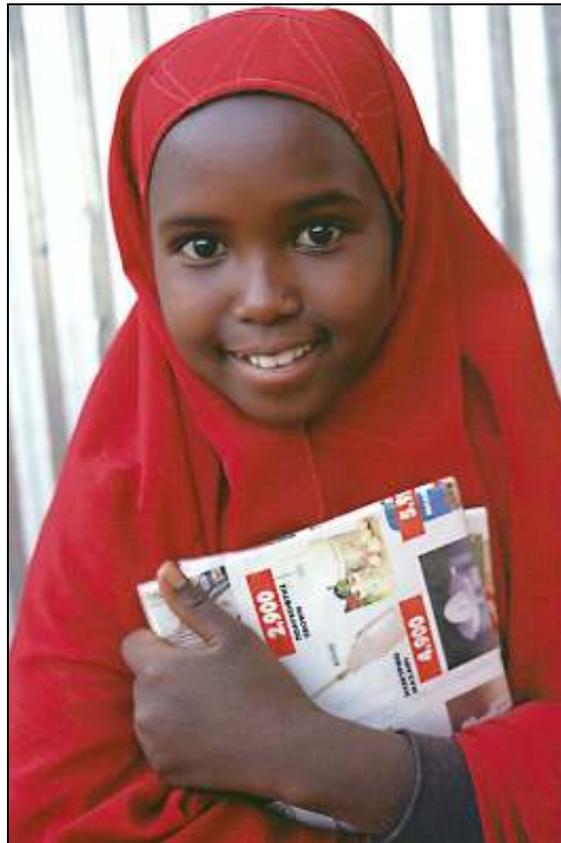




## **Somali Girl's Education (ISPABE Project) Qualitative Research Findings**



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### **EXECUTIVE SUMMARY**

The education infrastructure of Somalia has been weakened by decades of colonial neglect, followed by the outbreak of a civil war in 1990 that has led to widespread population displacement and paralysis of social services. Superimposed on this context are challenges of access to education for girls. Cultural norms and practices contribute to disproportionately low access to schooling. Even in the autonomous Republic of Somaliland in the north, where a relatively strong government presence has expanded social services and infrastructure that surpass other regions, illiteracy is widespread, particularly amongst women. According to UNICEF, the country had only a 22 percent primary school enrolment in 2004, nine percent of which were girls. That figure dropped to six percent for secondary school<sup>1</sup>.

The BBC World Service Trust, funded by the European Commission (EC) and UNICEF for "Support to Integrated Special, Primary and Alternative Basic Education (ISPABE)" in Somalia is working in partnership with the Africa Education Trust (AET) and CARE International on education projects in Somalia.

The role of the Trust is to produce 30-minute educational programmes, known as the "Radio Teacher" programme, which is aired via the BBC Somali service once a week, while AET and CARE facilitate setting up classes, recruiting new students and training teachers for community learning groups.

The following five topics were identified by UNICEF as promoting girls' education to the "Radio Teacher" audience:

- **Family Health:** The benefits girls' education on family health.
- **Equal Rights:** Addressing girls' and boys' equal right to education.
- **Economics:** Addressing the potential short- and long-term economic benefits of allowing a daughter to receive education.
- **Children's Health:** The benefits of a girl's education on the health of her future children.
- **Environment:** Educating girls can help protect the environment.

Due to lack of infrastructure and ongoing conflict and security concerns, limited research has been conducted on education in Somalia.

### **METHODOLOGY:**

This study employed a qualitative methodology, using community-based focus group discussion. The study involved 64 respondents, 32 males and 32 females, in a total of eight discussions. All participants were enrolled in the AET/CARE Radio Teacher community learning groups, in a total of eight discussions.

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<sup>1</sup> UNICEF/Lucy Njambi Kimani. (2004). "A situational analysis of primary education in Somalia: a gender perspective".

The objectives of the study, reported here,<sup>2</sup> were:

- To understand audience motivations for listening to the “Radio Teacher” educational programme
- To discover Somali attitudes towards girls’ and children’s education, and the barriers that exist to girls’ education, the findings of which will inform future programme content on the issue.

Participants were recruited via ISPABE partners. All were interested in adult literacy radio programming and had not previously had extensive formal education. All focus group participants were also regular listeners to the BBC Somali service.

The focus group discussion guide was drafted in English by the research team, and translated by into the Somali language. Discussions were conducted in Somali, and moderated by R&L’s Somali researcher.

### ***FINDINGS:***

The findings of this report fall into three categories that explore the issue of Somali girls’ education:

- Participants’ perceptions of education
- Benefits of educating children
- Barriers and facilitators to girls’ education

Respondents were very positive about education overall. Education is considered to be an asset of great value in Somalia, with potential benefits for all individuals. Looking at the long term, some respondents also noted that in the future, an educated girl’s family would benefit from her as an educated mother.

Approximately half of respondents had not previously learned to read and write when they were younger. Nearly all of these respondents expressed regret about this, and expressed optimism about the current educational opportunity provided by radio programming.

Questions about benefits of girls’ education to **family and children’s health** elicited very similar answers. The role of girls as future mothers was widely cited by respondents as a benefit of education. It was expected that an educated mother would take better care of her children and improve health efforts, including maintaining sanitation and treating them for disease and illness.

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<sup>2</sup> The study also pre-tested the pilot episodes of Series Three of the Radio Teacher programmes prior to broadcast.

Regarding **equal rights**, respondents have acknowledged that children of both sexes should be given or have equal access to education. **Economic** benefits were widely acknowledged as well: education was regarded as being able to uplift people's and society's economic standard by improving and securing job prospects and eventually increasing an individual's earnings. Respondents did not identify potential benefits to the **environment** as an advantage of education.

Factors that stand as barriers to girls' education in Somalia fell into five categories, which are reflected in the coding framework developed for this study. These barriers are: cultural, religious, economic, psychological, and logistical.

"Somali culture" was identified as a general barrier to girls' education. Within in Somali culture, gender roles were identified:

- Priority is given to boy children over girls
- Girls are expected to do housework

For many respondents, these two issues – prioritising sons for educational opportunities and requiring girls to do housework – were interrelated, as decisions made about a male child had influence on the decisions made about girl children. Expectations within the Somali family dictate:

- How girls and young women should behave
- Early marriage age for girls

Economic reasons were a major barrier. Lack of money for school fees is the primary factor that prevents children from going to school.

Opinions diverged about whether religion supports the education of girls. Some respondents interpreted Islam as giving priority to boys. On the other hand, many understood that Islam places great value on education, regardless of gender.

While most respondents believe that one's status and place in the community will be elevated if children are educated, some parents nonetheless do not acknowledge the importance of education and, as a result, do not send their children to school.

Finally, long distances to travel to school and limited standards of school facilities were additional barriers noted by respondents.

### ***RECOMMENDATIONS:***

The recommendations from these findings address three issues: (1) the ISPABE/Radio Teacher programme and Media Strategy; (2) Target Audiences; and (3) Programme Content, or messaging to promote girls' education.

- Research findings confirm the current ISPABE/"Radio Teacher" programme and media strategy. Other data collected as part of this study, but not included in this report, also confirm the value of the audience research activities that are part of the Trust's role in the ISPABE project.
- The target audience for the "Radio Teacher" programmes consists of people who value education, who are seeking education for themselves, and who are likely to already be receptive to information and advice encouraging education for women and children.

