

# **Evaluation Report on the Sensitisation of Chiefs**

**March 2010**

**Lusaka**

## **List of Abbreviations Used in the Report**

<b>CEDAW</b>	Convention on the Elimination of Discrimination Against Women
<b>CRC</b>	Convention on the Rights of the Child
<b>EFA</b>	Education For All
<b>FGD</b>	Focus Group Discussion
<b>GRZ</b>	Government of the Republic of Zambia
<b>HIV/AIDS</b>	Human Immune Virus/Acquired Immune Deficiency Syndrome
<b>MDGs</b>	Millennium Development Goals
<b>MOE</b>	Ministry of Education
<b>N.W</b>	North Western
<b>NGO</b>	Non-Governmental Organisation
<b>PTA</b>	Parents and Teachers Association
<b>SPSS</b>	Statistical Package for Social Sciences
<b>ToR</b>	Terms of Reference
<b>UNICEF</b>	United Nations Children Emergency Fund
<b>VSU</b>	Victim Support Unit

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## **i. Executive Summary**

This report presents the findings of an evaluation of the Ministry of Education's Sensitisation of Traditional Leaders on the Importance of Girl's Education, a process which was started from 2007 in seven of the total nine Provinces of Zambia. The evaluation was carried out in close consultation with the Ministry of Education and relevant ministries.

### **Methodology**

The evaluation involved both primary and secondary methods of data collection to objectively inform the issues for investigation. Therefore; A desk based review of documents pertaining to the education policies and girls' education and related topics was conducted at the beginning of the study to enable the study learn from other similar experiences.

Structured or semi-structured interviews with MOE staff in Provinces, chiefs or their representative, school administration and staff, members of the community and pupils were conducted (individual and focus group discussion) to obtain their personal opinions regarding the improvement of girls' education.

Data analysis was done both using thematic analysis and SPSS and excel statistical package. Data from desk review was collected then arranged into themes and categories, derived from the questions contained in the interview/discussion guide, coded and then fed in the statistical package

### **Major findings were:**

- i. That there were two approaches to sensitisation, one which brought all the Traditional Leaders from the district to one centrally located place; and the other approach which targeted chieftom by chieftom as a mode of sensitisation. The latter approach was more effective as it had more local participants and was held over fewer days.
- ii. The Traditional Leaders' sensitisation workshops provided important information and knowledge on re-entry, retention and enrolment policies, policies which were appreciated by the Traditional Leaders to a very large extent.
- iii. The focus and content of the workshops were relevant to the chiefs and their subjects and that they could further be enhanced by including human rights, child rights and relevant Zambian law components.
- iv. That during the workshop chiefs had agreed that after the workshop, they were going to carry out sensitisation activities in their chieftoms, form watchdog committees to monitor and spearhead the implementation of MOE policies and formulate by-laws.

Only two (from Western Province) out of the 16 Traditional Leaders visited stated that they did not carry out extensive sensitisation activities among their subjects due to lack of resources.

- v. In all the Provinces monitoring and follow ups were either not done or minimally done by either the MOE or the Traditional Leaders, citing inadequate resources as the major hindrance.
- vi. Enrolment, re-entry and retention levels in all Provinces had significantly increased due to the Traditional Leaders sensitization project as well as sensitization done by MOE through schools and to some smaller extent by NGOs working in the education sector. However there was a draw back in that the infrastructure and human resource could not match the growing enrolment levels. That although there still exists enrolment disparities between girls and boys for higher grades, the gap is narrowing due to the sensitisation.
- vii. In some schools the dropout rates had reduced for both boys, by over 51 percent, and girls by 30 percent due to chiefs' keen interest in the child's education.
- viii. That working with the Traditional Leaders in improving the girls' education was very effective as the Traditional Leaders were highly respected, obeyed and had a lot of influence on their subjects.
- ix. That sensitisation worked more successfully in chiefdoms where many stakeholders such as the headpersons, teachers, parents, women and key persons in communities were involved in the sensitisation workshops.
- x. While the re-entry policy is being embraced by a bigger section of community, there are a few parents and teachers (18% of total respondents) who are not happy with this policy as they felt it encouraged immorality among pupils.

#### **Key recommendations:**

1. That a simple guide to facilitating sensitisation workshops be made in line with the MOE educational policy to avoid facilitators straying off key issues.
2. In terms of workshop contents, issues of human rights, child rights and relevant laws of Zambia be incorporated in the training to provide a complete package to the Traditional Leaders. Furthermore, the police Victim Support Unit (VSU) should be incorporated as part of resource.
3. MOE and UNICEF should initially consider prototyping the projects in few selected chiefdoms for deeper learning and identification of best practices before cascading

the project to other chiefdoms. Spreading widely may mean spreading thinly with little impact.

4. MOE and UNICEF should adopt the approach of sensitizing chiefdom by chiefdom so as to capture more key stakeholders.
5. Sensitisation workshops for Traditional Leaders should include key institutions and key individuals such as retired officers, pastors and teachers who may have an influence on the community.
6. Chiefs should form Community Watchdogs Committees to promote girls' education. Such committees should be made key to enforcing by-laws and in monitoring and making follow ups.
7. The MOE, communities and partners should work hard to match infrastructure and human resource with increased numbers of pupils in school due to sensitisation.
8. To enhance girls' education and to make sure that school calendar and traditional ceremonies do not clash, traditional ceremonies should be aligned to school calendar so that they are held during school holidays.
9. There should be Training of Trainers who should be community members so that facilitation could be done by local people and not by outsiders, as local people were better placed to know what goes on in their community and could come up with best and suitable interventions. This could also encourage project ownership and sustainability.
10. MOE and UNICEF must not make the project on the improvement of girls' education a money intensive project; this should be avoided to enable ownership of the project by the communities to grow.
11. The re-entry policy is being embraced by a bigger section of community, however a few parents and teachers are not happy with this policy as felt it encouraged immorality. That while more children are enrolment being enrolled in school, the scale of retaining or re-entering girls who fell pregnant is far less.
12. That the major causes for drop outs are pregnancies 25% and early marriages 32%. Traditional practices, customs and beliefs are the third largest (13%) cause for girls' dropping out of school.

# 1. Chapter I: Introduction

## **a. Context**

### **i. Situation of girls' education**

According to the United Nations Universal Declaration of Human Rights, education is a human right; this right is further stated in the United Nations Convention on the Rights of the Child (CRC) Article 28. The Zambia National Gender Policy and the United Nations Convention on the Elimination of Discrimination against Women (CEDAW) as well as the policy of Education for All (EFA) are such documents supporting the need to education for all and by all.

Millennium Development Goals number 2 aims at achieving Universal Primary Education by 2015, for children everywhere, boys and girls alike to be able to complete a full course of primary schooling; while goal number 3 aims at promoting Gender Equality and Empowering women, and the elimination of gender disparity in primary and secondary education at all levels of education.

The Government of the Republic of Zambia in response to the UN declaration of human rights and CRC in 1997 introduced the re-entry policy through the Ministerial declaration and statement to allow girls who previously left school due to pregnancy to come back into the school system. Further in 2002 the MOE introduced the Free Basic Education policy for grades 1 up to 7<sup>1</sup> in order to increase pupils' enrolment which had been negatively affected by poverty and rising HIV and AIDS (orphans).

The enrolment levels especially for girls still lags behind below 50 percent as compared to that of boys, although some improvements have been made. The average drop out rate in basic education is 2.5 for boys while that for girls is 3.7; whilst the urban Province is 1 percent for boys and 1.7 for girls.

Teenage pregnancies are very common and a major contributing factor to high drop out rate for girls. Between 2004 and 2007, 36, 256 cumulative pregnancy figures were recorded nationwide. The number of pupils readmitted nationwide is still very low, below one third the total number of drop outs. In 2007 the national percentage (total) of readmission stood at 34 percent.

Of special concern is the fact that circumstances including those to do with traditional cultures as well as pregnancies have reduced the school participation of girls more

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<sup>1</sup> Ministry of Education, MOE Circular No. 3, 2002 on Free Education, Lusaka 2002

than that of boys. Thus there is a greater need for more interventions to be put in place to redress this situation. There are organisations working on the promotion of girls' education but are limited in coverage and consistence.

There is no doubt that the issue of girls' education is a highly relevant one for Zambia. One of the major issues surrounding education in Zambia is the lack of access to educational opportunities especially for girls in rural areas. Gender and social norms as well as cultural practices and economic factors prevent girls from attaining an education. To achieve the Millennium Development Goals of achieving universal access to quality education, there is a need to ensure equal educational opportunities for girls.

In order to address this issue, Ministry of Education (MOE), in partnership with UNICEF has been working on sensitizing communities on the importance of education, especially for girls. This activity has been ongoing since 2007 in North Western, Central, Western, Eastern, Luapula, Lusaka, and Southern Provinces. The sensitisation activities took on a cascading approach, focusing on traditional/community leaders, since they are the most influential members of the community and can serve as catalysts in raising the awareness of community members on the value of education particularly for girls.

The Traditional Leaders can have a good influence over the basic education as the structure of the education systems is that most basics are within communities as opposed to secondary schools which require pupils to travel long distance or being in boarding. Since basic schools are with the confirms of the communities, Traditional Leaders have a part to play in them.

Zambia's Education System consists of academic learning at the primary, secondary and professional or tertiary levels. However, in the past few years the lower levels of education i.e. the primary and secondary levels of education have been re-organized into two levels namely: Basic Education running from grades 1-9 and High School, running from grades 10-12. There has been growing emphasis by government and other stakeholders in the education sector on the right to education for every child, that is, to ensure girls fulfil their right to basic education. The MOE and UNICEF have been working on a project to enhance enrolment, re-admission and retention of children in schools through sensitizing chiefs on the importance of girls' education in seven Provinces.



The project, working through the provincial MOE offices mandated the provincial MOE officers to undertake sensitisation workshops for the chiefs on the importance of girls' education.

## ii. Policy framework

Zambia's education framework, to a larger extent is guided by global declarations, conventions and national vision<sup>2</sup>. Such declarations and conventions include Convention on the Right of a Child (CRC), education for all (EFA) and Millennium Development Goals (MDGs) among others. National visions include; the National development plans and strategic plans for the MOE. In order to further increase access, efficiency and equity to education by boys and girls at both basic and higher level of education the following policies were put in place,

- **In 1992 – Focus on Learning policy document:** the Policy document placed emphasis on quality maintenance and improvement while sustaining the levels of boys' and girls' participation in education at all levels. It also emphasised performance monitoring of the education sector.
- **1n 1996 – Educating Our Future;** this policy document placed emphasis on the totality of education. Education was then to include classroom learning, technical skills and social skills
- **In 1997 the Re-entry Policy** was introduced by MOE to enable girls who fall pregnant to go back to school to continue their education when they were ready within six months to one year after delivery. Teenage pregnancy was a major factor contributing to high drop-out rates for girls
- **In 2002** the Government of the MOE introduced the **Free Basic Education policy** for grades 1 – 7<sup>3</sup>. The purpose of the policy was to increase pupils' enrolment which had gone down due to matters of poverty and rising number of orphans due to HIV and AIDS. Zambia being a signatory to the CRC the MOE has come to appreciate that education was a basic human right for every child and needed to fulfil the Convention demands.
- **The 50:50 Enrolment Policy.** This entails promoting enrolment of equal number of boys and girls in co-education government schools in order to see more girls enrolled in schools.

Other policies included;

- **Converting boys-only public secondary school into Co-education High Schools:** this policy created more classroom space for girls.

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<sup>2</sup> Ministry of Education, 2006 Educational Statistical Bulletin, 2006, Lusaka

<sup>3</sup> Ministry of Education, MOE Circular No. 3, 2002 on Free Education, Lusaka 2002

- **Lowering of cut off point for girls in grades 7 and 9:** this policy was set to help mitigate the imbalances that exist between boys and girls arising from girls being engaged more in household chores than boys thereby affecting amount of time spent on school work.
- **Bursary Scheme Policy:** the policy document placed priority on providing support to the Orphans and Vulnerable Children who were unable to continue with their education due to financial constraints.
- Through the above stated policies, Government hoped to positively affect the enrolment levels as well as to retain more pupils, especially girls in school.

### **iii. Rationale for the implementation of sensitisation of chiefs**

The rationale for the implementation of sensitisation of Traditional Leaders was to work with the Traditional Leaders who are key figures of authority in communities and share the MOE policies (such as 50; 50 enrollment at grade 1, bursaries for vulnerable girls at high school level and the re-entry) that MOE has put in place to enable girls access education, stay in schools and return to school should they drop out. Further it was to explore with the Traditional Leaders the cultural practices that contribute to girls' dropping out of school and agree on actions to take to reduce the effect of these practices on girls' education and hopefully positively impact on the girls' education and contribute to more girls accessing education and staying in school.

