parents should always go after their children since educational centres remain closed, they should give them a vacant room and bring a teacher to the house who takes up the role of teaching them." Man, 23, host

wxn dhihilaha aniga ilmahena wa in an ku dirigalina wax barasha wa in an marwalbo garab tagnano o an farxadoda ka talina wll wn idin slmya

"I would say let's encourage our children in education, we should always stand by their side so as to instill happiness in them." Woman, Dadaab camp

According to some of the participants from Dadaab, **monitoring the situations of their children and advising them** on the importance of education are what the parents and guardians can undertake to keep children productive and motivated whilst studying from home. Other participants also mentioned the importance of children's education, especially young girls' education in the community.

hadan fikirkeyka kadibto waxan dihi lahaa waalidinta waa ineylasocdan ilmahoda waanisalame adhi martida

"According to my point of view, I would say the parents should monitor the movements of their children." Woman, host

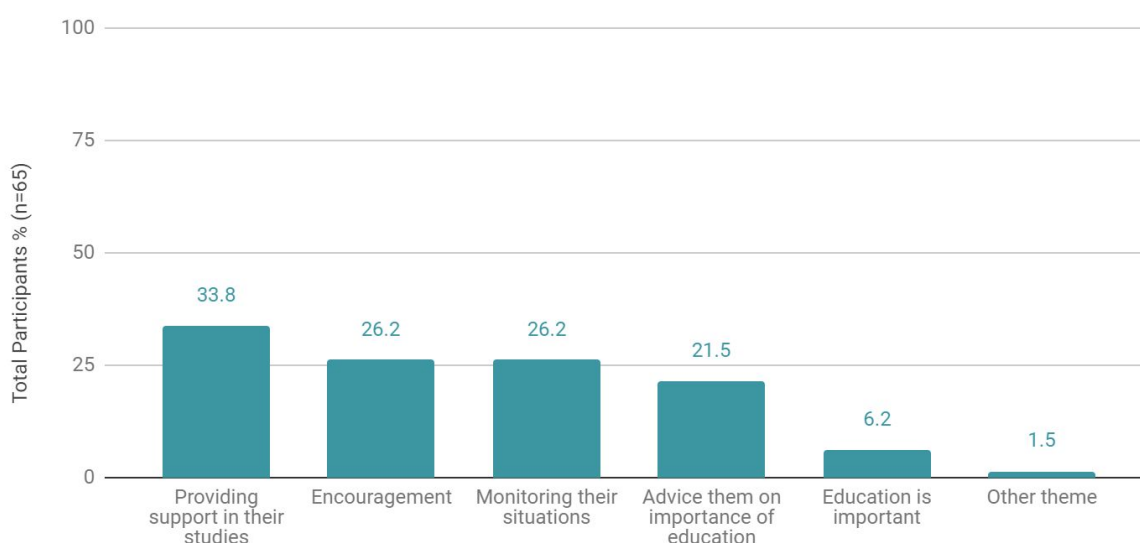
Waxay sameyn karaan ineey waaniyaan eey wax usheegaan eey tusaan wadadha saxta ah iyo wax barashada

"What they can do is to advise them, speak to them and guide them into the right direction." Man, Dadaab

Waxbarasho Waa Muhim Ee Carurta Hala Keyo

"Education is important, so let the children be taken to education." Man, Dadaab camp

Prevalence of themes % (n=65)



Radio question 6: What does it mean to be an adolescent mother in your community?

Compared to Kakuma, more participants from Dadaab, in response to the question, mentioned that the idea of being an adolescent mother in the community is **preferable, as it is the right time to be a mother**, adding that at this stage, the mother remains physically and mentally fit, while others argue that the adolescent mothers can take up responsibility in the new family. Still, many other participants from Dadaab call upon parents to **stop forced/early marriage in the community**, asserting that at a young age, girls should not be married off or forced into marriage.

aaniigaa fiikiirkeeyaa kuuaadaan baaraamiishka maaxaan leeyaahaay hooyadaa qaangaarkaa aayaa fiicaan diinaacaa guur kaa maaxan ooguu baaqii waaliidiintaa yaalaaqaasbiinn gaabdaaahaa blz?

