

**EXPLORING GENDER-BASED VIOLENCE EXPERIENCES OF SECONDARY
SCHOOL GIRLS IN MATHARE INFORMAL SETTLEMENTS,
NAIROBI COUNTY, KENYA**

BY

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DECLARATION

I, Naomi W. Mworia, hereby declare that my thesis titled “Exploring Gender-Based Violence Experiences of Secondary School Girls in Mathare Informal Settlements, Nairobi County, Kenya” submitted to the school of Education, Moi University Main Campus, is a record of my original work. It has not been submitted to any other university or institute for the award of any degree or diploma.

This work was done under the guidance of my supervisors, Dr. Felicity W. Githinji and Prof. Naydene de Lange.

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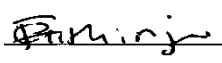
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DEDICATION

To they who answer the call for help with no expectation of personal gain, I wholeheartedly dedicate this thesis to my parents Zablou and Lucy; and my husband Richard, for their care and concern not only during the time of thesis writing but for as long as I can recall.

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ABSTRACT

Gender-Based Violence (GBV) is part of the hard realities of living in an informal settlement. The United Nations reports it as one of the serious human rights violations, with more than 30% of the females experiencing it. Vulnerability to GBV in these locales is even increased when one is younger, as is the case with secondary school girls, with statistics indicating that they have the highest recorded number of cases of GBV. Numerous policies to mitigate this are in place, yet the vice is on the increase. Most data on GBV that exist focus on adult females, yet the vice can be traced in the early years of the females' lives, and later ignored and thus normalizing the malpractice. Besides, this vice could be propagated by congested housing in informal settlements in urban areas, coupled with broken moral fabric in traditional families. The study, therefore, set out to explore secondary school girls' experiences of gender-based violence in Mathare informal settlements in Nairobi, Kenya. The objectives of the study were: to explore the forms of gender-based violence experienced by the girls; to establish the girls' responses to these acts; to explore schools' responses to gender-based violence cases, and to find out from the girls how secondary schools can improve their support systems. The social feminist theory by Crenshaw and Janes, and the social support theory by Drennon-Gala and Cullen guided the qualitative study, which employed phenomenological research design within the interpretivist paradigm. The study involved 28 participants (girls), who were selected through snowball sampling, from two public secondary schools in Mathare informal settlements selected purposively. Data were generated through participatory visual methods (drawings), which were used to explore girls' experiences of GBV. Data emanating from discussions of the drawing were thematically analyzed. The findings revealed that the girls experienced physical, sexual, psychological, and verbal abuse. The girls' responses to the violence included resisting, reporting, seeking help, and internalizing feelings. On the other hand, some girls did not report, but rather remained silent. Further, the girls revealed that their responses to school depended on their knowledge of response strategies, whether teachers kept the matter in confidence or not, and the fears that the response was perceived to bring along. Some girls reported that the key school response was often guidance and counseling while others reported that the school was unable to help them. Several participants reported a lack of belief by the teachers upon reporting their experiences, perceiving the experiences as normal occurrences. To improve school support for them the girls shared that schools should formulate clear reporting strategies and introduce whole-school awareness training. Thus, the study concluded that girls in informal settlements experienced GBV in varied forms and that sexual abuse was experienced the most; that teachers reacted "retrogressively" to abused girls' cases; that those who reported their experiences were casually treated to a counseling session by the school; thus, that schools should strive to offer adequate support to girls who experience it. The study therefore, recommended that schools should have a mechanism to identify girls experiencing GBV, understand their plight, and offer specialized trauma counseling services. Furthermore, that schools should organise whole school development sessions where teachers, boys and girls are trained on general sexuality, as well as GBV awareness and possible intervention strategies. The study findings could be significant to secondary school girls, teachers, the Ministry of Education and other researchers.

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ABBREVIATIONS AND ACRONYMS

- **APHRC-** African Population and Health Research Center
- **CEDAW -** Convention on the Elimination of All Forms of Discrimination against Women
- **COVID 19-** Coronavirus Disease 2019
- **CSE-** Comprehensive Sexuality Education
- **DEVAW -** Declaration on the Elimination of Violence Against Women
- **FGM -** Female Genital Mutilation
- **FIDA-** Federation of Women Lawyers
- **GBV -** Gender-Based Violence
- **GoK -** Government of Kenya
- **GVRC -** Gender and Violence Recovery Center
- **KCSE -** Kenya Certificate of Secondary Education
- **MDG -** Millennium Development Goals
- **MoE -** Ministry of Education
- **MoH -** Ministry of Health
- **NCRC -** The National Crime Research Centre
- **NWHGVRC -** Nairobi Women’s Hospital Gender Violence Recovery Centre
- **PVM(s)-** Participatory Visual Method(s)
- **SDG -** Sustainable Development Goals
- **SGBV -** Sexual and Gender-Based Violence
- **SRGBV -** School-Related Gender-Based Violence
- **TSC-** Teachers’ Service Commission
- **UNDESA-** United Nations Department of Economics and Social Affairs

- **UNESCO** - The United Nations Educational, Scientific and Cultural Organization
- **UNHCR** - The United Nations High Commissioner for Refugees
- **VAW/G** - Violence Against Women/Girls
- **WHO** - World Health Organization

CHAPTER ONE: INTRODUCTION OF THE STUDY

1.0 Introduction to the Study

This chapter covers the background of the study, the statement of the problem, the purpose of the study, objectives of the study and research questions. It further provides the justification of the study, the significance of the study, assumptions of the study, the scope of the study and the limitations of the study. This is then succeeded by the theoretical framework, conceptual framework and operational definition of terms as used in the study.

1.1 Background to the Study

Gender-Based Violence (GBV) is part of the hard realities of living in an informal settlement. Vulnerability to GBV in these locales is even increased when one is younger, as is the case with secondary school girls. Violence is defined by the World Health Organization (WHO) as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either result in or has a high likelihood of resulting in injury, death, psychological harm or maldevelopment” (Krug et al., 2002, p. 5).

The acknowledgment of gender in violence, cannot be taken for granted. The United Nations High Commissioner for Refugees (UNHCR), defines GBV as “an umbrella term for any harmful act that is perpetrated against a person’s will and that is based on socially ascribed (i.e. gender) differences between males and females, that results in or is likely to result in, physical, sexual, or psychological harm or suffering to the victim” (UNHCR, 2020, p.5). Such harm includes but is not restricted to coercion, threats, or arbitrary deprivation of liberty, emotional and psychological abuse, female genital mutilation, forced marriage, sex trafficking, sexual violence, spousal abuse, bullying, corporal punishment, and forced prostitution (UNHCR, 2015). It is considered one of the most predominant human rights violations; a global phenomenon that “knows no social, economic, class, or cultural

confinement, occurring in families, schools, workplaces and communities across the world” (National Crime Research Centre) (NCRC, 2014, p. 5). The underlying intent of the violator most of the time is to reinforce gender roles and perpetrate gender inequalities.

On the other hand, gender refers to the socially constructed roles, behaviors or attitudes on what is deemed fit for a man or woman (UNICEF, 2017). These socially constructed roles may give rise to gender inequalities, especially if they favor one gender over the other. The socially weaker gender is thus considered vulnerable and open to exploitation and domination by the socially stronger gender. This domination is evidenced in different aspects of life such as inequalities in education and healthcare among others (WHO, 2009).

According to the WHO, boys also experience GBV. However, the girl is the most common victim of GBV, with numerous women around the globe suffering injury and disability in the aftermath (WHO, 2005). According to the Nairobi Women’s Hospital Gender Violence Recovery Centre (NWHGVRC) report in 2014, of all the GBV survivors served at their facility, females comprised 92% while the males served comprised 8% of the entire population. For this reason, the term Violence Against Women/Girls (VAW/G) is often used when one wants to indicate that the focus falls on the experiences of women and girls.

In 1993, GBV was declared a violation of human rights by the United Nations General Assembly, in its Declaration on the Elimination of Violence Against Women (DEVAW) (UN, 1993). GBV is ingrained in harmful gender norms and beliefs, sheltered under unspoken social rules of behavior, preserved by the approval or disapproval of a group (World Bank, 2016). These norms are not only upheld by men, but also by women themselves. The origin of violence against women can be traced back to the olden times when women were seen as assets and were required to be submissive to men, as it was the gender role given to them (Gender-Based Violence Forum (GBVF), 2010).

GBV against school girls is a global phenomenon. It occurs both within and outside the confines of the school. The UN World Report (2016) on Violence against Children, recognized violence particularly against girls as a worldwide crisis. It is an experience that robs young girls of the opportunity to maximize their full potential both socially and academically. It is worth noting that GBV takes many forms and does not manifest itself the same way in all places, rather it evolves with time and differs based on culture, society, and traditions (Reuters, 2002).

According to UNESCO (2015), GBV against girls can be categorized into three major forms: physical, sexual, and psychological violence. However, some scholars argue that there are more forms, including verbal and cultural violence. Physical violence is defined as “the pattern of behaviors where physical force is used intentionally and that potentially causes death, disability, injury or harm; including throwing, pushing, shaking, scratching, punching, grabbing, biting, slapping, choking, burning, and using a weapon” (Bekmuratova, 2012, p. 5). The leading form of physical violence against girls is corporal punishment. In Kenya, physical violence in schools manifests itself in several ways like fighting and bullying (Ruto, 2009). Other examples include physical threats, physical assault, beatings, and attacks with weapons. It is the form that is easiest to identify and prosecute. Sexual violence is one of the most prevalent forms of GBV affecting girls in secondary schools (Altinyelken & Le Mat, 2018). WHO defines it as “any sexual act, attempted sexual act, unwanted sexual comments or advances, or acts to traffic women’s sexuality, using coercion, threats of harm or physical force, by any person regardless of relationship to the survivor, in any setting, including but not limited to home and work” (Krug et al., 2002, p. 149). Psychological violence on the other hand is classified as one of the most difficult forms to identify and even convict. This is because it has no physical evidence by which to prove the violence. It includes humiliating

punishments, eve-teasing, threats, verbal abuse, social exclusion, being shouted at, and/or being spoken to harshly.

The cases of GBV among school girls are not only a problem in Kenya but are a global occurrence. Globally, sexual violence is considered one of the most prevalent forms. In Richmond, California, on the 24th of October 2009, a 15-year-old girl coming out from her high school homecoming dance was gang-raped. A group of fellow teenagers just observed but made no attempt to stop the assault. The victim had been invited by a classmate to join a group of males for an evening drink in a dark field on campus. In her intoxicated state, she was gang-raped for almost two and a half hours, even with foreign objects. Later, she was found unconscious under a picnic table and was shifted to a hospital while in a life-threatening state, getting discharged on October 28. Almost 20 people witnessed this heinous crime without calling 911 to report it. A Los Angeles Times writer struggled with this thought and wondered how so many teenagers who encountered such a clear assault, could just stand and watch (Los Angeles Times, 2009). According to Rudd (2013), approximately 150 million girls and 73 million boys globally, had experienced sexual violence mostly in schools as at 2013. On the other hand, Greene et al. (2013) said that almost half of all sexual violations are perpetrated against girls aged 16 years and below. In Swaziland, for instance, a third of the girls aged between 13 and 17 said that their first sexual encounter was non-consensual and occurred in their very homes (Fraser, 2012).

In Africa, GBV against girls is a daily occurrence. Nyamanhindi (2015) reports that every day in Zimbabwe, a hundred girls on average are victims of School-Related Gender Based Violence (SRGBV). In Benin, Martínez (2019) found out that the occurrence of transactional student-teacher sex was on the rise, with teachers coercing the girls or exchanging sex for grades. Martínez (2019) further reports that in secondary schools in Senegal and other West African countries, “sex for grades” is a normal practice that has now been labelled as

“sexually transmitted grades.” In Uganda, according to Magwa (2015), 82 percent of secondary school students in the country, had experienced unwanted SRGBV by 2013.

In Kenya, the GBV situation among school girls gets worse by the day. The NWHGVRC (2012) statistics indicate that girls aged 0-15 years account for 55% of those who are sexually violated. A study by Andere (2018) in Nakuru, revealed that female students experience sexual violence in schools as the most prevalent form of abuse, seconded by verbal abuse and bullying by male students and/or teachers.

The perpetrators of GBV against school girls vary from one place to another. School principals and teachers have been reported as being key actors and perpetrators of GBV against girls in many studies (De Lange et al., 2012; Altinyelken & Le Mat, 2017). A study by Andere (2018) revealed that teachers were ranked as the most common perpetrators of GBV against girls in schools, followed by fellow students. In the same study, however, the guidance and counselling teachers reported that boys were the most common perpetrators while teachers were the least common perpetrators. They also highly rated parents as common perpetrators. Another study by Postmus et al. (2015) in Liberia, contradicted the above and revealed that the most common perpetrator of GBV against girls were the boys, seconded by teachers as well as other school staff, where almost one in five children reported the latter.

GBV among girls is even more prevalent in informal settlements, commonly referred to as slums (Swart, 2012). Informal settlements are characterized by a deplorable state of living among informal settlement dwellers, lack of basic infrastructure and services, poor housing built of makeshift materials, and other appalling conditions (Arimah, 2011). Swart (2012) states that GBV among girls in informal settlements is higher in prevalence and form compared to that in non-informal settlement areas. In their study, Kabiru et al. (2018) posited

that within the informal settlements of Nairobi, one in every three girls aged between eleven to fifteen years has experienced at least one form of GBV. In Korogocho and Viwandani informal settlements in Nairobi, Kenya, of 606 girls aged 10–14, 5%, 33%, and 16%, experienced sexual, psychological, and physical violence respectively within the last six months of 2018. In addition, of 1,081 girls aged 15–22, 15.8%, 33.1%, and 22.9% experienced sexual, psychological, and physical violence respectively within the last six months of 2018 (Orindi et al., 2020).

However, most of the GBV studies focus only on the country’s general population neglecting the informal settlements. Unfortunately, the situation in the general population cannot be generalized to informal settlements. There was therefore, a need to establish the GBV affecting school girls in the informal settlements and how it could be dealt with.

Many governments have signed into law various international frameworks to shield school girls from all forms of violence. This is evidenced in Sustainable Development Goal (SDG) 5 targeting to “eliminate all forms of violence against all women and girls in the public and private spheres” (SDG, 2018, p. 12). South Africa for instance, has adopted policies, laws, and national strategies to protect girls from GBV. This includes the Constitution of the Republic of South Africa (1996); South African Schools Act, No 84 (1996); Employment of Educators Act, No 76 (1998); South African Council for Educators Act, No 31 (2000); the Children Amendment Act, 41 (2000); Criminal Law on Sexual Offences and Related Matters Amendment Act, No 32 (2007); and Protection from Harassment Act, No 17 (2011) (Artz & Roehrs, 2009). Kenya has also established policies and laws to protect girls. They include the Constitution of Kenya (2010), the Children's Act (2001); the Sexual Offence Act (2006); the Sexual Offences Regulations (2008), the Sexual Offences (Dangerous Offenders DNA Data Bank) Regulations (2008), and the Prohibition of Female Genital Mutilation Act (2011). Despite having these policies and laws in place, literature still shows the high prevalence of

GBV perpetrated against school girls. Further, the phenomenon of tackling GBV is still a difficult task despite having the laws in place. This may be partly because some groups of people still oppose the fight against GBV. Kang'ethe (2014) in her study, reports that many people, especially those that support patriarchy, think that it is an imposition from foreign nations.

Girls respond to experiences of GBV in different ways. While some choose to report it, others choose to mute it. Evidence shows a majority of the girls do not report cases of GBV (Magwa, 2015). Some of the reasons for not reporting include fear of stigmatization and shame (Postmus et al., 2015; UNESCO, 2015). Schools, as much as they are seen as pillars in the fight against GBV, happen to be the very places where it occurs. For a while now, tough measures have been taken against male teachers found guilty of sexually abusing female students in schools. In spite of this, male teacher-female student sexual relationships persist in many places worldwide.

Previous studies have brought to light that indeed GBV has a negative influence on the academic performance of the affected girls. In Bangladesh and the Pacific Islands, a key factor affecting low enrolment among girls is the high levels of sexual violence, since they are at risk of GBV while traveling to school on long journeys and even at school (World Bank, 2012). In Pakistan, girls in secondary schools in rural areas are more vulnerable to GBV because secondary schools are located very far from villages and are few (World Bank, 2012). Sherr et al. (2016), in their study in Malawi and South Africa, revealed that exposure to violence has a negative effect on school enrolment and performance. Another study by Kabiru et al. (2018), conducted in Kenya, showed that young girls aged between eleven to fifteen years who had experienced violence had lower prospects of attaining their ambitions compared to those who had not experienced violence. Unfortunately, the school responses to cases of GBV have also not been very satisfactory in most cases (Parkes et al., 2017).

Therefore, it is prudent that the school support systems are improved, to prevent and effectively support girls who have experienced GBV. Schools being the places where the school girls spend most of their hours, are seen as effective grounds through which GBV can be combatted.

This study intended to contribute to improving school support systems for girls who had fallen victim to GBV. It intended to utilize the experiences of the girls as they (experiences) could form a great tool for use in policy making (Andrews, 2017; Cairney et al., 2016). This was done by harnessing the power of first-hand experiences on GBV among secondary school girls in the informal settlements and complementing these experiences with organized, critical discussions on how to improve current school support systems. This provided a powerful and more sustainable model towards improving support systems in schools.

1.2 Statement of the Problem

Gender-Based Violence has been globally ranked as one of the most serious human rights violations, with more than 30% of women experiencing it. The prevalence of GBV increased during the Covid-19 pandemic, with the UN reports showing that globally, in 2020, 15 million adolescent girls aged 15–19 years, experienced non-consensual sex, which is one of the forms of GBV. In Kenya, the MOE has formulated policies such as the Sexual Offences Act (2006) and the Education and Training Sector Gender Policy (2015), to mitigate the occurrence of GBV against girls in and around schools. Despite the development of numerous policies both globally and locally, GBV has worsened, especially in the slums (Abuya et al., 2012; Swart, 2012). Statistics show that one in three girls aged 11–15 years in urban informal settlements of Nairobi has experienced at least one form of GBV (Kabiru, 2018). This vice could be propagated by congested housing in informal settlements, coupled with the broken moral fabric of traditional families.

Studies have established a causal link between GBV and drop-out rates, absenteeism ratios, increased rates of illiteracy, and physical and psychological trauma (Nyaane, 2020; Onjoro et al., 2014; Sherr et al., 2016). Schools are thus mandated with the task of ensuring the safety of their girls against GBV, by setting up strategies to ensure this (MOH & MOE, 2007). Individual schools have put measures in place to combat the vice. However, the school responses to cases of GBV have not been very satisfactory (Parkes, 2016). GBV has been persistent despite the efforts made (Barasa et al., 2013; Gracious & Malongo, 2019; Ngcobo, 2015), yet it is a detrimental factor towards girls attaining their right to education, the achievement of Education for All (EFA) goals as well as attainment of SDGs. These goals aim at ensuring all boys and girls complete basic education, with SDG 5 targeting GBV elimination by 2030.

Most data on GBV that exists, focus on adult females, yet the vice can be traced to the early years of the females' life. Further, GBV intervention studies often focus on the general girl population, 'neglecting' the experiences of girls in informal settlements. Unfortunately, the situation in the general population cannot be generalized to informal settlements. In addition, the girls' voices towards solutions are missing in policy. Due to this, there is a dearth of literature on the GBV experiences of school girls in informal settlements. Therefore, it is in view of this background that this study sought to explore the Gender-Based Violence experiences of secondary school girls in Mathare informal settlements, Nairobi County, Kenya.

1.3 Purpose of the Study

The purpose of this study was to explore the GBV experiences of secondary school girls in Mathare informal settlements, Nairobi County, Kenya.

1.4 Specific Objectives of the Study

The study sought to explore the following objectives:

- i. To explore the forms of GBV secondary school girls experience in Mathare informal settlements.
- ii. To establish the secondary school girls' responses to acts of GBV in Mathare informal settlements.
- iii. To explore the schools' responses to cases of GBV experienced by secondary school girls in Mathare informal settlements.
- iv. To find out how secondary schools could improve their support systems for secondary school girls who experienced GBV in Mathare informal settlements.

1.5 Research Questions

The following research questions were used:

- i. What forms of GBV did secondary school girls experience in Mathare informal settlements?
- ii. How did secondary school girls respond to acts of GBV in Mathare informal settlements?
- iii. How did schools respond to cases of GBV experienced by secondary school girls in Mathare informal settlements?
- iv. How could secondary schools improve their support systems for secondary school girls who experience GBV in Mathare informal settlements?

1.6 Justification of the Study

The Universal Declaration of Human Rights (1948) stipulates that education is a fundamental right for every child. It is widely recognized as a key to individual, social and national development. Additionally, it is an important vehicle for addressing inequality and marginalization. Reviewed literature however showed that secondary school girls experience GBV in schools, at home, and even in the community. The rate of GBV among girls is higher

among girls as compared to boys, with the situation being more severe in informal settlements, where studies show that girls living in informal settlements face a higher prevalence of GBV (Swart, 2012). A majority of these cases go unreported. GBV is seen as a detrimental factor towards girls achieving good academic performance. A direct link has been found between GBV and poor academic performance (Andere, 2018). Great effort has been made to eliminate it. A great improvement had been made, yet GBV against school girls persists.

Mathare informal settlement was selected as the location of this study due to a number of reasons. Key among them is that while Mathare is the 2nd largest slum in Kenya, no study on GBV among secondary school girls had been conducted in this locale. This is because most of the research focus is placed on the largest slum in Kenya (and Africa) - Kibera. This study being conducted in Mathare informal settlements would highlight the GBV plight of secondary school girls. Hopefully, this could spearhead the enforcement of workable policies within the schools, to address this problem.

Further, previous studies dealt with the effects of GBV on the academic performance and participation of the affected girls (Kabiru et al., 2018; Sherr et al., 2016). However, these studies did not seek ways in which school support systems could be improved, to prevent and effectively respond to GBV. This study, therefore, sought to fill this gap in the literature on how school support systems can be improved to combat GBV among secondary school girls. It intended to do this by drawing on the voices of the school girls firsthand. The study first investigated the forms of GBV the girls experienced and how they responded to these experiences. Additionally, how the schools responded to these occurrences. Finally, the study explored how best the school support systems could be improved for the girls, to effectively combat GBV. Based on these facts, then this study was deemed urgent and important.

1.7 Significance of the Study

The knowledge generated in this study could enable policymakers to have a better understanding of the experiences of GBV among secondary school girls living and studying in informal settlements. It could inform and provide a better understanding to the Ministry of Education about the state of GBV experienced by girls in secondary schools in the Mathare informal settlements. This would in turn spearhead the enforcement of workable policies within the schools, law departments, and society in addressing their peculiar experiences, toward ultimately eliminating GBV among them (Andrews, 2017).

The study probed for alternative school support systems in the fight against GBV among slum-dwelling school-going girls. It did this by pointing to the need for specific, well-thought-out, distinct forms of intervention strategies in these areas than those employed among the general student population in Kenya. This was based on the experiences of girls who have previously fallen victim to GBV.

The study could offer a platform for secondary school girls to express their painful experiences as regards GBV. This could be cathartic and therapeutic for them as it creates a platform to be able to open up, in a place where they were not harshly judged, and with an assurance that anonymity will be guaranteed. It is evidenced by scholars that catharsis (speaking out) is a label for completing a previously restrained sequence of self-expression, and is helpful for recovery after a painful experience (Nichols et al., 1985). This could make their load lighter, enhancing easy and effective learning for them, as their minds would be possibly freed. To ensure that data generation would not cause retraumatizing, the guidance and counseling teachers were requested to avail themselves after the session, to help any girl who needed assistance. This would hopefully lead to better performance in school as well as enhanced interaction with other students.

The study could inform teachers about the most effective procedures that they could use when GBV cases are reported to them.

The study findings, therefore, could contribute to the literature within the field of education and other interrelated disciplines, as it is geared toward the development of academically empowered women in line with Kenya's current development goals as enlisted in its vision 2030. This is also in line with SDG number 5 which seeks to "achieve gender equality and empower all women and girls by providing them with equal access to education, health care, and decent work" (United Nations, 2016, p. 7). This could in turn help in building sustainable economies and benefit humanity in general. It could be of benefit not only towards the improvement of GBV support systems among girls in schools within Mathare informal settlements but could be transferable to other informal settlements around the world.

1.8 Assumptions of the Study

The study was based on the following assumptions:

- 1.8.1 GBV was happening in and around secondary schools in Mathare informal settlement schemes.
- 1.8.2 The school administrators would allow this research to be conducted within their schools.
- 1.8.3 The girls would be available and would engage the researcher honestly.
- 1.8.4 The selected secondary schools had girls who had experienced, seen or heard of GBV either in or around the school.

1.9 Scope of the Study

The geographical boundaries of this study (location of the study) were the confines of selected secondary schools in Mathare informal settlement. This is the second-largest informal settlement in Kenya, which hosts a variety of female and male learners in the schools within the settlement. Most of these learners emanate from destitute backgrounds. Additionally, this study envisioned to describe the GBV experiences of girls in secondary schools within Mathare informal settlements. This was intended to enlighten the public as well as policymakers of their plight, towards the creation of policies geared towards solving their concerns and improving the school support systems.

The methodological scope of this study was within the bounds of the interpretivist paradigm. This qualitative study employed the phenomenological research design. It involved 28 participants (secondary school girls), who were selected through snowball sampling, from two public secondary schools in Mathare informal settlements. The secondary schools were purposively selected considering their student capacity, as they were the largest schools in terms of the student population. Also, the two were centrally positioned in the region, thus enabling students from different locales to access them. Data were generated through a participatory visual method (drawing), which was used to explore girls' experiences of GBV. The time scope of this study was that it was conducted between February 2022 and October 2023.

1.10 Limitations of the Study

The limitations of this study emanated from its design, methodology, and sampling methods. Considering that this study used a qualitative approach, the study sample was small and non-random sampling procedures were used. This may have reduced the generalizability of the findings beyond Mathare informal settlements. Nevertheless, the study findings could still be

applied/ transferred to other informal settlements in Kenya, as the status quo remains almost the same.

Also, this study focused exclusively on the GBV experiences of female students. As much as women are the most common victims of GBV, men/boys also experience GBV.

In addition to this, the study was restricted to secondary school girls within Mathare informal settlements in Nairobi and did not cover non-informal settlement areas. The informal settlement population is unique with peculiar social challenges compared to other sub-populations.

1.11 Theoretical Framework

No singular perspective can completely explain GBV single-handedly as it is a complex multi-faceted concept and thus requires sufficient explanation. Integration of various theories thus provide a better way of addressing the issues around GBV. This study draws on the Social Feminist Theory (Crenshaw, 1992; Janes, 1978) and the Social Support Theory (Don Drennon-Gala and Francis Cullen, 1999).

The social feminism theory is a sociological theory that developed in conjunction with developments in feminist theorizing during the 1970s and 1980s (Rani, 2015). It was first highlighted by Kimberle Crenshaw. It first appeared in 1992 in publications such as Mary Wollstonecraft's "a Vindication of the Rights of Woman" (Janes, 1978). The social feminist theory attempts to merge the best insights from Marxist and Radical feminism. It aims to understand the nature of gender inequality and how it can be solved. The feminist theory states that women's domination and oppression are complex issues determined by a variety of factors such as social, economic and psychological. It is caused by the differences evident among human beings based on aspects such as age, class, race, sex, sexual orientation, ethnicity and nationality. It postulates that male dominance, capitalism, racism, and imperialism are interrelated and inseparable. Therefore, for change and liberation to occur,

consideration must be placed not only on economic systems but also on how those systems interact with gender, race and other social markers of difference such as age, physical ability and sexual orientation.

Mary Wollstonecraft (1792) made major contributions to this theory. She stated and enacted the major topics of feminist discourse. She touched on almost every topic that has since been raised in this area. She emphasized that offering education and a modification of character would lead to actual social change. Wollstonecraft hoped for social change. She was of the view that women needed to position themselves as more independent, rational and equal to men. However, some of her critics held the general opinion that a number of her views were phantastic and several of her projects romantic (Janes, 1978). Over time, this theory has been built on and developed further by several scholars.

According to this theory, just like all human beings, women are mainly characterized by their social relations. These relations shape a woman's life experience. Mitchell (1971) says patriarchy is the sexual standing where men establish their power and maintain control. She views such societies as sexist because their entire organization revolves around one sex being dominated by the other. She postulates that norms such as dominance and aggression, which are typically attributed to masculinity, reassure men that they can continually exploit women. Further, she adds that the development of gender-role identities is closely related to the acquisition of sexual norms. Thus, it is logical to state that male sexual behavior is deeply etched in the traditional masculine traits of dominance and aggression (Gagnon & Simon, 1973). The theory observes rape as a function of a mechanism of social control in patriarchal societies (Riger & Gordon, 1981). Further, the theory postulates that sexual violence against women is perpetrated partially due to the belief in rape myths. Rape myths justify why GBV is perpetrated, by shifting the fault to the violated women, that they are themselves responsible for being raped (Burt, 1980). Hartsock (1979) contends that feminism is powerful

in that it enables women to link their daily lives with an examination of the societies that shape them. Feminism therefore brings to our attention the totality of social relations and the social constructions as a whole, by bringing our attention to the women's specific experiences as individuals. The theory further maintains that it is inaccurate to say that any one form of abuse (GBV) is the more important than the others. Instead, it emphasizes that all forms of abuse based on class, sex/gender, sexual orientation and/or race are intertwined and equal in magnitude.

Feminist theory is relevant in this study as it is used to define GBV as it affects school girls in informal settlements. It also assists to identify the different forms of GBV within the schools, homes, and the community. This theory could also help explain why the perpetrators commit acts of GBV in relation to power dynamics. In addition, the theory states that racism, male dominance, capitalism and imperialism are interconnected, intertwined and inseparable. This is key in this study as it is evident that GBV among school girls is most prevalent where male dominance is highest, the informal settlement. This then makes the social feminist theory very resourceful in guiding this study.

The **Social support theory** (Don Drennon-Gala & Francis Cullen, 1999) is a psychological theory that postulates that social support prevents people from suffering deeply from the bad effects of stressful events. It defines social support as assistance or aid exchanged through social relations and interpersonal connections. The theory is centered on the proposition that instrumental, informational, and emotional supports are key in contributing to health and well-being.

The theory highlights four types of support:

- Emotional (such as expressions of trust, empathy and care)
- Instrumental (such as tangible help or service)
- Appraisal (such as information that is used for self-evaluation)

- Informational (such as advice, information and suggestions).

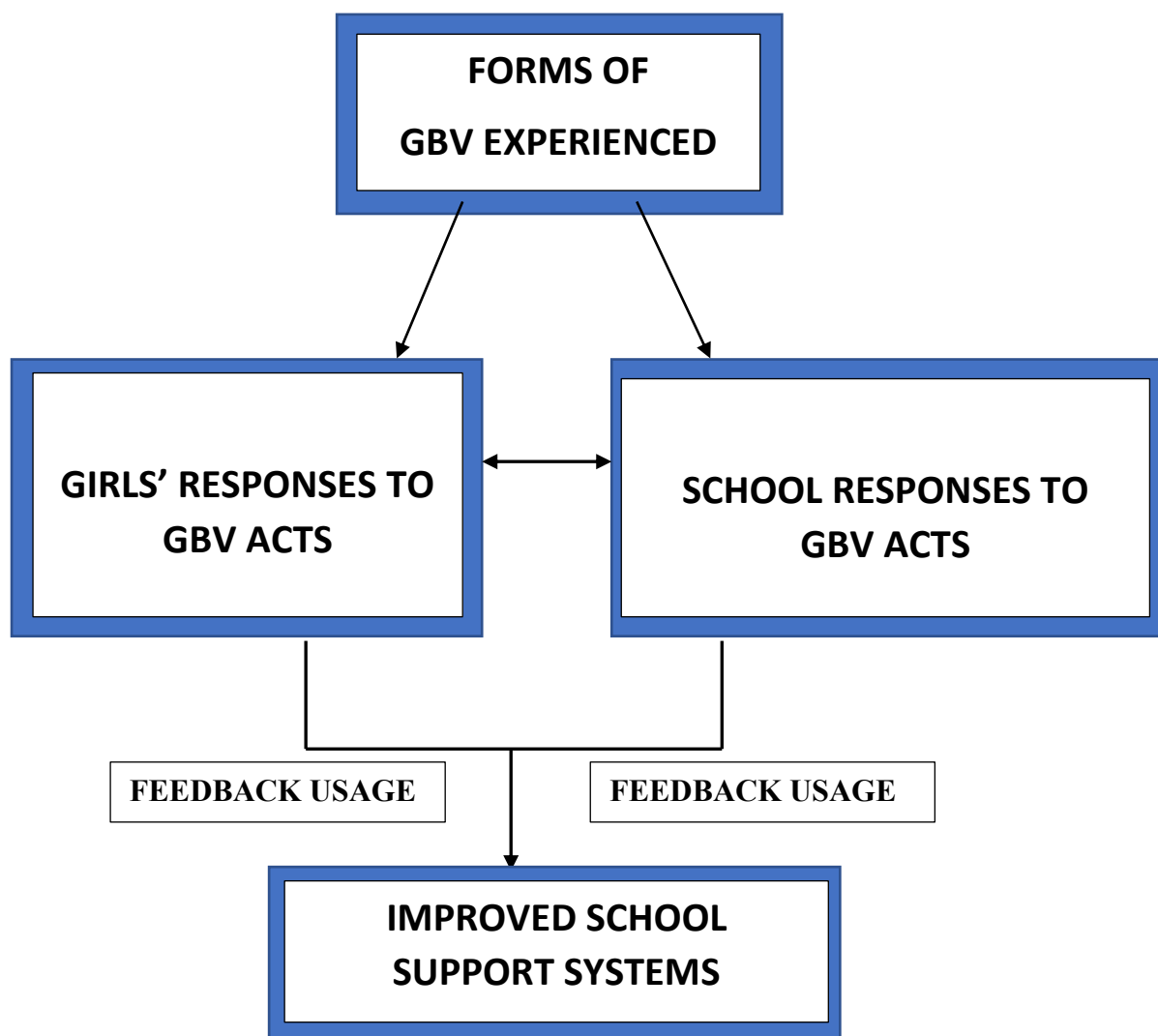
The theory propagates the fact that without these support systems, the bad effects of stressful events would permeate individuals' daily lives. Further, Cullen et al., (1999) asserts that social support leads to development of explicit policies that are humane and effective, ultimately improving the livelihood of the victims and increasing the wellbeing of the community.

The relevance of the theory to this study is that it enables me to identify the type of support that is needed for girls who have been violated. The theory enables me to gauge the current/existent support systems in the schools.

These two theories work together in framing my study in the following ways: the social feminist theory would help me frame objectives 1 and 2 in that it would define GBV and how it was experienced by girls. It would also help in explaining the dominance of males over the female gender as well as the intersectionality of gender and violence. On the other hand, the social support theory would cater to objectives 3 and 4. It would help evaluate the support offered to girls who have experienced GBV and how it could be improved. A combination of these two theories would help to comprehensively cover all my objectives.

1.12 Conceptual Framework

Figure 1. 1: Conceptual Framework on Exploring GBV Experiences of Secondary School Girls in Mathare Informal settlements



This conceptual framework depicts how the forms of GBV experienced by secondary school girls in informal settlements underpin the school girls' responses to experiencing GBV. The form of gender violence encountered also influences the school's responses. A synergy of information gathered from the girls on their experiences of GBV and how the school responds to their experiences of GBV could inform how the secondary school could improve its support systems.