Traditional Leaders are an important part of society with considerable command of loyalty and respect among their subjects especially in rural area, if they bought into the idea of re-entry and enrolment policies, implementation would be much faster and easier than without them.

### **iv. Purpose of this study**

The purpose of the study was to assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education and the effectiveness of working with the Traditional Leaders in raising awareness of the community on the importance of girls' education. The study also aimed at assessing the relevance of the content of the workshop to equip Traditional Leaders with the appropriate knowledge and skills to promote girls' education.

It is further envisaged that the results of the evaluation will provide evidence and recommendations on effective community mobilization strategies to ensure that girls go to school and remain there. The evidence could also be used for future planning

and programming and to determine how the programme could be designed to achieve better results for girls.

## **2. Chapter II: Methodology**

The nature of the study required qualitative information and opinions from respondents; hence the following methodologies were used;

### ***a. Desk Review***

A desk based review of documents pertaining to the education policies and girls' education and related topics was conducted at the beginning of the study to enable the study learn from other similar experiences.

### ***b. Individual interviews***

Key informants or performers of key roles in the sensitisation and the areas of education were interviewed individually to obtain their personal opinions regarding the improvement of girls' education. Held privately and face-to-face the interviews enabled the respondents to freely express their opinions and the evaluator to read their non-verbal language (e.g. emotion).

A semi-structured interview checklist, which outlined all critical points as required by the terms of reference, was developed and was used as a guide for probing during the interviews. Separate interview checklists were prepared for the Traditional Leaders, officials from the Ministry of Education and head teachers. See Annex a – e for the interview checklists.

### ***c. Focus Group Discussions***

The evaluation used the Focus Group Discussions (FGDs) with certain categories of respondents. These included the teachers, male and female, the parents, male and female and the pupils, boys and girls. The evaluation captured opinions that were widely or commonly shared and facilitated discussions on matters where divergent views were held.

The group discussions were made friendlier by encouraging participants to use their most convenient language of communicating. This method helped make the respondents very comfortable in the presence of their peers and thereby contributing freely to the discussion. The focus group discussions were guided by the semi-structured interview checklist. The disadvantage of this method was that it needed

more time and the consultant needs special techniques to ensure good participation of all. The evaluation held 42 FGDs as indicated in table 1.

**Table 1: Total number total respondents interviewed (FGDs and personal interviews).**

	Focus Group Discussions			Personal Interviews	TOTAL
	Teachers	Parents	Pupils		
<b>Male</b>	52	39	22	<b>65</b>	<b>178</b>
<b>Female</b>	38	36	51	<b>10</b>	<b>135</b>
	<b>Total</b>				<b>313</b>

Out the 42 FGDs held, 38 female and 52 male teachers were interviewed, 36 female and 39 male parents were interviewed and 51 girls and 22 boys were interviewed as indicated in table 1. Therefore a total of 125 females and 113 males participated in the FGDs.

A total number of 75 personal interviews were conducted 10 of which were with female respondents and 65 with males respondents. The total number of female respondents interviewed from both FGDs and personal interviews is thus 135, while that of male respondents is 178 totalling to 318 respondents.

## d. Population sampling

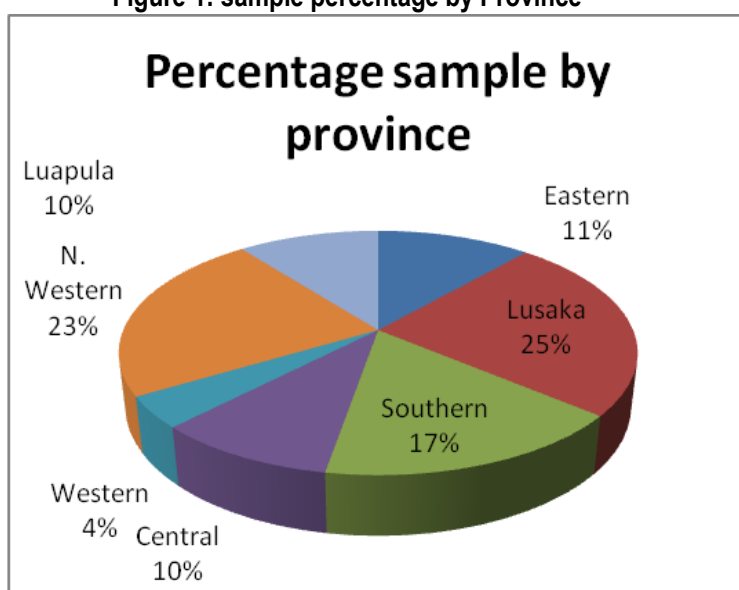
Table 2: Sampling table

Province	District	Chief	School	MOE Key Informant		Chief	Head	Teachers		Parents		Pupils			
				M	F			M	M	M	F	M	F		B
Eastern	Chipata	Munyukwa	Munyukwa	2	1	1	1	3	2	4	1	7	3	25	
			Kalembe	0	0	0	1	2	1	0	3	0	0	7	
	Nyimba	Ndake	Ndake	1	0	1	1	1	0	0	0	0	0	4	
<b>Sub Total</b>														<b>36</b>	
Lusaka	Chongwe	Bunda Bunda		1	0	0	0	0	0	0	0	0	0	1	
			Lwengwe	Chitema Lesa	0	0	1	1	1	4	0	0	0	9	16
				Chinyunyu	0	0	1	1	1	1	0	0	0	0	4
	Luangwa	Mumbuluma	Kakalo	2	1	0	1	4	4	2	4	0	8	26	
			Luangwa	0	0	0	1	4	4	6	7	0	8	30	
<b>Sub Total</b>														<b>77</b>	
Southern	Livingstone	Mukuni	Mukuni	3	1	1	1	1	2	1	2	0	0	12	
		Musokotwane (rep)		0	0	1	0	0	0	0	0	0	0	1	
	Siavonga	Chipepo	Siakalyabanyama	5	0	1	1	4	1	12	7	0	8	39	
<b>Sub Total</b>														<b>52</b>	
Central	Mkushi	Chitina	Nkumbi	2	0	1	1	3	0	2	1	0	0	10	
			Chibombo	Liteta	1	0	1	1	4	2	1	0	0	4	14
		Chibombo			0	0	0	1	1	4	0	0	0	0	6
<b>Sub Total</b>														<b>30</b>	
Western	Kaoma	Amukena & Ngambela		5	0	2	5	0	0	0	0	0	0	12	
	Mongu	Libumbu		0	0	1	0	0	0	0	0	0	0	1	
<b>Sub Total</b>														<b>13</b>	
N. Western	Solwezi	Mumena (representative)	Mumena	2	3	1	0	3	2	0	0	0	0	11	
			Mwinilunga	Kakoma	1	2	1	1	8	4	6	6	0	0	29
		Lunga Day			0	0	0	1	6	4	4	3	8	6	32
<b>Sub Total</b>														<b>72</b>	
Luapula	Mansa	Mabumba	Mabumba	3	1	1	1	3	0	0	0	7	5	21	
	Samfya	Kasoma Lunga	Kalima Makonde	0	1	1	1	3	3	1	2	0	0	12	
<b>Sub Total</b>														<b>33</b>	
<b>Total</b>				<b>28</b>	<b>10</b>	<b>16</b>	<b>21</b>	<b>52</b>	<b>38</b>	<b>39</b>	<b>36</b>	<b>22</b>	<b>51</b>	<b>313</b>	

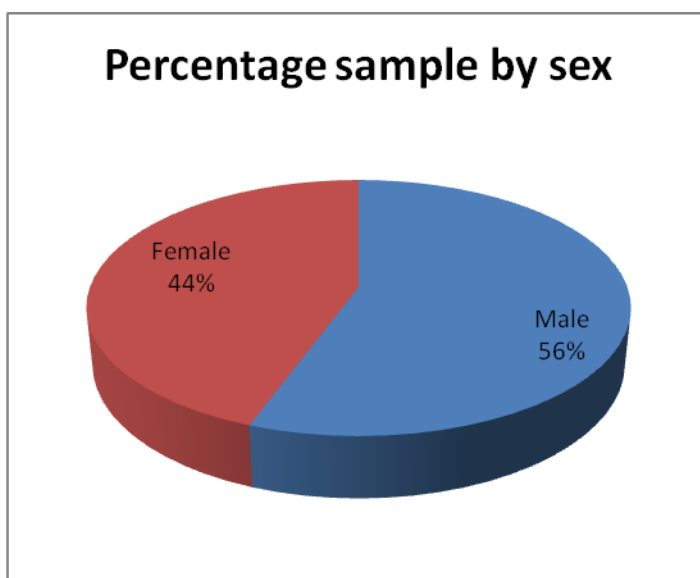
Figure 1: sample percentage by Province

### Number of Respondents per Province

Although when making a sample the intention was to evenly distribute the respondents, however during the evaluation, the number of respondents per Province slightly varied as shown in figure 1.



**Figure 2: Distribution of respondents by sex**



Out of the total number of respondents (313) 44 percent were female (women and girls) and 56 percent were males (men and boys). See figure 2. The number of male respondents is higher than that of female respondents as all Traditional Leaders interviewed were males and 96 percent officers from the MOE, including Heads of schools were males.

**Table 3: Distribution of Traditional Leaders interviewed by Province and by district**

Province	District	Chief
Eastern	Chipata	1
	Nyimba	1
Lusaka	Chongwe	1
	Luangwa	1
Southern	Livingstone	2
	Siavonga	1
Central	Mkushi	1
	Chibombo	1
Western	Kaoma	2
	Mongu	1
N. Western	Solwezi	1
	Mwinilunga	1
Luapula	Mansa	1
	Samfya	1
	<b>TOTAL</b>	<b>16</b>

In each of the seven Provinces, with the exception of Southern and Western Provinces, two Traditional Leaders were interviewed, that is, one traditional leader per district visited. In the case of Southern and Western Provinces, as indicated in table 3, three Traditional Leaders were interviewed. In two districts, Livingstone and Solwezi the chiefs were represented by their secretaries.

## **e. Data collection**

### **i. Development of instruments**

In accordance with the ToR ruling the evaluation, the Consultants developed several semi-structured interview guides depending on the nature of interview partners in the seven Provinces. The interview partners were grouped in five categories:

**Table 4: INTERVIEWEES**

<b>Traditional Leaders</b>
<b>MOE Officials</b>
<b>Teachers</b>
<b>Parents</b>
<b>Pupils</b>

Questionnaires for Individual interviews contained the following number of questions, for the Traditional Leaders, 26 questions, MOE Officials and heads of schools, 43 questions. The questionnaire for the FGD contained 20 questions for the parents, 36 questions for the teachers and 12 questions for the pupils.

### **ii. Administering of instruments**

The pilot was undertaken in Eastern Province and lessons were learnt and necessary changes/ improvements to the instruments were made before being administered. The questionnaires were administered with the help of for five research assistants. The research assistants worked in pairs and during the FGD discussions, one research assistant took the minutes while the other facilitated the discussion. Individual interviews were either carried out as one-to-one or with the second research assistant listening in. In both instances the interviewees were asked for permission to record the discussion about their personal comfort and private issues.

### **iii. Data collection exercise**

Data collection was conducted using two approaches; through desk review and primary sources. The secondary data was obtained from the desk review by reviewing relevant documentation with information related to girls' education. The major data collection methods involved primary data collection method of key informant interviews, individuals and focus group discussions expert opinion.



## ***f. Data analysis***

Data analysis was done using both thematic analysis and SPSS and excel statistical package. Data from desk review was collected then arranged into themes and categories, derived from the questions contained in the interview/discussion guide, coded and then entered in the statistical package. The major themes appeared as headings and sub-headings in the results section. Certain excerpts of conversations from the transcribed raw texts was selected and presented. As regards to quantitative data; opinions from respondents were grouped together and then SPSS and excel were used to calculate percentages.