"According to my point of view, I would say an adolescent mother is preferable when it comes to marriage. I would call upon the parents not to force their girls into marriage." Man, host

Wa inad ahaata qof aqli buuxa leh oo masuuliyad qadhi karo kadib aad yeelato hami kaas oo ah inad noqoto hooyo .

"It means to be fully an intelligent person who can take responsibility after which you can become ambitious to be a mother." Man, 19, Dadaab

Aniga waxan dilaha gabdaha walidinta in ay gurka guqasbin

"I would say let the mothers not force their girls into marriage." Woman, Dadaab camp

asc marka xora ani waxandixilaxay gabdaxa sharaftota wakur wayo dinta ayaba qabta

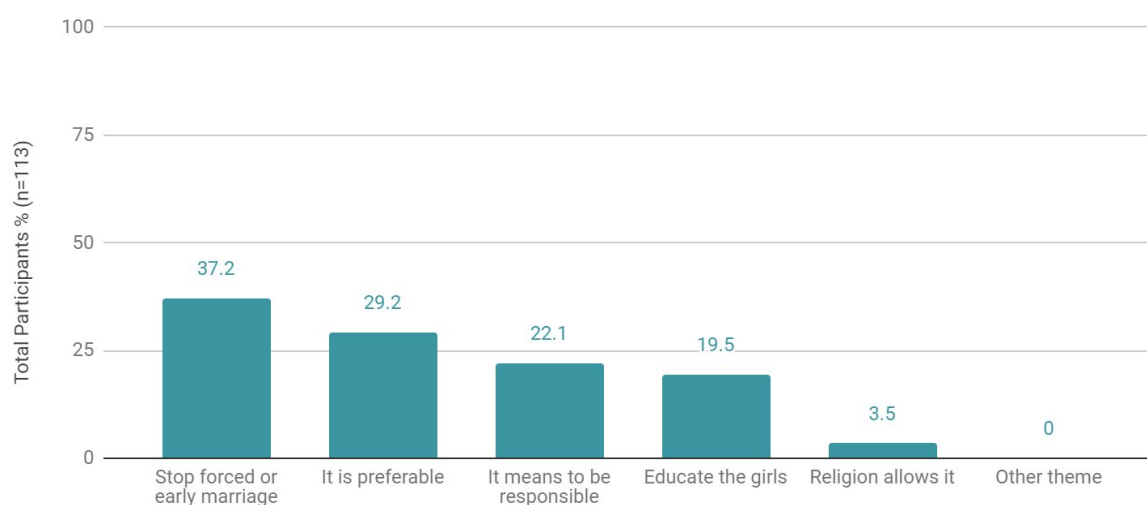
"I would say, girls reputation is safeguarded because the religion allows it." Woman, Dadaab camp

A number of participants in Dadaab refer to the religion, in response to the question, indicating that **religion allows for this to happen in the community**, hence girls should be married off at this stage. While others mentioned the need to educate the girls, especially, on the religion since education always remains important in the community.