For instance, if a girl who experienced sexual violence was less probable to report it as compared to those who experienced physical violence, then support could be tailored to deal with such a scenario. Further, the form of gender violence encountered also influenced the school response. For example, a girl who has been physically assaulted may get prompt, adequate and appropriate support as compared to another who has been sexually violated. All these factors are to be considered if support is to be improved for the girls who experience GBV.

1.13 Operational Definition of Terms

This sub-section provides definitions of key terms as used in this study. The initial fragment gives the mainstream meaning as rendered by varied authors while the second fragment gives the operationalized meaning of the terms as used in this study:

Gender: A social and cultural construct that distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women (UNICEF, 2017). In this study, it refers to the social expectations held about the characteristics, aptitudes, and likely behaviors of girls in secondary school.

GBV: An umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between females and males (UNICEF, 2017). In this study, it refers to violence directed against secondary school girls because of their gender.

Secondary school: An organization of students for instructional purposes, that provides secondary education and also typically includes the building where this education takes place (Zinth, 2005). In this study, it is a legally registered institution

for educating boys and/or girls who have completed their primary education, that has students in all four levels of secondary education.

School girl Survivor/victim/school girl: Persons who have suffered harm, including physical or mental injury, emotional suffering, economic loss, or substantial impairment of their fundamental rights, through acts or omissions that violate criminal laws, including those proscribing abuses of power (World Society of Victimology, 2012). In this study, it refers to a secondary school girl who remains alive and continues to function during and after overcoming a GBV experience.

Informal Settlement/ Slum: “A contiguous settlement where the inhabitants are characterized as having inadequate housing and basic services, often not recognized and addressed by the public authorities as an integral part of the city” (UN-HABITAT, 2003, p. 6). Formally referred to as informal settlements. In this study, it refers to a highly populated urban residential area consisting of densely packed housing units of weak build quality. These two terms will be used interchangeably.

Support System: A network of people who provide an individual with practical or emotional assistance, respect, and care in the occurrence of GBV (Lijun Song, 2011). In this study, it refers to people and structures which provide support, respect and care to girls who have experienced GBV.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction to the Chapter

This chapter reviewed international, regional, and local literature on issues pertinent to GBV. It captured literature by various authors on the concept of GBV, its various forms, and the common perpetrators of the same among secondary school girls. Additionally, it reviewed the literature on the rise of informal settlements and the prevalence of GBV among school girls in these areas. Next, it reviewed the literature on school girls' responses to acts of GBV, the school's responses to cases of GBV among secondary school girls, and the coping strategies of the secondary school girls on GBV. Subsequently, it focused on the strategies that secondary schools used to reduce incidences of GBV, encapsulating policies set up globally and in Kenya to fight this vice in and around schools to protect the girls. Finally, this chapter is wrapped up with a literature gap identification.

2.1 The Concept of GBV

There is no single agreed definition as to what constitutes GBV. It can be defined and interpreted in reference to various contextual elements such as relationships, location of offenses, or domestic arrangements (Walby et al., 2019). Ideally, scientific canons should apply to terms such as “violence,” “aggression,” and “abuse” (Follingstad, 2017). Unfortunately, the similarity of acts referred to as “violence” is rarely clear. Due to these concepts' fuzzy boundaries, many operational definitions cannot differentiate violent behaviors from different yet related acts, such as horseplay and accidents. To truly distinguish violence from other forms of behavior, one needs to incorporate the elements from all these forms. In view of this, Hamby (2017) provides an all-inclusive definition of violence, that includes the four indispensable criterion elements: behavior that is intentional, harmful, unwanted and non-essential.

The UN Declaration on the Elimination of Violence against Women (United Nations, 1993, p. 3) defined VAW/G as “including physical, sexual, and psychological violence occurring in the family and general community, which is perpetrated or condoned by the State and includes traditional practices such as child marriage and female genital cutting/mutilation.” The UN Office of the High Commissioner for Human Rights Committee on the Elimination of Discrimination against Women (CEDAW, 1992, p.1) defines it as “violence that is directed against a woman because she is a woman or that affects women disproportionately”. De Lange et al. (2012) postulate that while boys also face a risk of experiencing GBV, girls are generally more vulnerable. Risks of interpersonal violence may vary depending on the gender of probable victims, with females having a higher risk of being victims while males are the most common perpetrators. The phenomenon of GBV is almost universal worldwide and is experienced by one in three women in their lifetimes (WHO, 2018). It is present in every nation and culture, instigating harm to numerous women. The situation has further been worsened by the Covid-19 pandemic (Tedros, 2021).

GBV against school girls is a global phenomenon that takes on many forms. Pinheiro (2006), acknowledged that in school settings, violence against children particularly girls, was a global occurrence. The UN report (1994), defines GBV against girls as violence afflicted to girls because on their gender. Examples of GBV include female genital mutilation (FGM), sexual abuse, early marriage, forced abortion, forced pregnancy, rape, unwanted sexual touching, physical punishment, bullying, and verbal harassment.

All of these forms of violence are affected by gender stereotypes present in society. The underlying intention of the perpetrator is to perpetuate gender inequalities as well as reinforce gender roles. Further, the differences in power attributed to males and females as well as adults and children contribute to this violence. Possible perpetrators of GBV against school girls include teachers, fellow students, relatives or community members.

2.2 Trends of GBV

Over the years, there has been a significant upsurge in data on violence against women and girls. Globally, it is estimated that one in three women and girls will experience GBV during their lifetime (World Bank, 2019). GBV is reported as the fourth leading cause of death around the world for people aged 15–44 years, thus resulting to more than 1.3 million deaths per annum. This accounts for 2.5% of global deaths (WHO, 2014). Additionally, García-Moreno et al. (2013) estimated that one in three women experience sexual and/or physical abuse in their lifetime. Even worse, every one in five women is abused sexually as a child (Mikton et al., 2016). It is also reported that globally, in 31 countries where FGM is concentrated, at least 200 million women and girls, aged 15–49 years, have been circumcised (UNDESA, 2020). The UNDESA (United Nations Department of Economic and Social Affairs) report goes on to say that there are still countries where FGM is so rampant that at least 9 out of 10 girls and women, aged 15–49 years, have been circumcised.

The UN Declaration on the Elimination of Violence Against Women (United Nations, 1993, p.3) postulates that:

“Violence against women is a manifestation of historically unequal power relations between men and women” and “violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position as compared with men.”

The Global Gender Gap Report (2017) states that as much as all regions globally record a reduction in the gender gap than they did 11 years ago, more labor will be needed to fast-track improvement. It continues to say that “at the current rate of progress, the overall global gender gap can be closed in 61 years in Western Europe, 62 years in South Asia, 79 years in Latin America and the Caribbean, 102 years in Sub-Saharan Africa, 128 years in Eastern

Europe and Central Asia, 157 years in the Middle East and North Africa, 161 years in East Asia and the Pacific, and 168 years in North America” (The Global Gender Gap Report, 2017, p. 21).

Kenya was ranked 76 out of 144 countries worldwide, with significant inequalities between males and females in education attainment, and health outcomes among other sub-indexes (UNESCO, 2017; The Global Gender Gap Report (2017)). In addition to this, The Global Gender Gap Index (2017), reports that women have attained 68% parity, leaving a gap of 32 in four main areas: health and survival, political empowerment, economic participation and most importantly educational attainment. The existence of GBV in Kenya is documented in various reports such as FIDA (Federation of Women Lawyers) reports, GoK (Government of Kenya) reports as well as the NWHGVRC report among others. According to the NWHGVRC website, since its inception to date, it has served over 21,341 survivors of GBV, 56% being women, 36% being girls, 3% men, and 5% boys. This website also has it that the oldest victim was a 90-year-old woman while the youngest was 1 month old, both of who were sexual assault victims. Over time, GBV in Kenya has shown an upward trend, with the number of cases reported to the GVRC (Gender Based Violence Recovery Centre) now averaging 3,000 per annum (GVRC, 2012). Also, according to the UN women report in 2014 in Kenya, the prevalence data on forms of violence against women depicts that those who have experienced physical intimate partner violence are 40.7%, physical sexual intimate partner violence is 25.5%, child marriage is 22.9% and FGM is 21% (UN Women, 2014). In the education sector in Kenya and many other nations around the globe, one of the long-standing problems faced by girls is that of GBV, occurring both in school and at home.

The existence of GBV in and around school cannot be underestimated. A report by Human Rights Watch “Scared at School” disclosed that girls in South African schools experienced numerous forms of abuse from peers and teachers but only a fraction of them report it since

they have been taught that sexual violence is inevitable and also that submission is an important survival skill (George & Finberg, 2001). UNESCO (2017), stresses the fact that girls are the most affected among the victims of GBV. This report further says that there is scarcity of data on sexual violence in and around the school settings because many victims do not report incidences of sexual abuse for fear that they may not be believed, or may be shamed, stigmatized, or even face revenge from the perpetrators. The National Schools Violence Study (2012) in South Africa, showed that young girls are at higher risk of GBV (Burton & Leoschut, 2013). This report revealed that there was a high rate of unwanted touching in schools with 4.7% of learners reporting having experienced sexual violence within the school. Further, it was reported that in schools, sexual assault, sexual harassment, rape and coercion were experienced at a higher rate by girls than boys, with the perpetrators mostly being male (Burton & Leoschut, 2013). Another study conducted with school girls, by the Centre for the Study of Violence and Reconciliation in Gauteng, South Africa, revealed the normalization of GBV in schools. It is argued that this is significantly influenced by how GBV cases are handled in the home, school, and communities (Haffejee, 2006). This is attributed to the fact that when communities ‘normalize’ GBV, then girls and boys accept it as the norm. According to Jethas and Artz (2007), the gendered nature of school-based GBV is a good indicator of the unequal power relations between boys and girls, and men and women in society. GBV as a vice, presents itself in various forms, as described in the following segment.

2.3 Forms of GBV Experienced by Girls

UNESCO (2002) states that GBV can be classified into three major forms- sexual, physical, and psychological. Other studies include cultural and verbal forms. On the other hand, Akiba (2002) classifies GBV into two overlapping groupings: explicit (sexual) GBV which includes assault, abuse, intimidation, sexual harassment and rape, and implicit violence which includes

verbal and psychological abuse, bullying and corporal punishment. Different studies indicate that the forms of GBV are not static, but rather evolve and change over time, differing based on cultures (Reuters, 2002). Additionally, Baldasare (2012) acknowledges that the acceptability of various forms of GBV varies from one locale to another. Below, I will discuss physical, sexual, psychological, cultural and verbal forms of GBV:

2.3.1 Physical violence

Physical violence refers to a group of behaviors where physical force is intentionally used and could potentially cause harm, injury, disability or death (Bekmuratova, 2012). Corporal punishment is the most extensively reported form of school violence against girls. The UN World Report (2001) made recommendations on Violence against Children, to eliminate all corporal punishments against children in school, at home, or in the community. Corporal punishment is viewed by some people as abuse and a human rights violation, while to others it is an acceptable and effective method of discipline. UNESCO (2009), postulates that physical violence is the easiest form of violence to identify because usually there is physical evidence of it. Common examples of physical violence affecting girls in schools and the community include, but are not limited to: intimidation, physical bullying, beatings, physical threats and, attacks with weapons, arson, physical assault, theft, corporal punishments and other physical punishments. Terefe and Deresse (1997) in their study on violence among girls in junior and senior schools in Addis Ababa, Ethiopia, discovered that while physical violence was most frequent among junior high schools, rape and bullying were more common among senior high schoolers. Further, the study disclosed that teachers and principals inflict physical on students when they do not obey school rules, fail to do their homework or display disruptive behavior. It can also be perpetrated by other school staff, fellow students, or members of the community.

Despite the ban on corporal punishment in the Basic Education Act 2013 in Kenya, teachers in some schools still use it to punish students or instill discipline in students. Corporal punishment was banned in school as it causes physical injury to students even resulting in death. However, teachers in some schools still use it even on girls; causing physical injuries to them and lowering their self-esteem. In some schools, the high dropout by students has been attributed to teachers caning them and inflicting injuries on them forcing them to run away from school (Akwera, 2015).

2.3.2 Verbal violence

Verbal abuse involves verbal interaction that causes the recipient emotional harm, often prompting them to question who they are. Since verbal abuse is not as clearly defined as the other forms of abuse, it can be hard to identify. However, that does not make it any less upsetting. It is a way in which one person controls and seeks to maintain power over another person.

Studies have shown that verbal violence is more predominant in schools than other forms of violence (López et al., 2017; Mullis et al., 2016). López et al. (2017) in their study in Chile and Israel, measured various forms of victimization and reported similar behavioral patterns in instances where social and verbal forms of abuse were the most dominant. They were succeeded by threats and physical abuse, and finally, sexual harassment was the least prevalent. However, this study did not capture verbal abuse as perpetrated by fellow students and only focused on teacher-student abuse.

2.3.3 Psychological violence

UNESCO (2014, p. 6) defined psychological violence as “trauma to the victim caused by acts, threats of acts, coercive tactics when there has also been prior physical or sexual violence or prior threat of physical or sexual violence”. Mostly, psychological violence

occurs before acts or threats of sexual or physical violence (Saltzman et al., 2002). Examples include controlling a person's actions, humiliation, deliberately making the person feel diminished, withholding information, taunting, 'eve teasing', and social exclusion among others. Psychological violence is one of the difficult forms of violence to identify and even validate. It often co-exists with other forms of violence such as verbal and sexual abuse. Bullying is the most common form of psychological violence directed at girls. Although bullying is mostly treated as gender-neutral in much of the literature, majority of what is termed as bullying is often overtly sexualized GBV (Jones, 2008; Strauss, 2011). Dunne et al. (2012) in their study found out that while boys display physical aggression, girls tend to use indirect aggression or relational bullying, which still qualify as bullying. Bullying, therefore, is classified in this study as a form of GBV.

2.3.4 Sexual violence

Sexual violence refers to “the act of making a person engage in a sexual act against her or his will using physical force, whether or not the act is completed; or to attempt or complete a sexual act involving an individual who is not able to comprehend the nature or condition of the act, refuse participation, or express unwillingness to participate in the sexual act; or carrying out abusive sexual contact” (Saltzman et al., 2002, p. 35). The determination of acts of sexual violence among school girls poses challenges because the boundaries between consensual and coercive sex are often blurred by the social, economic and cultural constraints which afford limited life choices for the girls. Globally, a third of adolescent girls reported that their first sexual experience was coerced and almost 50% of all sexual assaults were against girls below 15 years of age (UNICEF, 2009). In Kenya, sexual abuse and harassment are on the rise and manifest themselves directly through forced sex or indirectly such as through sexualized punishments in schools. A disparity exists in the definition, magnitude,

manifestation, and acceptability of GBV, based on sociodemographic factors but the intention remains similar in all spaces (Githinji, 2011).

2.3.5 Cultural violence

Cultural violence is described as “any aspect of a culture that can be used to legitimize violence in its direct or structural form” (Galtung, 2009). In this regard, Bourdieu (1991) introduced the concept of ‘symbolic violence’, where he extended the usage of the word ‘violence’ to include cultural power. These cultural forms of violence in patriarchal societies, tend to sideline women/girls. FGM, a form of GBV, also referred to as female circumcision is one of the common cultural practices perpetrated against girls (Aniekwu, 2011). According to WHO (2020), FGM encompasses all procedures that comprise injury to the female genital organs, or partial or total removal of the female external genitalia for cultural or non-therapeutic reasons. Klein et al. (2018), posit that cultural and societal expectations encourage women to undergo FGM as it is often connected with positive traits such as acquiring respect and ‘becoming’ a woman. Some common justifications for FGM include maintaining purity and cleanliness, establishing femaleness, enhancing the woman's fertility, and safeguarding marriage since men refuse to marry uncircumcised girls (Anzaku et al., 2018; Edeh, n.d.; Muteshi et al., 2016). Emirie (2007) argues that the social and cultural justifications for practicing FGM are intertwined with the low status given to women in society. It is a common practice in more than 28 countries of Africa, in the Middle East and parts of Asia. It is mostly seen in Mali, Eritrea, Sudan, Nigeria, Egypt, and Ghana where it has been an ancient cultural and practice of various ethnic communities (WHO, 2008). FGM is extensively practiced in Kenya, most dominantly in the northern part of the country. Despite being termed illegal in Kenya since 2011, it still lingers because communities believe it is essential for social acceptability and also increases their daughters' marital prospects. According to UN data (2020), one in every five girls and women between age 15 and 49 in

Kenya, has been circumcised. Further, the same report posits that soon after being cut, the girls said they struggled to continue with schooling since they had been absent from school for weeks to allow healing. The girls also reported to have suffered trauma from the ordeal as well as infections.

2.4 GBV Occurrences

GBV occurs within all human societies and is a major hindrance to the attainment of gender equality and education for all. Girls in schools are vulnerable to aggressive sexual advances from male learners, teachers within the school, and even males outside the school, for example, gangs and community members. Often, GBV appears to be a part of school life and thus contributes to the socialization of both boys and girls. They learn to see it as being normal and acceptable (Leach, 2002). GBV is perpetrated against girls globally and locally as discussed below:

2.4.1 GBV among girls globally

In this section, I will discuss GBV occurrences globally, by highlighting some countries as examples. In 2010 Brazil signed into law the Da Penha (2010), which acknowledged the fulfillment of international and constitutional women's rights. Despite this, in 2015 Brazil was ranked 5th globally in femicide, with the violence indices showing a spike in the mortality rate among women in the country (Waiselfisz, 2015). Further, a survey of more than 2,300 women aged between 14 and 24 years in different Brazilian states showed a high number of girls were being violated. The research results revealed that 41% of the participants had suffered physical abuse, where 51% were assaulted by a relative, 38% by a partner, 23% by a colleague, 3% by a school teacher, 3% by a boss or colleague, and 3% by unknown perpetrators (ÉNOISInstituto, 2015).

In Nepal, corporal punishment is considered essential in the upbringing of children, helping to facilitate learning and instill discipline in them (Mishra et al., 2010). Children also consider physical and verbal forms of violence acceptable, as mediums of correction, when within certain borders. For instance, in Nepal many girls perceive corporal punishment as a normal feature of their education. In Papua, Indonesia, there is a local proverb alluding to the merits of physical punishments to school children: *“In the tip of rattan there is gold”* (as cited in PAWLAK, 2014). In a study in the Philippines by Plan-International (2006), more female children than male ones viewed their experience of corporal punishment as being acceptable. They said that it “changed them for the better” and that “they deserved it”. However, boys reacted to corporal punishment with feelings of rage.

In Asian countries like rural India, girls have to walk long distances going to school and going back home. This exposes them to the risk of being kidnapped, trafficked, or falling victim to armed conflicts. This results in the girls having limited and unequal access to education compared to the boys, explaining the lower enrolment and completion of girls. Further, some forms of GBV are tolerated by laws, schools, and the community, and thus it can be argued that GBV may not just be an indicator of gender inequality, but also a way of enforcing it (Leach et al., 2014).

In Syria, adolescent girls are often ignored in humanitarian response during the crisis, as regards GBV, as much as they face greater risks than any other group (GBV-Sub Cluster-Turkey Hub Index, 2018). They face greater risk due to their low social and economic status. Unfortunately, they are usually reluctant to report the incidences because of fear of being punished, stigmatized, and shamed. In fact, some girls believe that GBV incidents are normal. They may feel very vulnerable, especially if the perpetrator is their sole breadwinner. Further, the girls risk violence if society gets to know that they are seeking support.

A YouGov (2010) poll conducted in the UK for girls aged 16–18 years old found that 29% of girls had experienced non-consensual sexual touching at school. Further, 71% of those aged 16–18 years, reported that they heard sexual name-calling towards girls at school daily or several times per week. 24% of them reported that their teachers never condemned unwanted sexual touching or sexual name-calling as unacceptable. 40% said they did not receive any information on sexual consent. The same survey revealed that 90% of young girls aged 13–21 approved that there is need for schools to address sexual harassment and bullying. Not only is GBV prevalent in regions around the world but also in Africa.

2.4.2 GBV among girls in Africa

While GBV affecting school girls is not a unique problem to Africa, there is little doubt that the problem persists more severely here than elsewhere in the world. WHO (2013) reported that in 2013, 35% of women globally had experienced sexual or physical violence in their lifetimes, in contrast to 45.6% of women aged 15 years and above in Africa who had experienced the same. These high incidences of GBV in Africa can be attributed to low education levels, gender inequality, patriarchal cultural systems, and low information access (Iyanda et al., 2021; Marielle et al., 2019).

Historically, Benin has had one of the largest educational gender gaps in the world (Evans et al., 2021). Beninese girls as indicated in the above report, face several obstacles and abuses in the classroom, such as sexual violence. Another study on SRGBV in Liberia showed that 30 percent of girls and 22 percent of boys reported having been involved in non-consensual sexual abuse. In addition, the study showed that peers were the most common perpetrators followed by teachers and other school staff, where almost one in five children spoke of the latter (Postmus et al., 2015).

In Zimbabwe, child sexual abuse was discovered to be spiking high, with law enforcement agencies reporting that every day, more than 100 girls were being abused sexually (Nyamanhindi, 2015). This was reported as being the highest statistic ever recorded in the history of the country.

In Sub-Saharan Africa, a meta-analysis by USAID (2003) revealed that seven of the nine selected countries in the study were listed as having unsafe schools. Two of the schools sampled in the study were located in Benin and Togo, where twenty sexual abuse cases were reported in 2003. The girls revealed that some teachers in their schools demanded sexual favors from them to be awarded good grades, be given money, or be given special treatment in class.

GBV among girls in Kenya is also very prevalent.

2.4.3 GBV - among girls in Kenya

In Kenya, girls have experienced GBV in its varied forms. Women/girls in Kenya are underprivileged in several ways compared to their counterparts in other parts of the world. General scarcity due to high levels of poverty and illiteracy among women, little independent access to cash income as well as predominant cultural practices of bride price and polygamy make women dependent on men for survival. In Kenya, GBV in all its forms affects the lives of most women/girls. Even those girls who are not direct victims of GBV, know female friends or relatives who have been victims (UNAIDS, 2006).

Between March 2020 to October 2020, 92 teen pregnancy cases were reported at GVRC, with 11 of those girls being tested as HIV positive (GVRC, 2020). Those who had been exposed to HIV/AIDS and other STDs suffered depression, low self-esteem, and in some cases, suicidal thoughts. Further statistics from Nairobi Women's hospital show that 55% of those who are sexually violated are girls between the ages of 0-15 (GVRC, 2012). It is reported that girls are

more likely to experience psychological bullying, like being made fun of because of how their face or body looks (UNESCO, 2019).

A study by Barasa et al. (2013) in Kasarani, Kenya, revealed that 75% had suffered physical violence, 9.6% been sexually violated at least once within the school environment, while 53% reported that they had experienced at least one form of psychological abuse.

These study statistics reveal that indeed GBV against girls is a menace in Kenya, that needs urgent intervention. These statistics rose even higher during the COVID-19 pandemic.

2.5 GBV during the COVID-19 Pandemic

Coronavirus disease (COVID-19) is a communicable respiratory disease caused by the SARS-CoV-2 virus (Cennimo et al., 2022). It was initially reported to the WHO on 31st December 2019. As cases of COVID-19 spiked, the World Health Organization (WHO) declared it a pandemic on 11th March 2020. On 12th March 2020, Kenya reported its first case (Ministry of Health, 2020).

Across the world, lockdown orders were effected to help reduce the spread of the virus. Immediately, reports on the gendered effects of the virus started streaming in. GBV cases were on the rise daily. This was so rampant globally, that UN Women (2019) called it the ‘shadow pandemic’. Ironically, the very measures that were meant to protect the masses; such as lockdowns, quarantines and school closures; were the same ones that endangered women and girls at the hands of perpetrators (Neetu et al., 2021). This situation was worsened further due to reduced access to GBV services, as governments redirected resources towards the emergency and paid less attention to services such as post-GBV care.

Both developing and developed countries reported a spike in GBV cases during the lockdown. By the end of March 2020, just a month into the lockdown, there was a 70% increase in Google online searches for the words “domestic violence shelters” (Tisane, 2020).

France reported an upward shoot of 30% in domestic violence cases since the lockdown began. Cyprus reported an upsurge in helpline calls by 30%, while Singapore recorded a 33% increase in the same. In Argentina, emergency calls for domestic violence cases rose by 25% since the onset of lockdowns (UN Women, 2019).

The situation was worse in African countries, possibly due to the entrenched patriarchal nature of society. In Africa, women internalize GBV and are not able to perceive male abusive behavior as a violation. Instead, many women believe that the man is exercising a right that serves their interest (UNHCR., 2020). Women are brought up to be more submissive to men, while men generally tend to treat women in a harsh way (Badri, 2014). In Tunisia, calls to helplines increased by five times the usual in the first days of confinement, while South Africa recorded a spike of GBV cases at the onset of the lockdown, with 87,000 GBV complaints within the first month (Tisane, 2020). In Kenya, a study by Decker et al. (2022) among young women in Nairobi, revealed that help-seeking for sexual violence in 2020 was at 4.6% and increased to 15.1% in 2021. Further, Flowe et al. (2020) interviewed survivors of GBV across Kenya, including 29 children under the age of 18, to understand the violations perpetrated against them during the COVID-19 emergency. Their study revealed that girls became victims of sexual violence at a younger age during the pandemic compared to population statistics from previous years. Also, that girls were greatly affected by school closures during COVID-19 and encountered numerous barriers re-enrolling post-COVID.

These GBV occurrences before, during and post-COVID, were and still are worse in the informal settlements.

2.6 GBV in Informal Settlements

2.6.1 The rise of informal settlements

Informal settlements are commonly referred to as ‘slums’, a term that underscores their non-permanence and pinpoints the lack of basic needs, infrastructure, and essential services. Housing is very poor, with many inhabitants residing in one-room houses made of makeshift materials (UN-HABITAT, 2016).

Globally, it was estimated that the total number of people living in informal settlements stood at 924 million people (UN, 2001). This represents about 32 percent of the world’s total urban population, with 78.2 percent of the urban population in developing countries, being informal settlement dwellers. Recently, there has been a concern by the international community, on the rapid rise of informal settlements. This is evidenced by Millennium Development Goal (MDG) 7, Target 11, which aimed to significantly improve the lives of at least 100 million slum dwellers by 2020, which is now past, yet the problem persists (UN, 2015). Some examples of informal settlements the world over include Dharavi informal settlement in Mumbai, India, Neza informal settlement in Mexico, and Orangi Town in Karachi, Pakistan. Africa’s largest cities attract people from rural areas in search of livelihood opportunities and education. Due to this influx, informal settlements develop daily. According to the UN report on human settlements in 2003, Africa had a total of 187 million slum dwellers (20 percent of the world’s total).

Kenya is categorized as having one of the highest rates of urbanization in the world. In 1990, 24% of Kenyans lived in urban areas, but by 2000, the figure had risen to 33% (Garenne, 2003). Therefore, it is expected that Nairobi, with a population of over two million as of 2010, will increase by five million residents in the next 15 years, most of whom might live in informal settlements (Zulu et al., 2010). Nairobi, Kenya’s capital city, has more than 40 informal settlements and approximately 60% of Nairobi's population of 4.4 million people

live in the informal settlements (UN-HABITAT, 2018). According to a world population review in 2017, 2.5 million people in Nairobi are informal settlement dwellers. Some of the informal settlements in Nairobi include Kibera, Mathare, Dandora, Kayole, Baba Ndogo, Huruma, Fuata Nyayo, and Kawangware (UN-HABITAT, 2018). Over 50 percent of this population is living below a dollar a day, with residents seeking sustenance activities such as casual labor or petty trade. It is in this very background that many learners grow, study, and make their transition to adulthood (African Population & Health Research Center- APHRC, 2002).

Previous research shows that many students living in informal settlements do not explore their maximum academic potential. A study conducted in the US by Lacour and Tissington (2011) regarding students' academic performance of those living in the informal settlement, revealed that the students scored below average in all years and grades tested. Sherr et al. (2016) in their study in South Africa and Malawi showed that exposure to violence has a negative impact on school enrolment and performance. According to Farouk (2013) who conducted a study in Ghana among the Zongo communities that have slum-like conditions, pupils performed poorly in examinations. A similar study in Uganda by Nabaseruka (2010) found that pupils from informal settlements had low academic achievement. Statistics by Nairobi City County (2014) evidence that a majority of the low-performing secondary schools in Nairobi are located in informal settlements.

2.6.2 GBV in schools in informal settlements

Studies show that women and girls living in informal settlements experience GBV in higher prevalence and form as compared to their counterparts in other geographical areas (Swart, 2012). A study by Abuya et al. (2012), explored sexual harassment against girls schooling in urban informal settlements in Nairobi, Kenya. They discovered that the girls in the two schools under study experienced frequent sexual violence in and out of school. They

discovered a higher rate of GBV among girls in these two informal settlements, as compared to other non-slum areas.

2.7 Perpetrators of GBV against School Girls

Perpetrators of GBV against school girls range from teachers, students, relatives and community members, with the vice occurring at home, school or in the community. Sweden is widely recognized as one of the most gender-equitable countries in the world. However, the country exhibits high levels of GBV, including a high rate of sexual harassment within schools (Friends, 2015). This has been attributed to how schools tolerate conditions where sexual harassment has become normalized (Gådin & Stein, 2019). The study by Gådin and Stein in Sweden (2019), focused on the case of Kate, a victim of sexual abuse in school. She was harassed by a male classmate. Although she had objected to the behavior and frequently complained to the school staff, nothing was done and thus the abuse worsened. The behavior took place daily, for an entire year, until when Kate's friend decided to report the abuse to higher authorities.

Postmus et al. (2015) in their study in Liberia, revealed that 30% of girls reported that they had been forced into sexual affairs. Additionally, the study showed that peer abuse was the most prevalent, followed by abuse perpetrated by teachers and other school staff.

Further, in February 2018, the Daily Dispatch highlighted a story at Flagstaff High School in Eastern Cape, South Africa, where a Grade 9 pupil was impregnated by a teacher. It is alleged that teachers in the school demanded sex from Grade 11 pupils in exchange for promoting them to Grade 12. On the other hand, apart from teachers being GBV perpetrators, it is postulated that, 30 percent of sexual crimes in South Africa are perpetrated by adolescents (Donald et al., 2014). In 2019, Martinez reported that the plight of sexual exploitation and abuse, which was widespread in secondary schools in West Africa. She reported having

interviewed many teenage girls who had been sexually abused at school, in countries such as Senegal, Tanzania, and Ecuador. Further, a study conducted by Wible (2004) in Benin revealed that most students reported teacher-student sexual relationships as common occurrences, happening sometimes in their schools. Over 75 percent reported knowing girls who had been approached by teachers for sex, and another 70 percent believed that some teachers in their school were having sex with students. The students suggested that in their schools, harassment was perpetrated openly, without regard for possible disciplinary consequences.

Media reports and coverage have also confirmed scholarly literature that common perpetrators of GBV against school girls are not only confined to the school personnel but rather cut across many people. In March 2018, Mxolisi Mngadi, a News24 reporter, aired a story on how a policeman investigating sexual abuse in a school in Soweto, South Africa, molested two girls aged 7 and 8. He committed the crime during his visits to the girls in school, aimed at preparing them to go to court, as they were among 87 other children between Grades R and 7 that had been sexually violated by their school guard in 2017. This report then shows that even police and security guards, who are meant to protect girls against GBV, end up being the very perpetrators.

Perpetrators of GBV also include relatives at home. In a study by Badri (2014), when the girls were asked about the source of sexual harassment at home, they mentioned brothers and fathers. Their answers revealed that 44% of cases were perpetrated by a family friend, 36% by a relative, and 20% of the cases were committed by non-resident individuals such as drivers and plumbers. Fifty-seven percent of the girls in that study interpreted the major reason for violence at home as being part of the process of guiding and socializing the girls, yet the girls perceived it as violence. Further, Badri (2014) reveals that 59% of the girls were

facing abuse on their way to and from school, especially those who go and come back on foot. The perpetrators comprised 25% pedestrians, 16% shopkeepers and 13% neighbors.

These findings present a clear indication that a good percentage of GBV perpetrators against school girls include fellow students, security personnel, relatives, community members and teachers. These are people who are trusted by the girls.

2.8 Influence of GBV on School Performance and Drop Out of Girls

Education is an essential right for every child and is key to individual, social and national development. It is an important vehicle for addressing inequality and marginalization. Therefore, education has been given prominence in the global arena, as evidenced in SDG 4, which aimed at “ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all” (United Nations, 2016, p.2).

However, GBV has been a great hindrance to achieving this target. Its negative influence on the academic performance of girls in schools remains to be a matter of global concern (United Nations, 2006). According to a study by Sherr et al. (2016) carried out in South Africa and Malawi, exposure to violence has an influence on girls’ school enrolment and performance. GBV also affects girls’ development by causing unprecedented deaths, leading to disabilities, and/or affecting their school participation. It is difficult to find a direct linkage between these numerous effects and GBV since these issues are not always easily recognizable as evidence of GBV, contributing to the myth that GBV is not an issue.

Nyaane (2020), in her case study of Chunga Secondary in Matero Township of Lusaka, Zambia, also concluded that school-going girls are greatly affected by GBV in learning institutions and it critically affects their academic performance. A study by Andere (2018) in Nakuru, Kenya, revealed that female students experience bullying and sexual violations, as opposed to their male counterparts who never experienced both. She also found out that

violence and abuse were major hindrances to the education of girls and negatively influenced their school performance, making them have low self-esteem and experience lower concentration spans in class.

Further, GBV has been shown to lead to high dropout rates among girls. Wible (2004), in his study among girls in Benin, highlighted ‘quid pro quo’ harassment, with the girls citing that their teachers initiated the transactional dimension that is characteristic of much teacher-student sex. They acknowledged that the promise of good grades and the exchange of money were the key reasons for these relations. Further, girls in his study revealed that school girls drop out before completing five years in school, citing GBV as the most frequent reason.

These studies show that there is indeed a direct relationship between GBV and the academic performance of girls. Girls who experience GBV tend to perform poorly in their examinations, sometimes even leading to dropping out. In view of this, laws and policies have been formulated both globally and locally, to help mitigate GBV occurrences.

2.9 Laws and Policies on the Elimination of GBV

GBV elimination has progressively been recognized as a priority by the international community. This is evidenced in SDG 5 with a specific target to “eliminate all forms of violence against all women and girls in the public and private spheres” (SDG, 2018, p. 7). Several human rights treaties prohibit violence against women, including the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the 1993 African Union Protocol to the African Charter on Human and People’s Rights on the Rights of Women in Africa, the 1994 Inter-American Convention on the Prevention, Punishment, and Eradication of VAW, the 2011 Council of Europe Convention on preventing and combating violence against women and domestic violence.

The United Nations organized four world conferences on women in the years 1975, 1980, 1985, and the last in 1995 which was held in Beijing. This last conference was a major turnaround for the global agenda on gender equality as they unanimously adopted the “Beijing Declaration and the Platform for Action”. Its main agenda was women's empowerment. Since 1995 therefore, governments and other stakeholders have tried to eliminate discrimination against women to achieve gender equality. To date, this has yet to be achieved. In 2000, the UN signed into action the MDGs. They were 8 goals with measurable targets and clear deadlines. The 3rd goal was on gender equality and women empowerment, with the intermediate goal being the elimination of gender disparity at all levels of education. By the year 2015 when the MDGs expired, great improvement had been made. Yet, for all the remarkable gains, inequalities persisted.