### 3. Chapter III: Findings and discussion of findings

#### a. Outcomes of sensitisation

**Table 5: Levels of sensitization by the Traditional Leaders**

Province	District	Chief	Level of sensitization	Approach
Eastern	Chipata	Munyakwa	Good	Travel & meetings
	Nyimba	Ndake	Good	Travel & meetings
Lusaka	Chongwe	Bunda Bunda	Poor	Meetings
		Lwengwe	Poor	Meetings
	Luangwa	Mumbuluma	Fair	Meetings
Southern	Livingstone	Mukuni	Good	Meetings
		Musokotwane (rep)	Satisfactory	Meetings
	Siavonga	Chipepo	Good	Meetings
Central	Mkushi	Chitina	Good	Travel & meetings
	Chibombo	Liteta	Good	Meetings
Western	Kaoma	Amukena & Ngambela	Poor	None
	Mongu	Libumbu	Poor	None
N. Western	Solwezi	Mumena (representative)	Satisfactory	Meetings
	Mwinilunga	Kakoma	Good	Travel & meetings
Luapula	Mansa	Mabumba	Satisfactory	Meetings
	Samfya	Kasoma Lunga	Good	Travel & meetings

**Key to outreach or sensitization table**

Grade	Percentage	Frequency
Excellent	Above 85%	0
Very good	75 - 84%	0
Good	65 - 74%	8
Satisfactory	55 - 64%	3
Fair	45 - 54%	1
Not satisfactory	35 - 44%	
Poor	Below 35%	4

**Note:** Meetings can be with Indunas, Teachers, or communities

The evaluation established that sensitization of the communities by Traditional Leaders was satisfactory. Only 8 out of the 16 Traditional Leaders had undertaken the sensitization to a level between 65 to 74 percent. The cascading approaches used by such Traditional Leaders were travelling around their chiefdom and holding meetings with their Indunas and subjects. There were no Traditional Leaders that indicated that they had undertaken sensitization to a very good and excellent levels. The Traditional Leaders stated that their chiefdoms were vast and resources were not adequate to take them around.

Three Traditional Leaders had done sensitization to a satisfactory level while one to a fair level and four had practically not done much on sensitization. Lack of resources was the major reason given for low sensitization levels.

**i. How have the school enrolment levels for girls been affected by the project?**

**Enrolment:** School enrolment had steadily increased especially for girls in most schools visited. The figures from the school visited demonstrated that the enrolment levels had risen since 2006, especially immediately after the sensitisation. Kalimakonde basic school's (Luapula Province) statistics as an examples, shows that there had been a steady increase and in some cases sharp increase in the school enrolment between 2006 and 2008. Enrolment levels increased by 644 for grade 9, 444 for grade 7 and 367 for grade 1 between 2006 and 2007. The findings as demonstrated by figures above, indicated that the increment was, to a greater extent attributed to the chiefs' sensitisation as a noticeable increment was recorded during the succeeding year after the sensitisation by the Traditional Leaders in 2006.

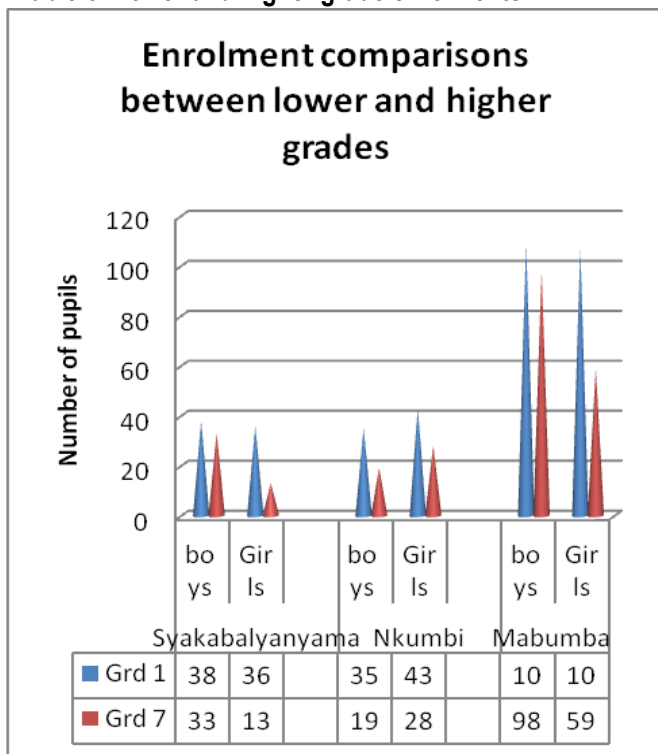
The Heads of the schools interviewed in Central Province stated that every year they had turned down many children because there was not enough space to accommodate all the children. One of the head teachers in Chibombo district stated that they were overwhelmed with responses from the community on enrolment. He cited 2010 intake for the school as having had an exceptionally high enrolment response as there were 237 applicants to grade 7 while the school had space for only 80 pupils. He stated that while the government had done its part in campaigning for the enrolments, the involvement of the Traditional Leaders was a boost. He justified the boost by the Traditional Leaders by stating that while schools cannot oblige parents to take children to school, Traditional Leaders can do.

Teachers at Syakalyabanyama School in Southern Province equally stated that all the classes especially the lower classes were over enrolled. A female teacher from the same school stated that over enrolled was presenting a challenge to teachers on how to provide individual attention to pupils who were between 60 and 80 in numbers per class when the normal intake per class was 45 pupils. She said the over enrolment was attributed to the implementation of enrolment policy by schools and the strict instructions from the Chief for all to send their children to school. Further she mentioned that Chief Chipepo or his representative holds monthly meetings with members of his chiefdom through which monitors the level of enrolment and those girls dropping out of school and takes action accordingly.

The Planning Officer for Western Province indicated that the challenge that came with sensitisation and increased enrolment was to match it with the infrastructure and human resource so as not to compromise the quality of education, these same sentiments were echoed by the Planning Officer from Chibombo and Mkushi Districts. The provincial planning officer in Solwezi equally agreed that the hindrance to enrolment was the limited

infrastructure to accommodate more pupils at both lower and higher education levels. He said there were now more demand for schools than the available class space and teachers.

**Table 6: Lower and higher grade enrolments**



There also had been a notable increase in the number of parents encouraging their children especially girls to go to school. Over three quarters of parents interviewed stated that after sensitization and observing families with educated children, they realised the value of education and became encouraged to send their children to school. Less than a quarter of parents interviewed (sensitized and not sensitized) said they send their children to school because they feared to be punished by the chief if they failed to do so.

Respondents (especially the teachers and MOE officials) stated that whilst the sensitization project has largely changed the levels in enrolment, the changes in retention and re-entry levels were not very significant.

The positive changes in enrolment levels and modest changes in retention and re-entry were not all due to sensitization by the Traditional Leaders but that other players and factors played their part as well. The teachers interviewed stated that although not ranked highly among the reasons for changes in enrolment, introduction of bursaries for children in financial difficulties played a part in positive changes in enrolment. In Mansa, for example, respondents stated that the free primary education policy encouraged parents to send their children to school as one of the common reasons for not sending children to school had been the inability of parents to sponsor their children to school especially during the period of fish ban. The initiatives taken by some school administration and some Ministry MOE officials in fostering the girls' education through introducing and explaining the educational policies during school and parents' meetings were cited as also having had positive outcomes.

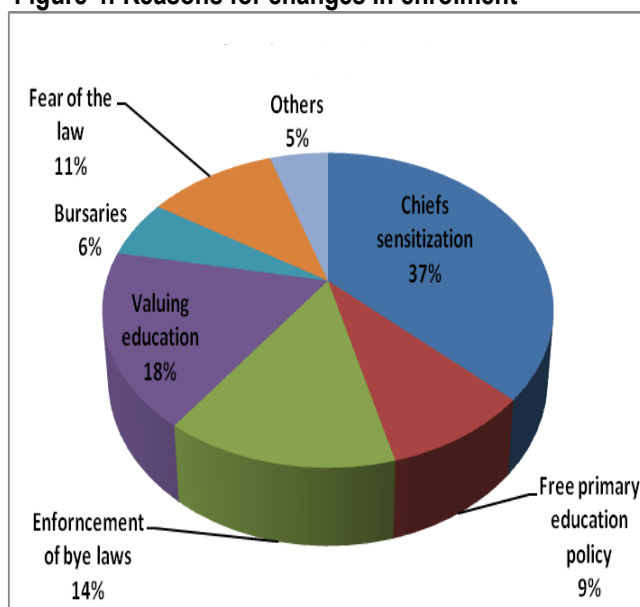
Some non-Governmental organisations such as CAMFED, World Vision undertook their own advocacy activities on girls' education although to a limited span. Key MOE informants in the provinces stated that the Chiefs' intervention through sensitisation however was said to have significantly stood out in the positive changes scored in school enrolments.

One notable finding was that although the enrolment levels from grades 1 to 9 had become more or less balanced in numbers between boys and girls, the number of girls had been thinning out at higher classes, See table 6 above. The emerging trend is that the higher the grade the more the number of girls drop out due to various reasons among them pregnancies and early marriages.

Looking at 2009 enrolments statistics from selected schools in Southern (Syakalyabanyama), Central (Nkumbi) and Luapula (Mabumba) Provinces as shown in Table 6 above, the gap between those enrolled in grade 1 and in 7 on average was 35% for girls, while for boys it was 7% on average. This was attributed to the fact that pregnancies happen mostly when the girls are approaching higher grades and also since by the time they are going to grades 8 and 9 they would have come of age, able to get pregnant and also old enough to be pulled out of school for early marriage. The findings however indicated that there has been a considerable drop in the number of pregnancies in the schools visited. This dispels the notion that re-entry policy would cause the escalation of pregnancies in schools.

The other factor cited as a cause of narrowing out of girls in higher grade was poverty; as pupils advance in higher grades, demands for fees and other school requirements increase which put pressure on poor families. Those who cannot meet the increased demands from schools opt to pull their children out of school.

**Figure 4: Reasons for changes in enrolment**



First and foremost the reasons for the changes in the enrolments had been attributed to the Chiefs' involvement in the sensitisation programmes on the importance of girls' education. Secondly, the value for education (about 75 percent of parents interviewed) has been increasing leading to many people taking children to school particularly the girls more than before. The third reason given was the intervention of law enforcement agencies such as the Victim Support

Unit. Free primary education and bursaries are other contributors to improved enrolment levels. Other reasons happening on a smaller scale are reduction in early marriages as perpetrators are punished by Chiefs and more parents were encouraging their children to seek education. 11 out of the 16 Traditional Leaders interviewed stated that they had made and were actively enforcing by-laws to support the re-entry and enrolment policies in their

chiefdoms. Subjects who acted contrary to such by-laws were reprimanded. As sensitisation also highlighted the criminal aspect of marrying off an under-aged child, more parents became aware of the law and feared to be in breach of the law.

During one of the women's focus group discussions in Chief Kakoma's chiefdom in N - Western Province, women stated that parents with children (boys and girl) who were advancing in school were being looked at with admiration than those whose children either dropped out or got married at an early age. Similarly in Chief Chipepo's area in Southern Province, the perception that marrying off young girls was a source of wealth or girls being regarded as a commodity, were rapidly changing and more and more parents in that area were seeing more investment in educating the girls than marrying them off in exchange for animals. They however mentioned that there were still a section of parents in their communities who never believed in education and would rather marry their daughters off or involve them in trade activities.

## **ii. How many girls have returned to school?**

**Drop – out and Re-entry.** The MOE re-entry policy is a strategy that mandates schools to allow girls who previously left school due to pregnancy back into the school system. The findings showed that Traditional Leaders just as they did with enrolment sensitised their subjects on sending to school and re-admitting girls who would have fallen pregnant. Records from schools visited indicated that schools were re-admitting girls who had dropped out school due to pregnancies; however the number of girls coming back to school were very low.

At Chibombo basic school, in 2007, out of 22 girls that fell pregnant only 3 went back to the same school, perhaps others went to other schools but since the school does not have a tracking system of the situation of the girls who fall pregnant the evaluation failed to establish what exactly happened to such girls. In 2008 out of 11 girls, only one went back; and in 2009, 9 fell pregnant and the school was yet to see how many shall go back.

At Syakalyabanyama School in Southern province, the Head of the school said that one Grade 6 and three Grade 7 girls dropped out of school in the 2<sup>nd</sup> and 3<sup>rd</sup> terms of 2009 due to pregnancies. Two other girls left school because they were orphans who went to live with other relatives elsewhere as their guardians who lived near the school were said to have been mistreating them. One other girl was married off to a Grade 7 boy and they were both living together in a village nearby to the school. The Head Teacher added that since 2006, only one girl returned to school in 2007 after dropping out. She returned to write her Grade 7 exams but has since gotten married.

The evaluation established that whilst enrolment policy was largely welcome, the case of re-entry policy was slightly different. It was discovered that a section of people (18 percent) talked to including some teachers were not in total support of the re-entry policy. Even when they did recognize the importance of girls' education, they expressed resistance to the re-entry policy which they perceived to be encouraging immorality and prostitution among boys and girls in school and encouraging recurrence of pregnancies by girls as there were no sanctions given to those who fall, or who make others pregnant.

The evaluation establishment that the enrolment policy has been far well received and better implemented than the re-entry policy. This fact signals the need on part of MOE and its partners to refocus its emphasis and investment of time more on sensitizing communities to appreciate the value of the re-entry policy.