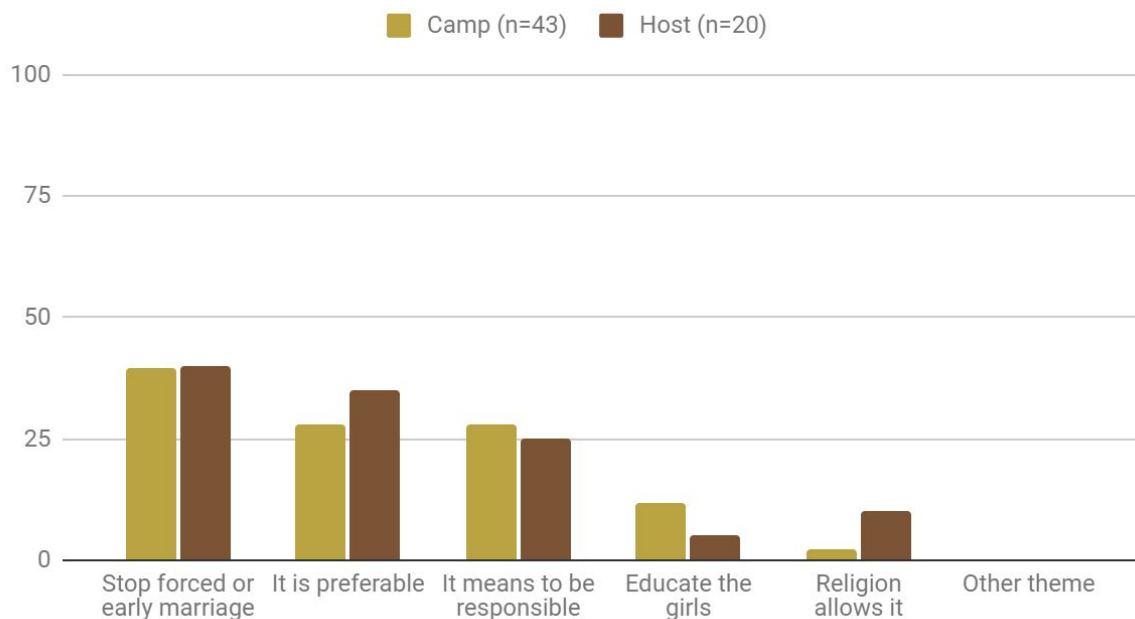
wxan ka dhihi laha hoyo aqon leh wa ayatinka bulshada gabdhaha wxa hala baro sibo dinta mahd sanidin str f.m

"I would say, an educated mother is an asset to the future of the community, so , let the girls be educated, especially ,on religion." Man, 31, Dadaab

Prevalence of themes % (n=113)



% Prevalent themes by location



Follow up question: **What challenges do adolescent mothers face in your community?**

The following question was asked to get more nuance on the challenges facing adolescent mothers. Though the sample size was small thus not conclusive, participants mentioned descrimination, embarrassment and stigma as one of the challenges they face, lack of experience to take care of their children and household when married, complications during pregnancy and divorce.

Top themes	Description	Example SMSs
Discrimination, Embarrassment & stigma	Participants mentioned that adolescent mothers are ridiculed and stigmatized by community and alienated by their peers. Mostly if the adolescent mother is not married they are considered an embarrassment to her family by turnishing their name.	<p><i>"Adolescent mothers and Somali women face ugly verbal reactions including negative proverbs." 44, Dadaab.</i></p> <p><i>"These challenges include stigma and embarrassment facing them."</i></p>
Lack of experience	Participants mentioned that these adolescent mothers lack the ability to to take care of a child and even themselves. They lack the skills, financial support for their children and require a lot of support that is not always available hence they have a hard time coping.	<p><i>"They face challenges such as lack of understanding to the family affairs management as well as ways to deal with the husband and the children." Woman, 22, Dadaab.</i></p> <p><i>"They face a lot of challenges in all dimensions. First of all, they are not experienced and cannot cope with the difficult situations coming from the young children or the neighbours. These cannot be counted." 18, Dadaab camp.</i></p>
Pregnancy complications	Another challenge they face is pregnancy complications during and even after birth. As discussed earlier they are a high risk during	<i>"The challenges they face include severe complications when undergoing labour pain at delivery stage. They also face</i>

	pregnancy as they have no idea on how to take care of themselves thus might have nutritional problems/deficiencies that may cause problems during pregnancy, their bodies are not fully developed thus a challenge while giving birth which can lead to death of the child or the mother.	<i>discrimination among others."</i> 19, Host. <i>"These challenges are massive and include severe complications when undergoing labour pain and during pregnancy. The challenges arising from early marriage are immense."</i> Woman, 24, Dadaab camp
--	---	---

Radio question 7: What domestic chores do you assign boys at home?

Participants mentioned that boys at home **are assigned house chores by their parents**. These domestic chores include fetching water, collecting and splitting firewood, cooking food and washing clothes and dishes. Boys at home, according to the participants, cooperate with mothers and girls at home on tackling domestic activities whenever a need arises.

ani ahan waxan dhihi lahaa biyo in ay so damiyan kiliya

"I would say it is instructing them to fetch water." Man, Dadaab camp

COOKING FOOD, FETCHING WATER AND THE LIKE,

"Cooking food, fetching water, etc." Man, host

Waxan u xilasaray in ay howsha laqabtaan Gabdhaha sida cunta karinta iyo weel Dhaqitanka iyo dhamaan howsha Guri in ay lawadan Gabdhaha

"We assign them to cooperate with girls on cooking food and washing the dishes as well as handling house chores with girls." Woman, 44, Dadaab

A number of participants reiterated that they do not assign them (boys) any task at home, adding that doing so **remains inappropriate in their society** since boys are not required to indulge in domestic activities. Others cited cultural beliefs saying that assigning them (boys) domestic chores is against the prevalent culture in their community, which, in turn, does not allow them to handle such duties as they are meant for the girls.