In 2015, the UN member states approved the SDGs to run till 2030, as a blueprint to attaining a better and more sustainable future. SDG 5 is on gender equality and women/girls’ empowerment (UN, 2015). The UN explains that:

Gender equality is not only a fundamental human right but a necessary foundation for a peaceful, prosperous and sustainable world. Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large (UN, 2015, p.12).

The UN has defined 9 Targets and 14 Indicators for SDG 5. Targets lay down the goals while indicators denote the metrics by which the world aims to track whether these targets are achieved, and to what extent. SDG 5 includes a specific target to “eliminate all forms of violence against all women and girls in the public and private spheres”(United Nations, 2016, p.8). Also, there is a target on establishing policies and regulations, to be indicated by

tracking empowerment in different countries. In addition to this, the SDGs target elimination of harmful practices such as child marriage and FGM (SDG, 2018).

The existence of GBV directed at girls has been on the rise. Based on this, many countries have developed policies to control this vice. Over the years, different countries have formulated policies, mostly in line with global objectives, to mitigate the occurrence of GBV. Laws and policies play a significant role in indicating that such behavior (GBV) is socially unacceptable, with the repercussions serving as dissuasions. In Brazil, law 11340/06 (Da Penha, 2010), commonly referred to as the '*Maria da Penha Law*', clearly states that violence against women is a criminal offense, and pledges protection for women and their children. South Africa has also set up several policies and laws to ensure gender equality and protect girls from GBV. They include The Constitution of the Republic of South Africa (1996); the South African Schools Act, No 84 (1996), and the Protection from Harassment Act, No 17 (2011). The Protection from Harassment Act of 2011 is anchored on key principles such as right to equality, dignity, privacy, security, and freedom of the person and the right to be free from all forms of violence.

Kenya has a strong legal framework prohibiting GBV in all its forms. Such frameworks include the Constitution of Kenya; the Children's Act (2001); the Sexual Offence Act (2006); the Sexual Offences Regulations (2008); the Prohibition of Female Genital Mutilation Act (2011); and the Sexual Offences Dangerous Offenders DNA Data Bank Regulations. More recently (2017), the Government of Kenya came up with a policy through the national gender and equality commission, on Sexual and GBV (SGBV). It stipulated measures to guide the County Governments on key elements and considerations for the Policy on SGBV (County Government Policy on Sexual and GBV, 2017). These policies then cement Kenya in its protection of school girls against GBV.

Guidelines have also been set on how to prevent and address GBV affecting students. Kenya being a signatory to the 1989 UN Convention on the Rights of the Child, the government has established child protection and school safety through several legislative and policy measures. The MoE Gender Policy in Education (2007) acknowledges the risks girls have encountered in schools by promoting measures to eradicate any form of GBV. The Kenya Sexual Offences Act (No. 3 of 2006) and the Gender Policy in Education (2007), were recently endorsed by the TSC (Teachers Service Commission). In addition to this, the Basic Education Act (Act No. 14 of 2013), declares that to free basic education is a constitutional right of every child, adding to it the mandate to eliminate gender discrimination and abolish corporal punishment in schools. Also, the Ministries of Education and Health developed the School Health Policy in 2009, which was later revised in 2018. This policy provides a platform for the realization of a comprehensive school health program in schools, recognizing the importance of innovative interventions in gender responsiveness programs.

Apart from these national policies and guidelines set up by different countries, additional school policies have been placed to ensure the safety and protection of the students. Some of these include teachers' codes of conduct, which explicitly define GBV and include clear reporting procedures and repercussions on perpetrators. For example, Mongolia's teachers' code of ethics, comprises a segment on teachers' ethical norms, which indicates that teachers should ensure students' equal participation without discrimination. This includes fairness regardless of a child's sex and should protect students from sexual abuse (Steiner-Khamsi & Batjargal, 2017).

Kenya has an array of penalties for breach of professional conduct, such as interdiction and suspension of the teacher. In Kenyan schools, cases of sexual violence are addressed through two main channels. First, it is done through a disciplinary mechanism deployed by the TSC. Second, it is done through the criminal justice system via the police

and courts of law. Teachers convicted of sexual offenses against students are deregistered (TSC, 2013). However, even with their existence, these codes are not always successfully implemented. There have been reports of teachers who are deregistered yet continue to teach in other schools. This is evidenced by the list produced by the MoE on 21st July 2021, concerning teachers who are currently teaching yet are not eligible for employment. Some of them were interdicted due to sexual offenses against girls in schools.

From the above literature, numerous policies have been established at global, national, and school levels in an effort to prevent and eliminate GBV against women and girls.

2.10 School Girls' Responses to Acts of GBV

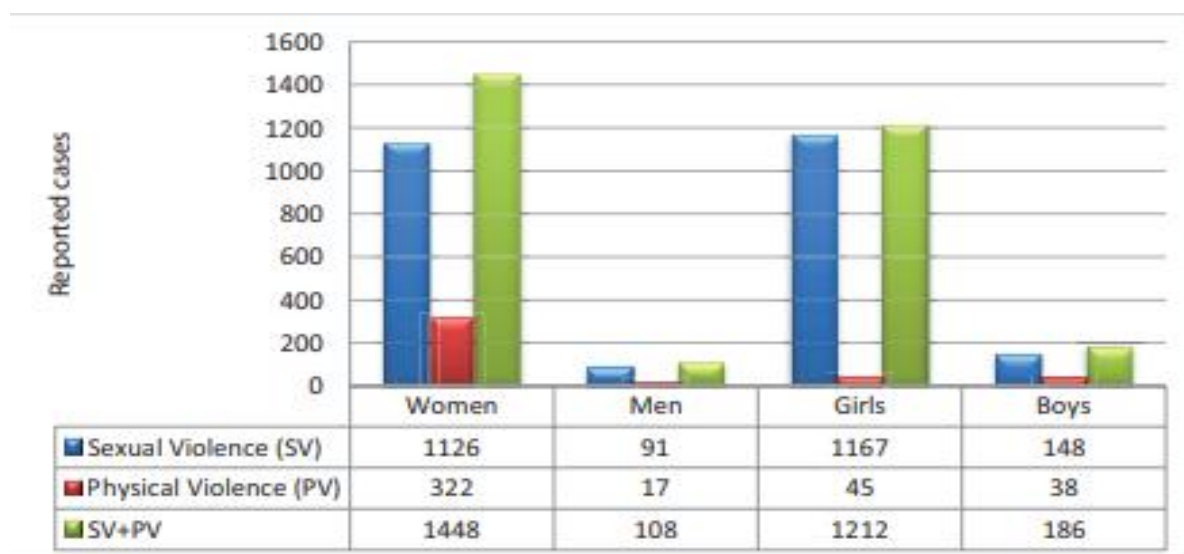
The phenomenon of tackling GBV is still a relatively new undertaking (Pat et al., 2021). Many people, especially those that ascribe to patriarchy feel that it is an imposition from the west (Kang'ethe, 2014). Girls, as they emanate from these societies, respond to experiences of GBV in different ways. While some choose to report, others choose to keep silent. According to the National Crime Research Centre (NCRC, 2014), GBV remains largely unreported and yet even in reported instances, it remains retracted and unsettled.

Postmus et al. (2015) in their study examining GBV and abuse among Liberian school students, discovered that 38% of girls who were sexually abused reported that they disclosed their experiences while 62% did not. Those who did not report said that it was because they feared stigmatization by the community. Additionally, in a survey in Botswana, Kang'ethe, (2014) showed that the frequency of GBV reported in the survey was 24 times higher than that reported to the police. She attributed this to the in-depth patriarchal nature of the traditional society.

Nyamolo, the coordinator of Positive Mentors, a local NGO providing life skills to young girls in Migori Kenya, says that shame also prevents children and families from reporting GBV (IRIN-news, 2011). Further, Nyamolo reported that many families regarded the sexual abuse of children as being too stigmatizing to be made public and thus did not report it. It is only when the child became pregnant that it was realized that someone must have been abusing them sexually. Cherongis, the provincial director of education in Kenya's western Nyanza Province, reported that the failure to report sexual abuse made his department's work more difficult since they cannot know unless it is reported to them. He further said that in Migori, there are cases where, after the child becomes pregnant, parents collude with a teacher and the teacher says they will provide upkeep towards the child's upbringing. He added that some parents even receive money or gifts that a child gets from a teacher in exchange for sex. Musengi, Principal Administration Officer in charge of Gender in the GVRC said that they had been able to work with the TSC to train teachers in various areas. She added that teachers play a very big role in ensuring that cases of GBV are reported (GVRC, 2020).

Le Mat (2016) in his study in a secondary school in Addis Ababa, Ethiopia, discovered that girls chose not to report sexual abuse because of the lack of systems in school to support them after disclosure. He further added that child protection referrals are not always the most appropriate intervention strategies as compared to school-based strategies, especially in milder cases of GBV. For instance, sexual teasing in schools can be managed better by taking preventive measures such as teaching both girls and boys essential life skills and challenging any negative gender stereotypes. In addition to this, a study by Westerveld et al., (2015) in Côte d'Ivoire revealed that 56.3% of children who had been sexually violated did not report the cases because of not knowing who to tell, having fear of being reprimanded, abandoned, and even shamed.

Figure 2. 1: Statistics on Sexual and Physical Violence Cases Reported to the GVRC from 2011-2012



Source: GVRC report 2012

From Figure 2.1, it is evident that girls have the highest recorded number of cases of sexual violence. This record in collaboration with the literature above, indeed shows that in Kenya, girls are the most common victims of sexual abuse both in and out of school. However, the number of reported cases is a cause for alarm since from other reports in Kenya, the number is higher than this.

Table 2. 1: Statistics of Sexual Violence Cases Targeting Females Reported to the GVRC from 2006-2012

	2006- 2007	2007- 2008	2008- 2009	2009- 2010	2010- 2011	2011- 2012
Women	1076	1261	1115	989	1103	1126
Girls	793	896	1017	938	1171	1167
Total	1869	2157	2132	1927	2274	2293
Girls as a percentage of female survivors	42	41	47	49	51	51

Source: GVRC report 2012

Table 2.1 above shows the trend of reported cases of sexual abuse from 2006 to 2012, for both girls and women, it is clear that the percentage of girl survivors keeps rising over the years. In the year 2012, it was the highest at 51 percent compared to total female survivors. This pinpoints the urgent need for intervention to stop the trend from progressing, considering that this is only a record of reported cases.

It is thus clear from the above literature that as much as some girls who experience GBV do report the cases, most girls do not report it. They choose to remain silent because they fear getting stigmatized or not being believed by those they report to.

2.11 School Responses to GBV against Girls

According to the NCRC (2014), institutional response to cases of GBV has been inefficient. The NCRC reports further state that the institutions responsible for prevention of GBV, as well as investigation and prosecution of GBV perpetrators, have demonstrated inadequacy to deal with such cases, leading to most perpetrators going unpunished for lack of evidence. Education and educational institutions could play an important role in ending GBV. They can play a major role in both prevention and response in matters of GBV among its girls. They can become catalysts for non-violence and gender equality not only within the school but also within the larger community. Different schools respond to cases of GBV against girls in

different ways. While some schools can identify cases of GBV even with no reporting, some are not able to identify it without the girls reporting.

Linton (2018) reports that in Jamaica, the School-Wide Positive Behaviour Intervention and Support (SWPBIS) Program has helped tackle GBV. This is a team-based initiative meant to create and sustain safe schools by promoting a disciplined, structured climate to address challenges such as GBV. It is a prevention-oriented model, grounded in social learning theory and applied behavioral analysis, that supports the needs of the school by assisting teachers adopt evidence-based behavioral interventions that improve the social and academic outcomes for all students (Sprague & Horner, 2012).

In Côte d'Ivoire, a joint GBV intervention of UNICEF and the Child Protection programs was piloted in about 350 UNICEF-supported schools across the country (Westerveld et al., 2015). The initiative entailed the installation of '*enseignantes protectrices des filles*', roughly translating to "female teachers protecting girls." The teachers were trained in child protection pedagogy, specifically on the detection, response, and referral of GBV cases, and were assigned as child protection officers in their respective schools. For example, in case they detect a child who has been violated, they should contact social workers, and ensure the girl is taken care of. This is still a relatively new intervention and thus more feedback data is needed to assess its suitability (MENET-UNICEF, 2015).

The GBV Sub-Cluster in Syria (2015) adds that the main services which make up a holistic GBV response are immediate material assistance, medical care, safety and security options, legal assistance, mental health and psychosocial support (MHPSS), and long-term assistance. According to the GBV-Sub Cluster Turkey Hub (2018), when handling an adolescent girl's GBV case, some key factors should be considered. The first is to evaluate the safety of the girl, including the ease of the perpetrator has to access her and what kind of support she might

need. The second is the recognition that she may be feeling disorganized, sad and guilty. This may affect the information she is willing to share and with whom. Also, a recognition that she may not comprehend what has happened to her, and may not be aware of the possible aftermaths of sexual abuse, such as pregnancy. Again, one should use simple language to explain the available services and their significance. Finally, one should focus on the development stage of the girl since her ability to explain what has happened and to make decisions about the services she wishes to access greatly varies depending on her age and education level.

Nyamolo (IRIN-news, 2011) says that schools must put measures within their systems to make it easier for victims to report abuse without feeling intimidated. She adds that they must employ counselors or allocate a teacher the role of a counselor, while also providing suggestion boxes through which students can report abusers either in school or at home.

In Ethiopia, the implementation of Ethiopia's code of conduct on the prevention of school-related GBV has been reported to be inefficient (Parkes et al., 2017). Some school staff has been noted to lack commitment and a sense of ownership of the code. In some instances, school girls are held responsible for the violence they experience, especially sexual violence. For example, a study in Zambia conducted with 105 schoolgirls in urban, semi-urban, and rural schools, found that school staff advised girls to stay away from boys and not to wear sexy dresses to avoid sexual abuse (Women and Law in Southern Africa Trust - Zambia et al., 2012).

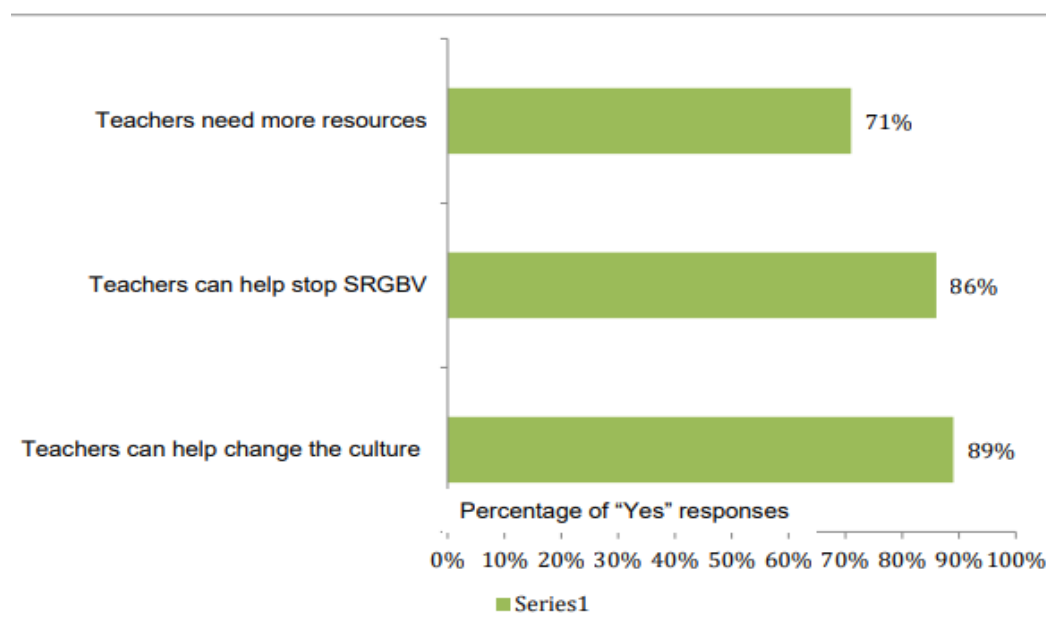
Akwera (2015) in her study conducted in Teso South, Kenya, found out that there are few teacher counselors in schools with the required counseling skills to help secondary school girls. She singles out the lack of effective guidance and counseling services in schools as a major cause of secondary school girls' dropout during the GBV crisis. Guidance and

counseling services in most of the schools were deemed ineffective since the teachers were too busy trying to cover the syllabuses leaving little time for them.

The coordinator of Positive Mentors, a local NGO in Migori, Kenya, remarked that headteachers seldom report the child abuse, either because they are acting to protect the school's image or they are themselves, the perpetrators. She added that many schools in Kenya are sponsored by religious institutions that would not want such cases to be publicized, as they would ruin their name (IRIN-news, 2011).

A study conducted by Spear (2019) in Burkina Faso, reported that teachers are unaware of how to officially report GBV occurring in the school environment. While 89% of the teachers that participated believed that teachers can help change the culture that allows the occurrence of GBV, 71% of teacher respondents requested more resources to address GBV in schools. These findings depict that teachers believe they can contribute to safe schools if they are given resources and support. Figure 2.2 below depicts the teachers' responses to their abilities to combat SRGBV.

Figure 2. 2: Teachers' Perceptions of their abilities to combat SRGBV



Source: Forum for International Research in Education (2019)

These findings evidence that a majority of teachers think teachers can stop SGBV, and even change the culture leading to it. However, the same study reports that the teachers recognized key obstacles to reporting GBV such as teacher solidarity to report one of their own.

From the literature above, as much as schools strive to respond effectively to cases of GBV among their girls, more effort is still needed. This is because cases are still on the rise.

2.12 Current Support Systems in Schools

The House of Commons Report (2016) posits that every government must ensure that every school understands that sexual harassment is neither acceptable nor inevitable in the day-to-day activities of the school. The report says they must always be dealt with appropriately in case of occurrence. To achieve this, schools, teachers, and parents need to partner.

According to the House of Commons Report (2016), despite evidence that sexual harassment in schools in the UK affects the lives of girls, the issue has received fairly little national response. The report adds that while some schools and specialist organizations are doing an

excellent job in this area, very often incidents of sexual harassment and sexual violence are ignored or receive inadequate responses. Further, it says that the Government has no clear plan to ensure schools tackle the consequences of sexual violence affecting their girls. In this light, the report suggests some mechanisms by which girls who have experienced GBV can be supported. The first is by making comprehensive sex education an obligatory subject. Second, by investing in teacher training, equipping teachers with appropriate knowledge and materials. Finally, by investing in local third-sector specialist support. While these would be wonderful actions, most of them are not within the mandate of the school, but rather, the government.

UNESCO (2016) proposes some reforms by which schools can address and support those who have experienced GBV. They include making a referral to or/and provision of guidance and counseling to victims/survivors of SRGBV, building and strengthening partnerships with communities and families, including through community groups. Training students as peer educators to detect violence would also be helpful.

Asrari of Plan International (Asrari, 2017) posits that teachers play a key role in preventing violence against girls in and around schools. She says that teachers, therefore, need more support to keep children safe. She says that as much as teachers give support to children (girls) who have been violated, they need more support from schools and external bodies. Additionally, Grown and Arango (2020) argue that currently in Uganda, new tactics ensure better education systems that can empower girls while keeping them safe. This includes the provision of reproductive health training, thus enabling victims of violence to report concerns and grievances.

Amidst all these interventions, GBV targeting girls has increased, and its consequences such as school drop-out persist. Therefore, this study sought to explore the GBV experiences of the

girls, to gauge current support systems in schools and how they could be improved. This is in agreement with Ollis (2014), who states that it is important to include and respond to the opinions and lived experiences of young people in the designing of education programs such as Comprehensive Sexuality Education (CSE).

2.13 Summary of the Chapter

Reviewed literature has shown that GBV against secondary school girls is a prevalent vice. Great effort has been input to eliminate it both globally and even locally. Improvement had been made, yet for all the great gains, inequalities and violence based on gender among school girls persist. It is also apparent that there is a variance in the cases of GBV experienced, across regions and cultures. The situation is more severe in the informal settlements, where a majority of these cases even go unreported. All these forms of GBV can be categorized into physical, sexual, psychological, and verbal abuse. The literature review has also brought to the limelight that sexual harassment of girls is commonly perpetrated by teachers, family members, fellow students, community members, and even the police. Additionally, the studies have portrayed the schools as perfect platforms on which GBV against school girls can be fought. The majority of reviewed studies have focused on the effects of GBV on the academic performance and participation of the affected girls. Indeed, a direct link has been established, and GBV has been shown as a major cause of poor performance among girls. However, they have not had it as an objective, to seek ways in which school support systems can be improved, to prevent and effectively respond to cases of GBV.

This study, therefore, sought to fill in this gap in the literature on how school support systems can be improved to help the girls to come through the ordeal and stay in school. It intended to do this by first investigating the girls' experience of GBV and how they responded to these experiences. Additionally, this study sought to find out how the schools usually responded to

these occurrences, in terms of offering support to the girls who experienced GBV. Finally, the study explored how the school support systems could be improved, drawing on the voices of the school girls.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction to the Chapter

This chapter contains the research paradigm, research design, location of the study, target population, sample size of the study, and sampling procedure of the study. These are followed by the research methods, the trustworthiness of the research, data collection procedure, data analysis procedure, and ethical considerations of the study.

3.1 Research Paradigm

This study was located within the interpretivist paradigm, otherwise referred to as the constructivist paradigm. Interpretivist approaches have the intent of understanding the world of human experience while suggesting that reality is socially constructed (Tenny et al., 2020). The interpretive researcher relies on the participants' views of the situation being studied (Creswell, 2007) and attempts to interpret social reality through the subjective viewpoints of the participants within the context where the reality is situated.

This paradigm's ontological perspective is based on multiple realities. This study, therefore, recognized the numerous and varied participants' realities. Epistemologically, this study recognizes that reality is subjective and socially constructed. According to Alharahsheh et al. (2020), interpretivism considers differences such as circumstances, cultures, as well as times leading to the development of different social realities. In their book, Saunders et al. (2007, p. 12) point out that "different people of different cultural backgrounds, under different circumstances and at different times make different meanings, and so create and experience different social realities".

Therefore, the interpretivist paradigm was used as the basis of this study. My focus as a researcher was describing the experiences of participants, assuming multiple meanings rather

than a single “truth”, holding on to the fact that reality is subjective and can differ based on different individuals.

The choice of the interpretivism paradigm led to the generation of rich, in-depth data as it is based on personal contributions with consideration of different constructs (Myers, 2008). Furthermore, the interpretivist paradigm enabled me as a researcher, to treat each girl’s experience as unique considering her given circumstances as well as the individual girl involved, abstaining from generalization as given in the positivist paradigm.

3.2 Research Design

A research design is an inquiry that provides specific direction for procedures in research (Creswell, 2014). This study was guided by the inductive approach of study, which embraces the qualitative approach. Qualitative approaches help researchers to understand how and why certain behaviors occur (Sutton & Austin, 2015). Of the different designs of qualitative inquiry, phenomenology will be used, where it seeks to describe the meaning several individuals construct of their lived experiences of a phenomenon (Creswell, 2014).

Neubauer et al. (2019) described phenomenology as a form of qualitative research that focuses on the study of an individual’s lived experiences within the world. It is the study of phenomena as experienced from the first-person point of view (Smith, 2008). Any human experience may become a topic for phenomenological inquiry, as the phenomenological focus is to lift and bring into focus, using language, any such moment of lived experience (Van Manen, 2017). The goal of this study, therefore, was to describe the meaning of the girls’ experiences, understanding it in terms of both what was experienced and how it was experienced (Neubauer et al., 2019). Therefore, phenomenological inquiry as a qualitative design goes through initial process of reflective wondering, deep questioning, attentive

reminiscing, and delicately interpreting the primal meanings of human experiences (Van Manen, 2017).

There are two major types of phenomenology, hermeneutic [interpretive] and transcendental [descriptive] (Neubauer et al., 2019). In this study, the hermeneutic approach was used. The purpose of hermeneutic phenomenology is to bring to light and reflect upon the lived meaning of the experience. It focuses on aspects such as interpretation, textual meaning, dialogue, pre-understanding, and tradition. It is focused on the subjective experience of individuals and groups. It attempts to showcase the world as experienced by the subject, through their life stories. This strand posits that interpretations are all we have and description itself is an interpretive process. Therefore, throughout this study, I analyzed data by focusing on individual subjective views only. The focus was given to the girls' stories. This ensured that the research design led to the production of credible results. The findings of this study were a collection of descriptions of meanings (Creswell, 2007) for the girls, and of their lived experiences on GBV.

Therefore, phenomenology was a powerful well-suited research design in this study as it sought to describe the GBV experiences among the girls studying in the informal settlements. This is because it created a platform for the girls to air their concerns, fears, and/or unmet needs.

3.3 The Location of the Study

This study was conducted in selected secondary schools in Mathare informal settlements, Nairobi County, Kenya. It lies approximately six kilometers to the Northeast of Nairobi city's central business district and is bordered by Juja road to the south and Thika road to the north. It is a collection of approximately 13 villages: Village No. 10, Village 2, Mashimoni, Mabatini, Kosovo, Kiamutisya, Kawa Kariuki, Gitathuru, 4A, 4B, 3A, 3B, and 3C. The

settlement sits within a valley of the Mathare and Gitathuru rivers, with an extended strip of wooden and tin shacks and mud walls constructed on both sides of a small watercourse. It is classified as the second largest informal settlement in Nairobi, following Africa's biggest informal settlement, Kibera, also located in Nairobi, Kenya (UN-Habitat, 2010). Estimates vary widely on its population, with between 500,000 and 800,000 people living in this area of just 1 km² (UN-Habitat, 2010). The population of Mathare Valley alone, one of the oldest informal settlements in Africa, is home to 180,000 people (KNBS, 2014). According to Spatial Collective (2014), Mathare informal settlements' population distribution is as follows: 41 percent of people are aged 25 years and below, 38 percent are between 26 years and 35 years thus only 21 percent are above 35 years of age. The sex ratio is 50.3 to 49.7 for females and males respectively.

Mathare informal settlement is spread over two sub-counties: Starehe and Kasarani. This informal settlement is occupied by different ethnic groups, predominantly the Luo, Kikuyu, Kamba, and Luhya (Spatial Collective, 2014). The residents of Mathare are majorly casual laborers, unskilled workers, guards, masons, and house helps who serve nearby neighborhoods while some run small businesses such as green groceries, mini-shops, butcheries, hairdressing, and barbershops. Mathare has eleven registered secondary schools, namely Mathare Community Outreach (MCO) Mixed Secondary School, New Ngei Secondary School, Ngei Pag Secondary School, Mathare North Secondary School, Light Secondary School, Otieno Kajwang Secondary school, Mercy Care Center Secondary School, Sunflower Secondary School, Still I Rise International School, Mogra Star Academy Sec and Huruma Mixed Secondary School.

This location was selected because studies show that several forms of violence against girls and women occur here. Further, new forms of GBV can gradually appear in these locales, according to the development of social changes and social dynamics (Camarasa & Heim,

2007). This study targeted schools located within Mathare informal settlements, intending to describe the girls' GBV experiences. This is because girls in these locales are believed to experience a higher prevalence of GBV. Swart (2012) in her study, states that girls in informal settlements experience GBV at a higher prevalence and form compared to those in non-slum areas. This being an informal settlement, girls in this locality may have varying experiences on GBV as compared to the general population. This study thus sought to find out their experiences on GBV to improve the school support systems.

The image below (Figure 3.1) shows the aerial view of Mathare informal settlements:

Figure 3. 1: An aerial view of Mathare informal settlements



Source: Nairobi County File

3.4 Target Population

The target population is defined as a group of individuals or participants with specific characteristics of interest and relevance (Creswell, 2018). In this study, the target population was all the secondary school girls who have experienced GBV and studying in selected schools in Mathare informal settlements, Nairobi County, Kenya. The reason for selecting

girls who had experienced GBV as the target population for this study was to provide hands-on evidence on the concerns and unmet needs of girls affected by GBV. Also, the study posits that experiences are the best ways through which working policies can be formulated.

The girls were asked to share their experiences of GBV and the support systems that they experienced. The data generated from all the participants (girls), was used to describe the school girls' GBV experiences in these informal settlements and how best the school support systems could be improved.

3.5 Sample Size and Sampling Procedure of the Study

Sampling is the process of obtaining information about an entire population by examining only a representative part of it (Kabir, 2016). In this study, non-probability sampling techniques were employed. Non-probability sampling refers to any sampling method where some elements of the population have zero chance of being included, or where the probability of selection cannot be accurately determined (Kabir, 2016).

Purposive sampling was used in the selection of schools. Purposive sampling is where the researcher chooses the participants based on her judgment, keeping in mind the purpose of the study (Etikan, 2016; Showkat & Parveen, 2017). Only two out of the eleven schools in Mathare informal settlements were selected. This study targeted the 2 largest and centrally located secondary schools, X and Y, whose identity was confidentially kept. Since they are large schools in terms of the student population, they potentially had girls from more diverse backgrounds.

In a qualitative study, the sample size is usually small and purposeful, in order to support the depth of case-oriented analysis that is important to this mode of inquiry. In studies on sensitive issues such as GBV, sample recruitment poses a key challenge to the successful implementation of the research. In this study, snowball sampling was used in the selection of

individual girls. It refers to a technique in which existing participants are asked to suggest more participants (Taherdoost, 2016). These primary participants serve as “seeds” which means that one participant is recruited who in turn recruits another, and the cycle continues. It is dependent on the knowledge of initial participants to locate other reliable participants. This approach is most suitable in smaller populations that are difficult to access due to their closed nature (Sharma, 2017). This technique enabled me to identify girls from the general school population who had seen, heard of or experienced GBV and could share their experiences and thoughts in ample depth and clarity. Once I identified one girl in each school, with the help of the guidance and counseling teacher, the girl was requested to help locate other girls who had also experienced GBV. Factors such as availability and willingness to participate, ability to recall and relate to real-life experiences as well as the capacity to reason logically and communicate were considered. It was important in this study because it enabled me to arrive at information-rich cases for an in-depth study.

The sample size in a qualitative study is dependent on several factors ranging from epistemological, and methodological, to practical issues (Baker & Edwards, 2012). A debate has ensued concerning the statistical calculation of sample size for qualitative research (Fugard & Potts, 2015; Vasileiou et al., 2018). The argument is that determining sample size beforehand is inherently problematic in qualitative research, given that sample size is often adaptive and emergent, thus preferring the adoption of the principle of saturation. As Sandelowski (1995) argues, the main goal is to ensure that the sample size is large enough to allow a new and richly textured understanding of the experience but small enough to allow for in-depth analysis. In this study, the sample size for the girls was determined once a point of saturation was achieved as this would be indicated based on the data that would have been collected and analyzed up to that point in time, that further data collection and/or analysis are unnecessary (Braun & Clarke, 2021; Saunders et al., 2018). This is supported by Lincoln and

Guba (1985) who proposed the criterion of informational redundancy in sample size determination, where sampling can be terminated when no new information is produced by sampling more units.

In light of this, fourteen girls from each of the two schools were selected to participate in the study. Thus, twenty-eight girls in total were selected and participated in this study. This sample size was arrived at after data saturation was reached. Below is a table (Table 3.1) that summarizes the sampling techniques that were employed in the study, as well as the sample size used.

Table 3. 1: Sampling Techniques and Sample Size Employed in the Study

Target Population	Sampling Technique	Sample size
Schools	Purposive sampling	2
School girls	Snowball sampling	28
Total no. of participants		28

3.6 Research Instruments

This refers to devices for obtaining information relevant to one’s research project (Birmingham & Wilkinson, 2003). Data collection instruments constitute an essential component of the research process since they provide the analytical basis in the pursuit of answers to the research problem at hand (Moyo, 2017). In qualitative studies, research data can be collected using various methods including observation methods, document review, in-depth interviews, visual methods, focus groups, textual analysis and/or artifacts (Gill et al., 2008; Kabir, 2016).

Over the years, Participatory Visual Methods (PVMs) have gained popularity among researchers and practitioners. PVM is used as an umbrella term, capturing a wide range of methods including, but not limited to, methods such as photovoice, digital storytelling

participatory video and drawing (Mitchell, 2008). The purpose of using these methods is to help bring the ideas, and voices of peripheralized groups to the public and to try to concentrate the priorities of the research closer to the needs of those that it is envisioned to benefit (Hergenrather et al., 2009). They have a common aim of enabling ordinary people to be active contributors in decisions that affect their lives, rather than be mere ‘objects of research’ (Imelda & Carter, 2018). These methods do this by use of creative techniques, ensuring that people are not just listened to, but heard; and their words shape outcomes (Dockery, 2020). The usage of both word and visual-based research methods offers a way of exploring both the multiplicity and complexity that is the base of social research interested in human experience (Guillemin, 2004). In this study drawing as a method was employed.

3.6.1 Drawing

Pepin-Wakefield (2009) describes drawing as a form of communication through an image. As a research tool, it has been described as having exceptional gains over other methods (Zweifel & Wezemael, 2012). Brailas (2020), argues that participant-produced drawings provide access to non-verbal meanings and facilitates participants sharing their feelings, thoughts and experiences which are not easily communicated otherwise. They allow accessing material that may be repressed or suppressed by the conscious mind (Edgar, 1999; Vicary, 2019). According to Theron et al. (2011), drawing can be used when ideas are not easily expressed in words as they aid in accessing ‘elusive hard-to-put-into-words’ knowledge contents that are not known or might get overlooked. They also provide a more participatory perspective and help create a ‘dialogue dimension’ (Humphries, 2008). Additionally, drawings are therapeutic as they facilitate the healing expression of emotion (Theron, 2012). Theron, Mitchell, Smith, and Stuart (2011) in their book *‘Picturing Research, Drawing as Visual Methodology’*, describe the use of drawing as a participatory method for use with children, youth, and adults principally because of the nature of the topics under discussion or in

settings where participants struggle to express themselves in language. Further, De Lange, Molestane and Mitchell (2017) posit that while older participants may feel daunted by the idea of drawing, it is in the process of drawing that their thoughts on the subject might become clarified. It has also been argued that drawings as research tools reposition ethics from “do least harm” to “do most good” (Theron et al., 2011). On the downside, however, it has been argued that drawing can trigger discomfort among the participants by triggering painful memories or because of a lack of self-confidence in their ability to draw (Theron, 2012).

In this study, the girls were invited to make a drawing on blank paper, using pencils and coloring crayons, that symbolize that symbolize how they see GBV and to explain verbally or in writing, what they wished to communicate via this drawing. The girls were reassured that the quality of their drawings was not paramount (Mitchell et al., 2011). During the drawing sessions, each girl was given at least 15 minutes to draw and write a caption individually. They were then allowed to talk about their drawings individually with the researcher. Thereafter, the girls shared their drawings with each other. As the girls shared their experiences during the tell session, I captured the data by recording it using an audio recorder, after getting consent from the girls.

Before and during the drawing process, I provided a prompt such as, “Draw how you see GBV and how it has affected you. Write a caption for your drawing”. The tell session was helpful to the girls because the experience of sharing their experience can be cathartic for survivors of GBV and can contribute to an ongoing recovery process. This, however, relied on them feeling in control of when and how they gave their account, feeling heard, and receiving appropriate support with this process (Baillot et al., 2009).

After the drawing session, they shared more about what they had drawn. Here, I encouraged the girls to describe their drawings by using phrases such as “tell me about it”. For instance,

“Tell me about your experiences of GBV in Mathare informal settlements,” “How do you/other secondary school girls respond to GBV experiences?”, “How do secondary schools respond to cases of GBV?” and “Tell me how secondary schools can better support girls who experience GBV in Mathare informal settlement.”