**Table 7: Reasons sated by some parents and teachers for not supporting re-entry policy**

- Encouraging immorality among pupils
- Encouraging prostitution among pupils
- Causing recurrence of pregnancies as there is no punishment given
- Undermining school discipline
- Teaching other pupils bad habits
- Difficult to fit in for those who fall pregnant and return after giving birth

Those who are opposed to the re-entry policy feel that the younger boys and girls would pick up bad manners from those re-entering school after giving birth. Some teachers felt that although the re-entry policy was fair, the boys and girls involved should not be put in the mainstream classes but that separate classes from the mainstream be created for them. One teacher in Central Province stated that although her school re-admits girls who fall pregnant, some girls find it hard to fit in as they are teased by their peers and sometimes end up leaving.

Over 60 percent of the respondents interviewed indicated that they were happy with the re-entry policy as it provided a second chance for the girls to continue with their education. Chief Liteta of Central province supported the policy justifying it by stating that the focus for the re-entry policy should be developing girls through education. He further stated that all people know that education plays a big part in development and therefore an opportunity should never be denied to drop out children whether boy or girl, pregnant or not, so that they are all put in the line of development.

The Head Teacher of Liteta Basic School (Central Province) stated that girls that fall pregnant should not be treated as outcasts. In his support for the policy he gave an example of one of the girls who fell pregnant in 2005 and after giving birth she was re-admitted and went on to becoming the best pupil in grade 9, she wrote her grade 12 exams in 2009 and was expected to perform very well.

**Table 8: Reasons given by respondents for supporting re-entry**

- Provide a second chance for education to girls
- Development came through education and all should be part of it
- Even pregnant girls perform very well in class
- Educating a girl child is very beneficial
- Knowledge by parents that marrying off a girl below 16 years of age was an offence
- Organisations offering bursary to girls including those who might have fallen pregnant.

The people that supported the re-entry policy stated that they did so because from the information they received through sensitisation they realized the value of education for either boy or a girl and the benefits of such education. Parents stated that they have learnt that educating a girl was more beneficial than marrying her off, further more and more children are realising that marrying off a child below the age of 16 years was an offence which could lead them to jail.

The chiefs' intervention by punishing erring parents made parents to comply by taking children back to school. It was established that the parents and teachers (18 percents of the respondents) who opposed the re-entry went ahead to implementing it for fear of punishment if they did not but their personal views were different

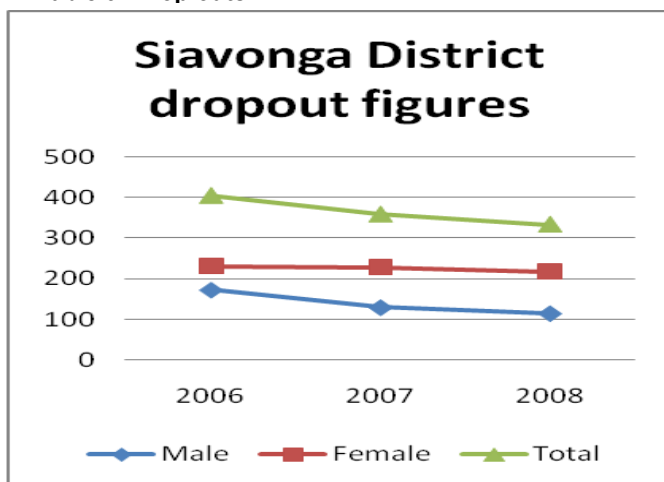
The evaluators discovered that the sensitisation was skewed towards enrolment and support for the girls' education and against marrying off school going children; however sensitisation on the re-entry policy was on the low side. This could be an indication of the latent reservations with the re-entry policy by many chiefs and community members. When communities were asked about what they were sensitized about, only less than half of them mentioned the re-entry policy; others did so only upon being probed but did not exactly disagree with it or show enthusiasm about it.

The resistance to the re-entry policy entails that there is more sensitisation needed in that area as it had been received differently by not only a section of parents but by a section of teachers as well.



iii. How many girls have not returned to school? What are the reasons?

Table 9: Drop outs

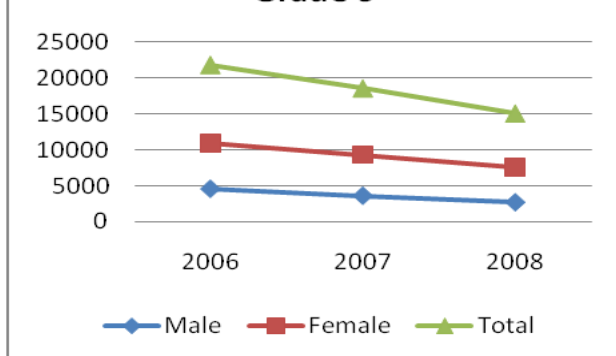


Drop out

There was a slight change in the number of drop outs in the schools visited as more girls were being retained in schools. Most schools visited by the evaluators had shown good changes in the dropout rates in the years between 2006 and 2009, as demonstrated in table 6, from selected statistics from Southern Province.

The positive changes in the levels of drop outs between the girls and boys was attributed

Table 10 Southern province dropout figures for all schools up to Grade 9



partly to the sensitisation by Traditional Leaders and also to the fact that Government had started implementing re-entry and retention policies before Traditional Leaders sensitisation activities.

Further, NGOs such as CAMFED and World Vision were sponsoring more girls than boys to school; this applied to pupils who dropped out of school because of the economic situation at household level.

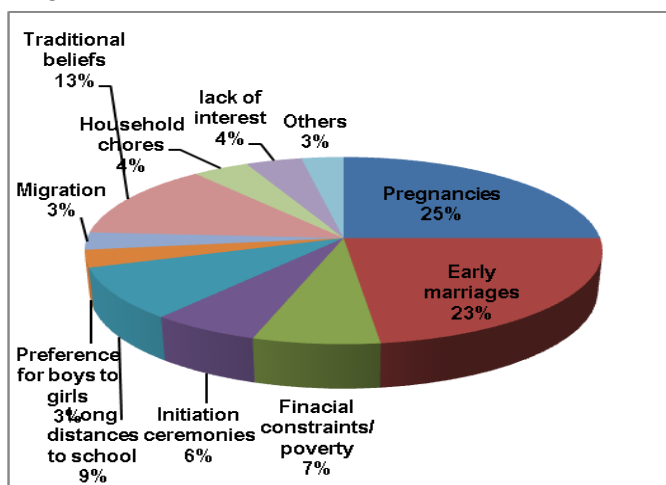
Reasons for the girls' drop out.

There were a lot of reasons cited that led to the girls dropping out of school as demonstrated through figure 6

a. Pregnancies and early Marriages: -

The evaluation established that 50 percent of drop outs were due to unplanned pregnancies and early marriages, with the pupils in the higher grades as the most affected. As mentioned earlier this partly explains why the girls' numbers in higher grades are thinner than those of the lower grades.

Figure 6 Causes of dropouts



Marrying off girls was regarded as a source of support, material and financial gain on part of the parents while for girls; it was a source of security, pride and respect in society. Keeping a girl in school was thus perceived uneconomical and a sheer waste of time. At one of the schools visited by the evaluators, it was learnt that in 2008 one of the brightest grade 8 girl who passed to grade 9 with 625 marks (cut of point of 541) was married off. In Chibombo (Central Province) some girls shifted on their own to start living with young men even against the wishes of their parents.

- b. **Traditional beliefs:** - Traditional cultural beliefs play a big role in the lives of the people in chiefdoms; they define norms, behaviour and way of life. Some of the traditions support girl's education while others do not. Traditional beliefs such as "a girl's place is in the kitchen", made it difficult for most girls to receive support for education and in many incidences as soon as the girl was initiated, she stopped school in order for her to prepare for her own home. In such cases, educating girls was viewed as a sheer waste of time. In southern Province among the people of Gwembe, some believed that when a girl came of age, she had to get married before the next rain season failure to which the next rains would wash away their luck to get married. Many girls therefore did not want to miss their luck of getting married and would opt to leave school as soon as they were initiated.

Boys in some communities were encouraged to drop out of school to search for piece works to earn themselves money or animals in order to be wealthy and prepare for marriage. So, even as boys may have had a better chance to continue with school, rarely did they do so because in traditional concept boys and girls that were married and had children were respected more than single ones even when they were of the same age or even older.

- c. **Long distances to the nearest school:** - as mentioned under enrolment, equally long distances to the nearest school made some parents stop their children going to school. This was a case especially in chiefdoms that were far away from the towns. Chief Mnukwa of Eastern Province stated that on a daily basis some pupils travel up to 30 kilometres or more to and from school including those that might be starting the first grade. This would be during all seasons; rainy, sunny, cold and wind. Weaker pupils get discouraged and quit school. He further stated that girls are stopped more than boys as the parents are scared of letting the girls travel long distances as that makes them (girls) susceptible to rape and other forms of abuse.
- d. **Financial constraints/poverty:** - During discussions, it came to light that even when there is a free education policy, some schools demand many other financial and material

resources on pupils. Pupils are asked to contribute to buying paper, contribute towards the digging of boreholes, building a fence or pay other fees as demanded by the school or PTA. Such demands were said to have proved to be beyond some parents' means who end up pulling their children out of school.

Child headed households due to HIV/AIDS has also made it quite hard for girls and boys to be educated as they fend and provide for themselves. In order to survive, the children drop out of school in search of piece works to provide for their basic needs. While other households may have both parents alive, poverty levels are quite high and everyone including the young are expected to help in providing for the family, this means involving all family members, young and old in economic activities such as fishing, attending to animals and selling of farm produce.

- e. **Initiation ceremonies:** - Initiation ceremonies were said to play a significant part in encouraging school drop out in a number of ways. Firstly some initiation ceremonies such as those found in Eastern, Southern and N. Western Provinces, take long periods, a month or more, and thus keep children away from school if such ceremonies are held during the time when schools are running. Secondly, after the initiation ceremonies girls that undergo initiations look forward to getting married and having their own homes. At this stage going back to school is viewed as a childish and a waste of time as they feel time for marriage was running out on them.

Further, initiation ceremonies are meant to transform girls into women and boys into men; this notion creates a perception among girls that they are adults and needed to start making homes of their own. For instance, in N. Western Province the boys, after coming from their preparations into becoming a man known as Mukanda, are encouraged to develop interest in girls at an early age and later make these girls pregnant at an early age.

- f. **Household Chores:-** The evaluation team learnt that most girls are kept busy with household chores which included, sweeping, drawing water and firewood, looking after young siblings, cooking and washing to mention but a few. These numerous chores leave little time for girls to go to school or to attend to school work, while boys on the contrary are made relatively free.
- g. **Lack of interest in school:** - It came to light during the course of evaluation that in many parts of the chiefdoms visited there were a considerable number of children who were never interested in school for various reasons. For instance in Luapula province boys preferred going fishing than going to school, while boys in Southern province attended to

animals. Some were more interested in marriage than school; others preferred selling some merchandise more than attending class.

- h. **Other reasons:** Migration due to non permanent food production mechanism e.g. fishing and chitemene highly affected the children's ability to continue with school. This was said to be common in Luapula, Western and N. Western Provinces. This affected children's education as parents shifted from one place to another in search of fresh Chitemene and fishing opportunities. This kind of shifting makes children lose track of school lessons and lag behind their peers leading to loss of interest in school and dropping out.

The sensitisation was meant to address the issues of enrolment and re-entry (as a result of drop out) and evidence from the evaluation has revealed that the sensitisation for the Traditional Leaders was done in all the seven provinces and it (sensitization) has achieved, to a good extent, the objective on increasing levels of enrolment. However the re-entry policy did not receive as good a response as the enrolment.

#### **iv. Has Traditional Leaders' attitude and behaviour on girls education changed? How?**

The attitude of the tradition leaders towards girls' education seemed to have made a good shift as over 70 percent of the Traditional Leaders interviewed were actively in support and implementing the re-entry and enrolment policies. The pro-activeness of the chiefs and the change of attitude were demonstrated in some actions the chiefs had undertaken. Chief Mukuni for instance removed one of his headmen from his position for marrying off his school going girl, Chief Kakoma (N. Western Province) took the child back to school from a marriage after learning that she was taken to the marriage from school. Chief Liteta (Central Province) and Chief Mnukwa (Eastern Province) formed active committees that report any parent not sending their children to school.

There were however three Traditional Leaders (among the 18.5 percent) who even though they did not completely disagree with the MOE re-entry and enrolment policies, showed reservations on the re-entry policy citing reasons mentioned in the earlier chapters of encouraging immorality and bad behaviour among pupils.

#### **v. What benefit has sensitisation brought to the community?**

A greater section of the community (over 60 percent of the respondents) said that the sensitisation brought about value addition to the importance of education for both boys and girls among the community members. The communities confirmed that they were well informed about the importance of girls' education and about the key policies issues such as the re- entry policy (although not all agreed), the availability of Government and NGOs

education bursaries, and the importance of educating the girl child as they repeated the motto; “You educate a girl child, you educate the whole world.”