Aniga will shaqo uma dhiwi lahen wayo kuma habono

"I would not assign boys to tackle home chores because it is not appropriate." Woman, 23, host

Dhaqanka somaalida wilka guriga dhaxdiisa kamaqabto shaqo

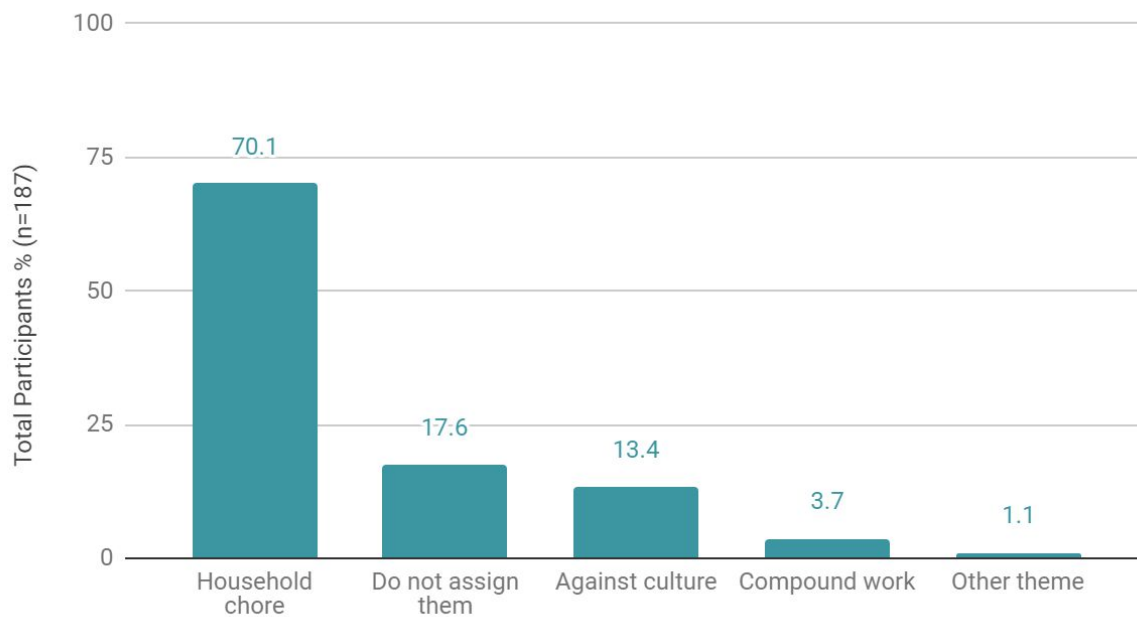
"According to the Somali culture, the boy is not allowed to tackle any task in the house." Man, Dadaab

Compound work was mentioned by some participants in Dadaab, adding that boys at home perform compound work, including watering the plants as well as clearing the land in the compound.

Nadhaafada dhulka iyo geeda waraabinta

"Clearing the land and watering the plants." Man, 34, host

Prevalence of themes % (n=187)



More women than men mentioned that they do not assign/allocate boys house chores, and more men than women mentioned that it is against culture for a man/boy to do house chores, it is considered shameful. This suggests that women do not assign chores due to the prevalence of cultural norms.