After data collection, I digitalized the hard copy drawings (immediate visual image) by scanning and saving each of them individually, together with their corresponding captions (Mitchell, 2008). The use of these participant-generated drawings followed by the “draw-and-write” or “draw-and-talk”, enabled the participants to shape the final interpretation of the visual data (Mitchell et al., 2011). Additionally, due to the nature of the topic under study, drawing was the best-fit method, as they as they enable the girls to choose what they want to share.

3.7 Trustworthiness

Trustworthiness of a study refers to the degree of confidence in data, interpretation, and methods used to ensure the quality of a study (Polit & Beck, 2014). Gorard (2014) describes it with the aid of a question asking how convincing the finding is or how much one would be prepared to bet on it being true or replicable. Lincoln and Guba (1985) outlined criteria for establishing the trustworthiness of qualitative research, that have stood the test of time. Trustworthiness has four key criteria: credibility, dependability, confirmability, and transferability (Guba, 1981; Korstjens & Moser, 2018; Lincoln & Guba, 1985). This study employed all four dimensions:

3.7.1 Credibility

A qualitative study is considered credible if the descriptions of human experience are immediately recognized by individuals that share the same experience (Sandelowski, 1986). It establishes whether the research findings represent sound information drawn from the

participants' novel data and is a correct interpretation of their original views (Korstjens & Moser, 2018). It can be equated to internal validity in quantitative research and is concerned with the truth value of the data. It is enhanced by the researcher first describing his or her experiences as a researcher and verifying the research findings with the participants (Diane, 2014).

To support the credibility of this study, I used different strategies. First, I ensured prolonged engagement with the study participants. This technique required that I as the researcher spend adequate time in a setting, forging trust and relationships, understanding the variability of perspectives, and co-constructing meanings with members of that setting (Barusch et al., 2011). In this study, I initially spent one hour with each participant, asking several distinct questions regarding the girl's experiences on GBV. Further, I went back to them a few more times to better understand their experiences. Additionally, I encouraged the girls to support their statements with examples, and I later asked follow-up questions for clarification. The prolonged engagement was key because from it the researcher identifies and "brackets" his or her preconceptions and comes to see and understand a phenomenon as insiders see and understand it.

Also, I employed member checking, also referred to as respondent validation or participant validation, which is described as a technique where research results are returned to participants to check for accuracy with their experiences (Birt et al., 2016). Member checking is a method of returning an interview script or debriefing the analyzed results with participants for agreement (Creswell, 2013; Lincoln & Guba, 1985). I returned the transcribed interview transcripts as well as the analyzed results to them for verification. The participants were requested to re-read transcripts of their explanations and comment on their accuracy or point out any omissions. This helped strengthen the data since both the participants and I as the researcher looked at the data from different perspectives. This also acted as a way of

checking that I had understood the reported responses by the participants, especially subtleties such as silences, emotions, irony or other gestures (Birt et al., 2016; McGrath et al., 2016).

However, some researchers advise that one should be careful about member checking because it has many potential weaknesses such as contradictory views on interpretation by participants (Varpio et al., 2017). I was aware of this as I conducted member checking as a measure of credibility.

3.7.2 Dependability

Tobin and Begley (2004) define dependability as the consistency of the data over similar conditions. Koch (2006) argues that the dependability of a study may be established if the reader can audit the events, influences, and actions of the researcher. Researchers are responsible for ensuring that the process of research is logical, traceable, and well-documented (Lincoln & Guba, 1985; Schwandt, 2001). This can be attained by keeping an audit trail so that subsequent researchers can examine the researcher's documentation of data, methods, decisions, and final product, offering researchers a trail of choices and decisions made throughout the research (Tobin & Begley, 2004; De Kleijn & Van Leeuwen, 2018).

In this study, I achieved dependability by recording and keeping a self-critical account of the research process. I described the preparations undertaken before the drawing sessions began. Additionally, I kept a trail of my notes written during all activities within the study as well as a record of decisions concerning aspects of the study, such as who should be selected as a study participant. This included field notes, drawings, audio recordings, and drafts of written interpretation.

3.7.3 Confirmability

Polit and Beck (2012) refer to confirmability as the researcher's ability to validate that the data represents the participants' responses and not the researcher's own biases or viewpoints.

This concept is synonymous with objectivity in quantitative research (Guba, 1981). It is primarily concerned with establishing that data and interpretations of the findings are not conceptions of the researcher's imagination, but are derived from the data (Tobin & Begley, 2004). A researcher can demonstrate confirmability by illustrating how the findings were derived directly from the data and by describing how conclusions and interpretations were arrived at (Diane, 2014). This can be done by using a variety of strategies such as triangulation, recognition of limitations of the research methods used and their possible effects, admission of the researcher's beliefs and assumptions, in-depth methodological description, and use of diagrams to demonstrate the audit trail (Shenton, 2004).

In this study, I demonstrated confirmability by using rich quotes from the participants while reporting data, thus depicting themes as they emerge gradually from the data. I also provided a section on my positioning as a researcher (See appendix 8), to indicate my personal beliefs and assumptions on these issues. Throughout the study, I carefully self-monitored the influence of my beliefs and personal experiences on this research and maintained a balance between the personal and the universal (Berger, 2015).

3.7.4 Transferability

Transferability refers to the degree to which the results of the research can apply or transfer beyond the bounds of the project, where research results of the study can apply to similar situations, individuals, contexts, times, and populations (Misco, 2007; Shenton, 2004). Lincoln and Guba (1985, p. 11) say that "as the naturalist can't specify the external validity of an inquiry, she can only give a thick description essential to enable someone interested in making a transfer to conclude whether a transfer can be contemplated as a possibility". In this study, transferability was established by providing thick descriptions, where I thoroughly described the research background and the assumptions that were central to the research. Thick description is a technique in which "a qualitative researcher provides a robust and

detailed account of their experiences during data collection” (Lincoln & Guba, 1985). Therefore, in this study, I detailed where the interviews will occur, and all other aspects of data collection that could help provide a richer and fuller understanding of the research setting.

3.8 Data Collection Procedure

Drawing as a method was employed in this study, to generate data with the girls who had seen, heard or experienced GBV. After consent to participate in the study, the girls were given drawing material and the researcher prompted them on what to draw. They were also requested to write a caption of their drawings. The second session of the drawing was the telling, where girls were requested to give further information on their drawings. This was an ethical method as it allowed the girls who cannot speak about their experiences, to share them in a more ‘friendly’ method.

Written informed consent was obtained from the parents, while written assent was obtained from the girls. All oral data were tape-recorded and transcribed verbatim afterward since this protected against bias and provided a permanent record of what was and was not said. Further, I digitalized the drawings and captions by scanning and saving them individually. Sensitive issues were always approached with care to minimize distress yet allow the girls to tell their stories. Further, I asked the girls to choose their pseudonyms to ensure anonymity.

In this study, data collection and analysis were done concomitantly, allowing for the investigation of emerging themes and issues. Immediately after data had been collected, data transcription commenced. Transcription can be described as “the process of reproducing spoken words, such as recorded data from an interview, and converting it into written form so the data can be analyzed” (McGrath et al., 2019, p. 8). Data was then analyzed immediately,

to guide me on what further data needed to be improved or generated to satisfy the study objectives.

3.9 Data Analysis

Qualitative data analysis refers to a process of the description, classification, and interconnection of phenomena with the researcher's concepts, with a general aim to develop an explanation of the phenomenon under study (Graue, 2015). This study was qualitative in nature, and thus yielded mainly unstructured text-based data from the explanation of the drawings, focus group discussion notes, other field notes, pictorial captions, and audio recordings. From these primary sources, it is worth reiterating the argument by Taylor and Ussher (2001) that themes do not just sit waiting to be discovered, they do not simply appear, but must be actively sought out.

The school girls drew, wrote a caption and explained their drawings and these explanations served as a first layer of analysis. This study, then, employed thematic analysis as second layer of analysis to tease out these themes from the data set. Thematic analysis refers to a method of identifying, analyzing, and reporting patterns and themes within data (Braun & Clarke, 2006). Data were coded and organized into categories and themes. Coding refers to the identification of issues, differences, and similarities that are discovered in the participants' narratives as interpreted by the researcher (Sutton & Austin, 2015). In this study, this involved analyzing the data and identifying themes and topics which represent gender-relevant themes and presenting them in narratives showing excerpts from participants, as guided by the objectives set.

The three seminal coding steps by Strauss and Corbin (1990; 2014) - open, axial, and selective coding; combined with the six steps by Braun and Clarke (2006) were used to analyze text data in this study.

Phase 1: Familiarizing myself with the data (open coding)

I began by manually transcribing the data from the captions and audio-recorded draw-and-tell sessions. I typed it verbatim onto my computer. This was a brilliant way to start familiarizing myself with the data. Next, I openly examined the raw textual data line by line to identify discrete, ideas, actions, events, incidents, perceptions, and interactions of relevance that are coded as concepts. This was aimed at identifying concepts (key ideas) that are hidden within the text data and were related to the phenomenon of interest.

Phase 2: Generating initial codes

Here, I produced initial codes from the data, which featured segments of the data that appear interesting to me as the researcher. I coded data by writing memos beside the texts I was analyzing, using highlighters to indicate potential patterns. I did this coding using a computer and used the comment boxes on MS word, to write the memos. I initially identified the codes. I then linked each code to specific portions of the text (coding units) that demonstrated that code for later validation while grouping similar concepts into higher-order categories. I also retained accounts contradicting the dominant story in the analysis, as they were also key in the creation of a general conceptualization of the data patterns and associations.

Phase 3: Searching for themes (axial coding)

Here, I focused the analysis on the broader level themes, rather than codes by sorting the different codes into potential themes, using visual representations. I also created a relationship between the codes, between themes, and between different levels of themes (main overarching themes and sub-themes within them). As I identified conditions, actions/interactions, and consequences, propositions began to emerge, explaining the GBV experiences of the girls, guided by my objectives.

Phase 4: Reviewing themes (selective coding)

This phase began with the refinement of initial themes, intending to ensure clear and identifiable distinctions between themes. I did this while checking for any other categories that might have emerged from the newly collected data, which might be related to the phenomenon of interest and might lead to further refinement of the initial conclusion. The phase was designed to establish whether the initial themes accurately reflected the meanings evident in the data set as a whole. It was also intended to code any additional data within new themes that might emerge. If some candidate themes lacked enough data to support them, they would be eliminated. On the other hand, other themes might collapse into each other forming one theme until saturation was reached when additional data did not yield any marginal change in the core categories formed.

Phase 5: Defining and naming themes

I defined and further refined the final themes and analyzed the data within them. Here, I identified the essence of what each theme was and determined what facet of the data each theme captured.

Phase 6: Producing the analysis report

This involved writing the thematic analysis report, providing a logical and coherent, account of the story the data told, within and across themes. This report provided adequate evidence of the themes within the data (enough data extracts) to demonstrate the prevalence of the theme. Additionally, the analytic narrative went beyond a mere account of the data, to make an argument guided by the research questions. In all the stages of analysis, I constantly compared data with data, categories, and themes, thus leading to the constant refinement of categories, relationships, and interpretations based on the increasing depth of understanding of the phenomena.

The analyzed data were summarized using narratives and presented thematically under respective research questions.

Table 3. 2: Summary of Data Generation Techniques and Analysis

DATA TOOL	PARTICIPANT TO USE IT	OBJECTIVE	DATA ANALYSIS
Draw and Tell	Girls	1,2,3,4	Participant writing a caption Participant explaining drawing Discussion of drawing and further questioning and probing. Thematic analysis of captions and 'tell' sessions

3.10 Ethical Considerations

According to Creswell and Creswell (2017), research ethics is a codification of scientific morality in practice. Researching GBV against school girls is similar to researching any other sensitive topics. Therefore, it was key that this research was conducted ethically from beginning to end.

The ethical considerations that were observed in this study are as below:

- i. Before the onset of the fieldwork, I applied for research approval from the university (See Appendix 4). I then sought research clearance from the National Commission for Science, Technology, and Innovation (NACOSTI) (See Appendix 5). I then asked for authorization from the school principals of each selected school (See Appendix 1a).
- ii. I obtained informed consent from all the participants before the onset of the study, by ensuring that they understood that they were taking part in the research and what the research requires of them. I detailed to all study participants the purpose of the research, methods to be used, possible consequences of the research, as well as associated demands, and risks that the participants might face. Further, the participants (girls) were guided that some of the issues to be discussed might be personal and difficult to talk about, but many women in the past had found it useful to have the opportunity to talk. The participant was then allowed to choose voluntarily, whether to participate or not, without being coerced, deceived, or forced. This was done orally when each participant was given an information sheet about the purpose of the research and a consent form (See Appendix 1b), allowing her to choose whether to participate in the study or not.
- iii. Before the start of the drawing and tell sessions, I acknowledged the presence of any audio recording equipment. In addition to this, I allowed participants to withdraw if they were uncomfortable with being recorded. I urged the participants to ensure that

they would not disclose any information given out during the drawing and telling session to another party/person.

- iv. I consistently protected the anonymity and confidentiality of all the study participants during the storage of data, its analysis, and the publication process. This was essential to ensure both the girl's safety as well as data quality (OMS, 2016). This was done by the removal of identifiers that might have disclosed participants' identities. This included but was not limited to students' names, vernacular terms, and geographical cues (such as school names). Pseudonyms were used when writing up to further conceal identities.
- v. Due to the sensitivity of the study, the language used when generating data was decent and appropriate.
- vi. For the participants (girls) below the age of 18, parental/school consent was sought. I obtained consent from the girls' parents, permitting their daughters to participate in the study (See appendix 1c). In school, consent was sought from respective school administrators/ principals (See appendix 1a).
- vii. Research participants were allowed not to answer questions they were uncomfortable with and were provided with the right to withdraw at any stage in the research process.
- viii. I ensured justice throughout the research process by safeguarding the equitable distribution of the benefits and the burdens of the research. The research participants were not included merely because they were a population that was easy to access, available, or vulnerable and less able to decline to participate. Rather, they were the people most able to share the needed information. Additionally, the questions asked were of relevance to the people participating in the study.

- ix. Only the views given by the research participants were recorded as a part of the study. This was to ensure the credibility of the thesis in its entirety.
- x. My research strategy aimed at ensuring the girls were not hurt (principle of no harm and maximum good), rather the research process would be cathartic to them. I did not force participants to discuss sexual violence or any other form of GBV directly at first. Rather, I allowed such issues to surface organically by focusing on the related, but broader topic of “girls’ safety”. I believe that the adoption of this broader and less sensitive topic would reduce the risk of re-traumatization or unintended disclosure to the girls. Further, I informed the girls that I would arrange access to the guidance and counseling teachers in case any of them needed counseling after the data generation. Additionally, I used a method (drawing) that ensured information generation and documentation were done in a way that presented the least risk to participants while building on current experience and good practice.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction to the Chapter

This chapter gives the demographic information of the participants. It also presents the data obtained from the draw-and-tell session. Further, it presents an analysis of the data from this source. Consequently, it thematically outlines the findings from the data generated. These findings are then interpreted, discussed, and linked with literature and the theories guiding the study.

4.2 Demographic Information of Participants

In this study, I worked with 28 secondary school girls. My study population was from two schools within Mathare informal settlements. I selected fourteen girls from each school. I purposively selected schools that were centrally located as well as highly populated. This would then allow me to interact with girls from diverse backgrounds. Table 4.1 describes the study participants.

Table 4. 1:

Participants' Description

Name of Participant (Pseudonym)	Designation	Form (Level of Education)	Ages of the Participants
Caroline Brilliant	Student	3	17
Stephany	Student	2	15
Thapki	Student	3	18
Moraa	Student	2	15
Olive Knight	Student	2	16
Charity	Student	1	15
Adhiambo	Student	2	16
Pritty	Student	1	15
Joy	Student	1	14
Kate	Student	1	13
Amelia	Student	2	16
Jennifer	Student	1	16
Capt Flozi Clereanto	Student	3	17
Obuquidia Godoba	Student	2	16
Nicole Sinai Queenter	Student	1	14
Jiana	Student	1	14
Veronicah	Student	2	16

Shamizah Dtshlee	Student	3	17
Shantell Sandy	Student	2	16
Princess Joy	Student	2	15
Vivi Angle	Student	1	15
Velisha Visha	Student	2	16
Lucky Barak	Student	1	14
Ceane Clara	Student	1	13
Kimbale	Student	2	15
Shantelle	Student	2	14
Princess Betty	Student	3	16
Sheila	Student	2	15

As shown in Table 4.1, the age range of the school girls was between 13 and 18 years. They can thus be generally classified as teenagers/ adolescents. The forms 4's were not included in the study the study as they were currently undertaking examinations.

4.3 Presentation of Drawings

The drawings were used to generate data with the girls. The draw-and-tell sessions were used to address the first to fourth research questions. The research questions were as below:

- *What forms of GBV do secondary school girls experience in Mathare informal settlements?*
- *How do secondary school girls respond to acts of GBV?*
- *How do schools respond to cases of GBV experienced by secondary school girls in Mathare informal settlements?*
- *How can secondary schools improve their support systems for secondary school girls who experience GBV in Mathare informal settlements?*

During the drawing sessions, each girl was given at least 15 minutes to draw and write a caption individually. They were then allowed to talk about their drawings individually with the researcher. Thereafter, the girls shared their drawings with each other. This information was audio-recorded, after getting consent from the girls.

In this section, I will present the drawings made by the participants. Below each drawing, I present the caption for the drawing as written by each participant. I have typed the captions

exactly as written by the participants, without correcting their punctuations or tenses. Where the word was difficult to make out, I added the correctly spelled word in square brackets.]

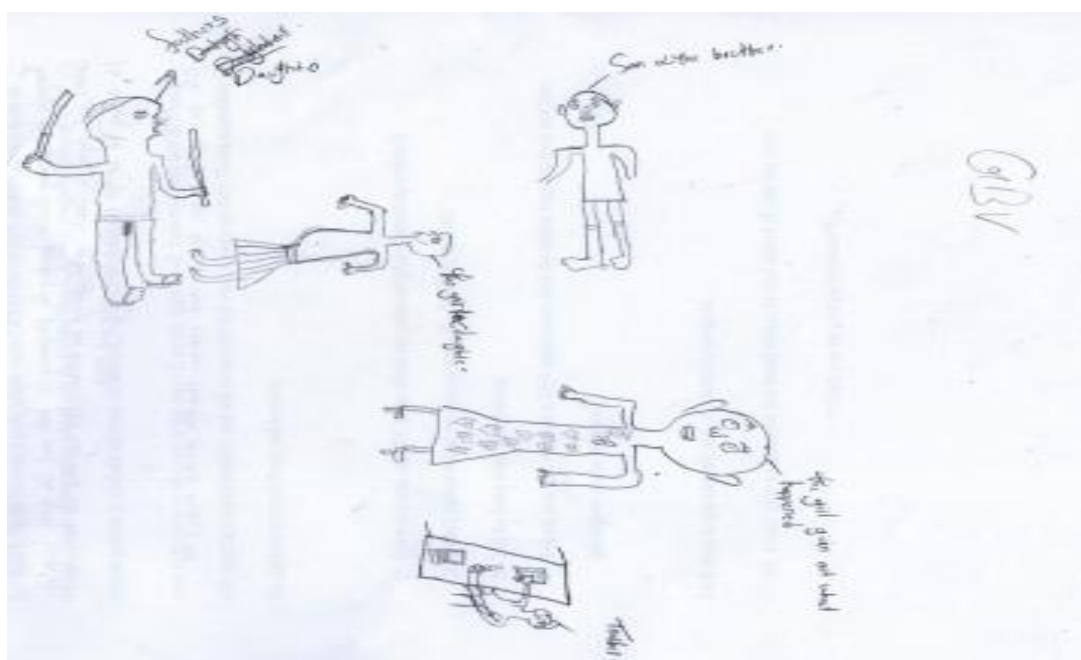
It is important to note that since the participants' first language was Kiswahili, most of them chose to write in it because it allowed them to express themselves fully. For the girls who wrote in Kiswahili, I retyped the caption in Kiswahili, translated it to English, and finally gave a summary of the captions as well as the tell session. Where no drawing caption was given, the audio recording was used to derive a caption.

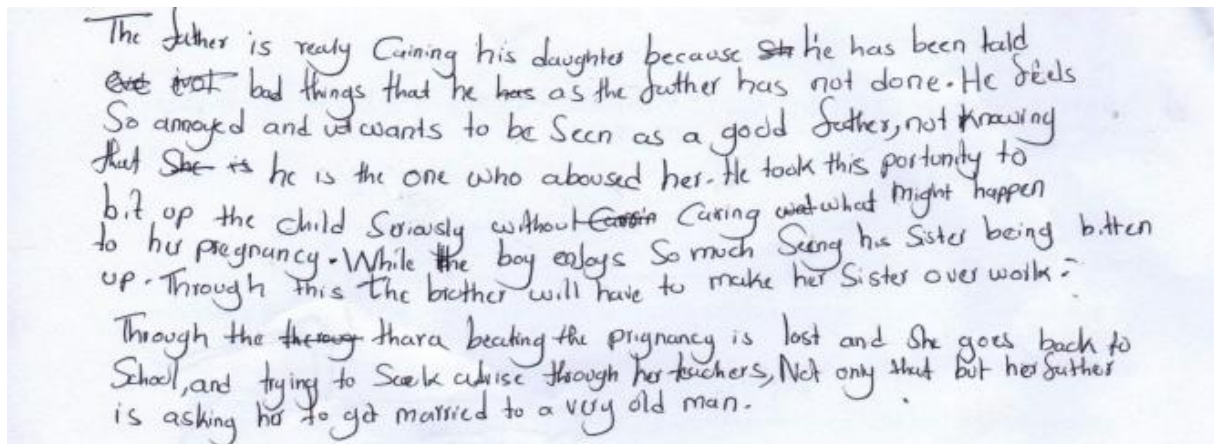
I first present all the drawings along with the captions and translations (uncoded), not wanting to dishonour any girl and her work, as they all were willing to talk about the difficult topic of GBV. In 4.4, I offer the findings. The format of my presentation of drawings will follow the order below:

Drawing > Image Caption > Caption Transcription > Translation of Caption (if in Kiswahili) > Summary of the drawing caption and telling.

4.3.1 Caroline Brillian

Figure 4. 1: Drawing and Caption by Caroline Brillian





The father is really caring his daughter because ~~she~~ he has been told ~~the~~ bad things that he has as the father has not done. He feels so annoyed and wants to be seen as a good father, not knowing that she is he is the one who abused her. He took this opportunity to bit up the child seriously without ~~even~~ caring what might happen to his pregnancy. While the boy enjoys so much seeing his sister being bitten up. Through this the brother will have to make her sister over work. Through the ~~thorough~~ thara beating the pregnancy is lost and she goes back to school, and trying to seek advice through her teachers, Not only that but her father is asking her to get married to a very old man.

Caption Transcription: *The father is really caring his daughter because he has been told bad things that he as a father has not done. He feels so annoyed and wants to be seen as a good father, not knowing that he is the one who abused her. He took this portunity [opportunity] to bit [beat] up the child seriously without caring what might happen to her pregnancy. While the boy enjoys so much seeing his sister being bitten [beaten] up. Through this the brother will make her sister over work. Through the thara [thorough] beating the pregnancy is lost and she goes back to school, and trying to seek advice through her teachers, not only that but her father is asking her to get married to a very old man.*

Summary of Caroline's Drawing Caption and Telling: The girl in the drawing experiences abuse in her home, perpetrated by her own father. This abuse begins as sexual abuse, which then aggravates to severe physical abuse. The sexual abuse led to an unexpected pregnancy, and she miscarried due to the beating she received from her father, the perpetrator. During this time, she is absent from school. The girl is also subjected to forced marriage. She then goes to school to seek assistance from her teachers, who then involve the government. Caroline says that if girls are allowed to speak and be heard, and teachers give them social guidance/skills, then similar cases can be avoided.

4.3.2 Stephany

Figure 4. 2: Drawing and Caption by Stephany



Caption by Stephany: *A girl who bumped herself into hot soup. Stephanie illustrates a situation where a teacher takes advantage of a girl who had gone to consult with him. The girl went to the staffroom to ask for assistance. Since there was a lot of activity in the staffroom, the teacher suggested that they go discuss it in the school library. In the library, the teacher sexually touched the girl and raped her, resulting in her becoming pregnant.*

(Caption partially derived and transcribed from the tell session).

Summary of Stephany's Drawing, Caption and Telling:

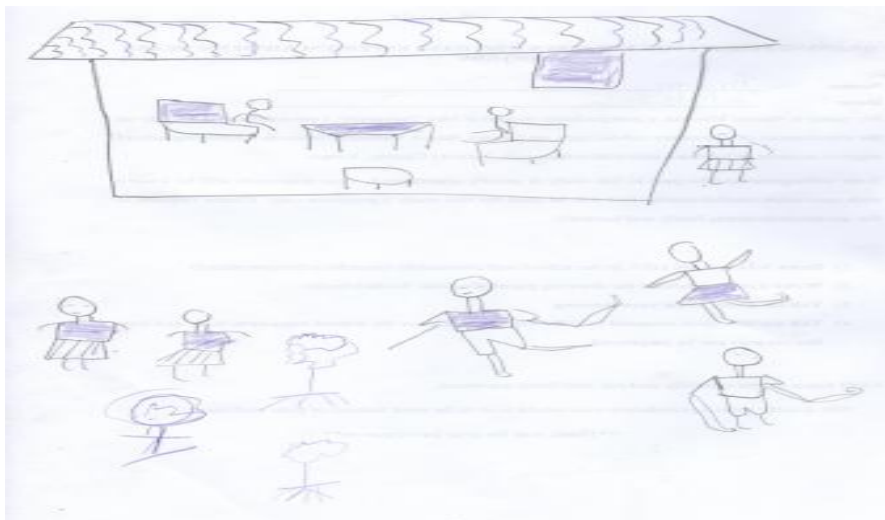
Teachers are presented as perpetrators of GBV. In this case, the teacher violated the girl sexually, within the school premises. The girl is then seen as the cause of the problem because she is the one who had gone to ask for the teachers' help. This is evidenced by the title of the drawing: A girl who bumped herself into hot soup.

She then reported it to her mother but she ignored her and took the case lightly. Only later for the girl to find out that the mother had received money from the teacher in exchange for him having sex with the girl. The girl reported it to the headteacher, who then terminated the

teacher's job and dismissed him. She was taken to the hospital, given medication, and later resumed school. She said that if the girls avoided lonely spaces cases would reduce. Also, if the school separated the perpetrator's parents from the girls while providing for their basic needs, support would be improved.

4.3.3 Thapki

Figure 4. 3: Drawing and Caption by Thapki



Siku moja nilikuwa nimeenda kwa shangazi yangu baada ya likizo fupi. Hiyo siku shangazi yangu kuniona alinikaribisha kwa hamu na ghamu. Hiyo siku shangazi yangu alitoka na akaenda kazini mimi huku nilitoka na kuenda kumtembelea rafiki rasini yangu lakini siku mumebe kama nitakenda nilipokuwa ninaenda nilitaka na waka wenge nyuma za marasta nilipokuwa nimeenda nilitaka kamba hawa walikuwa na wakawakata nilianza kupiga ndawa hadi nikaamba kwa jirani nilipokuwa nimeamba nilijitaka kando ya nyumba hii lakini walikuwa kuonyesha mimi nilitambua kwa hii nyumba na mwingi nyuma mimi nilitambua kwa hii nyumba na mwingi nyuma lakini hii haina hama nilitambua na wakawakata kwa wangu asisika mimi hii

Caption Transcription: Siku moja nilikuwa nimeenda kwa shangazi yangu baada ya likizo fupi. Hiyo siku shangazi yangu kuniona alinikaribisha kwa hamu una ghamu. Hiyo siku shangazi yangu alitoka na akaenda kazini. Mimi huku nilitoka na kuenda kumtembelea rafiki

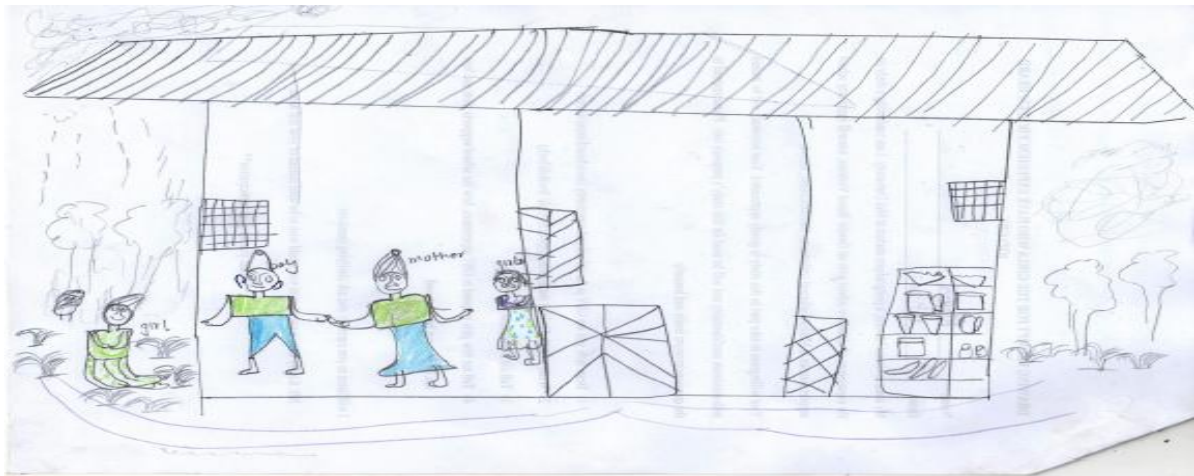
yangu lakini siku mwambia kama nitaenda. Nilikutana na watu wenye nywele za marasta. Nilipo waona nikapiga mbizi kumbe hawa waliniona na wakanifwata. Nilianza kupiga nduru hadi kando ya nyumba hiyo. Lakini walikuwa kwenye inzuzi [cannot comprehend] mimi nikajitumbukiza kwa hiyo nyumba nikaingia ndani. Walibaki kwenye mshangao mkubwa na wakaniuliza mbona ninahema. Nikawaeleza na wakapelekwa mashitani kwenye afisa mkuu. Nikapelekwa hosi.

Caption Translation: One day I had gone to visit my aunt after a short holiday. That particular day my aunt saw me and received me warmly, then she left for work. I decided to also go visit a friend of mine, but I did not tell her I was going to visit. On my way, I met some guys who had long dreadlocked hair. When I saw them, I began running, and they run after me. I began screaming while running to a house I had just spotted. When I got there, I bumped into the door without knocking. The owners were shocked and asked me why I was breathing heavily. I explained it to them and they took me to the hospital.

Summary of Thapki's Drawing, Caption and Telling: Thapki during the short holidays went to visit her aunt. While there, she took a stroll and met men who started running after her, wanting to attack her. She ran into a neighbor's house. She apologized and explained her experience to the house owners. She later shared this with her parents and trusted friends only, not sharing it with the school. She said that teachers could teach the girls how to conduct themselves as girls while at home, pointing out the need to avoid walking alone in new environments, to avoid such experiences.

4.3.4 Moraa

Figure 4. 4: Drawing and Caption by Moraa



Kuna wazazi wa mama huwapa watoto wa wavulana sana kuliko wasichana kwa sababu wasichana huambiwa hawasaidii kwao kama mvulana. Kwa boma, mvulana anapelekwa shule na msichana anabaki kwa nyumba. Anaanza kufikiria aolewe ama aende wapi. Hadi anaka chini ya mti akifikiria mbona kijana anapendwa sana.

Msichana anatoka kwa boma na kuenda kujitafuta kwa sababu mcora wake mtaki. Msichana anaenda kutafuta kijana ambaye angalau apate mavazi, chakula na malazi. Alafu mama anabaki na mvulana kwa nyumba. Msichana anatupa na kupotea. Sasa msichana anataka watu wamsaidie. Anaomba watu wamsaidie.

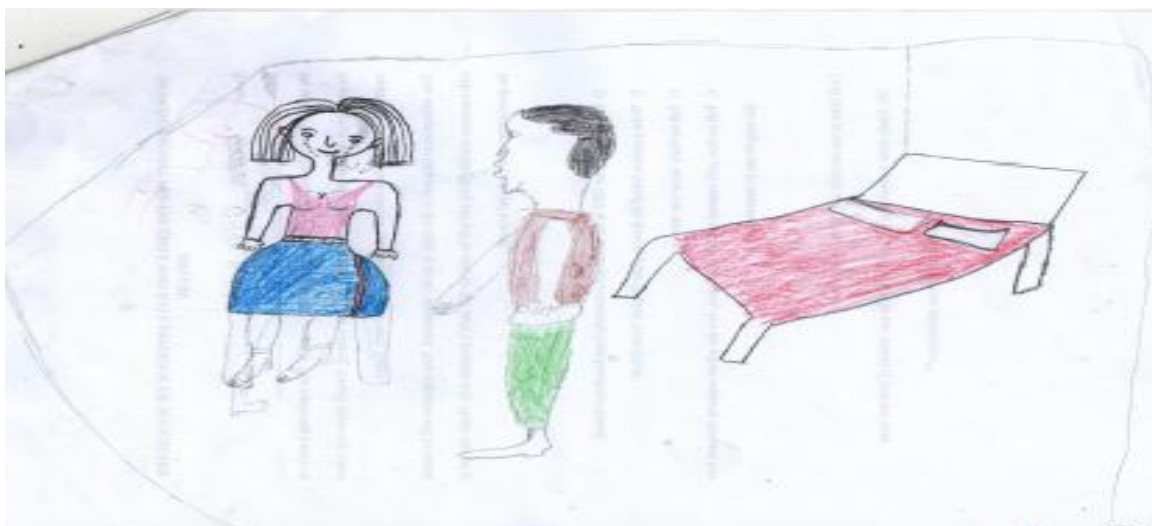
Caption Transcription: Kuna wazazi wamama huwapenda watoto wa wavulana sana kuliko wasichana kwa sababu wasichana huambiwa hawasaidii kwao kama mvulana. Kwa boma, mvulana anapelekwa shule na msichana anabaki kwa nyumba. Anaanza kufikiria aolewe ama aende wapi. Hadi anaka chini ya mti akifikiria mbona kijana anapendwa sana. Msichana anatoka kwao anaenda kujitafutia sababu mamake hamtaki. Msichana anaenda kutafuta kijana ambaye, angalau apate mavazi, chakula na malazi. Alafu mama anabaki na mvulana kwa nyumba. Msichana anatupwa na kupotea. Sasa msichana anataka watu wamsaidie. Anaomba watu wamsaidie.