In Chief Chipepo’s area of Southern Province, for instance, some parents looked upon their daughters as a source of wealth through the lobola their future husbands would have to pay. Keeping their daughters in school to them meant delaying wealth. Similarly some parents in Chief Kasoma of Samfya and in Chief Chitina of Mkushi felt educating girls was a waste of time as they rarely went far in education and often got pregnant. Other parents opposed to the re-entry policy felt that it encouraged prostitution among girls as there were no penalties given to those who fell pregnant. The resistance to the re-entry policy was said to be greatest among communities where sensitisation had not been done or fully understood.

#### **vi. What challenges remain to make education accessible to girls?**

There are various challenges faced in making education accessible to girls. Among them are;

- There are many places and people in Zambia who did not know anything about free education policy, re-entry and enrolment policies. As stated in the earlier chapters, over 60 percent of the chiefs stated that they were happy to have learnt about different MOE policies in support of girls’ education, however MOE officers and chiefs observed undertaking sensitisation and follow ups was quite challenging due to limited of resources.
- Acceptance of the re-entry or retention policy for the girls who fall pregnant who want to return to school after giving birth remains a challenge as some sections of the community were opposed to it.
- The evaluation established that in some instances as was with the information obtained from parents and girls of interviewed in Southern and N. Western Provinces, girls on their own quit school and rushed into marriages even against the wishes of their parents. Such girls saw social and economic security in marriage more than in education. Teachers interviewed also stated that some girls started school at an advanced age and lost interest early and were not easily convinced to stay in school.
- One of the biggest challenges cited by schools was that of limited infrastructure to accommodate increased numbers of pupils in schools due to sensitisation. For instance one of the teachers at Mwinilunga basic school stated that they had more pupils than classes and desks. In Mongu the acting senior planning officer lamented that some schools in the Province were far apart thereby putting a lot of pressure on the few schools and at the same time limiting enrolments and retention. Many

Provinces if not all indicated lack of material and financial resources to fully undertake follow up or monitoring activities.

- Poverty levels which are quite high make girls see marriage as an only option for social and economic security than to be in school and are reluctant to keep the girls in schools when an opportunity for marriage presented itself. There Below are a summary of challenges different stakeholders involved in the improvement of girls' education cited.

**Table 11: Challenges to making education accessible, especially to girls**

Stake Holders	Challenges / Difficulties
<b>MOE</b>	<ul style="list-style-type: none"> <li>• Insufficient resources to hold regular sensitisation workshops and to carry out follow-ups to the trained Traditional Leaders</li> <li>• High demand of the sensitisation program by Traditional Leaders compared to available resources.</li> <li>• Bad Road infrastructure to Traditional Leaders' chiefdoms and schools located in remote areas.</li> <li>• Matching infrastructure with increasing enrolment</li> <li>• Weak monitoring programmes</li> </ul>
<b>Traditional Leaders</b>	<ul style="list-style-type: none"> <li>• Lack of resources to enable Traditional Leaders reach out to furthest communities.</li> <li>• Threat to be taken to victim support unit or courts for punishing those who did not comply with by laws.</li> <li>• Lack of adequate technical support on MOE policies</li> <li>• Retrogressive traditional practices</li> <li>• Convincing themselves and the community the benefits of re-entry policy</li> </ul>
<b>Schools</b>	<ul style="list-style-type: none"> <li>• Dilapidated classrooms and lack of class furniture in majority schools that de-motivate teachers and pupils.</li> <li>• Lack of good accommodation as some teachers occupy classrooms as houses.</li> <li>• Human rights influence pupils to be more powerful than teachers and school regulations.</li> <li>• Over enrolment in all classes leading to lose of individual of pupils by teachers.</li> <li>• Reconciling</li> <li>• No matching structures for re-entry leading to over-enrolment</li> </ul>
<b>Communities</b>	<ul style="list-style-type: none"> <li>• Long distances covered by children to and from school</li> <li>• Bad communication and transport systems</li> <li>• Children have more powers than parents due to human rights issues children were dragging parents to police Victim Support Unit whenever they were disciplined by parents.</li> <li>• Early marriages</li> </ul>
<b>Pupils</b>	<ul style="list-style-type: none"> <li>• Long distances to be covered to and from school</li> <li>• For those returning – fitting in at they may resistance from peers</li> <li>• Accepting friends who may have dropped out without stigmatizing them</li> <li>• Valuing education</li> </ul>

***b. Effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education.***

- i. How did Traditional Leaders communicate the importance of girls' education to the community members?**

With the exception of the three chiefs in Western Province, the rest of the chiefs visited stated that they managed to undertake, at least once, the sensitisation of their subjects on the importance of the girls' education. The three chiefs from Western Province undertook the sensitisation as a one off activity citing lack of resources to hold meetings or move around the chiefdom sensitizing the communities. The sensitisation by no means had not been uniform or at the same level in the seven Provinces.

The chiefs that were visited in Eastern Province, that is, Chief Ndake and Mnkwa, had been very active and taken the sensitisation and the implementation of the policies very seriously and personal. Chief Mnkwa called meetings at his palace, talked to schools and sent his retainers to parents not sending children to school. Chief Ndake also used meetings to communicate to his people but also worked closely with the Heads of the school to communicate the messages and allowed the usage of his motor vehicle to be used for sensitisation.

Chief Liteta of Chibombo district stated that he carried out sensitisation through his Kuta (local committee of senior headmen). He stated that, he held a workshop for the village heads who in turn educated their subjects on the girls' education.



**Chief Liteta talking to the Evaluators**

He stated that he takes advantage of Parents and Teachers Association (PTA) to speak to his subjects on re-entry and other policies. Furthermore his Royal Highness Liteta holds two general meetings annually at his palace and he uses such occasions to sensitize his subjects on the importance of girls' education.

In Southern Province Chief Mukuni stated that all the village heads of the 12 zones were called to the meeting where they were made aware about the Government re-entry and retention policies. They were further tasked to educate their subjects on the same policies.

Chiefs Chipepo of Southern Province and Mumena of North Western Province had equally taken the sensitisation with great passion as they had incorporated it in their many activities of the Chiefdom such as general meetings, PTA meetings, training of Indunas and any other occasion that would present itself. Other chiefs actively involved in the sensitisation of the importance of girls' education were chief Chitina of Central Province who called for meetings at his palace on girls' education and annually undertook a 40 day sensitisation tour in his Chiefdom; and Chief Kakoma of N-Western Province summoned and punished parents who did not send their children to school.

The three chiefs cited lack of fuel and poor terrain of their land as hindrances to sensitisation. In Central Province all the chiefs who were sensitized had been undertaking sensitisation activities in their respective chiefdoms.

The evaluators discovered that over one third of chiefs regarded the sensitisation exercise as an activity for MOE and UNICEF only and that as chiefs they were merely facilitating the work on behalf of the MOE and UNICEF. In one instance one chief stated that “this sensitisation work that UNICEF left for us was strenuous and yet we have not yet heard from the owners of the project in terms of our rewards for the hard work”. There was lack of sense of ownership of the project by such chiefs.

### **Follow ups and actions taken**

Sensitisation follow ups were on two levels, the first one was to be done by the officers from the MOE and the other one to be done by the chiefs to their subjects. In both cases follow ups had been very poor, in many Provinces it had not been done and where it had been done it was done partially or minimally. Lack of and limited resources were the major reasons cited for the failure to undertake follow ups or monitoring visits.

As regards to the follow ups by the MOE officers, the evaluators found out that Eastern, Central and Southern Provinces had undertaken monitoring visits in selected chiefdoms. In Eastern Province seven chiefs out of the 36 sensitized were visited, while in Southern and Central Province the monitoring information was not made available to the evaluators. However the chiefs visited in these two respective Provinces confirmed the monitoring activities. The evaluators were also informed that monitoring activities in some Provinces could not be undertaken because, the officers who had facilitated sensitisation workshops had moved to other locations or outside the Provinces without leaving others in charge of the project.

As regards chiefs follow ups on sensitisation to their subjects, they also (chiefs) found difficulties undertaking regular visits. What was common was the chief visiting communities near to the palace or summoning subjects to the palace to be updated on the issues of girls' education. Innovatively some chiefs used their routine visits to their subjects to make follow ups.

In Chief Chipepo's area in Southern province, an interesting arrangement had been crafted. Monitoring took advantage of the chiefdom structure which had been demarcated in 11 zones and headed by village heads. The village heads or specially appointed individuals were asked to spearhead the implementation of the policies on the promotion of girls'



education. These leaders on bi monthly basis met at the chief's palace to give reports on the progress regarding girls' education. It is worth noting that during the evaluators visit to Chief Chipepo's area, the team found a meeting in process at Chief Chipepo's representative's residence where the Traditional Leaders were discussing the girls' education with their subjects. All the 11 zones and women groups in the chiefdom were represented.

In chief Mnkwa's and Nduke's chiefdoms (Eastern) just as in Chief Mumena's (N. Western) and Mukuni (Southern) Chiefdoms Community watch dog committees were formed to report any parent or any individual wishing to disrupt girls and boys education. Similarly sub committees were formed by chiefs in Lusaka and Chongwe to spearhead the sensitisation and monitoring of girls' education.

In order to enforce the policy on girls' education, the chiefs in all the chiefdoms came up with either agreements or by-laws and anyone who acted contrary to the agreement or by-laws faced punishment or banishment from the chiefdom. The evaluators found a good number of cases where people were punished. The evaluators were told that a senior headman was removed from his position by Chief Mukuni, for having allowed his own school-going child to be married. The Chief went on further to removing the child from that marriage.

The chiefs in all the Provinces indicated that they had made or were in the process of making a decree that traditional ceremonies that took boys and girls away from school for a long time were to be done only during school holidays so that such programmes did not clash with the school calendar. In the case of Eastern Province most initiation ceremonies for girls were already aligned to the school and were made to include topics on the importance of education.

Adhering to the sensitisation message from the chief was said to be mandatory. Parents stated that they received information on girls' education from the Traditional Leaders and had to abide by the decrees of the Chiefs. Those failed to comply with the Traditional Leaders were punished by making them work at the Traditional Leaders farm or given any chow in the chiefdom are asked to leave the chiefdom if they were completely disobedient to the Traditional Leader. But they also stated that the sensitisation made them realize the values in educating a girl child. Some said girls were more supportive to the family than boys and if educated they would support their family and parents better than the boys would.

Community members said that since sensitisation, people were able to watch over the welfare of other people, that is whether or not they were attending school. Community members reported cases to the chiefs of early marriages, non enrolment of children or any act that would endanger children's education.

In Chief Ndake's chiefdom, teachers carried out follow ups with transport provided for by the chief. In many chiefdoms, parents who married off children or did not send them to school were being summoned and in some cases punished by the chief.

**ii. Has there been any community change of attitude/mind-set as a result of the sensitisation of the Traditional Leaders on the importance of girls' education?**

The respondents from the communities stated that matters to do with girls' education or human rights were stigmatised and mockingly brushed aside as 'gender' issues before the sensitisation. However discussing girls' education in the context of sustainability and development upraised and changed most Traditional Leaders' perceptions and resolved to be part of the promoters of girls' education.

Respondents interviewed stated that there was very positive response to the sensitisation on girls' education. They indicated that sensitization had contributed to the increasing levels of girls enrolling and retention in schools and that girls, although still in small numbers, who had dropped out of school had started returning. Furthermore the attitude by the chiefs and community towards girls' education, by and large, was said to be very positive as reports of young girls being married off before they completed school were declining.

One of the senior headmen and Secretary to Chief Musokotwane's Council said that there was a gradual change of attitude towards girls' education by the community in his area. He said there was a lot of support for the girl child to go back to school in the areas where sensitisation was done but he further said that there was need for such activities to be extended to more remote areas where there was little value for girls' education. He added that there was little information being shared with the communities in the outskirts by those who had acquired some knowledge.

**iii. How has the teachers' attitude changed?**

As stated earlier, over 97 percent of the teachers have welcomed the enrolment and re-entry policies as they believe they would provide better chances for more girls to get back into the education system. They further stated that education being key to development; it would be unfair to deny one education on the account of pregnancy. The Deputy Head from Chibombo basic school stated that teachers at her school had come to accept the situation and they were very supportive of the re-entry policy. She gave an example that in 2009 one teacher offered to look after a child of one of the pupils so as to give the pupil an early chance to go back to school. The Head Master at Liteta basic school stated that teachers were supportive

and never condoned any pupil mocking or speaking ill of the girls returning to school after giving birth. Another teacher in Mwinulunga stated that since re-entry policy was a Government policy and they as teachers were in Government, they had to strictly adhere to the policy from the MOE.

The teachers however stated that the increase in the enrolment and retention of girls should be matched by improved infrastructure and adequate personnel. They stated that in their school there is over enrolment but without commensurate number of teachers, desks and teaching aids.