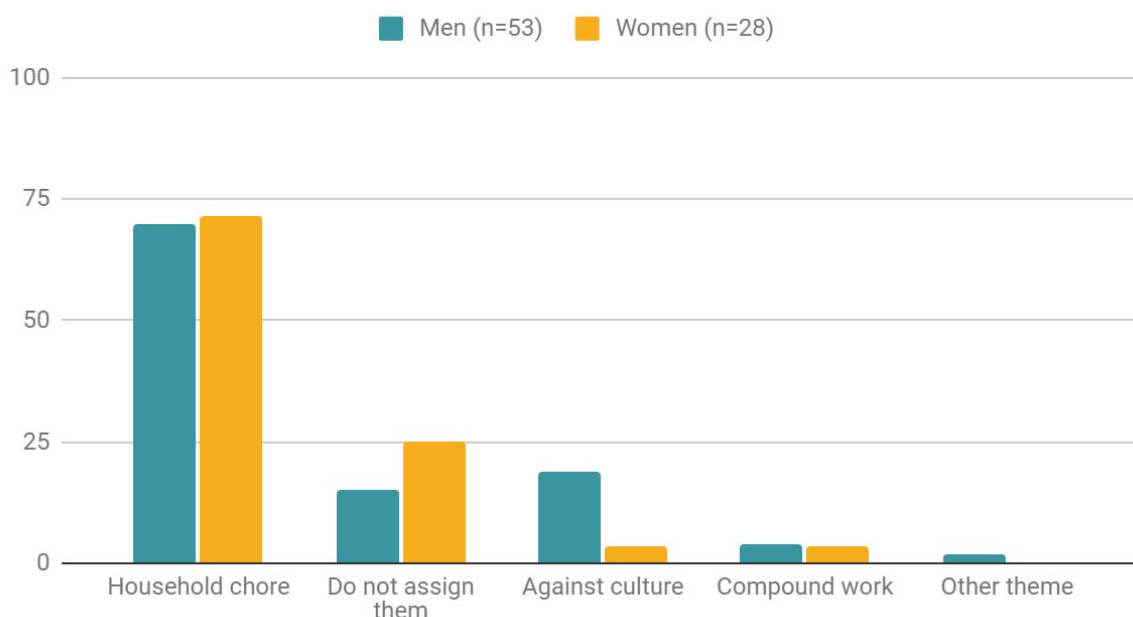
Aniga will shaqo uma dhiwi lahen wayo kuma habono

"I would not assign boys to tackle home chores because it is not appropriate." Woman, 23, Host.

Inata bdn wilasha maqatan shaqada kuriga waxalo xilsara gabadha oo Kali aha isda dhaqaka somalida

"Mostly, boys do not tackle house chores, it is meant for the girls according to the culture. Man, 19, Dadaab camp

% Prevalent themes by gender



Majority of participants from the camp mentioned that boys are allocated house chores while participants from the host community mentioned that they are not assigned any house chores and it is against culture. A few from the host community mentioned boys take care of the compound work.

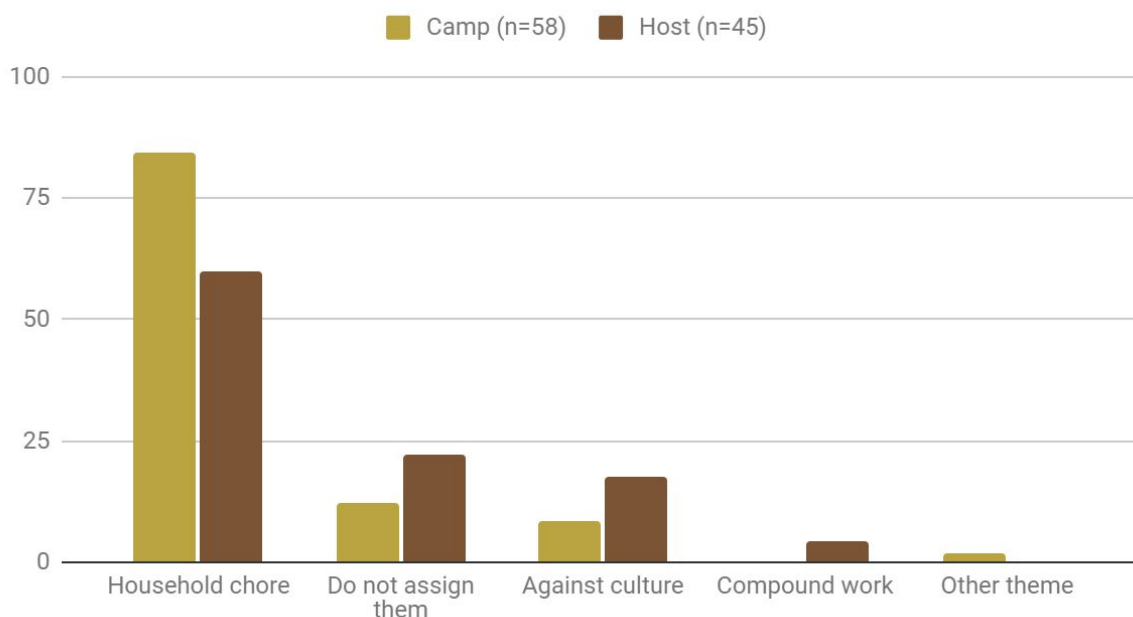
Waxan u xilasaray in ay howsha laqabtaan Gabdhaha sida cunta karinta iyo weel Dhaqitanka iyo dhamaan howsha Guri in ay lawadan Gabdhaha