Referring back to the five topics recommended by UNICEF for promoting girls' education, most barriers to education were those that presented an immediate challenge to families, and most of these challenges had been ongoing for respondents both in their own childhoods and at the time of the focus groups. Still, certain benefits of girls' education were longer-term. In some categories, respondents did not seem to be at all aware of particular benefits, such as benefits to the short-term health of female children, or to environmental protection.

- Recommendation: ISPABE/"Radio Teacher" programmes present messages advocating girls' education both in terms of long-term and short-term perspectives.
- Recommendation: When there is limited or no awareness, ISPABE/"Radio Teacher" programmes assess where there are benefits

Also, programme-makers and partners should anticipate that there will be differing responses to messages about the five different topics. Where messages are similar to existing opinions and experiences, the audience will readily agree with main points and accept the ideas; where there is a range of opinions, audiences will debate the issue; when the message contradicts their own experiences, audiences are likely resist the information.

- Recommendation: ISPABE/"Radio Teacher" programmes apply different approaches or treatments of the messages depending on whether the audience is likely to accept, debate or resist them.

Specific recommendations for both short-term and long-term oriented treatments of the messaging for the topics are provided in the Recommendations section of the report.

Finally, one apparent limitation of the study – the moderation of female groups by a male – may also have unexpectedly proven to serve as a form of advocacy. Within Somali cultural gender hierarchies, males tend to give limited attention to female experiences and perspectives, so having a male researcher studying the issue with women may have conveyed the importance of education in general, and particularly of Somali girls' education.

## **INTRODUCTION**

### ***Project Background***

#### **Education in Somalia**

The education infrastructure of Somalia has been weakened by decades of colonial neglect, followed by the outbreak of a civil war in 1990 that has led to widespread population displacement and paralysis of social services. The sector suffers from severe managerial, technical and financial resource limitations and a lack of consistency in standards across regions.

Superimposed on this context are challenges facing access to education for girls. Cultural norms and practices contribute to disproportionately low access to schooling; Somali culture assigns women and girls subordinate roles in the society. Women and girls lack educational opportunities and have very low representation in both the political and economic sectors. Female teachers are under-represented.

Education is an integral component in rebuilding Somalia, particularly in the South and Central areas, where the majority of the population has largely been deprived of education due to lack of consistent centralized governance. Economic and environmental factors have seen a country-wide shift from traditional pastoralist and agricultural livelihoods to a high degree of urbanisation; lack of education limits the employability of new rural-to-urban migrants.

At a national level, poor education of government personnel permeates Somalia's limited governance infrastructure, raising serious longer-term concerns for future leadership at the various levels of government.

#### **Women in Somalia**

The old Somali adage, "A mother's purpose is to be a cook, laundrywoman, nurturer and wife to her husband," describes to some degree the traditional role of women in Somalia, where women remain at the bottom rung of the social ladder. They continue to be subjected to serious injustices such as female genital mutilation; a 2004 study by the UN Children's Fund (UNICEF) found that Somaliland has a 98 percent prevalence rate<sup>3</sup>.

Illiteracy is also widespread in the breakaway Republic of Somaliland, particularly amongst women. According to UNICEF, the region had only a 22 percent primary

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<sup>3</sup> UNICEF/Lucy Njambi Kimani. (2004). "A situational analysis of primary education in Somalia: a gender perspective".

school enrolment in 2004, nine percent of which were girls. That figure dropped to six percent for secondary school<sup>4</sup>.

In 2005, the government of Somaliland appointed two women to its cabinet for the first time. However, for women, much more needs to be done to redress the gender imbalances in the society. Initiatives to support women to engage in micro-finance, give them loans, and allocate funds to promote girl child education and equal representation are needed.<sup>5</sup>

### **Girls Education in Somalia**

Due to both lack of infrastructure and ongoing conflict, limited research has been conducted on education in Somalia. In 2003-2004, a survey of primary schools in Somalia reported 1,172 operating schools, with a total enrolment of over 285,574 children representing a 19.9 per cent gross enrolment ratio<sup>6</sup>. This places Somalia among the lowest enrolment rates in the world.

Gender-related disparities remain an area of major concern. The survey results showed that only 37 percent of pupils at the lower primary school levels were girls. The gender gap was even more pronounced in upper levels. Since the 2003/4 survey, there has been very little progress toward reducing the gender disparity, and results of previous school surveys reflect the same pattern<sup>7</sup>.

A 2004 UNICEF report<sup>8</sup> identified several factors influencing low enrolment of girls in Somalia, including social factors such as the traditionally early marriage of Somali girls during their school-going age. Other more general limitations to education in Somalia included a lack of upper-level classes and school facilities in rural areas, lack of teachers and teacher training, lack of recognized certificates, and the insufficient recognised tertiary institutions.

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<sup>4</sup> UNICEF/Lucy Njambi Kimani. (2004). "A situational analysis of primary education in Somalia: a gender perspective".

<sup>5</sup> IRIN News, 3 May 2005. "Somalia: Somaliland women take on new roles." Also, personal communications with Jamal Abdi, 2008.

<sup>6</sup> UNICEF. (2004). Survey of Primary Schools in Somalia, 2003-2004. [www.unicef.org/somalia/education\\_56.html](http://www.unicef.org/somalia/education_56.html) (accessed 1 July 2009). Data from Lower Jubba Region, El Waq district of Gedo Region and Jilib district of Middle Jubba Region was not collected as these areas were inaccessible due to floods and security concerns.

<sup>7</sup> Ibid.

<sup>8</sup> UNICEF/Lucy Njambi Kimani. (2004). "A situational analysis of primary education in Somalia: a gender perspective".

### ***The BBC World Service Trust***

The BBC World Service Trust (“the Trust”) is the international non-profit organization of the BBC. It is an independent charity that promotes development through the innovative use of media.

The Trust works with people in developing and transitional countries to improve the quality of their lives. Its work seeks to raise awareness among mass and opinion-forming audiences; affect behaviour change; influence policy; and transfer skills and knowledge. In all of its work, the Trust has a strong commitment to delivering impact and cutting-edge media solutions to development challenges.

Globally, the Trust works with five thematic areas: health, governance & human rights, education & livelihoods, environment, and humanitarian assistance. The work of the Trust is underpinned by audience and media sector research, which is conducted by the Trust’s Research and Learning (R&L) Group. This group is staffed by over 50 research professionals based in London and in-country project offices across Africa and Asia.

### **The BBC World Service Trust in Somalia**

The BBC World Service Trust has worked in Somalia since 2005, based out of Hargeisa, Somaliland. Projects have covered education, livelihoods, and humanitarian programming.

- ***ISPABE Education Project***

In partnership with Africa Education Trust and Care International, the Trust produced and broadcast 50 half-hour educational radio programmes on the BBC Somali Service to teach reading, writing and arithmetic to adults and children in Somalia. Series Three of the programme is now in production.

The aim of the programme, known as “Radio Teacher” is to reach people who have been denied a classroom education, including women, disabled people, children with no access to education in rural areas, people in southern Somalia, and populations displaced by conflict.

The radio broadcasts are supplemented with face-to-face classes run by volunteer teachers, in which reading and writing is taught through discussion of themes such as health, human rights and the environment. In some cases, teachers use taped radio broadcasts to enable classes to be run at times that are more convenient for the students. This has proven particularly important for women and girls, who are often expected to do household chores during conventional school hours.