#### **iv. How effective was the cascading approach to reach community members?**

The approach of using the Traditional Leaders to send out information on the importance of girls' education seems to be very useful and practical to a large extent. The Chiefs' position in society helps this approach quite a lot as the Chief's word is highly regarded by the subjects.

To a larger extent, the cascading approach was said to be working well by both the Traditional Leaders and the community members. Over half of the sensitized Chiefs made good efforts to meet their Indunas and community members to educate them on the importance of girl's education and community members confirmed being sensitized. Meetings and tours were undertaken by the Traditional Leaders to sensitize their subjects and monitor the progress. As demonstrated by figures in the preceding chapters, levels of change in enrolment and even re-entry have been recorded.

However, as noticed in listed challenges faced by the Traditional Leader in sensitization (Table 11 above) the cascading was a once off activity by most Chiefs who stated lack of resources as the major reason for not carrying out the activities more often. The Chiefs and the MOE officials interviewed cited lack of resources, poor terrain and weak understanding of policies by Chiefs as some reasons that did not make cascading go as expected.

In areas where only Chiefs attended the sensitization workshop, cascading did not go very well as some of the Chiefs due to old age, sickness, low levels of education among other reasons, failed to effectively cascade the message to the rest of the community. Some of the Chiefs' sensitization workshops were either too technical or overloaded with many topics some not directly linked to MOE educational policies. The training reports (some) revealed too much information and too many presenters thereby negatively contributing to level of absorption of key issues by the Chiefs.

One MOE official in Chipata stated that the cascading approach using the Chief worked well except that the cascading was either too thinly done or concentrated in fewer places of the chiefdom due to limited resources.

One of the findings was that the approach should not only involve Traditional Leaders but also key members of the communities such as the Teachers, women who would work collectively with the Traditional Leaders in sensitizing the communities.

**v. What significance have the community attached to the message on the importance of girls' education from the Traditional Leaders?**

The Traditional Leaders occupy a very special and important place in communities. The Traditional Leaders and their traditional structures are highly respected and obeyed. In some cases the chief's word was regarded far more important than that of a Civic Authority. A message from the Traditional Leaders was highly valued and speedily adhered to. A greater section (over 80 percent of respondents) stated that they found great significance and relevance in the message on the importance of girls' education from the Traditional Leaders. Respondents stated that through sensitization they began appreciating the benefits of education. One respondent from Samfya in Luapula province stated that whilst marrying off the girl early provides only social economic security, educating the girl means a girl's choices are widened as social economic security also comes from education and the girl does not necessarily have to depend on her spouse to provide support but that she can be a provider.

However some respondents (about 18 percent) stated that they found more significance in the enrolment message much more than the re-entry policy message. They felt that the latter would not contribute positively to morality in schools. Such members of the communities stated that they obeyed the Traditional Leaders decree not out of conviction but out of fear of reprimands if they did not do so. The communities were well aware that the Traditional Leaders made by-laws for their subjects and such laws were to be adhered to without questions, hence in areas where the chief spoke in support of girls' education, the subjects supported the chief.

***c. Relevance of the content of the sensitisation to equip Traditional Leaders with the appropriate knowledge and skills to promote girls' education.***

**i. Have workshops been effective mechanisms in changing the attitude and behaviour of Traditional Leaders?**

***a. The sensitisation workshop***

The workshops to sensitize the chiefs were held in seven Provinces out of the nine Provinces in Zambia.

The purpose of the workshops was to educate the Traditional Leaders on the importance of girls' education, the policy on retention of the girl child and the intention of Government to help those that had challenges. The workshops also planned to identify traditions that hindered children, especially girls from continuing with their education. Further, the workshops aimed at clearly identifying the roles of the Traditional Leaders in fostering the girls' education. During the workshops, representatives from various Government ministries and departments such as the MOE, the Social Welfare, Victim Support Unit and Human Rights Commission were invited to make presentations.

The Traditional Leaders interviewed appreciated the initiative of MOE and UNICEF to work with the traditional structures to deal with a very sensitive and important subject of girls' education. The workshops were deemed, by most Traditional Leaders, a good forum for exchange of knowledge, experiences and ideas. Furthermore the workshops, gave a lot of space to Traditional Leaders to voice out their views thereby providing an opportunity for Traditional Leaders to learn from each other. The workshops also provided an avenue for Traditional Leaders to clarify issues commonly misunderstood and misapplied such as free basic education and the aim of the retention policy. The workshops were appreciated as they provided meaning and reason to the different educational policies concerning girls' education.

However some Traditional Leaders are opposed to the re-entry policy. This indicates that the workshop did not achieve all the intended objectives and more follow-ups are required on the re-entry policy. Some workshops were said to be too heavy and technical leading to overloading of traditional leaders with information and less effective. The workshop design and structure need to be revised to an adult learning approach.

***b. Effectiveness of the workshops***

The Traditional Leaders and parents suggested that since the subject matter was an important one, there should be more sensitisation targeted at community members and headmen so that there was continuous sensitisation even when the chiefs were busy with

other duties. They also suggested that many similar workshops should be held within the chiefdoms for many people to participate. One respondent suggested that there should be training for Trainers of Trainers among community members so that facilitation of workshops was done by local people and not only by outsiders, as local people were better placed to know what goes on around their community and how best to get information through to the people.

In support of more inclusive training, Chief Mukuni, for instance suggested that all headmen in his chiefdom should be invited to participate in similar workshops or trainings on girls' education as they were more in contact with the community at the grassroots. He explained that in his chiefdom, there were 12 zones and at least one school in each of those zones and each headman was to be in charge of a zone in as far as raising awareness on the importance of girls' education was concerned among community members.

Parents in Mwinilunga said teachers and church leaders should not be left out of such workshops, if more impact and desired results were to be achieved because such people operated in zones where they were highly respected by the community. The head teacher at Liteta basic school stated that the sensitisation of Traditional Leaders was an innovative initiative, he however added that, the initiative can achieve higher results if the schools, which were at the hub of the education and sensitisation were involved alongside the Traditional Leaders during the sensitisation workshops.

### **c. Agreed plan of action**

One of the terms of reference for the sensitisation workshop was for the Traditional Leaders to map out a way forward by drawing up activity plans for the cascading of what they learnt from the workshop. After all the presentations and discussions, the Traditional Leaders in each Province prepared a common work plan as a basis for sensitizing their subjects. The work plan had a time frame attached to it. Although there were slight differences in the plans from Province to Province, all the workshops ended up with an activity work plan. The following actions generally made the content of the action plans:-

**Table 12: Sample of Traditional Leaders' action plan**

- To sensitize parents on the importance of girl child education
- To monitor the progress of attendance of children who were in school
- Chiefs to form Community watchdog Committees to encourage girls education
- Make visits to children who had dropped out by the Chiefs' representatives
- Chiefs to monitor the progress of attendance of children who were in school
- Formulate by-laws to protect children's education
- Chiefs to punish parents who married off their daughters who were of the school going age
- Compel village headpersons to keep record of girls going to school and those not.

## ii. How effective was the approach and mode of delivery of workshop content?

The evaluators found out that there were two approaches to the sensitisation of the Traditional Leaders, one used by Southern and North-Western Provinces and the other by the other five Provinces. In Southern and N-Western Provinces the officers from the MOE moved from one chiefdom to another sensitizing them on the importance of girls' education. In the other five Provinces the workshops were held centrally to which Traditional Leaders from the Province were invited. Workshops in Southern Province took one day while in the other six Provinces they took two to three days. Both styles had advantages and disadvantages. The first style allowed greater lateral or horizontal learning and exchange by chiefs. It also provided in-depth learning as more days 2 -3 were devoted to the workshop. Since it was easier to bring resource persons to one place than taking them around, centrally located workshops made the chiefs to benefit from a variety of presenters.

**Table 13: Approaches of sensitisation**

Province	Sensitisation by Chiefdom	Collective Sensitisation
Eastern		X
Lusaka		X
Southern	X	
Central		X
Western		X
N. Western	X	X
Luapula		X

The disadvantages of the style used by five Provinces was that it targeted only the Chiefs leaving out their Indunas or village headpersons who are key to the spreading, enforcing the sensitisation and monitoring. Bringing Chiefs together centrally can be expensive as transporting Chiefs to the workshops and looking after them.

Some Chiefs were said to lack the capacity to comprehend the proceedings of the workshop due to old age, illiteracy or any other impediment and if they are the only participant from their Chiefdom, cascading would not be effective.

The second approach of sensitisation to the chiefdoms provided an opportunity for many people to be sensitized together with the chief making cascading of the message much easier and less distorted. Key people in the communities such as teachers, church leaders, and women leaders took part in the workshop and cascading was made much easier and faster. Because of the homogeneity of the communities, the facilitators could attend to specific issues affecting the communities.

However this style although it spread widely, it did so very thinly as the number of days for the workshop were reduced (1-2 days). Furthermore, the number of facilitators could drastically be reduced as some may not be willing to move round chiefdoms as it is very time consuming. For instance Eastern Province has over 36 chiefs; Western over 30 etc., facilitating workshops in all Chiefdoms could take many months.

Going by the views of Chiefs' and the teachers, and assessing the importance of the subject matter, the approach of going Chiefdom by chiefdom would seem to be more effective as it provided an opportunity to many stakeholders to participate in the workshops. This could provide a wider and stronger voice in the sensitisation of the people and it would increase the rate at which the message was being spread. Since the chiefs may be very busy, the other participants could be delegated to undertake sensitisation activities on behalf of the Chief.

### **iii. Was workshop content relevant in equipping the Traditional Leaders with the correct knowledge and skills to promote girls' education? How could the content have been delivered more effectively?**

It was established that the content of workshops differed from Province to Province. Even though the major topics of policies were covered the emphasis differed. Some workshops' emphasis was on enrolment, others on re-entry while others on bursaries. Further, other workshops had added topics such as human rights, HIV and AIDS, operations of the Victim Support Unit and many others as illustrated in the table 14 below:

**Table 14: Topics covered during the sensitisation**

<ul style="list-style-type: none"><li>• Enrolment Policy</li><li>• Re-entry policy</li><li>• Bursaries and sponsorship</li><li>• Human rights</li><li>• Child rights</li><li>• HIV and AIDS</li><li>• Operations of the Victim Support Unit</li><li>• Zambian law and sexual offenses</li><li>• Impact of Cultural and Traditional Practices on education</li><li>• School infrastructure development</li><li>• The role of the Chiefs in education</li></ul>
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The assessment of training reports revealed that some sensitisation workshops had far too many presentations and too many topics. The sensitisation workshop reports of Central, Eastern, Western and N-Western Provinces contained at least six topics. Whilst more information may prove to be helpful, too much of it in a short time may fail to provide deeper understanding and learning. Too many topics may dilute the focus of the workshops which is



enrolment and re-entry or retention of girls in school, leading to participants shifting their attention to topics that may be the main subject. Furthermore too many topics could mean prolonged workshops which may be tiresome leading to low levels of concentration on the part of participants thereby missing out on some of the workshop inputs.

Sensitisation workshops were seen as an opportunity to provide awareness on other issues perceived to be important to the lives of the communities as audiences with the Traditional Leader are not so common. Issues such as HIV and AIDS, witchcraft even when not directly part of the enrolment and re-entry agenda were thus discussed.

Workshops of the nature of awareness to communities need to be extremely focused and concise to guarantee maximum output more especially that in community workshops, participants rarely take notes of the proceedings as they heavily rely on their memories.

All the 16 Traditional Leaders interviewed stated that during the sensitisation workshops they learnt helpful insights and appreciated the importance of girls' education. Previously they had taken the issue of girls' education as one issue with little significance to them but the workshops opened up their eyes to appreciate greatly the value of girls' education and the deprivation associated with girls' education. Chiefs in Eastern Province stated that they liked the component of children's rights during the workshop and insisted that it should be taught along with Government's re-entry and retention policies.

Two thirds of the chiefs interviewed stated that before the sensitisation workshops they never fully understood the re-entry policy or retention policy and the impact of children dropping out of school. Equally many chiefs did not know of the availability of sponsorships and bursaries from Government and some NGOs in their Districts, until they heard about them during the workshops.

The chiefs stated that they were made more aware on the rights of boys and girls and the protection that the law confers on them. Specifically chiefs were happy to have learnt that they could report to police any parent who married off his/her child who was below the age of 16 years. Chiefs also learnt that the re-entry and retention policies were aimed at creating sustainable citizens as opposed to what was believed as encouraging prostitution among pupils.

One other key lesson learnt was that most Chiefs who were interviewed mentioned that before the workshop they did not know that they had a crucial role as Traditional Leaders to influence and enforce by-laws to encourage girls' enrolment, re-entry and retention in their respective chiefdoms.