"We assign them to cooperate with girls such as cooking food and washing the dishes as well as handling house chores with girls." Man, 44, Dadaab camp.

Shaqoyinka wiilasha waa kamid ah waraabinta darta ,adeeg dirid sidha kasoibinta dukaamada iwm

"The assignments given to the boys include watering the plants, and sending them to the market to buy things from shops." Man, 20, Host.

%Prevalent themes by location



Final evaluation questions in Kakuma and Dadaab

What have you learnt from the shows on girl's education?

The evaluation question aimed to identify lessons learnt during the 7 programmes.

Participants in both Kakuma and Dadaab emphasised that they learnt a lot on the benefits of educating a girl. They are also more aware about gender equality in education and in particular equal rights to education for both boys and girls.

Educate girls can transform the world than educate boys.

"Educating girls can transform the world more than educating boys." Man, 20, Kakuma Camp.

Waxan kabartay in hadii lagu yadhaalo gabada waxbarashadheeda ay Soo saari karto. Jil mutacalimiin ah.

"What I have learnt is that if more efforts are put on a girl's education, she can produce educated generations in future." Man, 20, Host.

Girls have right to education

"Girls have a right to education." Man, 21, Kakuma Camp

ASALAMU CALEYKUM, STAR FM. WAXAAN KAKORORSADI FAIDO WAIN GABADHAHA XAQ WAAI ULEYIHIN INWAXLABARO

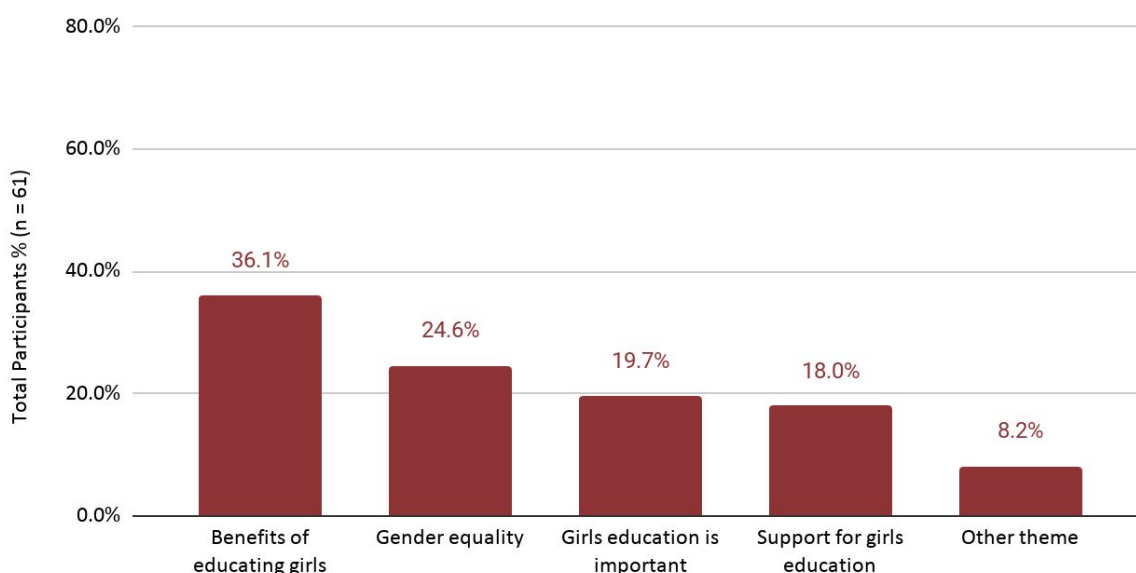
"I have learnt a lot that girls have rights to education." Host.