- ***Somalia Livestock Programme***

A three-year programme that began 2005, the Somalia Livestock programme transmitted educational radio programmes over the BBC Somali Service to improve the livelihoods of rural populations and help to preserve the way of life of 80% of the Somali population that is dependent on livestock for income.

Programmes covered a range of livestock topics, including market prices, animal health, detecting fake drugs, drought, degradation of rangeland, marketing, business skills and new economic opportunities. The Trust also broadcast several panel discussion programmes, designed to enable a public debate of key issues relating to development of the livestock industry.

The project also established community learning groups across Somalia. Through these facilitated groups, listeners were guided through learning activities to consolidate knowledge gained from the programmes.

- ***Somali Lifeline***

In 2009, the Trust has secured an initial funding to run a six month "Humanitarian-Lifeline" programme in Somalia. Following on the success of similar Trust programmes in Sudan and Burma, *Somali Lifeline* will broadcast daily radio programmes in Somalia aimed at providing vital information to internally displaced persons (IDPs), people affected by multiple crises, refugees and migrants in surrounding countries, and their host communities.

Broadcasting a Lifeline radio programme will provide millions of people inside and outside Somalia with access to humanitarian information through mass media despite increasing instability in the country.

### **Research and Learning (R&L) Group**

The Research and Learning Group of the Trust is an international team of research professionals with expertise in media communications and audience research. R&L focuses on four key activities:

- Providing BBC World Service Trust projects with audience and market insights to guide project strategies;
- Conducting qualitative and quantitative research studies to capture the impact of all the Trust's media projects;
- Building capacity in audience research skills and methodology on projects in-country;
- Documenting and disseminating findings from the Trust's projects internally and to the wider development community.

R&L has an established network of research teams operating in some of the most challenging areas of the world. As well as evaluating the impact of Trust-related projects, the Group provides independent media research to the development community<sup>9</sup>.

R&L has conducted research in Somalia since 2005, including the following studies:

- Impact research on a four-year Somali Journalism training project, for which content of both print and audio outputs from 350 journalism trainees were collected and analysed.
- The African Media Development Initiative (AMDI), the most extensive independent survey of the state of the media in Somalia.
- Pretesting the Somali livelihood and education programmes.
- Somalia Livestock Programme Audience survey<sup>10</sup>.

### ***The BBC Somali Service***

To date, all the BBC World Service Trust's programmes in Somalia have been broadcast on the BBC Somali Service.

The Somali Service's main target area is Somalia, including Somaliland, with the Somali-speaking regions of Kenya, Ethiopia and Djibouti as secondary markets<sup>11</sup>.

Normal survey research is not possible in most of Somalia due to the extremely dangerous and volatile conditions. In January 2008, a research agency was able to carry out a limited study in Mogadishu. The sample was randomly selected, but inevitably, because of the difficult conditions it was not possible to apply all of the standard methodological procedures to the research. As a result, the data is not fully representative. However, despite these caveats, it is widely believed that the BBC is extremely popular in Mogadishu, with audiences some way ahead of its international competitors. It was jointly the most listened to station surveyed, and was found to have a huge following, with just over eight in ten of the men, and two-thirds of the women interviewed listening weekly<sup>12</sup>.

The BBC has been able to measure audiences in Ethiopia and Kenya, where there is a large Somali diaspora. Approximately 1.0 million adults claim to listen

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<sup>9</sup> For more information on the work of the Research and Learning Group please visit:

[www.bbcworldservice.org/researchlearning](http://www.bbcworldservice.org/researchlearning)

<sup>10</sup> See Mundy G and Wolf T (2006) Learning for Livelihoods in Somalia: Initial Insights on Audience Patterns and Preferences.

[http://downloads.bbc.co.uk/worldservice/trust/pdf/Somalia\\_Final.pdf](http://downloads.bbc.co.uk/worldservice/trust/pdf/Somalia_Final.pdf)

<sup>11</sup> <http://worldservice.gateway.bbc.co.uk/market/qci/docs/afme/africa/somalioverviewmay2009.pdf>

accessed 24 June 2008

<sup>12</sup> Ibid.

to the BBC Somali service weekly, and the 2008 Audience estimate in Ethiopia and Kenya was 1.4 million people<sup>13</sup>.

Transmitted on short-wave, BBC Somali Service radio programmes can be heard in urban and rural areas of Somaliland, Puntland as well as in Central Southern Somalia, Kenya, Ethiopia, Djibouti and Yemen, thus providing the unique opportunity to reach Somalis across borders and despite geographical inaccessibility and insecurity.

Of those surveyed in the Somalia Livestock Programme Audience survey in late 2007<sup>14</sup>, 98% of people who listened to the radio listened to the BBC Somali Service.

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<sup>13</sup> <http://wikis.gateway.bbc.co.uk/confluence/display/GLOB/Somali> - accessed 24 June 2008

<sup>14</sup> BBC World Service Trust (2007) Exploring the reach and impact of Barnaamijka Xoolaha: A survey of radio listeners in Somaliland and Puntland – PPT report. Note: Research sample of 1056 respondents identified as radio listeners in various locations in Somaliland and Puntland

### **ISPABE PROJECT**

The BBC World Service Trust obtained funding from the European Commission (EC) and UNICEF for “Support to Integrated Special, Primary and Alternative Basic Education (ISPABE)” in Somalia. The Project aims at contributing to the alleviation of poverty and developing a more peaceful, equitable and democratic society in Somalia. The project intends to achieve the following objectives:

- To enhance access to primary and alternative basic education for vulnerable children in Somalia, particularly girls.
- To improve the quality of primary and alternative basic education, enhancing the pupil's attainment of academic and relevant life skills, with particular attention to girls.
- To strengthen access to basic, quality public and social services in Somalia.
- To improve the quality and relevance of basic education services addressing gender equity in the Somaliland region.

The Trust has partnered with the Africa Education Trust (AET) and CARE International in overseeing and implementing the ISPABE Project. Both partners are currently running education projects in Somalia. AET and CARE facilitate setting up classes, recruiting new students and training teachers for community learning groups.

The role of the Trust is to produce 30-minute educational programmes, known as “Radio Teacher”, which is broadcast via the BBC Somali service once a week. Fifty programmes have been aired, with series three of the programme currently in production. The programmes will provide basic literacy and writing skills to listeners, as well as to promote education of girls.

The following five topics were identified by UNICEF as promoting girls' education to the “Radio Teacher” audience:

- **Family Health:** The benefits girls' education on family health.
- **Equal Rights:** Addressing girls' and boys' equal right to education.
- **Economics:** Addressing the potential short- and long-term economic benefits of allowing a daughter to receive education.
- **Children's Health:** The benefits of a girl's education on the health of her future children.
- **Environment:** Educating girls can help protect the environment.

## **METHODOLOGY**

### **Study Objectives**

This report presents the findings of a qualitative research study undertaken by the R&L Group to learn more about the Radio Teacher programme's audience, particularly their perspectives on girls' education.

The following were the objectives of the study:

- Pre-testing pilot episodes of Series Three of the Radio Teacher programmes prior to broadcast.
- Understand audience motivations for listening to the "Radio Teacher" educational programme.
- Discover Somali attitudes towards girls' and children's education, and the barriers that exist to girls' education, the findings of which will inform future programme content on the issue, and are detailed in this report.

Findings from the pilot pre-testing were reported directly to production teams. The other research objectives are addressed in this report.