## **4. Chapter IV: Conclusion**

### ***a. Introduction to the conclusion***

The conclusion briefly looks at the summary of findings, lessons learnt and challenges; it ends with a set of suggestions on how to address various aspects of the sensitisation on the improvement of girls' education.

### ***b. Summary of findings***

- i. The Traditional Leaders' sensitisation workshops provided important information and knowledge on re-entry, retention and enrolment policies, policies which were appreciated by the Traditional Leaders to a very large extent.
- ii. The focus and content of the workshops were relevant to the chiefs and their subjects although in some cases the workshops had too much content which diluted the focus of the workshops. Additional components on human rights, child rights and relevant Zambian law components were suggested to be discussed during workshops
- iii. That there were two approaches to sensitisation, one which brought all the Traditional Leaders from the district to one centrally located place; and the other approach which targeted chiefdom by chiefdom as a mode of sensitisation. The latter approach was said to be more effective as it focused on a single chiefdoms, had more local participants and was held over fewer days.
- iv. That during the workshops chiefs had agreed that after the workshop, they were going to carry out sensitisation activities in their chiefdoms, form watchdog committees to monitor and spearhead the implementation of MOE policies and formulate by-laws. Only two (from Western Province) out of the 16 Traditional Leaders visited stated that they did not carry out extensive sensitisation activities among their subjects due to lack of resources.
- v. In all the Provinces monitoring and follow ups were either not done or minimally done by either the MOE or the Traditional Leaders citing inadequate resources as the major hindrance.
- vi. Enrolment and retention levels in all Provinces had significantly increased since the beginning of the sensitisation while re-entry levels although they have increased but a nominal margin. The increase in enrolment, retention and re-entry lever has however not been matched by corresponding development in the infrastructure and human resource. The enrolment levels for girls tend to thin out for higher grades as compared to boys.
- vii. The dropout rates had reduced for both boys, by over 51 percent, and girls by 30 percent due to chiefs' keen interest in their education.
- viii. 56 respondents including parents, teachers and even some chiefs, representing 18 percent of total respondents, had reservations with the benefits of the re-entry policy which they said will escalate levels of immorality in schools.
- ix. Pregnancies and early marriages were cited as the main causes for school drop. Other causes were negative traditional beliefs and ceremonies, financial constraints and long distances to the nearest schools. House chores, lack of interest and migration were also cited as contributing to drop out levels.
- x. That sensitisation worked more successfully in chiefdoms where many stakeholders such as the headpersons, teachers, parents, women and key persons in communities were involved the sensitisation workshops.

### **c. Lessons learnt**

1. One major finding that emerged was that Traditional Leaders wield a lot of power and the influence among their subjects and they are highly respected and obeyed by their subjects. That the achievements of the sensitisation have a lot to do with the special place, role and involvement of the Traditional Leaders. People acknowledged that working with or through their Traditional Leaders was an effective way of getting the spreading the message.
2. Chiefdoms were vast and required many days and resources to reach to all the corners. For sensitisation and monitoring to be done successfully Traditional Leaders required adequate resources in terms of time and finances for fuel. All the chiefs spoken to stated that they were willing to undertake sensitisation tours of their chiefdoms if and when resources were available. Even those chiefs that had undertaken the sensitisation workshops stated that they managed to do so within a specified radius of their chiefdom.
3. That sensitisation had worked more successfully in chiefdoms where many stakeholders such as the Headpersons, teachers, parents and key persons in communities were involved. An effective sensitisation would then entail broadening the training of those actively involved with the wider members of the community on a day to day basis.
4. Improving girls' education was recognized to having many issues attached to it, such as issues of children's rights, duties and responsibilities of the parents towards their children, traditional issues among others. It was suggested that in light of most community members including Traditional Leaders having low understanding of the relevant Zambia laws and human rights, institutions relevant to the above stated issues be included in the sensitisation.
5. In chiefdoms where there were sensitisation and follow up sensitisations, the school dropout rates were lower than those with no follow ups or monitoring. Regular meetings and interactions among Traditional Leaders, teachers, parents and children reduced the rate of drop out and increased enrolments. Communities also needed to device mechanisms to keep the momentum of sensitisation within the communities such as those in Chipepo chiefdom of Southern Province that met every 2-3 months on issues regarding girls' education.
6. That while the enrolment policy was well received by the communities, Some Chiefs, parents and teachers did not buy into the re-entry as they felt it would encourage immorality and encourage more pregnancies in schools.
7. The sensitization workshops were not standardized in the way they were conducted by the MOE officials. Others had excessive content and longer duration while others had medium content and shorter time frame.
8. Sensitization approaches were also varied; some went Chiefdom by Chiefdom while others brought the Traditional Leaders to a central place for the sensitization. The former approach of sensitization seemed to be more effective as it included not only the Traditional Leaders but key community people as well.
9. People acknowledged that graphical illustrations worked well for community members both for those unable to read and those who read, such materials should be provided in communities as reminders of the message. Further innovative campaign or sensitisation strategies needed to be designed within each kingdom to suit the people's culture and traditions.
10. Record keeping on part of MOE in documenting workshop and monitoring experiences

in many Provinces was quite weak just as handing over the project tasks when officers were shifted from one station to another.

11. The evaluation also learnt that few chiefs did not own the process of improving girls' education as they treated it as MOE or UNICEF's project while they (Chiefs) only assisted MOE and UNICEF with the implementation.
12. There is poor knowledge of MOE educational policies and human rights specifically children's rights. Most chiefs, for instance, did not know what the laws of Zambia about the age at which girls can be married off. This lack human rights knowledge had partly made the chiefs and parents negate their duties of regulating early marriages.

## **Challenges**

There were various challenges faced in the process of sensitisation of the Traditional Leaders and the communities on the importance of girls' education. Among the challenges were

- The sensitisation workshops were conducted in different ways, some very focussed while others were wide and saturated, others longer while some shorter duration, there was no standardization of training.
- Facilitation of training workshops was done mainly through lecture modes with heavy materials poured to chiefs who had varied education levels. This affected the effectiveness of the sensitization workshops.
- Reaching out to Traditional Leaders and their subjects on the importance of girls' education and making them buy into the re-entry policy which was viewed, by some respondents, as not morally helpful to pupils.
- Making follow ups and undertaking monitoring activities in communities to sustain the awareness on the girls' education.
- Matching the increased levels of enrolment with the infrastructure (classrooms, desks and material) and personnel (teachers).
- The reluctance by some sectors in accepting re-entry and retention of girls who fell pregnant and gave birth. Re-entry policy was viewed to be encouraging recurrences of pregnancies by girls and contributing to immorality.
- Lack of deeper understanding of children's rights on part of the Traditional Leaders made those Leaders who understood little about it fail to act for fear of breaching the law.
- In some instances as mentioned above some girls were not willing to go back to school, instead they preferred to get married.

## ***d. Recommendations***

In view of the findings of the evaluation discussed above, especially with reference to the sensitisation of Traditional Leaders, relevance of the content of the workshop, outcome and effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education, the evaluators make the following recommendation:

1. That a simple guide to facilitating sensitisation workshops be made in line with the MOE educational policies to avoid straying off key issues.
2. In terms of workshop contents, issues of human rights and relevant laws of Zambia be incorporated in the training to provide complete package to the Traditional Leaders. Furthermore, Victim Support Unit should be incorporated as part of resource as it may be helpful in the implementation of the education policies.
3. Going by the vastness of the chiefdoms and the challenges of effectively implementing the project in so many chiefdoms, the MOE and UNICEF should consider selecting a limited number of chiefdoms in each Province in which the project could be implemented at a deeper level, with increased resources and supervision. These would then be used as prototypes or best practices to providing learning and experiences for successfully cascading to other chiefdoms.
4. Going by the above stated recommendations, the MOE and UNICEF should adopt the approach of sensitizing chiefdom by chiefdom so as to capture more stakeholders, but however more time should be devoted to the chiefdoms. Furthermore, since some chiefs might be too busy or too old to undertake sensitisation, training of Indunas or village head persons would increase speed and effectiveness of sensitisation.
5. Sensitisation workshops for Traditional Leaders should include key institutions and personalities in the areas of education and community life. It should include schools, church personalities, women groups, community members with special skills, knowledge or wisdom. This would provide continuous sensitisation even when the chief was busy with other duties.
6. MOE and UNICEF should be aware and consider doing more work in terms of sensitization of communities on the re-entry policy as a considerable sector of respondents who felt the policy encouraged immorality, expressed resistance to it.
7. Chiefs should form Community Watchdog Committees to spearhead the implementation of girls' education. Such committees should be made key to enforcing by-laws and in monitoring and making follow ups.
8. Community based and cost effective monitoring and follow ups to sensitization by both MOE and Traditional Leaders should be given more priority and support so as not to lose the gains of sensitization.
9. The MOE, communities and partners should work hard to match infrastructure and human resources with increased numbers of pupils in schools due to sensitisation.

10. To enhance girls' education and to make sure that school calendar and traditional ceremonies did not clash, tradition ceremonies should be aligned to school calendar so that they were held during school holidays.
11. There should be Training of Trainers for community members so that facilitation could be done together with local people, as local people were better placed to know what went on in their communities and could come up with best and suitable interventions.
12. Working together with the Traditional Leaders, the MOE should identify known women locally and nationally who have excelled in education to be used as role models to whom the girls and the rest of community members could look up and provide inspiration to community and help build the value for education.
13. MOE and UNICEF must not make the project on the improvement of girls' education a money intensive project; this should be avoided to enable ownership of the project by the communities to grow.

Working with the Traditional Leaders in improving the girls' education was very effective as the Traditional Leaders were highly respected, obeyed and had a lot of influence on their subjects. The workshops that targeted Chiefdom by Chiefdom have greater impact in the cascading of the information as opposed to those centrally bringing the Traditional Leader together. Workshop contents varied from province to province. The enrolment and retention information was well received however the re-entry policy was differently received by different respondent, a call for concern and further action.

The project has to work to enable the communities move from merely knowing the importance of girls' education and what the education policies advocate for to appreciation the value of girls education to practicing and implementing the policies so as to cause and effect change.

## ANNEXES

### Annex a

#### Interview guide

<b>A</b>	<b>Province</b>	
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<b>B</b>	<b>Date of Interview</b>	D	D	M	M	2	0	0	9
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<b>C</b>	<b>District</b>	
	<b>Chiefdom</b>	
	<b>Dept/institution or school</b>	

<b>D</b>	<b>Interviewee details</b>	<b>Interviewee Name</b>	
		<b>Age</b>	
		<b>Occupation</b>	
		<b>Position</b>	

**Objective 1: To assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education.**

- Has there been any sensitisation on the girls' education?
- If the answer to the above question is yes what has been the sensitisation about?
- Who were the targets for the sensitisation?
- Have there been significant reactions to the sensitisation from community members?
- What are the levels of enrolment for boys and girls this year compared to 2008?
- If there are differences can you explain the cause for the change in the enrolment levels for both the boys and the girls?
- How many girls who dropped from school have returned to school since 200?
- How many girls who dropped from school have not returned to school since 2006?  
What are the reasons for the above responses?
- What challenges remain to make education accessible to girls?
- Has Traditional Leaders' attitude and behaviours on girls' education changed? If so how?
- What roles have Traditional Leaders played in the promotion of the girls' education?
- What benefit has the sensitisation brought to the community?

**Objective 2: To assess the effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education.**

- What effect has the sensitisation had on girl's education?
- How has the sensitisation improved the girl's education?

- How did the Traditional Leaders carry out their sensitisation? What methods did they use? Where did they carry out their sensitisation?
- What difference was observed between the sensitisation carried by Traditional Leaders and that done by NGOs or other individuals?
- Explain what effect the sensitisation has had on the community?
- Has the sensitisation helped the community in any way? Explain.
- Were there any difficulties during sensitisation with the message of girl's education? Explain.
- What significant points did the community pick from the sensitisation?
- Has the sensitisation on girl's education affected the girl child in any way? How?
- Has there been any change of attitude / mind-set as a result of the sensitisation by the Traditional Leaders? Explain.
- What value do communities attach to the girl's education?
- What value do you attach to the girl's education?

How do Traditional Leaders communicate the importance of girls' education to community members?

b) Objective 3: To assess the relevance of the content of the sensitisation to equip Traditional Leaders with the appropriate knowledge and skills to promote girls' education.

- What was the content of the sensitisation provided to Traditional Leaders?
- How was the content delivered to the Traditional Leaders?
- How effective was the mode of delivery?
- Was the content of sensitisation well simplified?
- Was the content of sensitisation relevant to the lives of the communities? Explain.
- What should be done to improve the content on sensitisation?
- Did the Traditional Leaders acquire particular skills appropriate to promote girl's education? If so state them.
- Were there difficulties with the contents of sensitisation? Explain.
- How could the content have been delivered more effectively?
- What would suggest should be done to improve the content?
- What significance has the sensitisation on girl's education had on the enrolment levels of a girl child in school?
- How have the communities applied the message received through sensitisation?