Further they learnt that girls need to be supported in their education as well as the importance of girls education.

I have learnt that girl child education is paramount and therefore parents must support their girl child in achieving their dreams in future. I support it strongly.

"I have learnt that girl child education is paramount and therefore parents must support their girl child in achieving their dreams in future. I support it strongly." 42, Host.

Prevalence of themes % (n=61)



Annex 2: Sample Success and impact Stories

The radio shows provided an inclusive space for listeners to engage in an open discussion while still providing relevant social behavior change information to the listeners. For instance we received feedback from a female listener in Dadaab refugee camp, a mother of nine children (6 boys and 3 girls). The listener reported to the radio station that prior to the shows, together with her husband, they had planned to marry off one of their daughters, a form three student to an elderly rich man with an aim of getting financial assistance from the man owing to their financially disadvantaged background. However, before actioning this plan, she listened to the radio shows advocating for girls education on radio *Gargaar*, and after listening for a couple of times she was convinced otherwise and had to equally persuade her husband against this move. They all agreed to allow their daughter a chance to finish her education first. The listener further explained that she now takes her time to create awareness among other community members on the importance of girls' education. She added that girls should be given an opportunity to pursue their dreams in education until when they will attain the right age for marriage. She concluded by commending the content aired on the KEEP II radio shows as enlightening to the community and thus life changing.

After receiving this feedback from the station, we went ahead and sought consent from the woman to allow us to get in touch with her to listen to her story, our main goal was to verify the authenticity of her story. Upon getting the woman's consent, we called her and discussed with her the story and she confirmed all the details she had shared with the radio presenter before.

In addition to that, at the end of our radio shows, we sent out a question to our listeners asking: ***What changes have the shows on girl`s education brought to you and your family?*** In response to the question, one of our listeners narrated the impacts brought to him by our radio shows describing them as massive and helpful. He admitted that the radio shows had transformed the mindset of many listeners in the communities living in and around the refugee camps in Dadaab.

" Among these changes are that the radio shows changed the mindset of many girls who managed to continue with their education after they took advantage of the advice and recommendations coming from you as well as the advice coming from the participants. Massive changes have been derived from these radio shows." Man, 50, Dadaab camp

Later on, after asking him for consent to be contacted through sms, the participant agreed and gave us a go-ahead to call him back asking him about the message and if he sent it. After the confirmation of this message, the participant reiterated that the radio shows remain helpful to the people living in the refugee camps as well as the host communities living around them. "These discussions enhance girls` education and encourage them to go to school so that they can have a better future, thus the shows are helpful," he added.

Similar to Dadaab, at the end of the shows we asked the same question in Kakuma: ***What changes have the shows on girl`s education brought to you and your family?***

When this question was asked, eight responses stood out on the changes the participants had observed and also experienced but we only got consent to follow up with a call from two participants.

The following are the messages the participants sent, their opinions and observations.

"I first need to appropriate the good work you have done. Block leaders and doctors are good sources to give this information to the girls. That should be an easier way for girls to understand these things." Man, 24, Camp

The participant was keen to mention how much he appreciates the shows, in addition he mentioned that these shows are helpful to the community and mostly to the girls as most these discussions do not take place in the community. Further he said that the girls are now aware of where they can get SRH information and the help they need in regards to these issues. He also mentioned that there is a need to involve community leaders (village/block leaders) in these discussions as they have more influence in the community.

"I have seen changes, all parents are promising that they will be providing all girls needs. They have realised that girls are important in the community." Man, Host.

The second participant was sure that the programmes were very helpful and have brought about awareness on the need to educate girls in the community. He mentioned that even some of the community elders are embracing education for girls despite their culture not being so supportive of this.