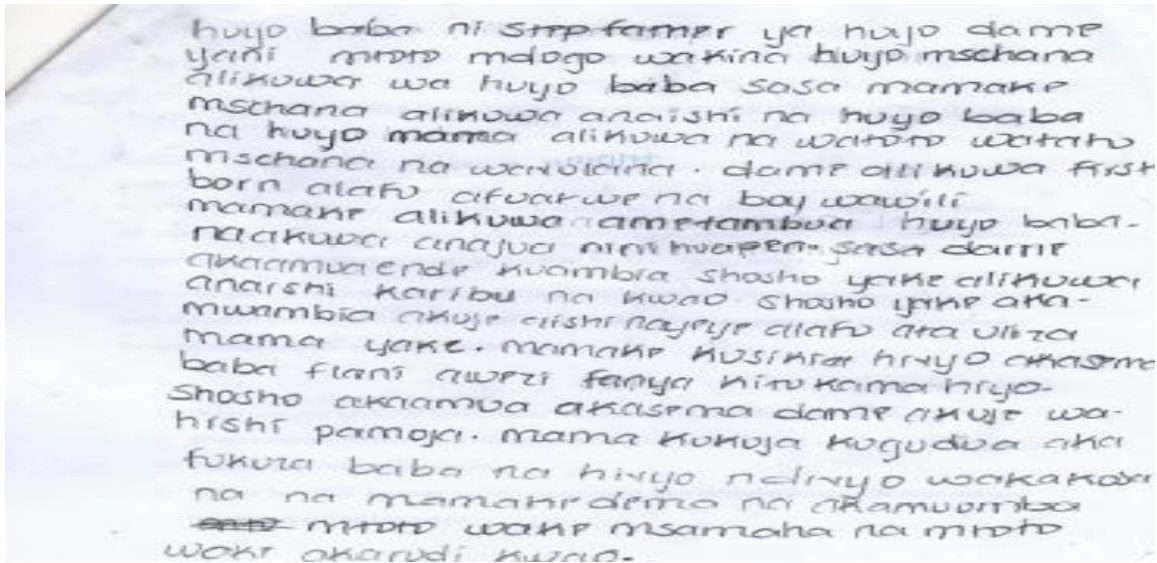
Caption Translation: Some mothers love their male children more than their female children because they say that the girl does not help so much in the home as the boy. In the house, the boy is being taken to school, but the girl is left at home. She begins to think of marriage as a solution to her problems, to the extent of even sitting under trees, just to think. Finally, she decided to leave her mother's house and fend for herself. She starts looking for a man to marry her and cater to her basic needs. The boy, on the other hand, remains in his mother's house. Now, the girl is asking for help from people.

Summary of Moraa's Drawing, Caption and Telling: Moraa's story points to a case of gender discrimination and inequality. While the boy is educated, the girl is not. This is due to the stereotype that girls are of little or no benefit to society. Moraa also points to early marriage as a reason why girls drop out of school. This is a problem very rampant in the informal settlement areas. The mother, in this case, did not fulfill her role as a parent, to protect the girl from inequality, yet both children are equal. Moraa shares that the school could take up the girl's case by advising her on the benefits of going back to school, helping her fund her education, and providing for her basic needs.

4.3.5 Olive Knight

Figure 4. 5: Drawing and Caption by Olive Knight





Caption Transcription: *Huyo baba ni step father ya huyu dame. Yaani mtoto mdogo wa kina huyo msichana alikuwa wa huyo baba. Sasa mamake alikuwa anaishi na huyo baba na huyo mama alikuwa na Watoto watatu wasichana na wavulana. Dame alikuwa first born alafu alikuwa amefuatwa na boy wawili. Mamake alikuwa amtambua huyo baba, na hakuwa anajua nini huhappen. Sasa dem akaamua kuambia shosho yake alikuwa anaishi karibu na kwao. Shosho yake akamwambia akuje aishi na yeye alafu atauliza mama yake. Mamake kuskia hivyo, akasema baba flani hawezi fanya kitu kama hiyo. Shosho akaamua akasema dame akuje waishi Pamoja. Mama kukuja kugundua, akafukuza baba na hivyo ndivyo wakakosana na mamake dem akamuomba mtoto wake msamaha na mtoto wake akarudi kwao.*

Caption Translation: This father is this girl's stepfather. I mean that the last born in that family is born of this man. So, the mother was living with this man as her husband. The girl was the first born followed by two boys. The mother respected this man and did not know what was happening. So, the girl decided to report to her grandmother, as she was living close by. The grandmother advised her to move in with her as she planned on questioning the mother. When the mother heard the case, she denied it and said that her husband cannot do

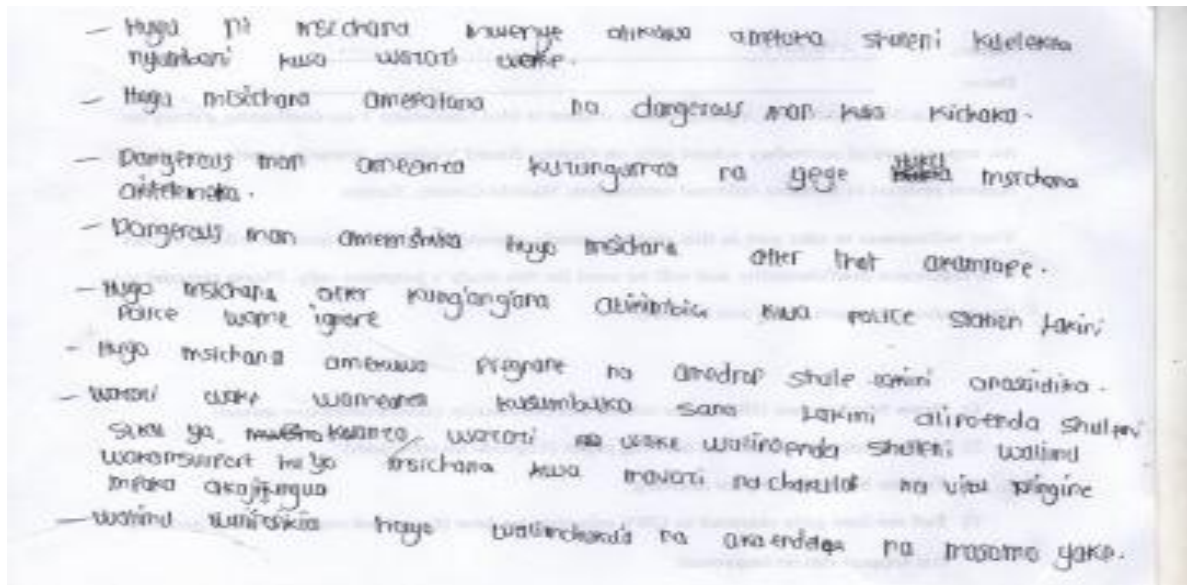
such a thing. When the mother finally discovered the truth, she chased away the man and apologized to her daughter. The daughter forgave her mother and she returned home.

Summary of Olive’s Drawing, Caption and Telling: According to Olive, sexual violence is a vice perpetrated against school girls, and in this case, by a father figure. Despite her attempts to report the occurrences, her mother did not believe her, and instead sided with the man. This adversely affected her academic journey. The girl then went and reported the occurrence to her grandmother. The grandmother talked to the girl’s mother, but the mother could not believe that her husband could do such a thing. In the end, the mother discovered that her daughter had been abused, and she apologizes. Unfortunately, the damage is already done. She never reported the case to her teachers, and they also did not notice the problem affecting the girl. Olive says that if girls report their experiences to teachers, then teachers will be able to help.

4.3.6 Charity

Figure 4. 6: Drawing and Caption by Charity





Caption Transcription: *Huyu ni msichana mwenye alikuwa ametoka shuleni kuelekea kwa wazazi wake. Huyu msichana amepatana na dangerous man kwa kichaka. Dangerous man ameanza kuzungumza na yeye lakini msichana amekataa. Dangerous man amemshika huyu msichana after that akamrape. Huyu msichana after kungangana ameenda kwa police station lakini police wameignore. Huyu msichana amekuwa pregnant na amedrop shule. Wazazi wake wamesumbuka sana lakini anapoenda shuleni siku ya kwanza, wazazi wake wamawalipoenda shule, walimu walimsupport huyu msichana kwa mavazi na vitu vingine alipojifungua. Walimu waliposikia huyu walimchukua na akaendelea na masomo yake.*

Caption Translation: This is a girl who was going home from school. She met a dangerous man along the bushy road, who began speaking to her, but the girl refused. The man touched her and eventually raped her. The girl struggled and after that, she dragged herself to the police station. The police ignored her. The girl got pregnant and dropped out of school. Her parents had really struggled to keep her in school. After giving birth, her parents brought her back to school. The teachers supported the girl with a uniform and took her in to continue with her studies.

Summary of Charity's Drawing, Caption and Telling: Charity points to one of the challenges that girls face in the informal settlement, that being rape (sexual abuse). The conditions of the informal settlements predisposed the girl to rape since the dangerous man took advantage of the bushes surrounding the road heading home. Charity says that the girl reported to the police, who referred her to the hospital. Unfortunately, she went to the hospital too late and thus got pregnant. She says the girl did not share this experience with her teachers because she was afraid. Due to this, she dropped out of school. When the teachers realized that, the school supported the girl materially, and allowed her back to school after the delivery. Charity says that if the school had built proper roads for students to use to and from school, the girl could have passed there and thus would not have been raped.

4.3.7 Adhiambo

Figure 4. 7: Drawing and Caption by Adhiambo



So this story explains about a girl who was raped and it's a true story which she experienced. It was on a Saturday evening when her mum had just sent her to the market to buy some groceries green vegetables unfortunately but the rain decided to rain and where she had gone was so far and there were no neighbouring houses around for her to shelter. On her way home she bumped into two strong men who then started to chase after her she started running and found a police station but she had no luck because the police station was locked and there were no police around. When she turned she found herself in the middle of the men and wondered what she could do. After even she could think the men had already lifted her up and started running with her towards the forest. The girl was raped and as a result she became pregnant and when she at least tried to tell her mother what had happened to her, the mother ignored her and chased the girl away and asked her to go to the man who impregnated her. It was so hard for the girl to live because she had no one to help her and it

almost lead to his death when she poisoned herself but before she could die she was saved but still the parents ignored her and despised her.

Caption Transcription: So, this story explains about a girl who was raped and it is a true story of which she experienced. It was on a Saturday evening when her mum had just sent her to the market to buy some green vegetables. But the rain decided to rain and where she had gone was so far and there were no neighbouring houses around for her to shelter. On her way home, she bumped into two strong men who started to chase after her. She started running and found a police station but she had no luck because it was locked and there were no police around. When she turned, she found herself in the middle of the men and wondered what she could do. Even before she could think, the men had already lifted her up and started running with her towards the forest. The girl was raped and as a result she became pregnant and when she realized she tried to at least tell her mother what had happened to her. The mother ignored and chased the girl away and asked her to go to the man who impregnated her. It was so hard for the girl to live because she had no one to help her and it almost lead [led] to her death because she poisoned herself. But before she could die, she was saved but still her parents ignored her and despised her.

Summary of Adhiambo's Drawing, Caption and Telling:

Adhiambo's story displays the occurrence of sexual violence among school girls living in informal settlements. Rape is a form of GBV that greatly affects the academic and general well-being of the victims. In this case, the girl gets pregnant. She reports to her mother, who does not believe her story and chooses to abandon her. She decides to commit suicide, but she is rescued before she dies. The school overheard her experience and the principal tried to advise the girl, telling her that she could still deliver and then resume school. The girl heeded this advice and after a short while went back to school. Fellow students supported and encouraged her to keep studying. Adhiambo then concluded by saying that the school could improve its support in similar cases by expressing love and care for the girl, not reminding her of painful past experiences.

4.3.8 Pritty

Figure 4. 8: Drawing A and Caption by Pritty

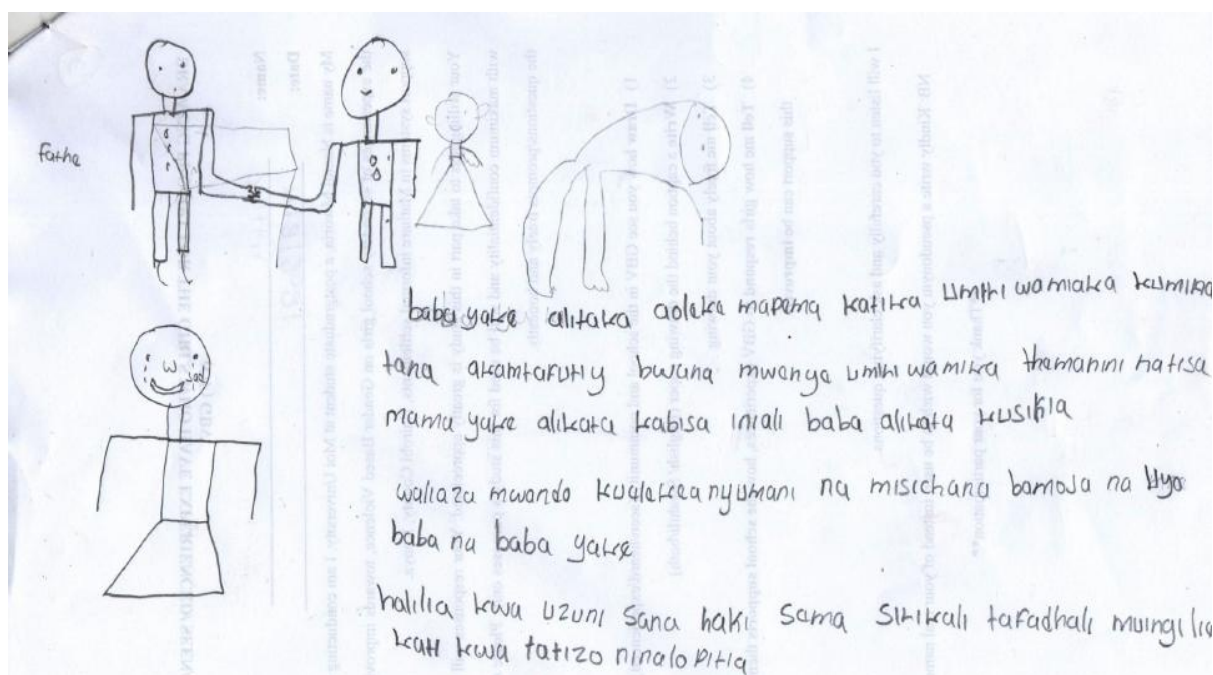


Figure 4. 9: Drawing B and Caption by Pritty



Caption A Transcription: Baba yake alikuwa anataka aoeke mapema katika umri wa miaka kumi na tano. Akamtafutia bwana mwenye umri wa miaka themanini na tisa. Mama yake alikataa kabisa ila baba yake alikataa kusikia. Walianza mwendo kuelekea kwa msichana Pamoja na huyo mbaba na baba yake. Alilia kwa huzuni sana akisema “serikali tafadhali mwingilie kati kwa tatizo nilalopitia”. Huyu ni ndugu yake anaenda shule lakini yeye haendi kwa sababu baba yake alisema wasichana hawapaswi kusoma. Wanapaswa kuolewa.

Caption A Translation: The father of this girl wants her to get married at the young age of fifteen years. He organizes for her to get married to an eighty-nine-year-old man, but the mother is not for that idea. The father dragged the girl to the old man. The girl cried bitterly asking the government to assist her to overcome the challenge she was undergoing.

Caption B Transcription:

Msichana anapita na mvulana anamshika sehemu zake za siri.

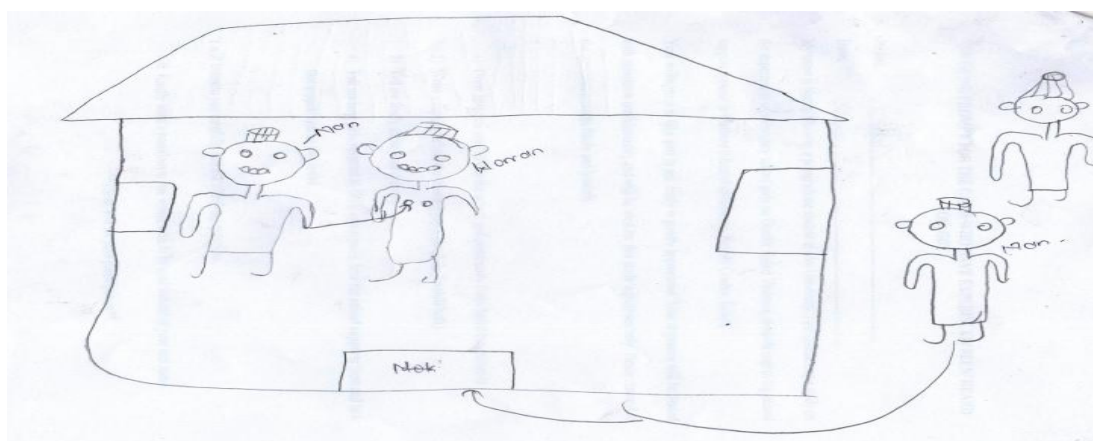
Caption B Translation: A girl is passing by and a boy is touching her private parts.

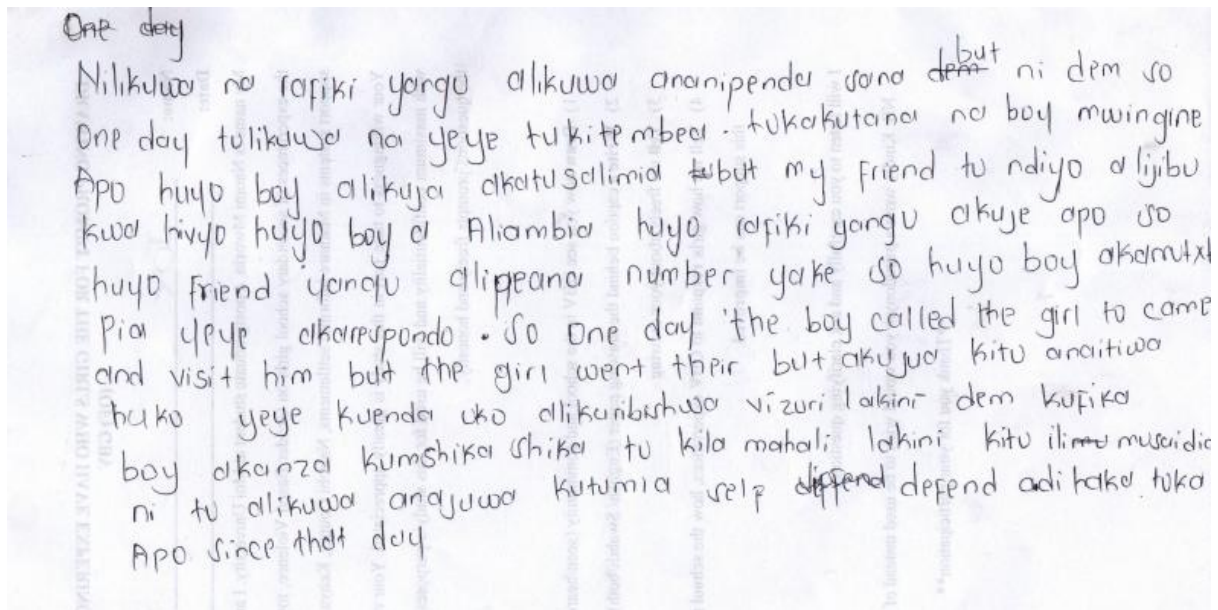
Summary of Pritty's Drawings, Caption and Telling: School girls in the informal settlements experience an array of GBV in all its forms. Pritty narrates her experience as a girl forced by her own father into early marriage. This is despite her protesting against this decision. This automatically led to her not going to school anymore or being truant. It also posits a patriarchal society, where the man's voice is final, and the mother's cry could not be heard. Pritty also points out that the girl wished the government would intervene and assist her. Additionally, she says that girls who experience such cases do not report them because they are afraid of their parents. She posits that when schools hear of such cases, they feel sad but take no action as they have no ability to help. Pritty says that schools can improve support by rounding up the villages around schools, searching for girls who have been forced into marriages, and assisting them. Also, by offering girls prior guidance in case of such experiences.

The second drawing points out sexual abuse. Here, the girl's private parts are non-consensually touched by a fellow student [boy] in school. She feels so angered but does not report or defend herself. Pritty says that the school should warn boys against sexual abuse towards girls, and also guide girls on what to do if they are violated.

4.3.9 Joy

Figure 4. 10: Drawing and Caption by Joy





Caption Transcription: *Nilikuwa na Rafiki yangu alikua ananipenda sana but ni dem so one day tulikuwa na yeye tukitembea. Tukakutana na boy mwingine apo. Huyo boy alikuja kutusalimia but my friend tu ndio alijibu kwa hivyo huyo boy aliambia huyo rafiki yangu akuje apo so huyo friend yangu alipeana number yake. So one day the boy called the girl to come [come] and visit him but the girl went but hakujua kitu anaitiwa huko. Yeye kuenda huko alikaribishwa vizuri. Lakini dem kufika, boy akaana kumshikashika tu kila mahali. Lakini kitu ilimsaidia ni eti alikuwa anajua self defence. Alitoka hapo since that day.*

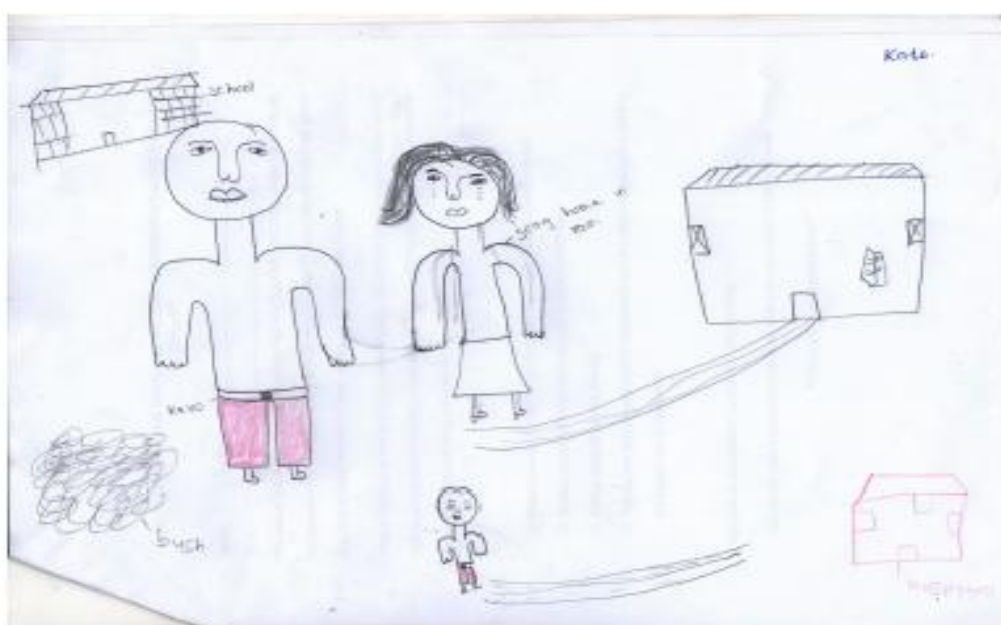
Caption Translation: I had a friend who I really loved. One day we were just strolling when we met a boy on the way. The boy wanted to forge a friendship with my friend. So, my friend shared her phone number. So, they planned the date of the meeting. On the day they had agreed, the girl arrived at the house. The boy started touching her inappropriately, and finally attempted rape. The girl was lucky to have learned self-defense and was able to defend herself.

Summary of Joy's Drawing, Caption and Telling: Joy, as with previous participants, presents a case of sexual abuse. In this case, it was a manipulation that was employed to trap the girl and coerce her to visit the guy, where she was almost raped. The girl had been taught

self-defense skills in school and was able to apply the skills and fight off this man. She says that she had personally never reported any GBV experience to her teachers, but she knows of some friends of hers who had reported instances of abuse to teachers. She further says that teachers' responses to these cases are unsatisfactory, as they dismiss the girls, not offering them proper assistance or taking the case as a silly joke.

4.3.10 Kate

Figure 4. 11: Drawing and Caption by Kate



Actually Venye unadna kwa hi ficha ni msichana Nidenge anata. Sababu gake ya kuma ni kwa sababu huyo jamoa unadna hapo akua anataka huyu dem lakini dero akua anamtaka sasa huyu msichana akamba huyu boy angoje kwamba amalize form 4. Lakini huyo kuu kauma huyo boy ~~sasa boy akambamba~~ One day huyo boy akangoja huyo dem ka anataka shule na akamrep actually ~~she was~~ she had to go to tell her parents so that they can take an action. The boy was already gone

Caption Transcription: *Actually, venye unaona kwa hii picha ni msichana mwenye analia. Sababu yake ya kulia ni kwa sababu huyo jamaa unaona hapo alikua anataka huu dame lakini dame hakua anamtaka. Sasa huyu msichana akaamua huyu boy angoje kwanza amalize form four. Lakini hiyo kitu iliuma huyo boy. One day akangoja dem anatoka shule na akamrep [rape]. Actually, she had to go tell her parents so that they can take an action. The boy was already gone.*

Caption Translation: As you can see in the picture, the girl is crying. She is crying because the boy approached her for a relationship but she refused and told him to wait till she completes her form 4 examinations. The boy was not pleased. One day, he waited for the girl to exit school then he raped her. She went to tell her parents so that they could take action, but the boy had disappeared.

Summary of Kate's Drawing, Caption and Telling: As with previous participants, Kate points out sexual violence and abuse [rape]. This is perpetrated by a fellow student, on her way home from school. The girl felt so ashamed and felt like dropping out of school. She reported to her parents who then took her for counseling and even reported to the police. Later, after healing, she reported the case to her teachers, who welcomed her back to class and encouraged other students not to stigmatize her nor remind her of the painful memories. She says teachers could improve support by training students on ways to avoid GBV and also offering social guidance.

4.3.11 Amelia

Figure 4. 12: Drawing and Caption by Amelia



Huyu morio alikuwa anadai huyu dem alale na yeye yaani wa have sex. Lakini huyu mnyonyo hayuko ready kuingiaingia na huyu boy kwa sababu adai riba za iyo oande. Saa huu ndume akachukua sheria mkononi akaanza kumgei mavidevu na kumpiga lakimtia mbao huku akimtia lye akimwambia huu dem atamnauo hiyo siku either amwangushie au amnyonge hadi anyurie. Lakini huyu dem juu anajitambua na kujinauo akakataa kiusoldier na kuka sura punda akisema kukue venye ita go lakini hamwangushii.

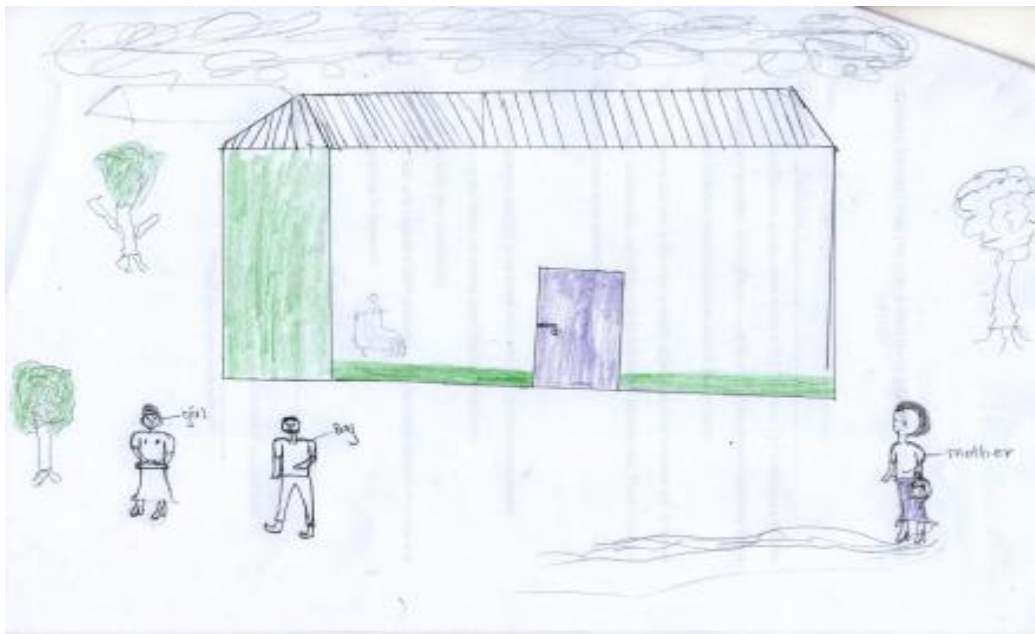
Caption Transcription: *Huyu morio alikuwa anadai huyu dem alale na yeye yaani wahave sex lakini huyu mnyonyo hayuko ready kuingiaingia na huyu boy kwa sababu adai riba za iyo oande. Saa huyu ndume akachukua sheria mkononi akaanza kumgei mavidevu na kumpiga akitumia mbao huku akimtia lye [life]. Aliambia huyu dame atamnauo hiyo siku, either amwangushie au amnyonge hadi anyurie. Lakini huyu dame juu anajitambua na kujinauo akakataa kiusoldier na kuka sura punda akisema kukue venye ita go lakini hamwangushii.*

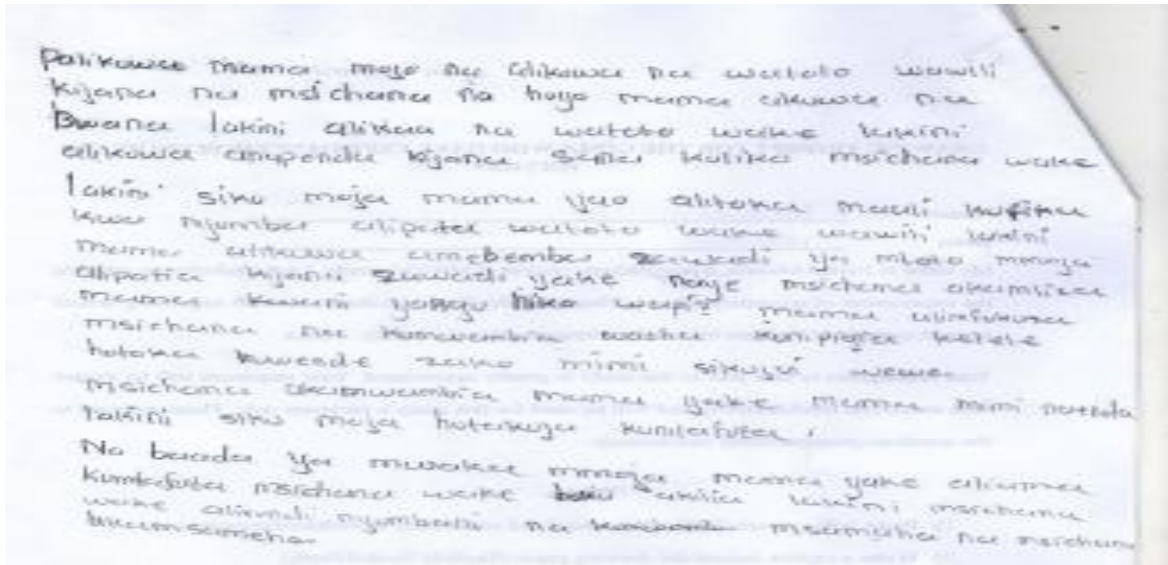
Caption Translation: This man (father) wanted to have sex with the girl (daughter), but the girl totally refused. The man got mad and started beating up the girl with a wooden stick while threatening to kill her if she keeps being hardheaded. The girl refused and said she would not comply.

Summary of Amelia’s Drawing, Caption and Telling: Sexual violence was attempted by the father. Psychological and verbal violence is evidenced when the father issues threats to kill the girl if she refuses to have sex with him. The teachers saw the physical injury evident on the girl and felt pity for her. They contributed money to take her to the hospital. Amelia posited that to improve their support, the school could show love and affection for the girl, not stigmatizing her.

4.3.12 Jennifer

Figure 4. 13: Drawing and Caption by Jennifer





Caption Transcription: *Palikuwa mama mmoja na alikuwa na alikuwa na Watoto wawili kijana na msichana na huyo mama alikuwa na bwana lakini alikuwa na Watoto wake. Alikuwa anapendakijana sana kuliko msichana wake. Lakini siku moja mama yao alitoka kazini, kufika kwa nyumba alipata Watoto wake wawili. Mama alikuwa amebeba zawadi yam toto mmoja. Alipatia kijana zawadi yake naye msichana akamuuliza, “mama kwani yangu iko wapi?”. Mama alimfukuza msichana na kumwambia, “wacha kunipigia kelele, nataka utole uende mii sikujui wewe”. Msichana akamwambia mama yake, “mama mimi naenda lakini siku moja utakuja kunitafuta”. Na baada yam waka mmoja mama yake alienda kumtafuta msichana wake huku alikia akiomba msamahawake. Alirudi nyumbani na msamaha na msichana akamsamehe.*

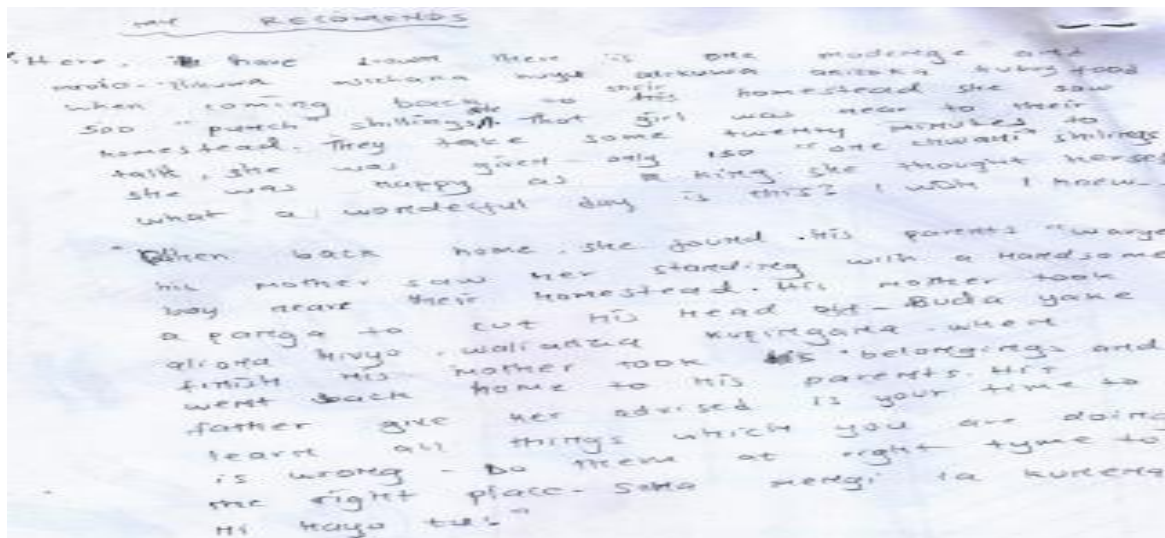
Caption Translation: There was this woman who had two children, a boy and a girl. She loved the boy more than the girl. One day she went to work, and on returning home, came with one gift, which she gave the boy. The girl was not pleased and asked where her gift was. The woman got vexed and chased the girl away, telling her she is a stranger, and she is not known to her. The girl left and went to her grandmother’s home. After a long while, the mother started searching for the girl and found her, apologizing for her wrongdoing.

Summary of Jennifer’s Drawing, Caption and Telling: This is a case of verbal and psychological abuse. The girl was being abused by her own mother, instead of protecting her. The girl is eventually chased away from home, all because she is a girl. This portrays the kind of patriarchal society we live in, where the boy is viewed as being of more value than the girl. This girl never reported her experience to the school, even though she resumed school after a long while. Jennifer posits that the school could improve support by visiting girls who have been abused by their parents and offering to give them physical and material support whenever needed if they resumed school.