Objective 5: To explore with the Traditional Leaders the cultural practices that contribute to girls' dropping out of school and agree on actions to take to reduce the effect of these practices on girls' education.

- What cultural practices contribute to girl's not being enrolled in school?
- What cultural practices contribute to girl's dropping out of school?
- What cultural practices contribute to girl's being enrolled in school?
- What cultural practices contribute to girl's retained /kept in school?
- What practical actions can be done to encourage the enrolment of a girl child in school in communities?
- What practical actions can be done to encourage the retention of a girl child in school?



c) To share the policies that MOE has put in place to enable girls access education, stay in schools and return to school should they drop out namely 50;50 enrollment at grade 1, bursaries for vulnerable girls at high school level and the re-entry policy.

- What policies has the MOE put in place to encourage and increase the school enrolment of a girl child?
- What policies has the MOE put in place to encourage the girl child to stay in school
- What policies has the MOE put in place to encourage to return to school should they drop out (re-entry policy)?
- What policies has the MOE put in place for vulnerable girls at high school?
- How effective are the policies that have been put in place being implemented?
- What challenges is the MOE faced with in implementing the policies to do with the girl's education?
- How can such challenges be overcome?

Annex b

### INTERVIEW GUIDE FOR THE TRADITIONAL LEADERS

<b>A</b>	<b>Province</b>	
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<b>B</b>	<b>Date of Interview</b>	D	D	M	M	2	0	0	9
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<b>C</b>	<b>District</b>	
	<b>Chiefdom</b>	
	<b>Names of the traditional leader</b>	
	<b>Age</b>	
	<b>Marital status</b>	

a) Objective 1: To assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education.

#### **Sensitisation**

- Has there been any sensitisation on the girls' education?
  - If the answer to the above question is yes, what has been the sensitisation about?
  - Who were the targets for the sensitisation?
- Have there been significant reactions to the sensitisation from community members?

#### **Enrolment and Dropouts**

- Do we have more girls going to school now more than before?
- If yes what do you attribute this change to?
- Do you know of any girls that dropped out of school but later returned to school?
- If yes what made them return?
- Are there girls that dropped out but never returned to school?
- If yes what caused them not to return?

### **Attitude / behavioural change**

- Has your attitude and behaviours on girls' education changed? If so how?
- What roles have you played in the promotion of the girls' education?
- How have they played their role?
- What benefit has the sensitisation brought to the community?
- What challenges remain to make education accessible to girls?

b) Objective 2: To assess the effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education.

### **Awareness**

- What awareness raising activities were carried out by the Traditional Leaders in this district/chiefdom?
- How have the Traditional Leaders communicated the importance of girls' education to community members?
- Where did they carry out their sensitisation?
- What methods did they use to raise awareness to the communities?

### **Effectiveness**

- What effect has the awareness had on girls' education?
- Has the awareness by Traditional Leaders improved the girls' education in anyway? If so state how that has been done.
- What difference was observed between the sensitisation carried by Traditional Leaders and that done by NGOs or other individuals?
- Has the sensitisation helped the community in any way? Explain.
- Were there any difficulties during sensitisation with the message of girls' education? Explain.
- What significant points did the community pick from the sensitisation?
- Has there been any change of attitude / mind-set as a result of the awareness done by the Traditional Leaders? Explain.
- What value do communities attach to the girls' education?
- How has the teachers' attitude on girls' education changed?
- How effective is the cascading approach to reach community members
- What significance have the communities attached to the message on the importance of girls' education from the Traditional Leaders?

### **Cultural practices**

- ✓ What value do communities attach to the girls' education?
- ✓ What cultural practices contribute to girls not being enrolled in school?
- ✓ What cultural practices contribute to girls dropping out of school?
- ✓ What practical actions can be done to encourage the enrolment of more girls in school in communities?
- ✓ What practical actions can be done to encourage the retention of a girl child in school?

c) Objective 3: To assess the relevance of the content of the sensitisation to equip Traditional Leaders with the appropriate knowledge and skills to promote girls' education.

### **Relevance**

- What significant learning did the chiefs learn during the sensitisation workshop that they never knew before?
- How effective was the approach and mode of delivery of workshop content?
- How could the content have been delivered more effectively?
- What good practices and lessons can be learned in workshop design?
- Have workshops been effective mechanisms in changing the attitude and behaviour of Traditional Leaders? Explain.

**Content**

- How was the content delivered to the Traditional Leaders received by the Traditional Leaders?
- Was the content of sensitisation relevant to the lives of the communities? Explain.
- What should be done to improve the content on sensitisation?
- Did the Traditional Leaders acquire particular skills appropriate to promote girls' education? If so state them.
- Were there difficulties with the contents of sensitisation? Explain.
- How could the content have been delivered more effectively?
- How have the communities applied the message received through sensitisation?

**Annex c**

**INTERVIEW GUIDE FOR THE FGD - PARENTS**

<b>A</b>	<b>Province</b>	
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<b>B</b>	<b>Date of Interview</b>	D	D	M	M	2	0	0	9
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<b>C</b>	<b>District</b>	
	<b>Chiefdom</b>	
	<b>Type of the Focus Group</b>	
	<b>Number of participants</b>	

<b>D</b>	<b>Names of participants</b>	<b>Age</b>	<b>Place of stay</b>	<b>Occupation</b>	<b>Marital status</b>	


a) Objective 1: To assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education.

**Awareness**

1. What awareness raising activities were carried out by the Traditional Leaders in this district/chiefdom?
2. How have the Traditional Leaders communicated the importance of girls' education to community members?
3. Where did they carry out their sensitisation?
4. What methods did they used raise awareness to the communities?
5. Have there been significant reactions to the sensitisation from community members?

**Attitude / behavioural change**

6. Has Traditional Leaders' attitude and behaviours on girls' education changed? If so how?
7. What roles have Traditional Leaders played in the promotion of the girls' education?
8. How have they played their role?
9. What benefit has the sensitisation brought to the community?
10. What challenges remain to make education accessible to girls?

b) Objective 2: To assess the effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education.

**Effectiveness**

11. Has the awareness by Traditional Leaders improved the girls' education in anyway? If so state how that has been done.
12. Has the sensitisation helped the community in any way? Explain.
13. Do you know of any girls that dropped out of school but later returned to school?
14. If yes what made them return?
15. Are there girls that dropped out but never returned to school?
16. If yes what caused them not to return?
17. Were there any difficulties during awareness with the message of girl's education? Explain.
18. What significant points did the community pick from the awareness by the Traditional Leaders?
19. Has there been any change of attitude / mind-set of the community as a result of the awareness done by the Traditional Leaders? Explain.
20. What significance have the communities attached to the message on the importance of girl's education from the Traditional Leaders?

**Cultural practices**

1. What value do communities attach to the girl's education?
2. What cultural practices contribute to girls not being enrolled in school?
3. What cultural practices contribute to girl's dropping out of school?
4. What practical actions can be done to encourage the enrolment of more girls in school in communities?

5. What practical actions can be done to encourage the retention of a girl child in school?

**Annex d**

**INTERVIEW GUIDE FOR THE FGD - PUPILS**

<b>A</b>	<b>Province</b>	
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<b>B</b>	<b>Date of Interview</b>	D	D	M	M	2	0	0	9
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<b>C</b>	<b>District</b>	
	<b>Chiefdom</b>	
	<b>Type of the Focus Group</b>	
	<b>Name of school</b>	
	<b>Number of participants</b>	

<b>D</b>	Names of pupils	Age	Grade	Guardianship	OVC status	

a) Objective 1: To assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education.

**Sensitisation**

- Has there been any sensitisation on the girls' education?
- If the answer to the above question is yes, what has been the sensitisation about?
- Who were the targets for the sensitisation?
- Have there been significant reactions to the sensitisation from community members?

**Enrolment**

- Are there noticeable differences in the enrolment levels for girls between 2006 and 2009?
- If there are differences can you explain the cause for the change in the enrolment levels for both the boys and the girls?

- What have been the levels of enrolment for boys and girls between 2009 and 2006?
- Do we have more girls going to school now more than before?
- If yes what do you attribute this change to?
- 

**Dropouts**

- How many girls who dropped from school have returned to school since 2006?
- What contributed to their return to school?
- How many girls who dropped from school have not returned to school since 2006?
- What are the reasons for their not returning to school?
- 

**Attitude / behavioural change**

- Has Traditional Leaders' attitude and behaviours on girls' education changed? If so how?
- What roles have Traditional Leaders played in the promotion of the girls' education?
- How have they played their role?
- What benefit has the sensitisation brought to the community?
- What challenges remain to make education accessible to girls?

**Annex e**

**INTERVIEW GUIDE FOR THE FGD - TEACHERS**

<b>A</b>	<b>Province</b>	
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<b>B</b>	<b>Date of Interview</b>	D	D	M	M	2	0	0	9
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<b>C</b>	<b>District</b>	
	<b>Chiefdom</b>	
	<b>Type of the Focus Group</b>	
	<b>Number of participants</b>	

<b>D</b>	<b>Names of participants</b>	<b>Age</b>	<b>Place of stay</b>	<b>Occupation</b>	<b>Marital status</b>	


a) Objective 1: To assess the outcomes of the sensitisation of Traditional Leaders to improve girls' education.

**Sensitisation**

- Has there been any sensitisation on the girls' education?
- If the answer to the above question is yes, what has been the sensitisation about?
- Who were the targets for the sensitisation?
- Have there been significant reactions to the sensitisation from community members?

**Enrolment**

- Are there noticeable differences in the enrolment levels for girls between 2006 and 2009?
- If there are differences can you explain the cause for the change in the enrolment levels for both the boys and the girls?
- What have been the levels of enrolment for boys and girls between 2009 and 2006?
- Do we have more girls going to school now more than before?
- If yes what do you attribute this change to?
- 

**Dropouts**

- How many girls who dropped from school have returned to school since 2006?
- What contributed to their return to school?
- How many girls who dropped from school have not returned to school since 2006?
- What are the reasons for their not returning to school?
- 

**Attitude / behavioural change**

- Has Traditional Leaders' attitude and behaviours on girls' education changed? If so how?
- What roles have Traditional Leaders played in the promotion of the girls' education?
- How have they played their role?
- What benefit has the sensitisation brought to the community?
- What challenges remain to make education accessible to girls?

b) Objective 2: To assess the effectiveness of the sensitisation of Traditional Leaders in raising awareness of the community on the importance of girls' education.

**Awareness**

- What awareness raising activities were carried out by the Traditional Leaders in this district/chiefdom?
- How have the Traditional Leaders communicated the importance of girls' education to community members?
- Where did they carry out their sensitisation?
- What methods did they used raise awareness to the communities?

**Effectiveness**

- What effect has the awareness had on girl's education?
- Has the awareness by Traditional Leaders improved the girls' education in anyway? If so state how that has been done.

- What difference was observed between the sensitisation carried by Traditional Leaders and that done by NGOs or other individuals?
- Has the sensitisation helped the community in any way? Explain.
- Were there any difficulties during sensitisation with the message of girl's education? Explain.
- What significant points did the community pick from the sensitisation?
- Has there been any change of attitude / mind-set as a result of the awareness done by the Traditional Leaders? Explain.
- What value do communities attach to the girl's education?
- How has the teachers' attitude on girls' education changed?
- How effective is the cascading approach to reach community members
- What significance have the communities attached to the message on the importance of girl's education from the Traditional Leaders?

### **Cultural practices**

- ✓ What value do communities attach to the girl's education?
- ✓ What cultural practices contribute to girls not being enrolled in school?
- ✓ What cultural practices contribute to girl's dropping out of school?
- ✓ What practical actions can be done to encourage the enrolment of more girls in school in communities?
- ✓ What practical actions can be done to encourage the retention of a girl child in school?

c) Objective 3: To assess the relevance of the content of the sensitisation to equip Traditional Leaders with the appropriate knowledge and skills to promote girls' education.

### **Relevance**

- What significant learning did the chiefs learn during the sensitisation workshop that they never knew before?
- How effective was the approach and mode of delivery of workshop content?
- How could the content have been delivered more effectively?
- What good practices and lessons can be learned in workshop design?
- Have workshops been effective mechanisms in changing the attitude and behaviour of Traditional Leaders? Explain.

### **Content**

- How was the content delivered to the Traditional Leaders received by the Traditional Leaders?
- Was the content of sensitisation relevant to the lives of the communities? Explain.
- What should be done to improve the content on sensitisation?
- Did the Traditional Leaders acquire particular skills appropriate to promote girls' education? If so state them.
- Were there difficulties with the contents of sensitisation? Explain.
- How could the content have been delivered more effectively?
- How have the communities applied the message received through sensitisation?