### **Focus Group Discussions**

Research consisted of eight focus group discussions (FGDs), which were conducted from 12-17 December, 2008. Four male and four female groups were conducted in the regions of Hargeisa and Burao in Somaliland. In each region, the FGDs were divided amongst rural and urban settings. In Hargeisa, sessions were conducted in Hargeisa town and Dingal village, and likewise in Burao, sessions were conducted in Burao town and the adjacent village of Yirowe.

### **Sampling**

The study sample comprised respondents from four locations: two in Hargeisa region and two in Burao region. These locations were considered due to both the geographic differences and the disparity in terms of access to schools and resources between the regions. Hargeisa, the capital city of Somaliland, was expected to have more institutions of higher learning that also train teachers compared to the less centralised Burao. Both student-to-teacher ratio and class enrolment are higher in Hargeisa. The sample locations were further divided to encompass both rural and urban settings, to capture differences in attitudes and practice in these settings.

**Fig 1. FGD Locations and Demographics**

District	Urban		Rural	
	Male	Female	Male	Female
Hargeisa	Hargeisa	Hargeisa	Dingal	Dingal
Burao	Burao Town	Burao Town	Yirowe Village	Yirowe Village

Participants were recruited via ISPABE partners. All were interested in adult literacy radio programming and had not previously had extensive formal education. All focus group participants were regular listeners to the BBC Somali service.

Focus groups were between 8 and 12 people in size. The profile of respondents varied, and consisted of respondents representing three sectors: parents (both with children in school and children not in school), community education committees (CECs) and adult literacy students (most of whom were girls).

- CEC participants, who are involved in the school management and work closely with the school administration, were recruited due to their involvement in the primary education sector as decision-makers, administrators or beneficiaries.
- Adult students and parents were able to address the reasons for being unable to attend traditional primary education.

### **Data Collection**

The focus group discussion guide was drafted in English by the research team, and translated by R&L's Somali researcher into the Somali language. Discussions consisted of two parts: the first part of the discussion asked about the values and benefits of education (the findings of which are found in this report), and the second part of the discussion involved pretesting some samples of episodes of the literacy programme that had been produced<sup>15</sup>.

Discussions were conducted in Somali, and moderated by R&L's Somali researcher. Audio of the discussion was recorded on a cassette recorder and, when possible, notes were also taken by the moderator during the discussions.

### **Ethics**

Focus group discussions were prefaced by an introduction about the purpose of the research. Respondents were asked if they had any questions about the study

<sup>15</sup>

and if they consented to their participation and audio recording prior to beginning the discussion.

### **Data Processing**

Recordings from the focus group discussions were transcribed in Somali and translated into English.

The study used thematic analysis to interpret the interview data. To extract themes from the transcripts, the R&L Somali researcher and R&L researchers in London coded the data. Twelve themes were identified during the coding process<sup>16</sup>. Falling under either “barriers” or “facilitators” to girls’ education<sup>17</sup>, the following factors were used as codes: cultural, economical, psychological, religion, logistical and health.

**Fig 2. Master Coding Framework**

<b>Barriers</b>	<b>Enablers</b>
Cultural	Cultural
Economic	Economic
Religious	Religious
Psychological	Psychological
Logistical	Logistical
Health	Health

Coding and analysis were conducted using a word processor. The original plan to use the qualitative data analysis software *Atlas.ti* was not implemented due to difficulties downloading the licensed software from the internet on the bandwidth available in Somalia.

### **Limitations of Study**

Due to the considerable logistical, geographical and security challenges in conducting research in Somalia, a number of elements affecting the potential quality of the research were outside of the control of the Trust. All efforts to mitigate the impact of methodological faults were undertaken by the Trust; however, key limitations of the study are accounted for in this section.

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<sup>16</sup> This coding frame was developed in discussions with the London R&L team and the Somali R&L researcher. R&L researcher Lucy Neville worked with the authors on the early stages of coding while the framework was being finalized.

<sup>17</sup> Galavotti et al (2001) Modeling and Reinforcement to Combat HIV: The MARCH Approach to Behavior Change. *American Journal of Public Health* 91(10): 1602-1607. Table 2 refers to assessing barriers and facilitators to community involvement and behaviour change in formative research.

### ***Male Moderation***

Despite attempts to hire a female moderator to conduct the focus groups with women participants, it was not possible to get a female moderator who was able to travel outside Hargeisa due to cultural restrictions. The Trust's male Somali researcher was required to run both the female and male groups separately. The researcher noted that female respondents below approximately 20 years old were shy to participate with a male moderator and contribution to discussion. However, adult women were considerably at ease and participated fully in the discussion<sup>18</sup>.

### ***Geography and Security***

The study sample has geographic limitations. Due to logistical, security and budget factors, focus groups were conducted only in regions of Somaliland. The study could not include audiences in Puntland and central southern Somalia.

As all three regions share a very similar ethnic and cultural heritage, as well as similar rural-urban compositions, it is expected that findings are likely to be reflective of common themes found in both the north and south of Somalia.

On the other hand, the sample areas in Somaliland have been experiencing relatively less conflict and instability than other parts of Somalia. As a result, the effects of conflict and instability on education, particularly girl's education, may be greater in other areas than what respondents in this study acknowledge.

### ***Participant recruitment***

Due to conflicting daily commitments of potential participants, focus group recruitment presented challenges to the Trust's researchers. For instance parents attend to their home and family duties; the CECs had personal or school commitments; and the students also juggled the roles of working on domestic chores and attending adult classes in late afternoons.

Recruiters made prior arrangements with all the respondents in all the locations to have them ready and willing to participate at the session. In some instances it took days to meet the participants, choose and arrange for the session.

### ***Data collection***

Participant engagement in the discussions was compromised in three groups due to logistical factors. The first two focus groups in Hargeisa coincided with the noon prayer time, and in one discussion, participants were unable to complete the second, pretesting phase of the discussion as a result. One focus group in Burao was interrupted by a voter registration exercise taking place in the school building where the discussion was being held.

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<sup>18</sup> Older female respondents in fact expressed surprise that a male moderator would be interested in discussions concerning girls' education. The sense of validation of women's issues achieved from conducting the FGDs with a male moderator is addressed further in the "Discussion" section of this report.

***Recording and Transcription***

Recording of data and transcription quality were very poor overall, creating challenges for accurate and reflective reporting of findings. Areas of particular note were a lack of well-cited quotes, and a lack of comprehensive transcripts allowing researchers to double check and cross reference quotes. All quotations in this report were drawn directly from the transcripts, however many others could not be used into the reporting due to lack of proper citation.

## **KEY FINDINGS**

Findings are presented following the main sequence of questioning used in the discussion guide. The findings of this report fall into three categories that explore the issue of Somali girls' education:

- Participants' perceptions of education
- Benefits of educating children
- Barriers and facilitators to girls' education

### **Perceptions of Education**

#### **Education: What is education?**

Respondents were positive about education overall. Most respondents defined education according to its usefulness for the individual as well as the broader community. It was described as being a precious and personally enriching opportunity.

*"Education is the most valuable thing in the world."*

- Female respondent, Yirowe

Education is considered to be an asset of great value in Somalia, and it has benefits that can be experienced by all individuals. Respondents did not differentiate between males and females when generally discussing the potential utility of an education.

However, some respondents noted that an educated girl's future family would benefit from her as an educated mother.

*"I personally believe that education for girl is more important than that for the boy, because the girl would be an educated mother who can lead her family."*

- Female respondent, Dinal

#### **Lack of Education: How did it feel?**

Focus group participants comprised people who had not had extensive formal education. Approximately 50% of respondents stated that they had not previously learned to read and write.