4.3.13 Capt Flozi Clereanto

Figure 4. 14: Drawing and Caption by Capt Flozzi Clereanto





Caption Transcription: *Here I have drawn that there is one mudenge and morio. Ilikuwa msichana huyu alikuwa anatokakubuy food while coming back to their homestead she saw 500 bob. That girl was near their homestead. They take some 20 minutes to talk, she saw she was given only 150 shillings. She was happy as a king and thought to herself, what a wonderful day this is.*

[From the tell session] *Sasa huyo kijana, alikuwa anataka akuwe rafikiya huyu msichana. Kumbemake alikuwa kwa dirisha anamuona, juu alikuwa karibu na nyumba. Huyu msichana akirudi kwa nyumba, mamake akamuuliza "ulikuwa uimesimama na nani?" akasema "huyo tu ni rafiki yangu". Huyu msichana akaulizawa tena "huyo ni rafiki yako?" akasema "eeh, tulikuwa tunasoma na yeye". Huyu mamake akakasirika akaanza kumpiga akampiga sana. Babake akasema "acha kupiga huyu msichana hizo ni vitu zenye watu hupitia. Ai, huyu mama akampiga. mamake akimaliza, akachukua itu zake akaenda kwao. Babake akamwambia "hizo ni vitu wasichana wanapitia, we endelea tu na masomo, ukae tu ka siz. Ukishamaliza masomohizo vitu zitakuja baadaye." Story ikaishia hapo.*

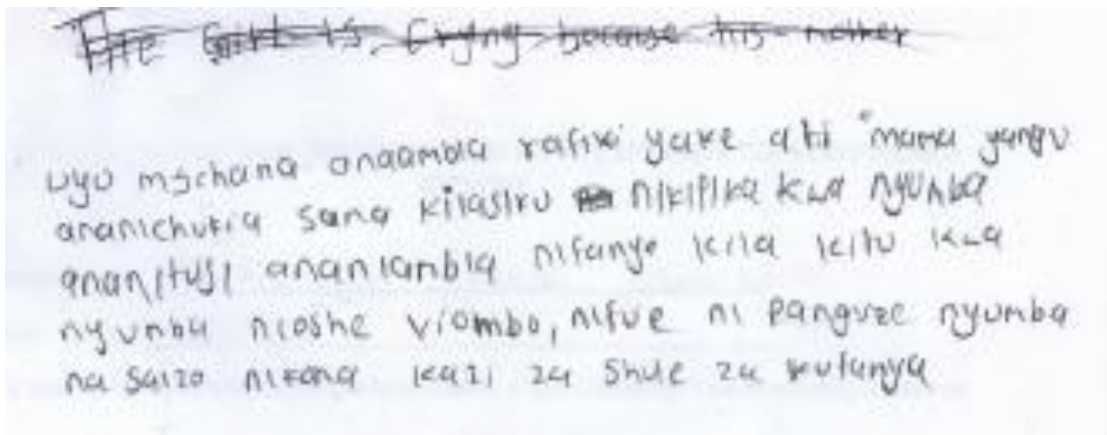
Caption Translation: I have drawn a girl and a boy. The girl had been sent to the shops. On her way back, she saw a 500 shilling note on the ground just next to her home. It had apparently been dropped by a guy who wished to trap her. The guy wanted a relationship with the girl. So, the girl and the boy talked for around 20 minutes. When she went back to the house, the mother was so furious as she had overheard the conversation. She beat up the girl so much, that she got hurt. Despite her father's plea for her to stop, she continued with the beating.

Summary of Capt Flozzi Clereanto's Drawing, Caption and Telling:

Capt Flozzi presents a case of physical abuse where girls are abused even by their very parents. The girl in this case was beaten so badly, as a form of disciplining her, but it went overboard to the extent of hurting her. The girl did not report to the school because she felt really fearful. **4.3.14 Obuquidia Godoba**

Figure 4. 15: Drawing and Caption by Obuquidia Godoba





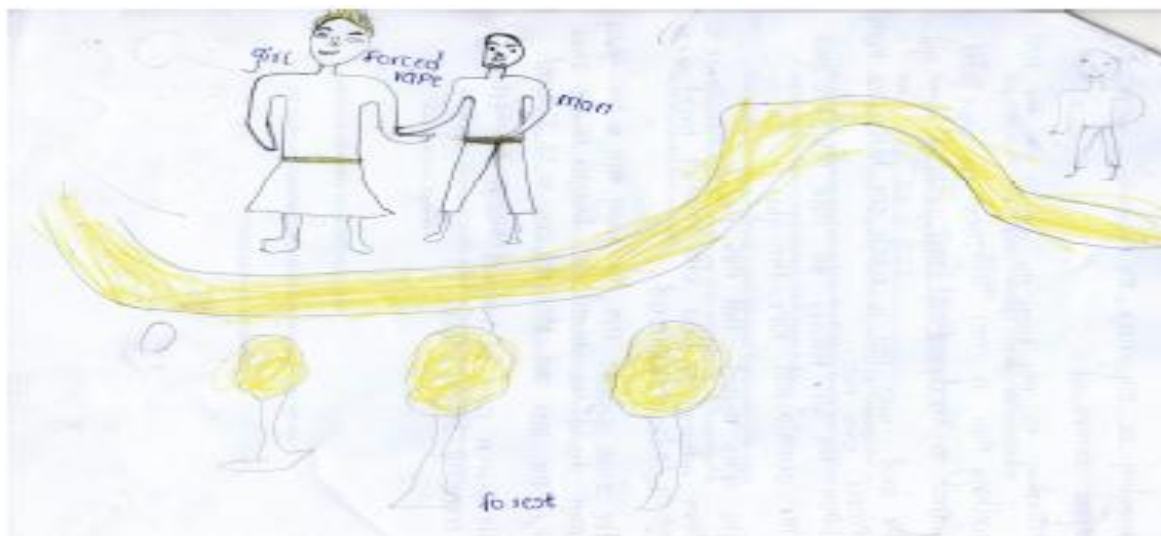
Caption Transcription: *The girl is crying. Uyu [huyu] msichana anaambia rafiki yake ati, "mama yangu ananichukia sana. Kila siku nikipika kwa nyumba, ananitusi. Ananiambia nifanye kila kitu kwa nyumba, nioshe vyombo, nifue na nipange nyumba. Saa hizo niko na kazi za shule za kufanya.*

Caption Translation: This girl is crying while telling her friend that her mother hates her and abuses her every day. She says that her mother gives her so much work after school, that she is unable to do her schoolwork.

Summary of Obukuidia's Drawing, Caption and Telling: Obukuidia presents a case of psychological abuse where the mother of the girl verbally assaults the girl. This affects her to the extent that she is unable to do her schoolwork. She eventually decides to open up to a friend and share her ordeal. She did not report the experience to her teachers but just kept it lying low. Obukuidia said that the school could improve its support in such cases by speaking to individual parents, encouraging them to treat their children fairly and equally irrespective of their genders.

4.3.15 Nicole Sinai Queenter

Figure 4. 16: Drawing and Caption by Nicole Sinai Queenter



According to my image, the girl was inside the street compound.
According to my image, the girl is on the road walking then a man approaches the girl and intends to introduce forced sexuality to the girl. The road was not a public one hence not many people were pass. When the girl refuses the man intends to catch her attention and rape her.

Caption Transcription: *According to my image, the girl is on the road walking then a man approaches the girl and intends to introduce forced sex to the girl. The road was not a public one hence not many people pass. When the girl refuses, the man intends to catch her attention and rape her.*

Summary of Queenter’s Drawing, Caption and Telling: As with other participants, Queenter airs out the issue of rape as sexual abuse. This occurs on a road around the informal settlement area, which presents an aspect as to why girls in the informal settlement are more predisposed to GBV. The surrounding area favors the occurrence of such. Queenter reports

that rape and sexual violence against girls, in general, are rampant in informal settlements. This is despite the teachers' efforts to enforce rules for prevention. She said that in the event they get pregnant, they do not resume school. She however says that for those girls who are willing to go back to school, the school does not deny them the opportunity after delivery. Finally, she says that for this situation to improve schools could introduce regulations to stop men from violating girls. Also, schools could allow girls to attend school even during pregnancy.

4.3.16 Jiana

Figure 4. 17: Drawing and Caption by Jiana



Huyu mama alikuwa mama wa kambo, alikuwa ana mlea huu msichana, mama ya huyu msichana alikuwa amefariki sasa baba yake alikuwa ana ona msichana huyu anateseka kwa sababu ni mdongo sasa alikuwa anataka kuolwa Mbibi wa kambo sasa baba yake alikuwa ana enda kazini ana rudi nyumbani, Mbibi wa kambo alikuwa anatesa huyu msichana anafua anamkewanisha ana Pika ana pinga deki ana osha utombona Pa ana fulia watoto wake maguo

Caption Transcription: *Huyu mama alikuwa mama wa kambo. Alikuwa anamtesa huyu msichana. Mama wa huyu msichana alikuwa amefariki. Sasa baba yake akaona alikuwa*

mdogo sama alikuwa anataka kuoja bibi wa kambo. Sasa baba yake alikuwa anaenda kazini anarudi nyumbani. Bibi wa kamo alikuwa anatesa huyu msichana. Anafua, anamgombanisha, anapiga deki, kuosha vyombo na pia kufulia Watoto wake nguo. Sasa, huyu mama anatesanga huyu msichana but babake hajui. Sasa, mama anaitime saa babake anaenda kazi anamtesa, anampea manguo, watoto wake wanakaa tu wakimcheka. So huyu msichana analiaga tu akiomba mungu amsaidie. Ni hiyo tu.

Caption Translation: This woman is a stepmother. She was violating this child because her real mother had died. The father, on the death of his wife, seeing that his child was young, decided to get a wife. This wife was a beast to the girl and would overload her with tons of work. She would abuse the girl in many ways, while she laughed at her. The girl constantly cries out asking for help.

Summary of Jiana's Drawing, Caption and Telling: Jiana presents a case of psychological abuse, where the verbal and physical actions of the stepmother hurt the girl. The girl cries out for help, but unfortunately, her father never finds out that his daughter is being tortured in their very home. Jiana says that girls who experience such, sometimes report to the children's rights offices, while some report to teachers or friends. Teachers in response offer guidance to the girls and even visit their parents/guardians to try to solve the issue. Jiana concluded by saying that school support could be improved if teachers could deal effectively with each individual case they encounter as well as train girls on reporting strategies.

4.3.17 Veronicah

Figure 4. 18: Drawing and Caption by Veronicah



- This child has been given many work to do.
- Huyu msichana anapewa kazi nyingi kama msichana. Hapati time ya kusoma wala ya kupumzika atachakula hapewi nyumbani.
- Naye baba yake akitaka job pia yeye anampa kazi zingine na muntama kununua dawa ya kuweka kwanindama p amaga na sigara.
- Baba yake anamlea kama baba ambaye si baba yake anampa

Caption Transcription: *The child has been given many work [works] to do. Huu msichana anapewa kazi nyingi kama msichana. Hapati time ya kusomawala ya kupumzika. Hata chakula hapewi nyumbani. Naye baba yake anampa kazi zingine za kumtuma kununua dawa ya kuweka kwa mdomo na sigara. Baba yake anamlea kama baba ambaye si baba yake anampa.*

Caption Translation: This girl has been given loads of work to do at home so she does not even get time to rest or even study. The father constantly sends her to purchase drugs such as tobacco from the shops. He raises her as if he is not the real father.

Summary of Veronicah’s Drawing, Caption and Telling: As with other participants above, Veronicah presents a case of psychological abuse. The parent's words and actions make the girl feel very sad. She is denied food in her own home and even sent to purchase illegal drugs. She is also overworked, doing all the chores in the house. Veronicah says that girls in these situations just keep silent and do not report because they have no other place to stay, as most are orphans. In the case that they report, teachers confront these guardians and offer them guidance and the need to treat these girls well. She concluded by saying that if teachers could be more effective in apprehending and guiding parents who violate girls under their care, then support would be improved for them.

4.3.18 Shamizah Dtsilee

Figure 4. 19: Drawing and Caption by Shamizah Dtsilee



This young girl stays with her ^{guardians} ~~parents~~. She had finished her K.C.P.E examination 2021 na her ^{guardians} ~~parents~~ wana complain about her kustay kwa hao doing nothing na hawana doo za kumpeleka chuo. So wali mletea a man, a come kumwoa ndio wa get doh. Na she is not willing to do so coz anataka kujoin high school ndio a achieve her goals. So huyu msee anamfaisa aende na yeye. Na her parents wako happy coz that man ni rich. So they are watching her ~~akitry~~ ^{akitry} kuviolenciwa, na huyo mtu. She is struggling ku kukataa by trying kuran away but the door is locked. So hana way yake ran away. Her ~~cousin~~ ^{cousin} alipeleka chuo na yeye anaambiwa hatapeleka chuo coz ady any mada chuo she will be useless. She has no one to tell coz her parents died long time ago. So she is ~~helpless~~ ^{helpless} in a state of helplessness.

Caption Transcription: *This young girl stays with her guardians. She had finished her KCPE examinations 2021 and her guardians were complaining about her kustay kwa hao doing nothing na hawana doo za kumpeleka chuo. So walimletea a man a come kumwoa ndio wa get doh. Na she is not willing to do so because anataka kujoin high school ndio a achieve her goals. So huyu msee anamfaisa aende na yeye. Na her parents wako happy because that man ni rich. So they are watching her akitry kuviolenciwa na huyo mtu. She is struggling kukataa by trying kuran [run] away but the door I locked. So hana way yakurun away but the door is locked. So hanana way yakurun away. Her cousin alipeleka chuo hadi akamada na yeye anaambiwa hatapeleka because adi akimada chuo she will be useless. She has no one left to tell because her parents died long time ago. So, she is in a state of helplessness.*

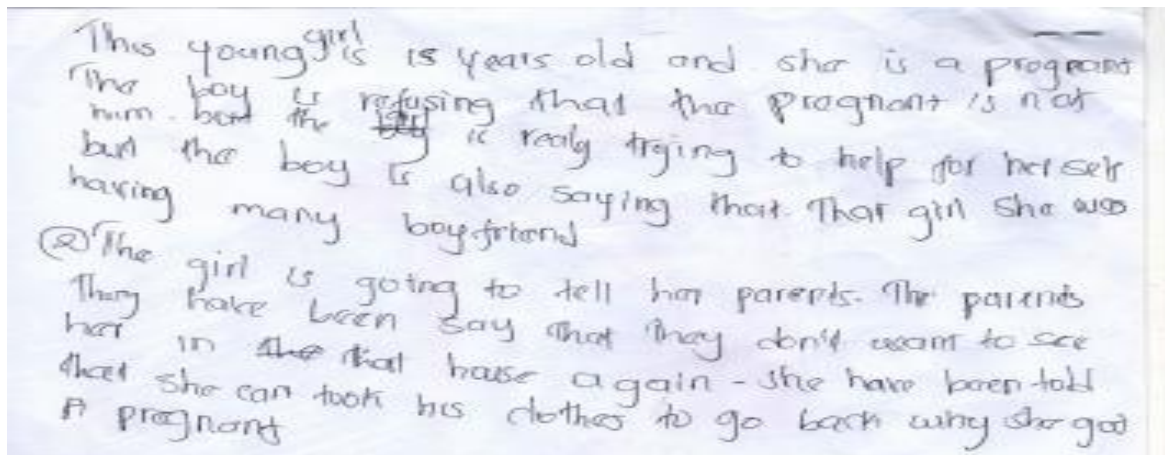
Caption Translation: This girl lives with her guardians because her parents died a long time ago. She is about to join secondary school, but her guardians want her to get married. They believe that a girl is useless, even if she completes her studies. Further, they wished to get money from the dowry. They thus organized for an old rich man to marry her. As much as she tried to resist, they overpowered her and she got married forcefully.

Summary of Shamizah’s Drawing, Caption and Telling: As presented by some participants above, forced marriage is an issue that faces girls in schools. The girl presented by Shamizah is in agony. Her guardians have forced her to marry a rich old man, who later violated her sexually. The girl in this case chose to stay silent after the abuse because she felt there was no one she could share with, as she was an orphan. Shamizah says that other girls in such a situation do report to the teachers, who in turn just offer guidance and counseling sessions. She suggests that the teachers could confront the guardians. If the guardians are harsh and abusive, the teachers could then refer the girls to a safe place, or report them to the police or chief.

4.3.19 Shantell Sandy

Figure 4. 20: Drawing and Caption by Shantell Sandy



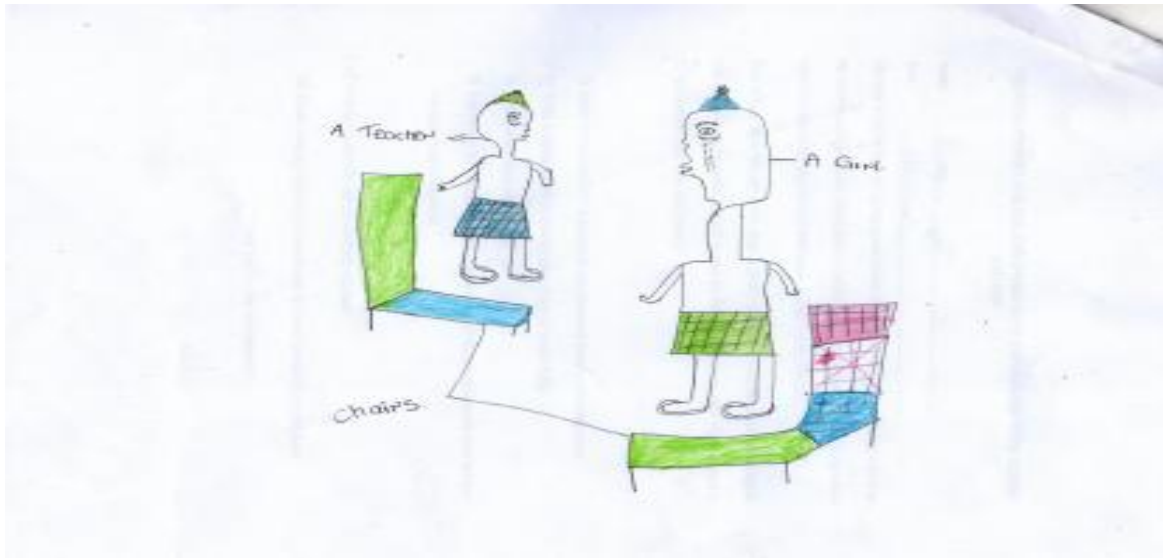


Caption Transcription: *The young girl is 15 years old and she is pregnant. The boy is refusing that the pregnancy is his but the girl is really trying to get help for herself. But the boy is also saying that the girl had many boyfriends. The girl is going to tell her parents. The parents have been saying that they do not want to see her in that house again. She has been told that she can take her clothes and go back to where she got pregnant.*

Summary of Shantel Sandy's Drawing, Caption and Telling: As above, this is a case of sexual abuse, perpetrated on a girl below consensual age. Upon reporting to her parents, she is treated with dismay and disbelief. She is chased away from her home. The girl felt so frustrated that she committed suicide. Shantel says that in her school, teachers have not been handling cases of sexual violence effectively, as they just keep quiet and do nothing about it. Finally, she says that school support can be improved if teachers could encourage girls about the need to speak up, in case they encounter GBV. Also, to guide the girls in depth, on what to do in case they are violated.

4.3.20 Princess Joy

Figure 4. 21: Drawing and Caption by Princess Joy



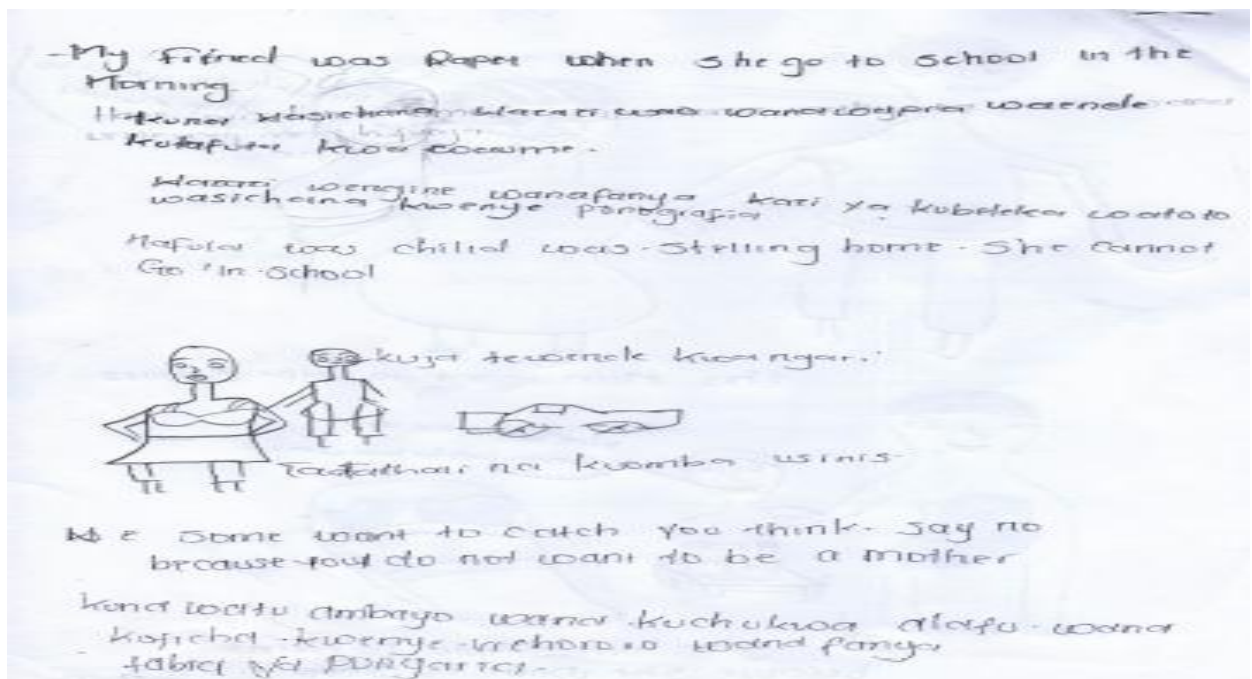
→ A Girl is telling a teacher that her mother doesn't want to see her.
 → A Girl is telling a teacher that her mother is abusing her. na vile Babake alikuwa anataka kumuua.
 → Bad her father.
 na → Baba yake alikuwa anataka kumuua.
 → Alimweleza mwalimu kwamba hata chakula ananyimwa.
 → Watu wao na masister 200 hawataki kumuona wanamfukuza.
 → A girl was asking for help. Vile vile ataweza saidiwa na wazazi wake na wao wote waongelehwa na hiyo kitu itameswa sana.

Caption Transcription: A girl is telling a teacher that her mother does not want to see her, is abusing her, na vile babake alikuwa anataka kumuua. Alimweleza mwalimu kwamba hata chakula ananyimwa. Watu wao hawataki kumuona wanamfukuza. A girl alikuwa anatafuta help vile ataweza saidiwa na wazazi wake waongelehwa na hiyo kitu icome because alikuwa anateswa sana.

Caption Translation: A girl is sharing with her teacher about her situation. The mother doesn't want to see her and is abusing her. She is denied food at home. She is seeking help. The teacher went to the girl's home and spoke to the mother. The mother heeded the teacher's advice and stopped harassing the girl. The school response was satisfactory.

4.3.21 Vivi Angle

Figure 4. 22: Drawing and Caption by Vivi Angle



Caption Transcription: My friend was raped when she was going to school in the morning. Someone want [wants] to catch you. This man wants to rape a 15-year-old, but the girl says “please I do not want to be a mother. I want to be a child. No”. She said no, but the man was bad and was pushing her wanting to rape her. He eventually raped her. The girl is crying.

Kuna wasichana wazazi wao wanawaaambia waende kutafuta kwa waume. Wazazi wengine wanafanya kazi ya kupeleka watoto wasichana kwenye ponografia. Nafula who was child was staying home, cannot go to school.

I have another diagram. This girl was going to the house, then this man asks her, “how are you?”, she says “I am fine.” Then the man told her, “I want to bring you tea, and you sit here”. The girl took the tea and told him “I am feeling like my head is paining,” then the girl begun to sleep. Then she found the man was sleeping with her.

Summary of Vivi’s Drawing, Caption and Telling: As Vivi narrates her experience, she points out the use of drugs to lure school girls into sexual abuse. She also highlights the place some parents play in sexual abuse, by introducing their children to pornography and prostitution, for the sake of money. Additionally, she points out that as much as the girls fight and strive not to be violated, despite even knowing their rights as girls they are still violated because they have no power to protest and win. After going through such experiences, some girls keep those instances a secret and never report or share them with anyone. Further, she explains how difficult it is to share such ‘embarrassing’ instances. She shares that most girls do not share their experiences because the teachers will discuss them in the staffroom. Vivi however says that there is a group of women who visited their home areas and told them of the importance of reporting abuse when it occurs. She then shares another story of a girl who shared her experience with her and she referred the girl to the hospital where she was treated. She suggests that if teachers would be more confidential with girls’ experiences, as well as offer them guidance, school support could be improved.

4.3.22 Velisha Visha

Figure 4. 23: Drawing and Caption by Velisha Visha



} A girl fetching water every day going to the farm and his brother he is coming back home after being in school. Her mother she is only at home while his daughter taking care of all things. The girl she is also infected she has HIV/AIDS and everyday she is doing very hard works. his brother he doesn't do anything even when he is back home while his mother encouraging his son to work hard to school even not caring for her daughter.

Caption Transcription: This is a girl and this is a boy and a mother. This girl she does not go to school because she is HIV positive and the boy usually goes to school because he is healthy. So, her mother decided to take his boy to school instead of this girl. And this girl I know her very well because we were in the same school but not the same class. So, she is very bright, but I do not know what happened, but her mother decided that this girl should stay at

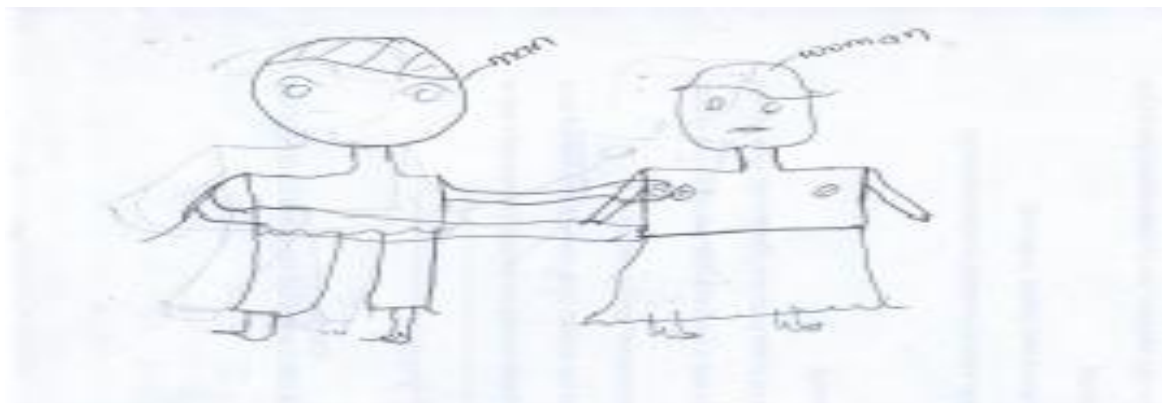
home and do all the manual work at home while her brother goes to school every day even if her mother does not have school fees, he will give his brother.

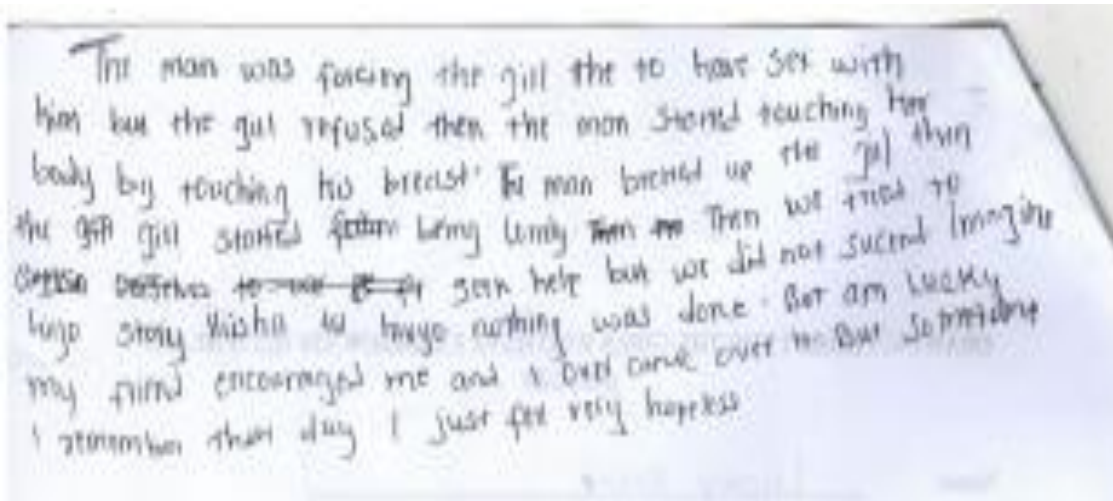
The girl fetches water every day pouring to the farm and his brother he is coming back home after being in school. Her mother, she is only at home while her daughter is taking care of everything. The girl works hard every day. His [her] brother does not do anything even when he is at home while his mother encourages the son to work hard at school even not caring for her daughter. Then the girl she does not go to school. The girl is HIV positive.

Summary of Velisha’s Drawing, Caption and Telling: This experience by Velisha reveals the aspect of psychological violence in society. The girl is abused because of being HIV positive and is even denied the opportunity to study. This is in contrast to her brother who is given a chance to attend school and even encouraged to study. Velisha suggests that the mother could guide and encourage her daughter in the journey to overcoming disease, rather than bash her. Once the teachers heard of this experience, they tried to encourage the mother to return the girl to school, but she refused to heed their advice. She says that if the school would put in more tactical effort to speak to the mother on how to treat her HIV-infected daughter, then the girl’s experience could improve.

4.3.23 Lucky Barak

Figure 4. 24: Drawing and Caption by Lucky Barak



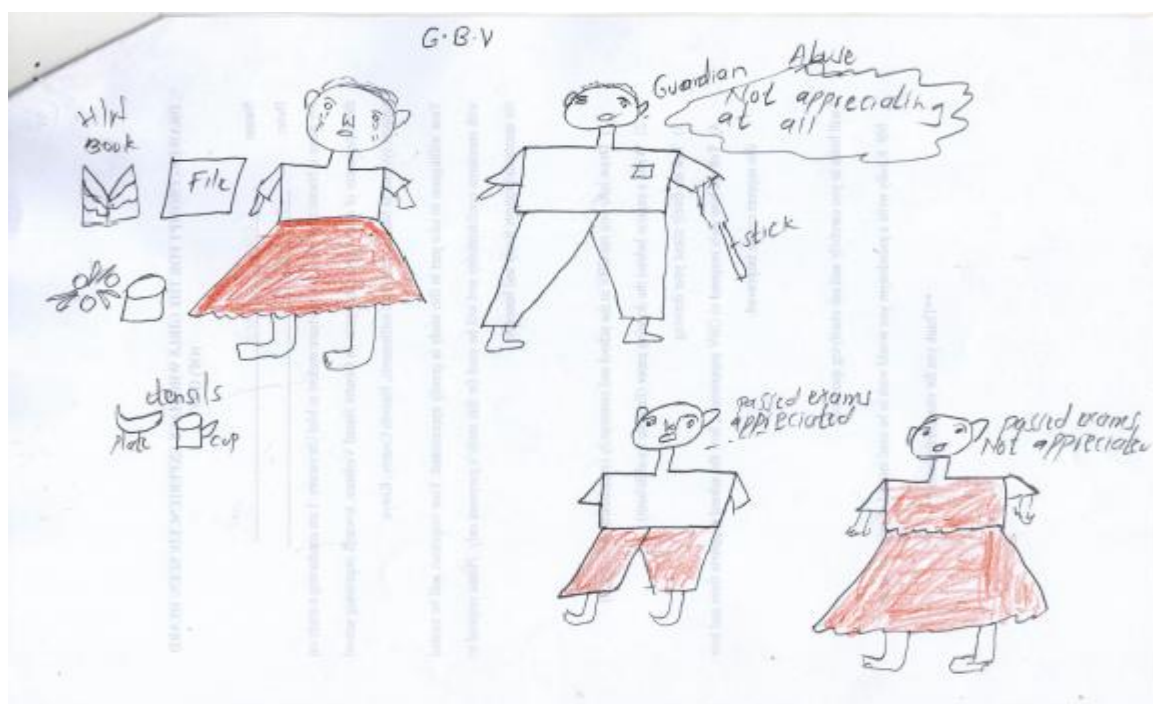


Caption Transcription: *The man was forcing the girl to have sex with him but the girl refused then the man started touching her body by touching her breasts. I have drawn that this man is forcing this girl to have sex with him. Now this girl refused and the man started beating her up. She cried and then the man was successful. The man beat the girl and left her. Then we tried seeking for help but we did not succeed. But I am lucky my friend encouraged me and I overcame it. But sometimes I remember that day and I just feel very helpless.*

Summary of Lucky's Drawing, Caption and Telling: Lucky's experience portrays sexual and physical violence, when she was touched in her private parts, beaten up, and raped by her uncle. Till the day of data collection, she still had trauma upon remembering the events of that fateful day. She did not report to the teachers because she was fearful of their reaction and also found it a very difficult and heavy topic to talk about. She promised herself to seek justice one day. Upon being asked what teachers do in case they hear such experiences, she said "they just counsel you and nothing they can do to you".

4.3.24 Ceane Clara

Figure 4. 25: Drawing and Caption by Ceane Clara



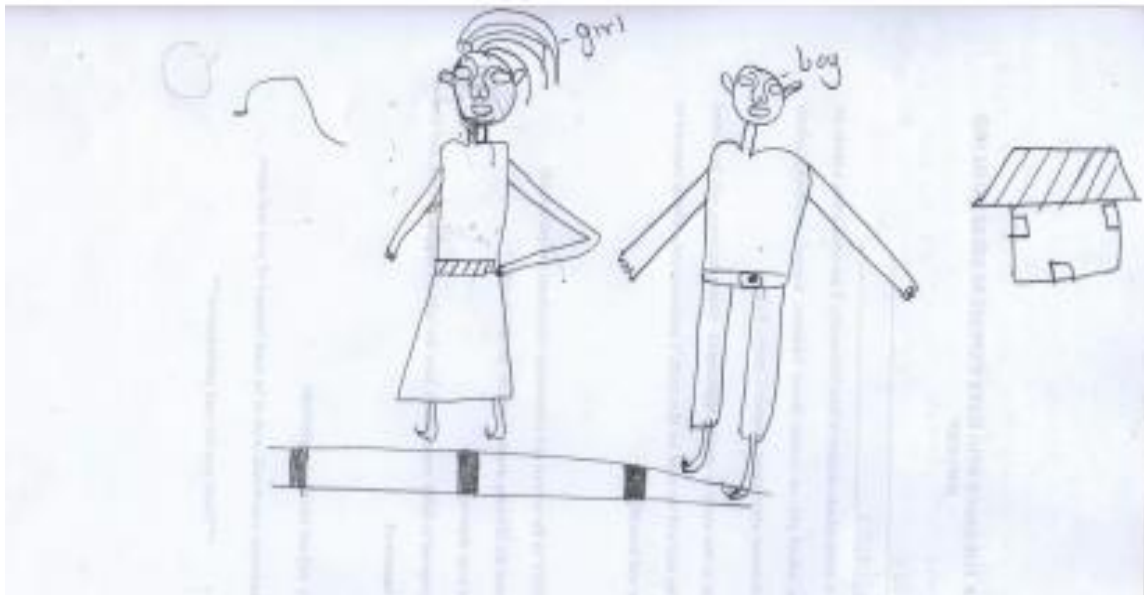
A girl coming home with exams and she has passed but she is not appreciated at all simple becoz she is not his child.
 Coming from school, finding alot of work waiting for the girl simply she is not his child.
 Accusation and being beaten every time -
 The boy passing exams and being appreciated at school and loved but girl passing exams and not being appreciated at all simply becoz U are a girl.