Nearly all of these respondents expressed regret about not having been able to learn to read and write when they were younger. Typical reactions to questioning about how their lack of education made them feel included self-criticism, insignificance and a sense of missing out on a valuable social and life skill.

*"I feel I am ignorant, and don't have a contribution to make to my people."*  
- Female respondent, Burao

*"I blame myself."*  
- Female respondent, Yirowe

*"I have now seen the importance of education."*  
- Male respondent, Dingal

Many respondents were pessimistic and felt that their lack of education was a lost opportunity, and an unalterable condition:

*"I feel that I am behind people, today since I am an old person, I did not learn [earlier], and do not know what I can learn and how I can adopt to it."*  
- Male respondent, Hargeisa

Given the overall pessimism regarding future opportunities to educate themselves as adults, respondents did express optimism about the current educational opportunity provided by radio programming:

*"I am regretting because I did not benefit from [it in] my youth. But I am committed to getting education right now."*  
- Male respondent, Hargeisa

### **Decision-Making about Education for Children**

When asked why children are not enrolled in school, respondents focused on economic reasons: Lack of money is the primary factor driving parental decisions to keep children from going to school.

Other reasons for keeping children out of school included lack of awareness of the importance of education, value judgments, and a need to have children assisting with work at home.

*"There is no money to pay school fees."*  
- Female respondent, Dingal

*"[I don't send my children to school] because all the schools charge fees and some of us parents cannot afford it."*  
- Female respondent, Burao

*"Some of the children away due to economic problem, some of them do not know the significance of education, others are away because their parents prefer them to look after the animals since they value animals*

*more than the education.”*

- Male respondent, Hargeisa

### **Benefits of Educating Children**

Questions pertaining to the benefits of education for female children were derived from the five topics recommended for promoting girls' education by the project's co-funder, UNICEF. The five topics are:

- **Family Health:** The benefits of girls' education on family health.
- **Equal Rights:** Girls and boys have an equal right to education.
- **Economic benefits:** Potential short- and long-term economic benefits of allowing a daughter to receive education.
- **Children's Health:** The benefits of a girl's education on the health of her future children.
- **Environment:** Educating girls can help protect the environment.

### **Family and Children's Health**

Separate questions about Family Health and Children's Health elicited very similar answers.

To respondents, "health" meant sanitation, disease prevention and treating diseases.

*"An educated woman will teach her children ways of preventing diseases."*

- Female respondent, Hargeisa

*"She will treat her children's diseases."*

- Female respondent, Burao

*"She will stop the children from getting some disease."*

- Male respondent, Dinal

Again, the role of girls as future mothers was of large consideration of benefits of their education. Respondents believed that an educated girl would help her family with health matters.

*"The educated woman is more useful than the uneducated woman. She knows more about the importance of good sanitation and how to prevent diseases that harm the health of the children. She also looks after the general sanitation of the house."*

- Female respondent, Yirowe

An educated mother was expected to be better poised to take on duties in the home. Efforts would include maintaining sanitation and treating them from diseases.

*"An educated mother can be doctor to her siblings and family."*

- Female respondent, Burao

*"When the woman is educated, she helps her children by taking care of their health needs."*

- Female respondent, Burao

*"When the woman is educated, she is more likely to take care of the health of her children."*

- Male respondent, Hargeisa

*"She will treat her children's diseases."*

- Female respondent, Burao

*"She will stop the children from getting some disease."*

- Male respondent, Dingal

Despite the universal references to girls and young women as future mothers, there was no mention of education benefitting her sexual and reproductive health. Respondents also did not refer to intrinsic health benefits to the girl or the young woman herself, but, then again, they were not directly questioned about this.

### **Equal Rights**

Respondents have acknowledged that children of both sexes should be given or have equal access to education.

*"Yes all children should have equal access to education."*

- Male respondent, Burao

*"Male and female children should not be segregated when it comes to education."*

- Female respondent, Hargeisa

### **Economic benefits**

Education can uplift people and society's standard economically by improving and securing job prospects and eventually increasing earnings:

*“Education is the key of life; it enables the person to cover the needs of his life and his family, after one gets a job.”*

- Female respondent, Burao

*“Some advantages of education includes, the person can work when he learns, if he did not he cannot get a job.”*

- Male respondent, Burao

Nearly all of the economic benefits referred to by respondents addressed opportunities for paid, cash employment. Respondents did not refer to benefits of education on livestock rearing or other common pastoral livelihoods.

### **Environment**

Respondents did not identify potential benefits to the environment as benefit of education. When prompted with the question, “Can educating a girl contribute to protecting the environment?”, respondents still did not associate girls' education with environmental protection or awareness.

### **Barriers and Facilitators**

Respondents were asked the following question to identify the existing barriers and facilitators to girls' education in Somalia: "What are the barriers facing undertaking girl's education in your area?"

Factors that were identified as barriers and facilitators to girls' education fell into five categories according to the coding framework that R&L developed for this study. These barriers are: cultural, religious, economic, psychological, and logistical.

### **Cultural**

#### **Somali Culture**

One general barrier or objection to educating girls was "Somali culture". This notion was not elaborated in much detail by respondents, but some respondents expressed the sense that Somali culture could be undermined by education, as well as the idea that education was "foreign", not Somali.

*"Somali people culturally believe that the education for girls is nonsense."*  
- Male respondent, Burao

*"Formal education is seen as a foreign thing."*  
- Male respondent, Dingal

Alternatively, many respondents stated that the benefits of education were felt at many levels of society and the culture.

*"Education brings advantage to the children, clan, community and society in general."*  
- Male respondent, Hargeisa

*"Your society gets advantages if you become educated."*  
- Male respondent, Dingal

*"[Education] is good for your life, culture, country and children."*  
- Female respondent, Hargeisa

#### **Gender Roles**

Several aspects of the roles of girls and women in Somali culture were specifically identified as barriers for girls:

*“One of the reasons for the small number of girls in schools includes Somali customs, which do not encourage women to go to schools... and then they become disappointed when they reach adulthood and are convinced by parents to get married.”*

- Female respondent, Dingal

### **Priority is given to boys over girls**

*“The male-dominated Somali culture gives boys more preference than girls when it comes to schooling, and leaves girls at home.”*

- Female respondent, Dingal

*“Girls do not get education most often because families give priority to the boys and therefore send only boys to schools.”*

- Female respondent, Hargeisa

### **Girls are expected to do housework**

*“Mothers encourage girls to remain home and attend to the domestic chores.”*

- Female respondent, Burao

*“The mother cannot do the house work alone... If 30 boys and 30 girls are enrolled in a school; the 30 boys are very likely to complete their education while only 10 girls may successfully complete the education.”*

- Female, respondent, Burao

For many respondents, these two issues – prioritising sons for educational opportunities and requiring girls to do housework – were interrelated, as decisions made about a male child had influence on the decisions made about girl children:

*“The reason for the boys and girls is that our society culturally gives priority to the boys in education. It is normal that our society sends the boy to school and the girl is kept in the house to do the housework.”*

- Male respondent, Dingal

### **Expectations about how girls and young women should behave**

Some respondents noted general, non-specific concerns about educated girls behaving in undesirable ways.

*“People believe that girls can learn bad habits in schools.”*

- Female respondents, Yirowe

### **Early marriage**

Finally, the practice that all virtually young women will be married while still of school age was noted as a reason for girls not going to or staying in school.

*"...Girls do not complete the education process, or [she] gets married while she is a student."*

- Female respondent, Dingal

*"I am a mother of four boys and one girl. The four boys go to school and the girl stays at home. I want the girl to cook the food for the four boys, and stay at home, because she will be married soon."*

- Female respondent, Yirowe

### **Economic**

Economic reasons were repeatedly cited by respondents as the main barrier that keeps children from being sent to school.

#### **School Fees**

Lack of school fees was the most noted economic reason mentioned by respondents.

*"Because all the schools charge fees, some of us parents cannot afford it."*

- Male respondent, Hargeisa

*"[People have] financial difficulties and low value of education."*

- Male respondent, Hargeisa

*"[People don't send children to school] because of lack of financial capability."*

- Male respondent, Burao

*"I paid the fee of three children, but one does not learn any thing, because financially I can not afford to pay four students fees."*

- Female respondent, Burao

#### **Nomadic Livelihood**

Somali pastoralist lifestyle and livelihoods were noted by rural respondent as a barrier to anyone attending schools.

*"The reason is that the majority of the people are nomadic."*

- Male respondent, Dingal

*"Since the Somali people are nomadic, most of the people are busy caring for the livestock"*

- Female respondent, Yirowe

In many instances, the practical and immediate need to have a child tending herds was considered to be more pressing than him or her attending school.

*"[I did not learn to read or write before now because] I looked after the goats instead of going to school."*

- Female respondent, Dingal

For other respondents, the decision to focus on herds was considered to be indication that education was not held in high regard.

*"Some of them do not know the significance of education; others are away because their parents prefer them to look after the animals since they value animals more than the education."*

- Male respondent, Yirowe

### **Religious**

There were two differing opinions about whether or not religion supports the education of girls.

On one hand, a male respondent in Hargeisa noted that some interpreted Islam to support giving priority to boys.

*"Our Islamic religion is giving boys priority over girls at the side of education."*

- Male respondent, Hargeisa

On the other hand, many in all the groups and from both genders understood that Islam places great value on education.

*"I think children have a right to an education, even the Quran says children or a person should look for education, even if it means walking to China to get it."*

- Male respondent, Burao

### **Psychological**

In some instances, respondents also referred to more personal, psychological or attitudinal barriers to girls' education.

### **Ignorance**

Lack of acknowledgment of the importance of education by some parents has contributed to many of these not sending children to school

*"Because their parents are ignorant who don't know the importance of education."*

- Male respondent, Dingal

### **Different, Better Status**

Some female respondents, however, expressed that an educated girl would have additional, beneficial knowledge and skills that she will use to help her siblings and family.

*"An educated girl is better than an uneducated girl. She teaches her children. In addition to their formal teacher, she is a second teacher to supplement for their education"*

- Female respondent, Hargeisa

*"As that girl said, an educated girl will help herself, parents, children and the community"*

- Female respondent, Burao

Also, respondents believe that one's status and place in the community will be elevated if children are educated, regardless of gender.

*"An educated person reaches good status in the society."*

- Male respondent, Hargeisa

*"When a person obtains an education, it enables him/her to live independently."*

- Male respondent, Burao

### **Logistical**

Long distances required to travel to schools, as well as the limited or inadequate standard of school facilities, were the final category of barrier noted by respondents<sup>19</sup>.

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<sup>19</sup> In Somaliland, there is a fully autonomous government working on building an educational infrastructure in the region. Elsewhere in Somalia, logistics and poor facilities may be more substantial barriers to education.

### **Distance**

Female respondents in Dingal village felt that the long distance from areas with schools and insufficient schools in rural areas contributed to some not attending schools.

*“Truly speaking, I was living in rural areas and never went to school, then, I have never received time to study when I come to the city and become mother, I only put all my efforts on my children to study.”*

- Female respondent, Dingal

*“There were no schools in my area”*

- Female respondent, Dingal

As a remedy, respondents from rural areas asked for more schools to be built in rural areas to increase enrolments.

*“More schools should be built in rural areas.”*

- Male respondent, Dingal

### **School Facilities**

Respondents also noted that, for the girls who did attend school, lack of adequate or appropriate facilities were a barrier: they felt uncomfortable sharing facilities like toilets or school desks with boys. This shyness or discomfort could lead to a girl failing to go to school at all.

*“I’m a watchman and always stay in the school and know the condition of the school and the students well. Girls do not enter the school toilets because they fear that boys may see them and peep at them through the holes.”*

- Male respondent, Burao

### **Security**

Respondents did not refer to security issues or conflict as a barrier to education. Bearing in mind the long-running conflicts and instability in Somalia, it is notable that these were not mentioned<sup>20</sup>.

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<sup>20</sup> This study was conducted in relatively stable and secure locations. Elsewhere in Somalia, poor security may be a more substantial barrier.

### **DISCUSSION: MALE MODERATION**

It was not feasible to have a female researcher to moderate the female groups. Women with formal research training and experience who were contacted to conduct moderation in Somalia turned down the offer due to cultural restrictions, upon realising that the study required that they travel and stay in regions and towns beyond Hargeisa. Similarly, recruiting a substitute and training her within the span of time allocated for the fieldwork was not also possible. As such, R&L's male researcher, Jamal Abdi, was tasked with the role of moderating the four female sessions in both Hargeisa and Burao regions.

Female participants expressed surprise at seeing a man moderating discussions touching on gender/female issues. This was deemed unusual and it elicited interest and curiosity. However, since the topics – education, girl's education – are perceived as relatively neutral subjects (unlike, for example, female menstruation or other highly personal or taboo matters), the discussion, while unusual, was not inappropriate.

There were, however, a few instances where a small number of female participants (all of whom were noted to be those in late teens) who did have initial reservations about engaging in discussion with male moderation, which manifested itself in the discussion as shyness and a reluctance to participate. However, with encouragement and as the session progressed, these participants did gain confidence, and eventually took part actively in conversation. Overall, both male and female participants exhibited high levels of participation during their session.

The responses of the female participants suggested that a male moderator may have made the experience more meaningful for them, by providing a strong and respected voice of advocacy for girls' education. Within Somali cultural gender hierarchies, males tend to give limited attention to female experiences and perspectives. Having a male researcher make the journey to meet with them, ask them about their experiences and opinions on the subject, and moreover, take their responses seriously, seems to have conveyed the importance of girls' education. student

## **RECOMMENDATIONS**

The recommendations from these findings address three issues:

- (1) The ISPABE/"Radio Teacher" programme and Media Strategy;
- (2) Target Audiences;
- (3) Programme Content or messaging to promote girls' education.

### ***Programme and Media Strategy***

These data confirm the ISPABE/"Radio Teacher" programme and media strategy:

- Lessons on the radio that reach audiences in more remote places
- Outreach and facilitation to extend reach and to augment and reinforce the lessons
- Outreach that may also recruit and persuade reluctant parents
- Repackaging and making copies of the programmes for off-air distribution

Furthermore, other data collected as part of this study, but not included in this report, also confirm the value of the audience research activities that are part of the Trust's role in the ISPABE project.

- Formative research, as reported here, provides insight into audiences, their learning experiences and expectations, and their perspectives on the issue of girls' education.
- Pre-testing ensures high-quality lessons and an accessible, engaging programme format.
- Monitoring confirms the appropriate use of lessons, identifies obstacles to using them, and may highlight additional opportunities to extend the reach and develop the content of the programmes.