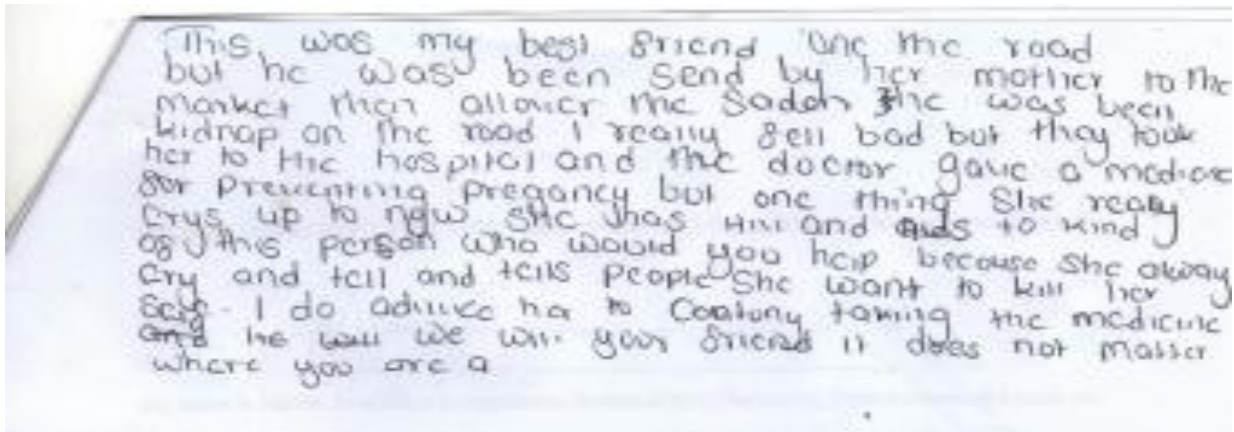
Caption Transcription: A girl coming home with exams and she passed but she is not appreciated at all because she is not his child. Coming home from school, finding a lot of work waiting for the girl simply she is not his child. Accusation and being beaten every time. The boy passing exams and being appreciated at school and loved but the girl passing exams and not being appreciated at all simply because you are a girl.

Summary of Ceane Clara’s Drawing, Caption and Telling: Ceane’s experience further illustrated the cultural worldview of this society. The patriarchal perspective is brought into play when the girl’s effort is not rewarded by her guardian, while the boy is praised and encouraged. Ceane said that teachers exhibit the same behavioral pattern when they believe boys can do better than girls. The girl did not report as she had so much work in school, and had no time to go share her experiences with the teachers. She added that even for those who did share their experiences, teachers ended up gossiping about them with colleagues. She said that the school could improve their support if the teachers would show love and support for such a girl, as well as treat her as fairly as they do the boys. Also, the teachers could encourage the girl to try to overcome this experience and forge on with her life.

4.3.25 Kimbale

Figure 4. 26: Drawing and Caption by Kimbale



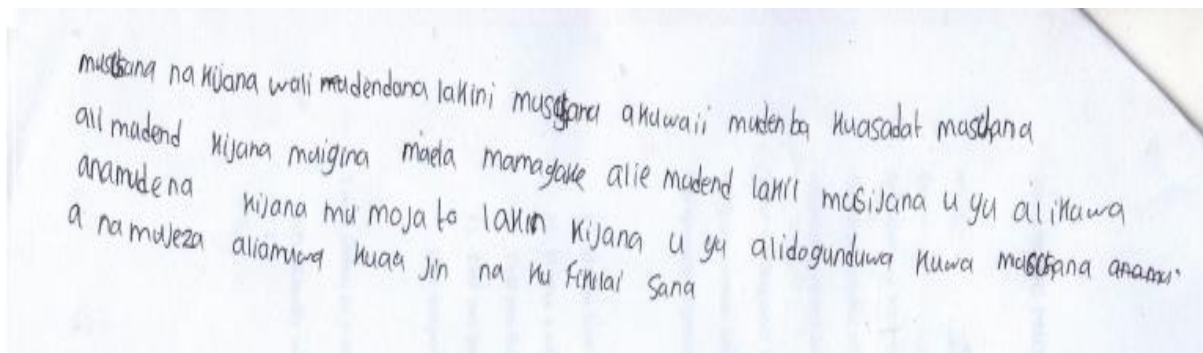
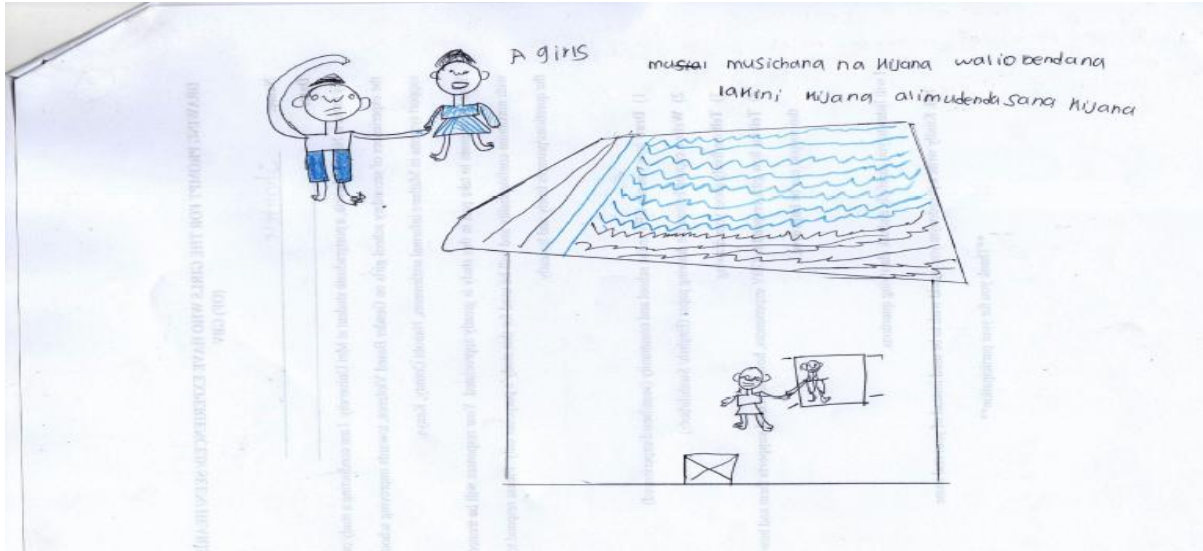


Caption Transcription: *This was my best friend on the road but he [she] was being sent by her mother to the market then all of a sudden, she was being kidnapped on the road. I really feel bad that they took her to the hospital and the doctor gave her medication for preventing pregnancy, but one thing she really cries up to now is she has HIV/AIDS to kind of this person who would you help (not clear) because she always cries and tells people she wants to kill herself. I do advise her to continue taking the medicine and we will be her friend it does not matter where you are.*

Summary of Kimbale's Drawing, Caption and Telling: Kimbale pinpoints the aspect of kidnap and abuse of girls along roads in the informal settlements. Specifically, she points to sexual abuse and its impact on girls' lives. The girl, in this case, was infected with HIV, and this greatly affected her daily well-being. Despite getting medical care and pregnancy being prevented, she still gets infected by the virus. She felt sidelined by the rest of the students and wished to just die as she lost all hope. She shared this experience with her friend Kimbale, who encouraged her and promised to always be by her side.

4.3.26 Shantelle

Figure 4. 27: Drawing and Caption by Shantele



Caption Transcription: *Msichana na kijana walipendana lakini msichana akuwai mpenda kuasababu msichana alimpenda kijana mwingine. Mama yake alimpenda lakini yeye alipenda kijana mmoja tu peke yaake. Kijana alipogundua kuwa msichana hampendi alikaa chini na kufikiria sana. Aliona atachukua ule msichana alipishe, amtendee mabaya alafu amuache.*

Caption Translation: A girl and a boy were in love but the girl did not love the boy, she was in love with someone else. The mother of this girl loved this boy, but the girl did not. When the boy discovered this fact, he got so sad and angry. He thought to himself that he could rape the girl to avenge her, then dump her.

Summary of Shantele’s Drawing, Caption and Telling: This experience as highlighted by other participants, points to sexual violence. It is perpetrated by students (boys) against fellow students (girls). Parents are also seen as being consensual to romantic relationships among students in schools, as the mother is aware of the boy’s intention to relate with her daughter and does not question it. This girl did not report the ordeal but kept it to herself.

4.3.27 Princess Betty

Figure 4. 28: Drawing and Caption by Princess Betty



According to my image this is where my friend
 she is a girl who is anaishi na wayeye wake
 she is a dropout because her parent they refused
 to pay for her school fees. Their parent started
 giving her a lot of work at home. ku
 Alitaka kufika alitaka na majidira mengi mno. kama
 kwanza. One day alitaka kutanya hawa hata ila
 kazi alitaka na kuenda mtoto. Alitaka kutazuni
 sana maji. Mwalidhi alitaka kuenda kutoka
 Alitaka na kufika mwingi upanda na yeye.
 Alitaka kufika amba
 Alitaka na kufika maji. Alitaka pale
 mtoto. Alitaka kutanya sex. Alitaka mwalidhi
 ngali alitaka mtoto alitaka mwalidhi. mwalidhi wake alitaka
 unachukua sana. hata Alitaka kutazuni mwalidhi wake.
 waliipika kama na kutazuni kufika anaika.
 alitaka maji kwa maji wali polisi wata
 alitaka hata alitaka hata alitaka kutazuni na
 mwalidhi wake. Polisi waliitazuni hata alitaka
 kufika mwalidhi watafungua.

Caption Transcription: According to my image there, my friend alikuwa anaishi na wayeye wake. She is a drop out because her parent refused to pay her school fees. The parents started

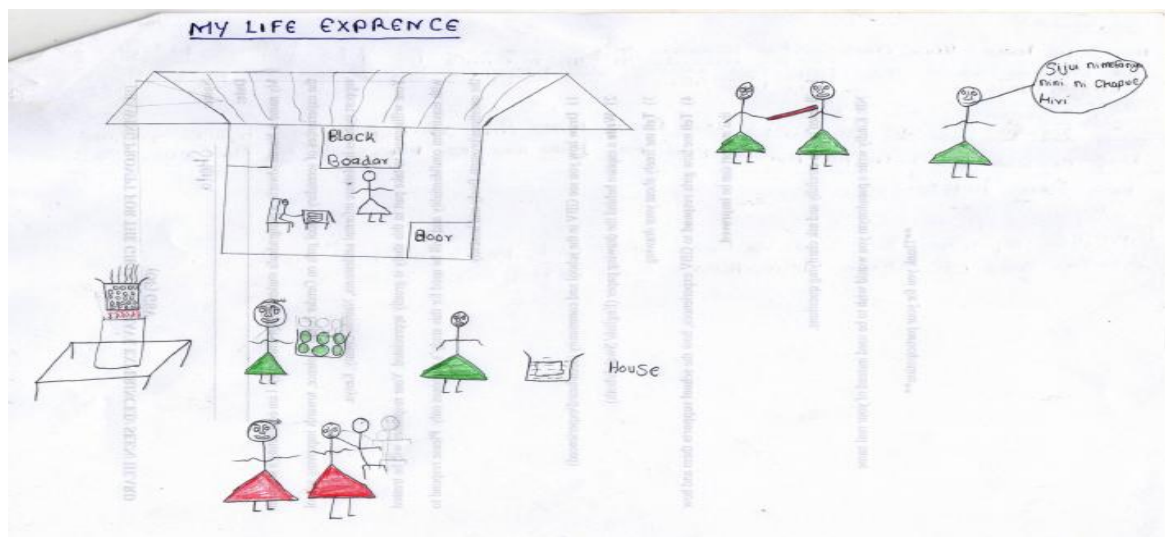
giving her a lot of work at home. alianza kuhisi akiwa na mafikira mengi mno. Kama wanafunzi wengine tu, siku moja alikosa kufanya kazi akaondoka kwenda mtaa. Alikuwa na huzuni sana moyoni mwake. Alikutana na kijana mmoja akiwa pale mtaani alimforce wafanye sex. After this week, alirudinyumbani, wavyele wake walikuwa wanamchukia sana. Walimuuliza ametoka wapi ametoka wapi, waimpiga na kumrudisha penye ametoka. Alienda moja kwa mojahadi police station akasema kila chochote alichotendewa na wavyele wake. Police walimsaidia bila wasiwasi kisha wavyele wakafungwa.

Caption Translation: My friend underwent difficulties when her parents refused to pay school fees for her and she had to drop out of school. While at home, she was given excessive chores by her parents. One day she got overwhelmed and decided to walk away from her home and go to the town. She met a man here, who deceived and raped her, resulting in pregnancy. On returning home, her parents beat her badly and forced her to return to the place where she got pregnant. She went to the police station and reported. The police took action and later imprisoned her parents.

Summary of Princess Betty's Drawing, Caption and Telling: This experience highlights cultural, physical, and sexual abuse. Cultural abuse is evident from the aspect of the girl not being given an education and instead being given excessive labor by her own parents. Also, when they discovered that she was pregnant, the parents perpetrated physical abuse on her. They beat her thoroughly and chased her away. Sexual abuse occurs when she was lied to and raped. The girl reported this experience to the police, where she got substantial assistance. She did not tell her teachers. Betty said that teachers could encourage girls to report anytime they experience abuse.

4.3.28 Sheila

Figure 4. 29: Drawing and Caption by Sheila



1st drawing
 ni study kwaku kwa class teacher kwaku aka in in mtoning na jana tulikuwa tumepewa job mob tu sana sasa hajui hata maliza sasa ngapi na saa jama. kazi inapeleku kwa mode
2nd drawing
 is a girl in form one in the evening she is at home from school ameingia jikoni vyombo nayo nyumba ni chafu na anafaa kupika. ako na homework ya kufanya sasa atafanya haje.

Caption Transcription: 1st drawing ni study ako kwa classteacher in the morning. Jana tulikuwa tumepewa job mob sana sasa hajui atamaliza zaa ngapi na jama. Kazi inapeleku kwa mode [teacher]. 2nd drawing is a girl in the evening. She is at home from school, ameingia jikoni vyombo nayo nyumba ni chafu na anafaa kupika. Ako na homework ya kufanya sasa atafanya haje [aje].

Caption Translation: A girl is at the teacher’s desk receiving punishment in the morning. The previous day they had been given an assignment that the girl did not finish because at home she had been assigned excessive chores. The girl had just come out from school and

had to clean up and cook. She finished chores late and did not know what to do with her homework as she now has no time left.

Summary of Sheila's Drawing, Caption and Telling: This is a case where the girl was subjected to excessive chores at home that even affected her ability to concentrate in school. She is unable to complete her assignments. She shares this with her best friend and even takes her to her home to see how badly she is treated. Unfortunately, the friend is not confidential as she shared her experience with other students. The girl felt so sad, that she did not know what to do, but cried. School support according to Sheila can be improved if girls can be assisted by teachers whenever they undergo difficult situations at home.

4.4 Findings and Discussion

I will begin by presenting a summary of the findings of the four research questions in table 4.2 below. The summary table describes the categories that emerged from data for each research objective and the subsequent emergent themes.

Table 4. 2: Summary of the Findings

OBJECTIVE	THEME/CATEGORY
Objective 1: Forms of GBV secondary school girls' experience	Theme 1: Experiences of Physical Violence Categories: <ul style="list-style-type: none"> ➤ Father beating daughter because she refused sexual advances ➤ Severe beatings by her mother ➤ Men chasing after her to gang up and beat her ➤ Physically exhausting and excessive chores
	Theme Two: Experiences of sexual violence Categories: <ul style="list-style-type: none"> ➤ Sexual violence in the family ➤ Sexual violence in school ➤ Sexual violence outside school ➤ Euphemistic words for sex ➤ Effects of sexual violence
	Theme 3: Experiences of Psychological Violence Categories: <ul style="list-style-type: none"> ➤ Rejection/Neglect in Family ➤ Denial of Education ➤ Girls seen as Commodity
	Theme 4: Experiences of Verbal Violence Categories: <ul style="list-style-type: none"> ➤ Harsh words ➤ Verbal abuse ➤ Gender discriminative speech
Objective 2: Secondary School Girls' Responses to Acts of GBV	Theme 5: Resisting or not Categories: <ul style="list-style-type: none"> ➤ Forced touching, girl resisting ➤ Protest sexual advances/ rape ➤ Girls protest early marriage ➤ Taught self-defense ➤ Early marriage trying to avoid further abuse/ convenience ➤ Relocation from home

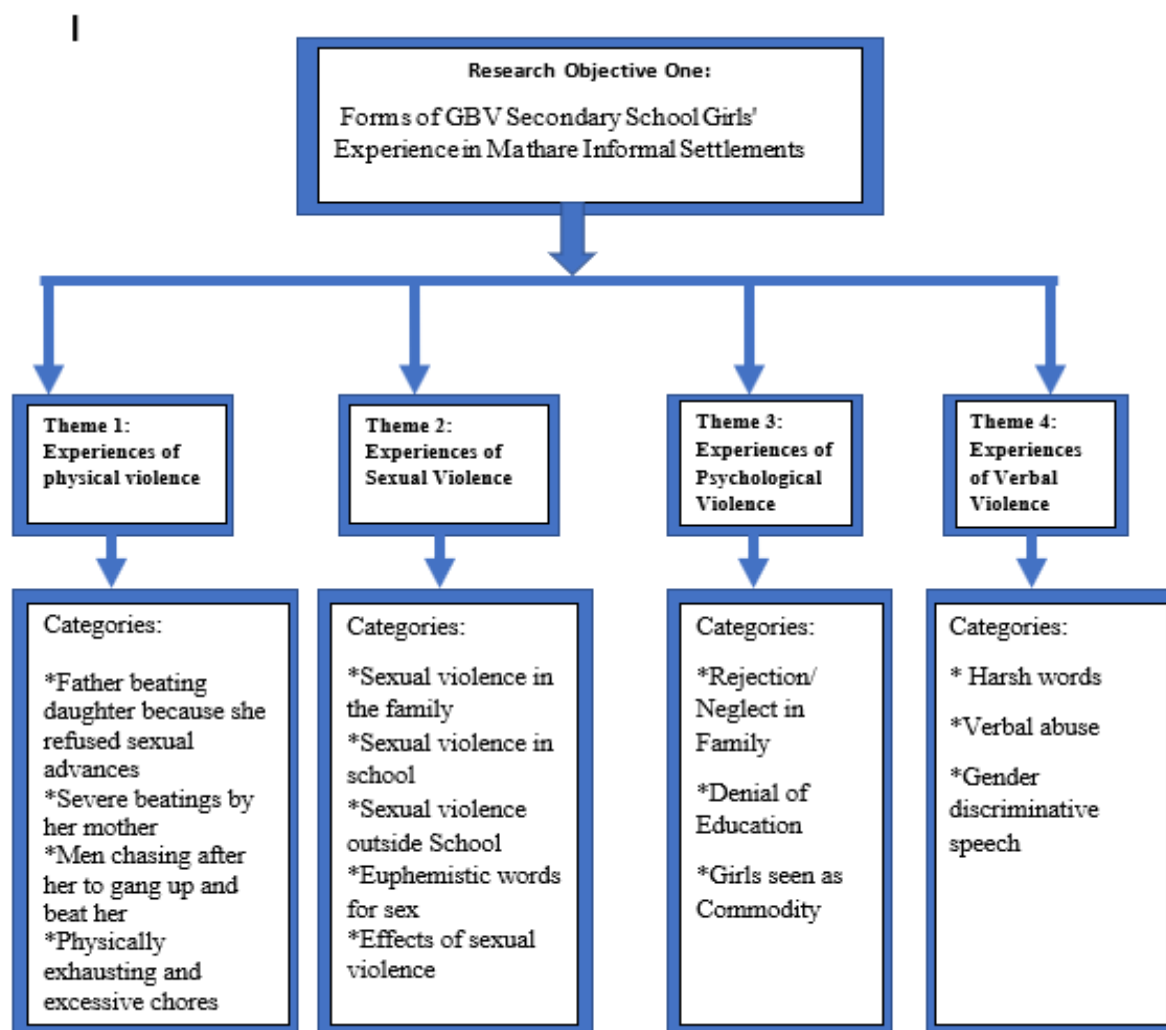
	<p>Theme 6: Reporting or not</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Girl aware of help sources ➤ Un-trained on the proper response to abuse ➤ Girls keep abuse a secret (secretive behavior) (non- disclose) ➤ Difficult topic to talk about ➤ Fear to speak out ➤ Mistrust teachers ➤ Report to teacher/ parents/ police/ children rights offices
	<p>Theme 7: Seeking Help or not/ Taking Action</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Sharing with friend ➤ Seeking help from a relative ➤ Seeking parental help/ inadequate parental support ➤ Medical referral /inadequate medical support ➤ School drop-out
	<p>Theme 8: Internalizing Feelings</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Turning to God ➤ Feeling shame ➤ Wanting to commit suicide ➤ Deteriorating at school Breaking down of self-esteem
<p>Objective 3: Schools' Responses to Cases of GBV Experienced by Secondary School Girls</p>	<p>Theme 9: Should we Believe You?</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Girls not believed ➤ Girls accused falsely by teachers ➤ Girls believed only when evidence emerges
	<p>Theme 10: We care about you</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Teachers detect abuse ➤ School allows girls back after pregnancy
	<p>Theme 11: We are (un)able to help you</p> <p>Categories:</p> <ul style="list-style-type: none"> ➤ Guidance and counseling ➤ Emotional support ➤ Medical referral ➤ Material help ➤ Taking action against the perpetrator ➤ Unprofessional teacher behavior

<p>Objective 4: How secondary schools can improve their support systems for secondary school girls who experience GBV</p>	<p>Theme 12: Clear Reporting Strategies Categories:</p> <ul style="list-style-type: none"> ➤ Put school reporting mechanism in place ➤ Provide safe spaces for girls to speak out ➤ Educate girls on how to report ➤ Deal with each case
	<p>Theme 13: Whole school awareness raising and training Categories:</p> <ul style="list-style-type: none"> ➤ Raise awareness with girls ➤ Guidance of boys' behavior ➤ Train teachers how to respond
	<p>Theme 14: Prevention and Care Strategies Categories:</p> <ul style="list-style-type: none"> ➤ School rules to protect girls ➤ Safe roads to and from school ➤ Provide menstrual hygiene facilities ➤ Referral and follow-up ➤ Policy for resuming education after delivery ➤ Eradication of stigmatization
	<p>Theme 15: Community Involvement Categories:</p> <ul style="list-style-type: none"> ➤ Community Dialogue ➤ Government intervention

4.4.1 Forms of GBV Experienced

The first objective of this study was to explore the forms of GBV secondary school girls experience in Mathare informal settlements. The first research question derived from the objective was “What forms of GBV do secondary school girls experience in Mathare informal settlements?”. Drawing as method was used to generate the data with twenty-eight participants (girls). Below is a summary of the findings which is organized in themes and their categories as illustrated in Figure 4.30.

Figure 4. 30: Summary Findings of Research Question 1



The findings above are highlighted according to four themes in response to question one and are discussed in this section. These are *experiences of physical violence*, *experiences of sexual violence*, *experiences of psychological violence* and *experiences of verbal violence*.

4.4.1.1 Theme One: Experiences of physical violence

Physical abuse came up prominently from the girls’ replies about their experiences. Physical abuse encompasses the intentional usage of physical force that could potentially cause harm, injury disability or death. The participants (girls) in this study reported that they were physically abused, both at home and even in school. The perpetrators included their parents, relatives, and strangers. According to the KDHS (2008/2009), 35.9% of girls are physically

abused by their mothers while 40.6% are abused physically by teachers. In this study, however, the participants did not share any physical abuse perpetrated by teachers. Physical abuse became evident from the following quotations:

This is the father. A man who is the father and he is thoroughly caning the daughter of which the pregnancy he is the one who has caused it. [Caroline Brilliant, Line 29-30]

Nimechora baba akipiga mtoto. Huyu ni mtoto msichana anapigwa. Huyu msichana alitoka shule akapata mamake hayuko, akapata babake. Sasa babake, kumforce in sexual intercourse. Akataka wafanye sex. Lakini huyu msichana, juu hayuko ready, akakataa. Sasa huyu babake akachukua sheria mkononi akaanza kumpiga. Akamwambia either alale na yeye ama atampiga hadi akufe.

[I have drawn a father beating a daughter. This girl had come from school and found out that her mother had not yet arrived. The father demanded sex but the girl refused to give in. The man started beating the girl thoroughly and told her he would beat her till she dies if she denied him sex] [Amelia, Line 397-403]

Kuenda shule pia ilikuwa shida. Anachapwa na hao wazazi wake. Yaani kwa hiyo nyumba amechukiliwa kama mboch na hao watoto wengine wanakaa tu. Yeye kwa hiyo nyumba ndio ni kama maid.

[Going to school was also a problem. She was constantly beaten by those parents and was not viewed as a child of that home. She was treated like a house help, doing all the house chores, while the other family members just sat and watched]. [Veronica, Line 572-574]

I have drawn that this man is forcing this girl to have sex with him. Now, this girl refused and the man started beating her up. She cried and then the man was successful. The man beat the girl and left her. [Written Caption Explanation, Lucky Barak, Figure 4.24]

From the above quotations, it is evident that there is an intertwining of physical and sexual violence, where one occurs before or after the other. This is consistent with Abramovay and Das Graças Rua (2002), who argues that most forms of violence intersect with each other and have common root causes. Also, the findings reveal that the girls are subjected to physical beatings unlike their male counterparts (boys). This can be seen as validating violence toward girls, since both girls and boys may interpret it to mean violence towards ‘undisciplined’ girls is acceptable and essential (Dunne, 2007).

Participants in this study also pointed out that girls were subjected to excessive labor at home. This is congruent with Fassa et al. (2000) who argue that child labor is a widespread problem with numerous negative impacts on the (girl) child. This was evident in the following responses:

I have drawn a guardian living with her sister's daughter and a girl. And simply because she is living with her guardian; she is given a lot of work to do. They do not appreciate the work that she does, she does not even appreciate the exams or anything that she does. And when she moves from school, she is given a lot of work and she sleeps late simply because she is a girl. No one listens to her. [Ceane Clara; Line 889-893]

Huyu dem (pointing at girl on drawing) ameishi kuteswa na mamake, ameishi kuambiwa afanye kila kitu kwa nyumba (inaudible)... so huyu dame anaskianga vibaya sana juu ako na brother yake kwa nyumba na bro yake hafanyangi kazi. Sasa ni yeye anamwongojea afike kwa nyumba akitokea shule ndio afanye kazi. Akishatoka shule ndio anaambiwa afaanye hizi kazi zote, sa anaskianga vibaya.

[This girl has always been violated by the mother. She overworks her and demands that she does all the house chores. On the other hand, the brother just sits and never works. He waits for her return home from school, for her to do all the work.] [Obukuidia, Line 485-489]

The child has been given many work [works] to do. Huu msichana anapewa kazi nyingi kama msichana. Hapati time ya kusomawala ya kupumzika.

This girl is subjected to excessive labor and does not even get time to study. [Written caption explanation, Veronicah, Figure 4.18]

From these quotations, it is evident that physical violence was a reality in the girls' lives and affected them in numerous ways. Some got hurt physically and had to get medical attention. This is consistent with Alvarado et al. (2018), who revealed that physical injuries and disability are some of the impacts of GBV.

4.4.1.2 Theme Two: Experiences of sexual violence

Sexual abuse has become rampant among school girls. It is “any sexual act, attempted sexual act, unwanted sexual comments or advances, or acts to traffic women’s sexuality, using coercion, threats of harm or physical force, by any person regardless of relationship to the

survivor, in any setting, including but not limited to home and work” (Krug et al., 2002, p. 149). The determination of acts of sexual violence among school girls is deemed problematic because the boundaries between consensual and coercive sex are often blurred by the social, economic and cultural constraints which afford limited life choices for the girls.

The girls shared experiences of sexual abuse, occurring in school, outside school, and in the family. Their understanding of sexual abuse included physical touch, all the way to actual rape. This resonates with Cobbett and Warrington's (2013) study in public high schools in Jamaica, which revealed that girls perceived sexual touch or disarranging their clothes in attempts to expose their bodies as a part of GBV.

The girls in this study shared that sexual violence in the family was perpetrated mostly by relatives and sometimes by strangers. Most of the time it was perpetrated by the father or step father. This is in agreement with the KDHS (2008) report that fathers are the leading perpetrators of sexual violence against children. The following quotations highlight this:

This is the father. A man who is the father and he is thoroughly caning the daughter of which the pregnancy he is the one who has caused it. [Caroline Brilliant, Line 29-30]

Huyu mbaba ni step father ya huyu msichana... Sasa, mama yake alikuwa amekaanga home venye alikuwa amezaa. Sasa akaamua waishi na huo mbaba. Sasa unajua yeye alikuwa anadhani huyo mbaba anachukua huyo mtoto kama watoto tu wake, na huyo mbaba achukulii hivyo. Alikuwa ananinniingi huyu msichana. Alikuwa anaenda anamshika, anamfanyia vitu zingine. Hata huyu msichana anakataa but huyu mbaba anamwambia atampiga ama atamdunga kisu amuue.

[This man is this girl's stepfather. The mother had just given birth to this man's child and she thus saw it fit that they live together as man and wife. The woman thought that her husband viewed her children as his own. She was wrong. The man started advancing toward her eldest daughter, touching her inappropriately and having sex with her. He threatened that he would beat or stab her] [Olive, Line 161-169]

Huyu ni mtoto msichana anapigwa. Huyu msichana alitoka sule akapata mamake hayuko, akapata babake. Sasa babake, Kumforce in sexual intercourse. Akataka wafanye sex. Lakini huyu msichana, juu hayuko ready, akakataa. Sasa huyu babake

akachukua sheria mkononi akaanza kumpiga. Akamwambia either alale na yeye ama atampiga hadi akufe.

[This girl is being beaten by her father. She had come back from school and found her father alone at home, the mother had not yet returned home. The father then demanded sex, to which the girl refused. The father beat her so much, threatening that if she refused, he would beat her to death.] [Amelia, Line 399-403]

This girl was going to the house, then this man asks her, "how are you?", she says "I am fine". then the man told her, "I want to bring you tea, and you sit here". The girl took the tea and told him "I'm feeling like my head is paining," then the girl begun to sleep. Then she found the man was sleeping with her. [Written Caption Explanation, Vivi Angle, Figure 4.22]

Some girls shared that girls experience sexual abuse outside school. These abuses occurred when the girls were doing errands away from home, such as going to the market. According to Hampshire et al. (2011), poverty shapes girls' movements and subsequently their social relations with other people. They further explain that doing household tasks such as fetching firewood or water and walking through potentially dangerous places increases the girls' susceptibility to sexual violence. Sexual abuse perpetrated against girls outside the home/school is evidenced by the following quotations:

Huyu msichana alikuwanga ametumwa kwa market aende anunulie mamake groceries. Market ilikuwa mbali, akaenda. Sa saile alikuwa anarudi na mvua ikaanza kunyesha na uko kwa njia mahali alikuwa anatembea hakukuwa na mahali penye anaenza jikinga. Savile alikuwa anaendelea kutembea akakutana na hawa vijana wawili. Hawa vijana wawili wakaanza kumkimbiza. Akaanza kukimbia... Sa ile time anaenda kugeuka arudi, akapata kijana mmoja ako nyuma yake na mwingine ako mbele yake. Sa akashindwa atafanya nini. Kuanza kukimbia, hata kabla aanze kukimbiaa, walikuwa tayari wameshamshika. Wakambeba na wakaenda na yeye kwa forest. Alirapiwa (sad tone) na hao vijana wakamwacha hapo kwa mvua akinyeshewa. Sa vile walimwacha hapo alikuwa amefaint.

[This girl had been sent to the market to get groceries. The market was far away and on her return journey, it started raining. As there was no place to shelter, she decided to keep walking in the rain. She then met two boys who started running after her. Once they caught her, they carried her to the nearest forest and raped her and left her there having lost consciousness.] [Adhiambo, Line 235-247]

Sasa uyu dama akamwambia angoje amaliza form 4 alafu wataongea hiyo story. Lakini iyo kitu ilimuuma uyo boy sa alikuwa anataka kutumia huyo dame. Sasa huyo boy akangoja huyo dame siku moja akatoka shule, akamrape. Sasa huyu dame hange piga nduru juu alikuwa ametishiwa Maisha. Sa huyu dame akarapia na huyu boy akatoroka, akaenda akiendanga.

[This girl had a confrontation with a boy in her school, who wanted to date her. The girl refused and told him they could date once she cleared high school. The boy was unhappy and wanted to avenge this. He waited for the girl to get out of school one day, and raped her along the way. The girl could not scream for help since the boy had threatened her. The boy ran away and left her lying there] [Kate, Line 360-364]

According to my image, the girl is on the road walking then a man approaches the girl and intends to introduce forced sex to the girl. The road was not a public one hence not many people pass. When the girl refuses, the man intends to catch her attention and rape her. [Written caption explanation, Queenter, Figure 4.16]

From the above quotations, girls experienced sexual abuse and were prohibited from speaking out by the perpetrator. Out of fear, they kept silent and endured the abuse. This corresponds with Beyene et al. (2021) who asserted that GBV victims stay silent because they fear their perpetrators.

Further, some girls narrated how they experienced abuse inside or around the confines of the school. According to a report from the Human Social Rights Council (2018), numerous girls between ages 10-14 experienced sexual violence at school. Parkes' (2016) study findings are also congruent with this idea. The girls shared that some male teachers were responsible for sexually assaulting girls while in school, while others pointed to fellow students (boys). They had the following to say about the sexual abuse of girls in school:

Kama huyu sasa, kuna hesabu hakuwa anajua akaenda kwa mwalimu amwonyeshe. Mwalimu akamwambia aje hapa kwa staffroom, hatutasoma kuna walimu wengine na walikuwa wanaongea na nguvu. Sasa akadecide kupelekwa kwa school library. So alipelekwa huko, huyo mwalimu anamfunza akimshikamshika. Huyo mwanafunzi anasema hapana lakini huyo mwalimu alimforce. Akamshikamshika, akarape huyu msichana akakuwa na mimba.

[This girl had gone to the staffroom to meet the mathematics teacher for academic consultation. The teacher said that the room is noisy and that they needed a quieter space. They thus headed for the library. The teacher started caressing the girl while teaching her and eventually raped her. The girl got pregnant] [Stephanie, Line 62-67]

Hapa, nimechora msichana mmoja mwenye alikuwa ametoka shuleni kuelekea nyumbani. Sasa alipokuwa kwa barabara, alipatana na dangerous man, akaanza kumuongelesha huku msichana akitetemeka. Sasa huyu dangerous man akamforce,a akamrape. Akaanza kumshika huku msichana hataki. Lakini akamforce.