### ***Target Audiences***

These data confirm that the target audience for the "Radio Teacher" programmes are people who:

- Value education
- Are seeking education for themselves

In short, the programme's audiences can be considered to already be receptive to information and advice encouraging education for women and children, as

many of them expressed regret about having had limited access to education when they were younger.

On the other hand, bearing in mind this apparent predisposition, it is notable that a number of respondents still felt they had compelling reasons for not educating their children, particularly the girls.

***Programme Content and Message Treatment to Promote Girls' Education***

Referring back to the five topics recommended by UNICEF for promoting girls' education, most barriers were immediate and had been faced by respondents in their childhoods and at the time of the focus groups. On the other hand, many benefits that were noted were longer term in nature.

- Recommendation: ISPABE/"Radio Teacher" programmes present messages advocating girls' education both in terms of long-term and short-term perspectives.

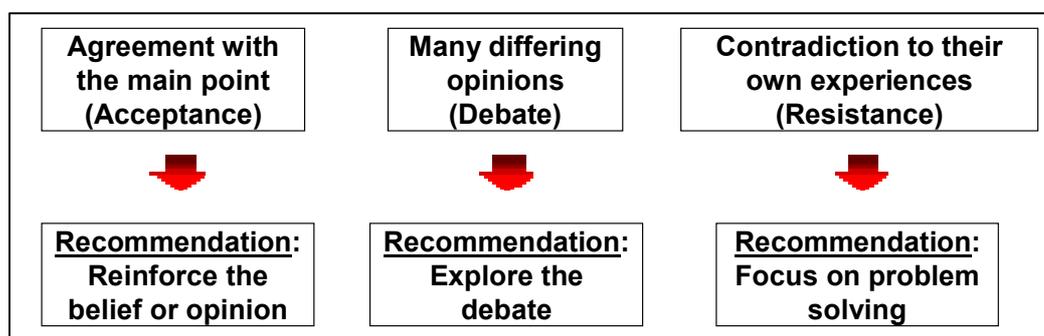
In some cases, respondents did not seem to be aware of certain benefits at all, such as to the short-term health of girl children or environmental protection. In these cases, it is recommended that the programme explore whether there are benefits, and in the process identify and demonstrate some outcomes for the audience to assess.

- Recommendation: When there is limited or no awareness, ISPABE/"Radio Teacher" programmes assess where there are benefits

Also, considering what Radio Teacher's audience have told us, the programme-makers and partners should anticipate that there that there will be differing responses to messages about the five different messages. Where messages are similar to opinions and experiences, audience will readily agree with main points and accept the ideas; where there is a range of opinions, audiences will debate the issue; when the message contradicts their own experiences, audiences will resist the information.

- Recommendation: ISPABE/Radio Teacher programmes apply different approaches or treatments of the messages depending on whether the audience is likely to accept, debate or resist them.

**Fig 3. Message Treatment**



### ***Messaging to Promote Girls' Education***

The following recommendations summarise key points about the topics, and recommend short-term and long-term oriented messaging to address them.

#### **Family and Children's Health**

- "Health" means sanitation, disease prevention and treating diseases, not sexual and reproductive issues.
- Audience focus is on the role of girls as future mothers.

<b>Long - Term</b>	<b>Short - Term</b>
Reinforce the benefits of educating girls for their role as future mothers	Identify and demonstrate some short-term benefits to girls <ul style="list-style-type: none"> <li>• i.e. their current hygiene and sanitation</li> <li>• i.e. disease prevention (they get sick less)</li> </ul>

#### **Equal Rights**

- Agreement in principle from the audience that boys and girls both have a right to education
- But, more generally in society the topic may still be debatable (this debate will probably be centred on how people interpret Islam)
- Even among those who agree in principle, individuals may resist girls' education on practical grounds
  - For example, even the women in the programme audiences reported they discouraged their daughters from going to school because of housework demands.

<b>Long - Term</b>	<b>Short - Term</b>
Explore the debate and the evolution in thinking about gender rights.	Focus on the practical resistance, which tends to be economic, and driven by household needs and girls' gender roles.

	<p>Consider a problem-solving approach:</p> <ul style="list-style-type: none"><li>• Acknowledge the household needs that conflict with the principle of gender equality</li><li>• Focus on how families and households are successfully resolving the apparent conflict, addressing the obstacles</li></ul>
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### **Environment**

Because girls' education is not associated with environmental protection, it is not yet necessary to divide messages based on short term and long term benefits.

<b>General Recommendations</b>
<p>Examine the issue of how educating girls can improve the environment for audience to assess it.</p> <ul style="list-style-type: none"><li>• e.g. highlighting how environmental protection is taught in the primary school curriculum</li><li>• e.g. exploring longer term livelihoods prospects in the face of the environmental change that is affecting Somali pastoral, nomadic livelihoods</li></ul>

## CONCLUSIONS

This brief study provides some insights into how the Somali audience of the ISPABE/“Radio Teacher” programme regards education and understands the barriers to girls' education.

From these data, this report provides recommendations for short-term and long-term messaging to address these perceptions. The recommended treatment approach can be summarised as follows:

- Limited or no awareness of the issue: Examine whether there are benefits
- Agreement and acceptance of the issue: Reinforce the belief or opinion
- Many differing opinions on the issue: Explore the debate
- Contradiction to their own experiences: Focus on problem solving to combat resistance

Finally, what could have been a substantial limitation, sensitively handled, may have served as a form of advocacy outside the Radio Teacher programmes and community learning groups: within Somali cultural gender hierarchies, males tend to give limited attention to female experiences and perspectives, so having a male researcher make the journey to meet with them, ask them about their experiences and opinions on the subject, and moreover, taking their responses seriously, seemed to have conveyed the importance of education in general and particularly Somali girls' education.

**ATTACHMENT: DISCUSSION GUIDE**

**FGD Discussion Guide  
FOR  
Radio Teacher Level one**

**FGD Administration**

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

Location of FGD \_\_\_\_\_

How many people were in the group? \_\_\_\_\_

Moderator: \_\_\_\_\_

Note taker: \_\_\_\_\_

Recording: Yes, No – filename: \_\_\_\_\_

The following is a guide to the discussion. No looking for a single answer, but allow the group to discuss fully, so that the range of responses within the group is apparent.

**Group information**

Profile of Group:

**Participants Details**

<u>Participant</u> <sup>21</sup>	<u>Age</u>	<u>Occupation</u>	<u>Any formal education/ Number of Years</u>	<u>Parent children</u>	<u>Other Detail, as needed</u>
<u>1</u>					
<u>2</u>					
<u>3</u>					
<u>4</u>					
<u>5</u>					
<u>6</u>					
<u>7</u>					
<u>8</u>					
<u>9</u>					
<u>10</u>					
<u>11</u>					
<u>12</u>					

<sup>21</sup> Note: Maximum of 12 participants; 8 is fine.

## **INTRODUCTION**

Thanks for your coming; I believe that the recruiter told you already about our purpose that asking you coming here today. However, let's confirm you again that we are inviting you coming here to get your feedback on a new radio programme focused on developing literacy skills.

This radio programme will be broadcast in a few months. Before doing that we have to ensure that this it is good and understandable to the audiences. Therefore, you are invited here for the feedback.

There is no right or wrong answer, and you do not all have to agree with each other. It's vital each member shares his opinions, reaction and impression about the program, and that you discuss it honestly. This can help us to make a good programme.

## **CONSENT FOR PARTICIPATION**

Do you have any questions?

Do each of you agreed to participate in this research discussion?

**For moderator: If a person does not agree to participate, please thank them for coming and invite them to leave.**

Before starting discussion let me remind you there is no right or wrong answer. Please tell us whatever you feel and think.

In addition, we want to hear from all of you, so do not talk at the same time or we can't get your comments.

## **CONSENT FOR RECORDING**

We would like to ask you for recording because we can't remember all your comments to write our report. Your ideas will be in the report, but we will not use your name and your voices in the report.

**May we record this discussion?**

## **SECTION 1: Values about and Benefits of Education**

Since this is a programme that's purpose is education, to start, we'd like to find out what you think about education.

- 1) What is 'education'? What does 'education' provide?
- 2) Are there benefits of education? What are they?
- 3) Who benefits from education?  
Probe if needed: Individual, family, tribe/community, Somalia.
- 4) Are there ways for people who have not had formal education to obtain an education?

### **1A – Education for Adults, Themselves**

- 5) This programme is about teaching people on the radio how to write and read. Why are you interested in listening to a radio programme that teaches writing and reading?  
Probe if needed: Who benefits from you learning to read and write, and how?  
Probe if needed: Individual, family, tribe/community, Somalia.
- 6) Is this the first time you will be learning to write and read? If not, when did you learn before and how?
- 7) If yes, what have been reasons you have not learned to write and read before now?
- 8) How do you feel now when you think about not having been able to learn to read and write when you were younger?

### **1B – Education for Children - General**

- 9) Many children in Somalia are not enrolled in primary school. What do you think about this?
- 10) Those of you who are parents, are your children enrolled in school? Which ones – boys, girls? How old are they? Why? Why not?

### **1C – Education for Girl Children- Values, Benefits and Disadvantages**

- 11) There are fewer girls than boys enrolled in primary school in Somalia. What do you think about this?
- 12) Who decides about sending a child to school: mother, father, elder, community leaders, circumstances?
- 13) What are the benefits of educating the Girl Child? What are the disadvantages?  
Prompt on four topics from UNICEF, if the respondents do not spontaneously raise them:
  - Are there economic benefits or disadvantages to the girl and/or her family?  
Probe: Are there short-term advantages? Long-term ones?
  - Are there benefits or disadvantages to the girl's family's health?
  - What about benefits to her children's health, when she has children?
  - Can educating a girl contribute to protecting the environment?

Prompt: to explore the perceived benefits in terms of health and well being of daughters/children, advantages of having literate family member, educated girls supporting family income and reduce poverty,. Also if the education of girls is perceived as family threat given the domestic roles girls play.

*(Record what the majority of participants say, but also the key variations from this, e.g. other may say there more benefit in educating the boy than the girl)*

### **1D – Education for Girl Children- Barriers**

14) What are the barriers facing undertaking girl's educations in your area? Probe until have a list of at least 5 barriers. (If there are more, keep listing.)

*(Record what the majority of participants report, but also the key variations from this, e.g. most people may mention cultural reasons, but some may mention economical and other reasons)*

Moderator: List all answers given. Review the list with respondents.

15) Rank the answers:

Of these many reasons, which do you think are biggest barriers?  
(Ranking all of them is probably too long so rank the top 3-5 priorities.)

16) Explore how the 3-5 priority barriers could be overcome:

What would be different if the barriers were removed? How could those barriers be removed?

### **1E – Education as a Right**

17) Do you think children have a right to education in Somalia? What do you think is meant by 'right'?

Probe if there is time: Do you think girls have similar rights like boys in terms of education?

Probe if there is time: How are these rights accorded to them in Somalia now?

**STIMULUS: LISTEN TO SAMPLE PROGRAMME**

- **Will listen to entire programme**
- **Do the exercises along with the programme, as if you would if listening the programme in your regular life.**
- **Will discuss the programme after have listened to all of it.**

**SECTION 2: Pretesting of Programme Content**

**[Literacy tasks are to be completed by participants whilst listening to the programme (as you would do if your were [where is typical setting] listening.).**

**First Impressions**

- 18) What are your first impressions of this programme? How would you describe it?  
Probe: interesting/boring, educational, informative?
- 19) How does this programme compare to other programmes you have heard?
- 20) Thinking about the programme you just listened to did you find this an important programme to listen to? Is it relevant to you?

Yes (circle)                      Why?  
***(Record up to 3 examples)***

No (circle) Why?  
***(Record up to 3 examples)***

- 21) Do you think this is a programme you would discuss? With whom?
- 22) In general, did you understand the programme?

**Targeting**

- 23) Do you think this programme is aimed for someone like you? How/how not?

**Literacy Lesson**

- 24) What was the literacy lesson in this programme trying to teach you?
- 25) How many letters did it teach? Was this too many/too few/right amount?

**[Ask participants to hold up their letters which they have formed on the paper provided. Moderator to hold up examples of correctly formed letters. Moderator then to identify examples of well formed letters and poorly formed letters.]**

- 26) Was the explanation of how to form the 'G' letter clear? **[Moderator to explore views on whether clear or not – ensure that where people were not able to form the letter G correctly they are asked why? ]**

**[Repeat Q7 with all the letters heard]**

- 27) How do you think the literacy lesson in this programme could be improved?

**SECTION 3: Pretesting of Programme Format**

**Structure**

28) The programme had a number of parts in it. What parts did you hear in it?

Note which parts were recalled spontaneously.

Probe about others: Introduction, lesson, music, information package, drama, etc.

<b>Part of Programme</b>	<b>Recalled – yes, no</b>	<b>How described</b>	<b>Any other comments</b>	<b>Liked/Disliked</b>
Introduction				
Lesson				
Sting, music				
Information package				
Drama				
Presenter				
Other				

- Did you like the way in which the information was presented  
*Ascertain what elements the participants liked and disliked and why*

**Packages/Slots**

29) The programme also presented information about some topics.

*Ensure participants are able to correctly identify the programme-specific content*

30) What topics did you hear?

31) Was it clear what other topics/issues were presented on the program? For those saying NO, what wasn't clear about the information presented?

**Length**

32) How did you find the length of the programme? **[Moderator to explore whether length too long or too short – did it hold their attention throughout? Were some parts too long and others too short? Too many parts?]**

**Presentation**

33) What did you think about the presenter/s? **[Moderator to explore whether speed of language and the tone of the language were ok]**

**Drama**

34) What was the drama about? Who were the characters? What happened? The plan is to have drama continue in all the programmes. What do you think of that idea?

**Music**

35) What did you think about the music in the programme? **[Moderator to explore whether other styles of music should be included]**

Probe: Suitable for an educational programme?

**SECTION 4: Conclusions**

**Appropriateness**

36) Do you think this programme is appropriate for Somali culture? Is there anything offensive?

**Maintaining Audience**

37) How likely would you be to listen to this sort of programme again?

38) When would you listen?

39) With whom do you think you would listen?

40) What would help you to practice the lessons?

**Potential Impact**

41) Has listening to this programme made you think any differently about the education of the girl child? **[Moderator to gather opinion of those who did not think that daughters should be educated]**

**Any Last Comments**

42) Can you tell me any other way in which the programme can be further improved?  
*(Ask what they would like to see included that isn't at present. Record up to 3 specific examples)*

**THANK YOU**

**ENDS**