[I have drawn a girl on her way home from school. On the way, she meets a man, and she deems him dangerous. She was so scared when the man talked to her and

she started trembling. The man touched her and then forcefully raped her] [Charity, Line 200-203]

The findings above highlight sexual violence occurring both within and around the school. It points to groups of men outside the school who prey on girls when coming to or leaving school. This is congruent with McIlwaine and Moser (2004) who posit that in Columbia, school violence is linked with gangs outside the school compound who target girls going in or out of school. Further, from the findings above, the perpetrators were in a powerful position compared to the girl. The perpetrator teacher, naturally, has more power and control than the student. This then enabled them a better opportunity to violate the girl. This resonates with Connell (1995), who postulated that gender is a concept of power. In this case, power is taken away from girls through inequalities such as age variations, poverty and sexual abuse. The fact that the girls are young also makes them vulnerable to abuse (Bhana et al., 2009).

Some girls reported that their parents were behind the sexual abuse they experienced. This was in exchange for money. For instance:

Alichukulia ni kama ni mchezo because mamake alikuwa behind all this (inaudible) because huyu mwalimu alikuwa anampatianga pesa.

[She took it as a joke because her mother was behind her being abused. The teacher had been giving her money in exchange] [Stephanie, Line 68-70]

In the above case, the mother organized for her daughter to get sexually violated for her own monetary gain. The teacher took advantage of the poor economic state of the girl's family. A study by Cornell University's Law School (2012) asserts this when it found that Zambian school teachers took advantage of girls' poverty levels by attempting to have sex with them.

In this study, most of the girls reported that sexual abuse mostly occurred in their own homes. This refutes the positioning by Beyene et al. (2021), that most women are sexually abused in the perpetrator's home (36.2%), while over 20% are abused in their own homes and over 13% are at school.

GBV in sexual form has many adverse negative effects on the girls who experience it. These are psychological, physical, and/or social. The girls experienced diverse challenges in the aftermath of being violated. This is consistent with Obidile et al. (2022) who stated that GBV poses both long-term and short-term effects on the victims. The below quotations depict this:

Huyu ni msichana, alikuwa ametumwa kwa duka alafu sasa kwao kulikuwa karibu na kichaka, kwa msitu. Akapatana na mwanaume kijana, akaanza kumuuliza wahave sex. Sa vile alikataa huyu mwanaume akampeleka kwa kichaka akamrape. After some time huyu msichana akapata mimba.

[This girl had been sent to the market to get some groceries. Her house was surrounded by bushes. On the way, she met a man who demanded that she has intercourse with him. Upon her refusal, the man raped her. After some time, the girl realized she was pregnant] [Queenter, Line 511-514]

Huyu ni dem na huyu ni boy. Sasa huyu dem alikuwa anadate na huyu boy, akampea ball. Huyu boy after kumpea ball akaruka. Huyu dem hakuwa ameambia mamake. Sa ilikaa sana mamake akakuja akajua msichana wake ako pregnant. So mamake hakutaka kumwelewa. Mamake akamwambia achukue nguo zake aende, hataki kumuona kwa hiyo nyumba. So huyu msichana vile alitoka, hakuenda kwa huyo boy juu huyu boy alimruka. Huu dem akaenda akajiua.

[This girl was dating this boy. The boy made her pregnant and denied the pregnancy. Once the mother realized this, she chased her away. The girl, having nowhere else to go, committed suicide] [Shantel Sandy, Line 644-649].

I have drawn that this man is forcing this girl to have sex with him. Now this girl refused and the man started beating her up. She cried and then the man was successful. Then after that the girl was very distressed. [Lucky Barrack, Line 848-853]

This inaninii... inamake wanakuaso stressed, as in ata wakiwa daro hwawezi concentrate because wanathink about, ati "sasa nikienda home, my guardian atanza kunibause. Wanakuwa na low self-esteem, depression na poor performance in class.

[This makes them so stressed out, that some even drop out of school. They exhibit low self-esteem, depression and poor performance in class] [Shamiza, Line 619-621]

From the above quotations, it is clear that some girls who were violated sexually got unexpected pregnancies, got depressed, and developed low self-esteem. They were also chased away from home, especially when perpetrators denied being behind the pregnancies. The girls ultimately exhibited poor classroom performance. Girls were also emotionally affected, being that a school girl committed suicide. This is in agreement with Morrison et al.

(2007) who posit that some effects of abuse include anxiety, post-traumatic stress disorder, depression, rape trauma and drug abuse.

4.4.1.3 Theme Three: Experiences of psychological violence

According to Saltzman et al. (2002), psychological violence occurs before acts or threats of physical or sexual violence. It can also occur alone, not intertwined with other forms of GBV. Psychological abuse emerged glaringly from the girls' narrations of school girls' experiences. It encapsulated rejection and neglect by their families, denial of education, and being treated as commodities for 'sale'.

The intertwining of psychological abuse with sexual abuse was evident from the girls' experiences. This is portrayed in the quotation below:

Alikuwa anaenda anamshika, anamfanyia vitu zingine. Hata huyu msichana anakataa but huyu mbaba anamwambia atampigaama atamdunga kisu amuue.

[The man was touching and caressing her. The girl resisted but the man threatened her and said he would stab her with her knife] [Olive, Line 168-170]

Some girls said they experienced rejection by their families after they had experienced GBV:

Huyu mama wa hawa watoto, aikuwa anapenda kijana wake sana kushinda msichana. Siku moja, mamake akaenda mahali. Kurudi akaletoa kijana wake zawadi akakataa kuletea msichana. Sasa msichana akamuuliza, "kwani mama yangu iko wapi zawadi? Akamwambia "usiniletee kelele, ondoka hapa uende". Msichana akamuulia "naenda wapi?". Akamwambia "wewe siuende, hapa hauna mamaku na akuna babako. Ata ukaenda hakuna shida. Huna maana kwangu".

[This mother loved her sons more than her daughter. She would gift the boys and ignore the girl. When the girl queried about this situation, her mother told her that she is useless and had no value to her. She then chased her away from home] [Jennifer, Line 431-436]

I have drawn a guardian living with her sisters' daughter and a girl. And simply because she is living with the guardian, she is given a lot of work to do. They do not appreciate the work that she does, she does not even appreciate the exams or anything that she does. And when she moves from school, she is given a lot of work and she sleeps late simply because she is a girl. No one listens to her. [Ceane Clara, Line 891-895]

The participants shared that some girls were denied the opportunity to go to school, yet their brothers were taken to school. The societal stereotype of patriarchy is thus evident when the parents say that a girl is always useless, educated or not. These were captured in their responses:

Nimechora rafiki yangu msichana na mamake, na kuna brother yake. Sasa, huyu mamake alikuwa anapenda brother yake kushinda huyu msichana. Sasa huyu kijana akapelekwa shule msichana akakataa kupelekwa. Msichana anabaki hapo anafungiwa. Wanafunga nyumba wanamwacha nje. Sasa wakimwacha nje, msichana anabaki hapo akifikiria. Anifikiria atoke hapo kwa nyumba aende akazurure. Sa kwenda kuzurura, mamake kurudi hampei chakula, hamsaidii kitu yoyote.

[Moraa narrates how her friend was subjected to discriminative behavior. She was not taken to school while her brother is educated. She is denied food and her movement is restricted. She even says that the mother loved the boy more than herself].

[Moraa, Line 137-142]

So, this is a young girl. She had finished her KCPE In 2021. She is staying with her guardians and she lost her parents. In some years ago. Now, her guardians are not willing to take her to high school because they think when she finishes her KCPE, she will be useless and she will not be able to help them. They did not take her to school because they think she is useless. So, she brought a man. A man came and said that he wants her hand in marriage, with her. So, he came and started violating her. [Shamiza, Line 603-608]

This is a girl and this is a boy and a mother. This girl she does not go to school because she is HIV positive and the boy usually goes to school because he is healthy. So, her mother decided to take his boy to school instead of this girl... So, she is very bright but I dint know what happened but her mother decided that this girl should stay at home and do all the manual works at home while her brother goes to school every day even if her mother does not have school fees, he will give his brother. I think that her mother is not doing well because her daughter is hers, and yet she is just taking care of the son, yet they are all equal. [Belisha Visha, Line 800-813]

According to my image there, my friend... wakes. She is a dropout because her parent refused to pay her school fees. [Written caption explanation, Princess Betty, Figure 4.28]

The girls shared that they felt and saw that they were treated as commodities for ‘sale’. This was especially when they were subjected to early and forced marriage. Some causative factors to child forced marriage include negative social norms, early pregnancy, gender inequality,

poverty, and poor enforcement of laws (Mwanukuzi & Nyamhanga, 2021). The participants in this study said the following:

Nimechora baba na rafiki yake na huyu ni msichana wa huyu mbaba, sasa, alimlazimisha kuoleka na huyu. Uyu (pointing at girl) hakutaka kuoleka. Sasa huyu alitaka kusoma. Lakini babake alisema awezi waste pesa yake kwa msichana sasa akamtaftia mtu wa miaka ya themanini na tisa (89) na yeye alikuwa 15 years.

I have drawn a father and his daughter, together with the father's friend. This friend is an old eighty-nine-year-old man who has come to seek the girl's hand in marriage. The father is happily giving his daughter away, as he sees educating her as a waste of resources. [Pritty, Line 287-291]

Her father wanted her to get married to an old man, yet she was only 15 years old. [Written caption explanation, Pritty, Figure 4.8]

This young girl stays with her guardians. She had finished her KCPE examinations 2021 and her guardians were complaining about her kustay kwa hao doing nothing na hawana doo za kumpeleka chuo. So walimletea a man acome kumwoa ndio waget doh. Na she is not willing to do so because anataka kujoin high school ndio aachieve her goals. Baba yake alikuwa anataka aoeke mapema katika umri wa miaka kumi na tano. Akamtafutia bwana mwenye umri wa miaka themanini na tisa.

[This girl lives with her guardians. After completing her primary school examinations, the guardians bring in an old man to marry her. She is sad because she wanted to further her education Her father wanted her to get married after completing her primary school education. He sought an eighty-nine-year-old to marry her.] [Written caption explanation, Shamizah, Figure 4.19]

From the data above, forced marriage is a sad reality facing girls. This corresponds with Zafar et al. (2020) who argue that over 700 million women alive today, were married as children. Early and forced marriage, from the findings above, led to the girls dropping out of school. This finding is in line with Nour (2006), who asserts that the aftermath of child marriage include but are not limited to dropping out of school, sexually transmitted infections and adolescent pregnancies. Globally, it is estimated that 82 million girls between the ages of 10–17 years will be married off before their 18th birthday, where there is no consent to the marriage by the girl (Save the Children Alliance, 2005). This then depicts a disaster in the making, and thus a need to act now and prevent this from happening.

4.4.1.4 Theme Four: Experiences of verbal violence

Verbal abuse involves verbal interaction that causes the recipient emotional harm. It can be in the form of insults or name-calling. The girls expressed their experiences of verbal abuse as seen in the below quotations:

Nimechora hapa (pointing at drawing), a girl and a teacher. So huyu girl, alikuwa ameteswa sana na wazazi wake. So wazazi wake hawakuwa wanataka kumuona. So, one day akaamua aambie teacher vile wazazi wake huwa wanamtesa... (inaudible)... matusi kubwa kama ‘mbwa’ ‘malaya’ unaona. Sasa akamweleza kila kitu, hata chakula ananyimwa.

[I have drawn a girl narrating her ordeal to a teacher. She says how she has been abused by her parents. They abused her badly, calling her names such as “dog” and “prostitute”. They even denied her food. They did not love her] [Princess Joy, Line 338-343]

The girl is crying. Uyu [huyu] msichana anaambia rafiki yake ati, ” mama yangu ananichukia sana. Kila siku nikifika kwa nyumba, ananitusi

The girl is crying, narrating to her friend how much her mother abuses her whenever she gets home from school [Written caption explanation, Obuquidia, Figure 4.15]

This girl she does not go to school because she is HIV positive and the boy usually goes to school because he is healthy. And her mother always abuses her like she is sick, yaani hivo vile anamtuasi.

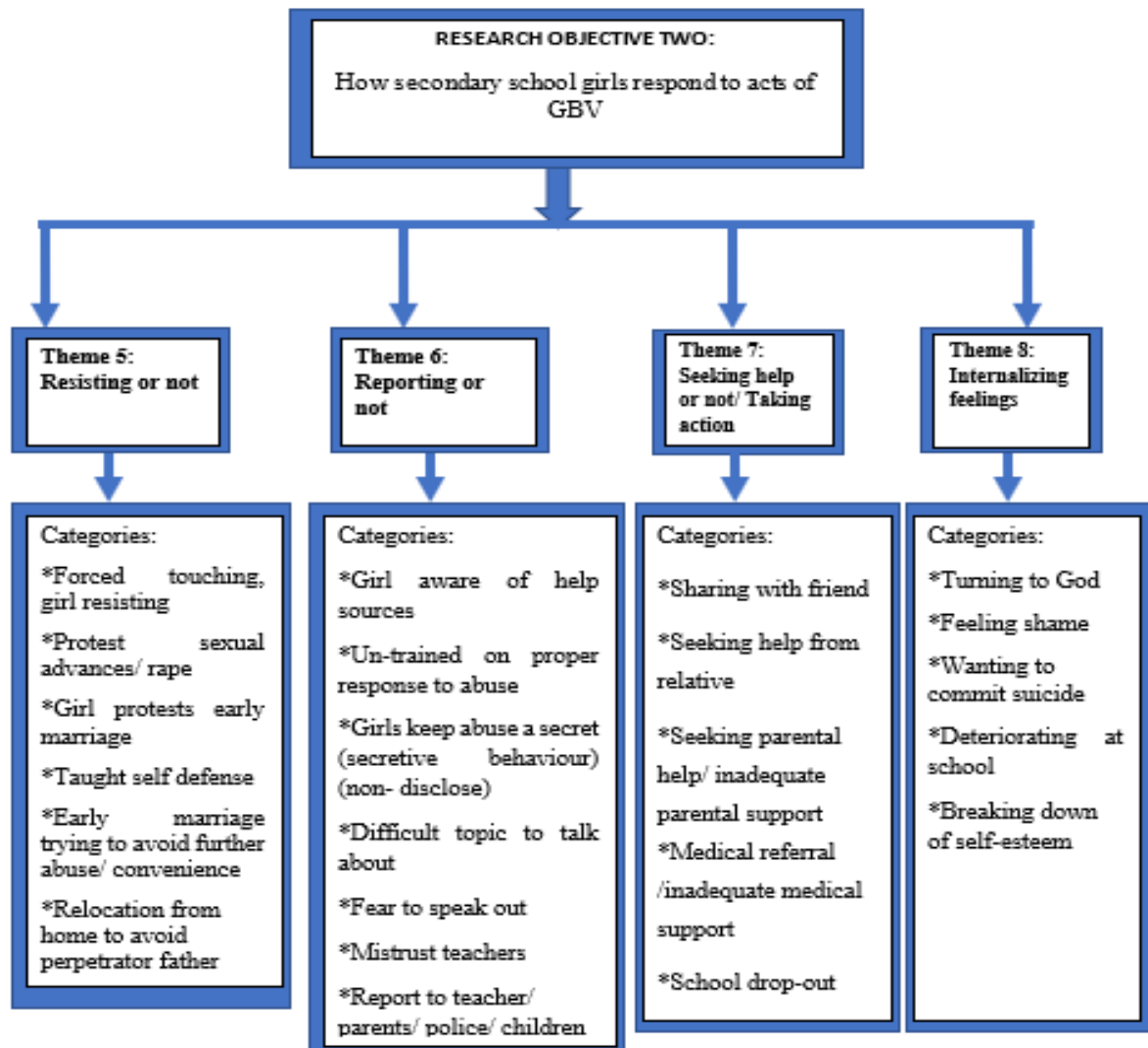
[This girl did not attend school, while her brother does. The mother discriminated against her because she was HIV positive. She constantly abused her, calling her ‘sick’] [Belisha Visha, Line 801-813]

The quotation above also reveals how the girl is viewed in her family. The parents refer to her as a prostitute because she did not meet their standards of a ‘typical’ girl. The prostitute label, as described by Summit et al. (2016) demonstrated how failure to conform to traditional constructions of femininity is both risky and destructive. These findings further reveal the prevalence of verbal abuse against school girls. This resonates with Shute et al. (2008) in their study conducted in Sweden, where they found verbal abuse reported as an everyday occurrence, being more prevalent than “physical touching”.

4.4.2 Secondary School Girls' Responses to Acts of GBV

The second objective of this study was to establish the secondary school girls' responses to acts of GBV in Mathare informal settlements. This led to the second research question "How do secondary school girls respond to acts of GBV?". Drawing as method was used generate the data with the research participants (girls). Below is a summary of the findings showing the themes and their categories, illustrated in Figure 4.31.

Figure 4. 31 Summary Findings of Research Question 2



Responding to GBV when a girl has been on the receiving end is noted to be a challenge. Responding is defined as ‘a reaction to something’ (Macmillan Dictionary, 2020). Girls’ responses to GBV varied from one to another. The varied responses will be discussed thematically, below:

4.4.1.5 Theme Five: Resisting or Not

Resisting can be described as opposing or fighting something or someone. When subjected to GBV experiences, some girls choose to resist the act, while others do not. Resistance or

failure to resist may be occasioned by a great array of factors, ranging from not knowing one's rights, not knowing how to respond or even naivety by the experiencer.

In this study, some girls resisted GBV and tried to fight against being violated, as is highlighted in their quotations below:

So alipelekwa huko, huyo mwalimu anamfunza akimshikamshika. Huyo mwanafunzi anasema hapana lakini huyo mwalimu alimforce. Akamshikamshika, akarape huyu msichana akakuwa na mimba.

[The teacher taught the girl while touching her. The girl tried to say no but the teacher forced her. He raped her and she got pregnant.] [Stephanie, Line 64-66]

Alikuwa anaenda anamshika, anamfanyia vitu zingine. Hata huyu msichana anakataa but huyu mbaba anamwambia atampiga ama atamdunga kisu amuue.

[The father would touch the girl and do other nasty things to her. The girl would refuse but the man told her that he would stab her if she kept refusing] [Olive, Line 168-170]

Sasa huyu dangerous man akamforce na akamrape. Akaanza kumshika huku msichana hataki. Lakini akamforce. So huyo msichana akatoka vile alijisaidia akangangana akakimbia. Alipotoka hapo hakuenda nyumbani, alikimbia kwa police station

[This dangerous man forced her and raped her. The girl did not want it. She tried to fight. After the experience, she ran to the police station and reported] [Charity, Line 203-205]

Akapatana na mwanaume kijana, akaanza kumuuliza wa have sex. Sa vile alikataa huyu mwanaume akampeleka kwa kichaka akamrape.

[She met a young man who demanded sex. She refused but the man forced her to a bush and raped her] [Queenter, Line 512-514]

On the other hand, some girls did not resist. They saw the abuse as being part of normal life.

This is shown by the following quotations:

Closie: Huyu mamake akakasirika akaanza kumpiga akampiga sana. Mamake akimaliza...

Researcher: Asante. Sasa, alishare na shule ama na teacher?

Closie: hapana, aliogopa.

[This girl was beaten up by her mother. She got very hurt but did not report it. She also did not report because she feared] [Closie, Line 467-472]

Ameishi kuteswa na mamake, ameishi kuambiwa afanye kila kitu kwa nyumba (inaudible)... so huyu dame anaskianga vibaya sana juu ako na brother yake kwa nyumba na bro yake hafanyangi kazi. Sasa ni yeye anamwongojea afike kwa nyumba akitokea shule ndio afanye kazi. Akishatoka shule ndio anaambiwa afaanye hizi kazi zote, sa anaskianga vibaya. Sa siku moja, akatoka akaenda akaambia rafiki yake.

[This girl has always been abused by her guardians. She is given excessive chores daily, while her brothers just sit and rest. She feels so hurt but has never questioned this abuse. She simply shares with a friend] [Obukuidia, Line 485-490]

Unfortunately, from these findings, the girls' resistance most of the time was ineffective. It did not prevent them from getting abused. This is congruent with Jewnarain (2019) who postulated that girls' resistance to touching, fondling, squeezing, and groping, which mostly took the form of "get off, you!", had little effect.

4.4.1.6 Theme Five: Reporting or Not

Some girls after experiencing GBV decided to report the cases as a way of seeking help, while others chose to keep silent and not share their experiences of such an ordeal. These responses varied greatly from one girl to another. They are as follows:

Being among those who reported, Stephanie said:

Alimsema. Alisema kwa mama yake, lakini mama yake alimuignore. Alichukulia ni kama ni mchezo because mamake alikuwa behind all this (inaudible) because huyu mwalimu alikuwa anampatianga pesa.... Waalimu si walijua. Msichana alienda akaambia headteacher.

[She reported to the mother, but the mother ignored her. She then went and reported to the headteacher] [Stephanie, line 68-72].

Researcher: Mmmh, sorry. Do they report to the teachers?

Girl: Yeah, wengi wao hureport kwa teacher ama wanakuja kwa marafiki wanashare.

[When asked if the girls report their experiences to their teachers, Jiana said that most of them do report to teachers, while some share with friends] [Jiana, Line 552-553]

Here we see cases where girls chose to report their experiences to the teacher, in a bid to seek assistance. In cases where girls sought help from parents and did not get help, they sought help from teachers. This corresponds with data from Cornally and McCarthy (2011) who

posit that help-seeking is an iterative process where, if an issue is not resolved during a help-seeking experience, a person decides to seek help from another source.

On the other hand, some girls choose to report to their parents, or even tell their friends but did not report to the school. This contrasts with the report by Kawaguchi (2020) that most people referred to the community leaders (in this case teachers at school) as the principal and most common institution from which to seek support, rather than contacting the police, hospitals, or Non-Governmental Organizations (NGOs) outside the settlement. At the individual level, victims are discouraged from reporting cases of violence for a number of reasons, such as lack of faith in the legal system, fear of repercussions and social stigma (Krause, 2015).

Thapki for instance said:

Researcher: Pole sana kwa hiyo. Uliweza kuambia shule kenye ulipitia?

Thapki: Niliambia tu rafiki yangu si eti mateacher. Rafiki yangu mwenye namwamini.

[The researcher asked the girl whether she reported the case to school. She said that she did not, but only shared with a trusted friend] [Thapki line 119-120]

Olive shared that:

Researcher: Pole sana sana. Huyo msichana aliwai report kwa polisi ama shule?

Olive: Mmh, hapana. Aliambianga tu shoso yake.

Researcher: Na mamode waliweza kudetect kuna kitu inaendelea?

Olive: Hapana

[When asked if she reported to the school, she says she did not, but only shared with her grandmother. She also says that teachers were not able to detect any difference in their behavior and demeanor] [Olive, line 186-189]

Joy shared that:

Researcher: Na kama mwanafunzi ameambia mwalimu kitu imemtendeka?

Joy: Nayo sijaai ambia mwalimu, lakini marafiki zangu washai waambia.

[Joy shared that she had never reported any experience to the teachers, though her friends had] [Joy, line 685-686].

From these responses, some girls shared that they failed to report their experiences to teachers for various reasons, yet the teachers did not even notice a change in the girl who had experienced GBV as most teachers seemed unaware of the lives of girls. This might be an indication that they were not well trained to study the student's psychology and behavioral patterns. This is congruent with Montserrat et al. (2022) who posit that teacher training is a major challenge in the prevention and intervention of GBV.

Some girls failed to report due to several reasons. Some did not just feel any need to report. This is consistent with Palermo et al. (2014) who found that numerous GBV survivors did not report since they did not see any point in doing so. On the other hand, some girls said they did not share their experiences with the school but shared only with their trusted friends. This is in agreement with Hossain et al. (2010) and Palermo et al. (2014) who assert that informal reporting of GBV is by far more common than formal reporting. This also corresponds with Evens et al. (2019), who said that although many participants disclosed their GBV experiences to friends, colleagues, and family, they rarely sought services following the violence. They even gave reasons as to why they avoided reporting to the school. Pritty's response on whether she reported her experience was as below:

Researcher: Asante Pritty.

Swali lingine... hao wasichana wanafanyikiwa hivi, usually wanareport izi case?

Girl: Hakuna venye watareport kwa sababu hao ni wazazi wao. Unajua kuna pia feelings zingine mtu hufeel akiona nimzazi wake. Wanaogopa. Eeh.

[They do not report because the abusers are their parents. You know, there are those feelings you have when they know it is their parent who did it. They are afraid of them and also fear the consequences in case they report] [Pritty, line 297-300]

This response indicates that when sexual abuse is perpetrated by a parent, girls are reluctant to disclose for fear of the consequences. They also feel sad because these are their parents in

question and they do not want to shame their families. This is in agreement with Gill (2004) and Palermo et al. (2014), who postulate that women may avoid speaking out about occurrences of GBV due to fears of bringing dishonor to their families.

Some girls said that their reason for not reporting was that GBV was a very difficult topic to speak about. They added that speaking about them brought back painful memories. On the other hand, some girls said that teachers did not keep what they heard confidential, and thus they were reluctant to share their experiences. The following quotations highlight this:

Sometimes you can just tell the teachers, you find the teachers are discussing your matter in the staffroom. So, you find you do not want to share your matter with them.

[Ceane Clara, Line 919-920]

Vivi Angle posited that:

Sababu hiyo kitu inakuwanga ngumu sana. Kuna wenye inakuwanga ngumu sana kuelezea vitu kama hizo, juu anaona aibu [line 733] ... eeh, unajua, unaona hii shule yetu, msichana hata akiwa na nini ataambia tu rafiki yake. Na ataambia rafiki yake asifanye anything na asiseme. Sa yeye ananyamazia. Juu ule pia aliambiwa asiseme, ananyamaza [line 736-738] ... that thing ukiambia mwalimu, mwalimu ata ona tu unafanya nini, unamchezea [Line 739-740] ... Sisi tumezoea hata heri unyamaze kushinda unanda kwa staffroom juu wataanzakukuongelesha vibaya [line 748-749].

Unajua kuna watu, unaeza ambia mwalimu, na unajua kama sisi wasichana, uko na siri but hauwezi ambia hata mwalimu, hata rafiki yako, hata mzazi. But ukienda uambie mzaziama uende umbie mwalimu, kunai le design mwalimu atakuchukulia sa walimu wataanza kudiscuss maneno yako kwa staffroom. Sa unaona hata ukienda kuelezea kitu, ni ile tu wanapayuka wanasema. Sasa unaona hata hii shule yetu vile tuko saa hii, hakuna msichana mwenye anaeza kuja ambie mwalimu ati kitu inanifanya because she wants to (inaudible), wanapenda kudiscuss maneno ya watu. Sasasana wanapenda kudiscuss wasichana because kama unaona, kukiwanga na shida, tunanyamaza.sasa tunatulia tu nsio tusiongee sana sababu they discuss us, they are two women in this school who discuss many children in this school. [Line 717-726].

[She describes how difficult it is to share such painful experiences. Further, she says that in their school, girls choose to remain silent than share their issues with the teachers. She then gives a reason that when girls share their stories, teachers take it lightly as a joke, and even discuss it with fellow teachers. She even points out two teachers who disclose girls' issues].

Lucky in her response said:

- Researcher:* And has this girl reported what happened to her?
- Lucky:* You know it is difficult to come and tell teachers that you have undergone this term sexually. It is difficult. You just keep quiet for it in your heart, knowing that one day you will try to seek for justice. [Line 855-858].
- Researcher:* And why do you think your friend did not come up and report to teachers?
- Lucky:* She is fearing. You know you cannot come and tell your friends that you have undergone this [Line 863-864].
- Researcher:* Do you think people are passing through this?
- Lucky:* Yes, more girls are passing through this but they do not share with their teachers and parents [Line 870-871].

From these responses, we can derive some key reasons why school girls do not report. While some said that they were ashamed of sharing because they found it difficult to share, others said that even when they share, teachers took their experiences lightly. These responses may reveal that the girls might not have had trust in the teachers. This is congruent with Siân et al. (2019) who highlight that building the necessary trust to share difficult experiences within a formal process is challenging in any context. This then poses a challenge to teachers, to strive and build this trust with the girls in their schools. Additionally, some girls posited that they did not report because reporting retraumatized them as it brought back bad memories. This is in agreement with Jewkes et al. (2000) who posit that this is a situation of vulnerability, which if not handled sensitively can lead to women being further traumatized with feelings of blame, hopelessness, and lack of self-worth being reinforced. The findings also highlight the fact that most girls in this study indicated that they did not report because it was not an easy topic to speak about. The girls feel embarrassed to share. This is in line with Palermo et al. (2014) who state in their study that the most common reason for not reporting was embarrassment. However, this refutes the positioning by Kawaguchi (2020), who states that the fear of stigma has the strongest influence as a barrier to reporting.

4.4.1.7 Theme Six: Seeking help (taking action) or not

Waltz et al. (2005) define help-seeking behavior as a multistage process that an individual undertakes for the purpose of securing needed assistance from another. After acts of GBV were perpetrated against the girls, some sought help from those around them, while others took no action. This was sometimes dependent on their knowledge of places they could get assistance. While most participants in this study said they knew about places they could get help after GBV experiences, some did not know. However, according to Obidile et al. (2022) in their study, significant proportions (73.4%) of girls knew that there were services available for post-gender-based violence management.

Those who asked for help sought it from various groups of people. Some went to their teachers, others to their parents or relatives while others sought help from their friends or neighbors. Others went to children's rights offices to seek help.

Seeking help was highlighted when the participants responded as follows:

Msichana anatupwa na kupotea. Sasa msichana anataka watu wamsaidie. Anaomba watu wamsaidie.

[The girl was chased away and got lost. She is asking for help from people] [Written caption Explanation, Moraa, Figure 4.4]

So they are watching her akitry kuviolenciwa na huyo mtu. She is struggling kukataa by trying kuran [run] away but the door I locked. So hana way yakurun away but the door is locked. So hanana way yakurun away...alioleka.

[They watched as she was being violated. As much as she tried to resist, they overpowered her and she got married forcefully] [Written caption Explanation, Shamizah, Figure 4.19]

After the thorough beating the pregnancy is lost then she goes back to the school to (inaudible) ask more advices on her teachers. [Caroline Brillian, Line 32-34].

So mi kutembea, nikashtukania tu watu wabaya, yaani wale watu wabaya ...So nikaona wananiifuata. kufika mbele nikaona wengine huku wengine huko, nikaanza kuweka mbio nikikimbia. So ile nilikimbia nikafika kwa nyumba ingine hapo ya jirani. ...nikastukania kama nimejitumbukiza ndani. Wakasema 'heh, mbona

umejiweka hivyo ndani? Mi nikasema poleni, lakini nilikuwa nafukuzwa na watu wengine.

[I was walking then saw some men that seemed dangerous behind me. They approached me and I started running so fast, not knowing where I was going. They ran after me. I saw a house in front of me and just bumped in. I told the occupants that some men were chasing after me] [Thapki, Line 106-114]

Si wanaenda tu. Sa unajua huwezi kaa na unateswa na watu wengi wako area,so unaenda tu ile place ya wale watu wanasaidianga watoto wadogo, yaani children rights.

[You know you cannot just stay silent when you are being abused. So, you just go seek help from the children's rights office] [Jiana, Line 547-549].

Some girls, after experiencing GBV, did not seek help. They just gave up. This was mostly because they lost all hope (Kawaguchi, 2020), and did not know of any effective strategies to follow to get assistance. The quotations below, highlight this:

Msichana anabaki hapo anafungiwa. Wanafunga nyumba wanamwacha nje... Anafikiria atoke hapo kwa nyumba aende akazurure. Sa kwenda kuzurura, mamake kurudi hampei chakula, hamsaidii kitu yoyote... Yeye akatoka hapo akaenda kuzurura. Kwenda kuzurura, akapatna na kijana. Kijana akamuoa, akaenda kukaa kwao. Wakakaa... akamwacha. Kumuacha, msichana akarudi kwa mamake. Kurudi hapo akafukuzwa.

[The girl was neglected by her mother and was denied basic needs. She was locked out of the house and was not cared for. She decided to just roam around the town. Here, she met a boy who took her in, and later chased her away] [Moraa, Line 144-147]

Wakamwambia atoke aende maali huyo alimpea mimba, akae na yeye. So huyo msichana alikua helpless na akashindwa atafanya nini. Akaanza tu kuloiter kwa streets juu hana mahali pa kukaa. Sa kuna mahali alienda tu akaanza kuzurura. Akafika place kununua food ya kukula. But instead ya food alinunua pia na poison.akapoison hiyo chakula na akaikula. Alikuwa anataka kukufa.

[After knowing she was pregnant, her mother chased her away. She was helpless and having no place to go, decided to commit suicide. She poisoned her own food].

[Adhiambo, Line 252-256]

Na huyo mtu akamviolate. Akamrape na sasa hana mtu wa kuambia because she is staying nao awezi, na mapero wake walikufa.

[The man raped her. She did not have anyone to tell because her parents had died]

[Shamiza, Line 609-611]

Researcher: Do girls speak out when these things happen to them?

Vivi Angle: No, there are some girls who are not keeping their own secret but there are some who do. Unajua kama sisi wasichana, uko na siri but hauwezi ambia hata mwalimu, hata rafiki yako, hata mzazi.

[Girls keep it a secret. When these things happen to them, some girls share but some others do not] [Vivi Angle, Line 720-721]

The findings above reveal that some girls did not know what to do after a GBV experience. They lacked the relevant know-how. This however contrasts with the finding by Kawaguchi (2020), who asserts that the scarcity of information or lack of knowledge was not mentioned as a reason for not reporting.

4.4.1.8 Theme Seven: Internalizing feelings

Internalizing means keeping one's feelings or issues inside and not sharing their concerns with others, while inwardly directing all the symptoms to one's self or one's body (Eisenberg et al., 2001). Internalizing behaviors include but are not limited to feeling sad, lonely, afraid, unwanted, or unloved. Also, being withdrawn and not wanting to socialize with others, becoming irritable or nervous. Most of these feelings are usually maladaptive and self-harming instead of offering relief to the participants (Acharya, 2022). The participants in this study referred to these internalizing behaviors after GBV experiences. This is highlighted in the following responses:

Actually, venye unaona kwa hii picha ni msichana mwenye analia. Sababu yake ya kulia ni kwa sababu huyo jamaa unaona hapo alikua anataka huyu dame lakini dame hakua anamtaka. Sasa huyu msichana akaamua huyu boy angoje kwanza amalize form four. Lakini hiyo kitu iliuma huyo boy. One day akangoja dem anatoka shule na akamrep [rape]. Actually, she had to go tell her parents so that they can take an action. The boy was already gone.

[I have drawn a girl who is crying because she has been raped. This man had approached her for a relationship, which she declined. The man was annoyed, and chose to avenge by raping her] [Written Caption Explanation, Kate, Figure 4.11]

Anatesanga huyu msichana but babake hajui. Sasa, mama anaitime saa babake anaenda kazi anamtesa, anampea manguo, akimcheka. So huyu msichana analiaga tu akiomba mungu amsaidie.

[The mother violates her anytime the father is away. She overworks her and treats her badly. The girl just cries asking God to help her] [Jiana, Line 539-541]

Yaani, inamuafecta kabisa. Inamueka anakua na stress. Yaani kwa shule anapata stress tu. Ata mwalimu akifunza class, yeye ako tu worries

[It affected the girl so much. She was so stressed and could not even concentrate in class. She was always worried.] [Veronica, Line 582-583]

So huyu msichana vile alitoka, hakuenda kwa huyo boy juu huyu boy alimruka. Huyu dem akaenda akajiua.

[The girl was sad that the boy had rejected her. She went and committed suicide]

[Shantel, Line 651-652]

But sometimes I remember that day and I just feel very hopeless.

[Written Caption Explanation, Lucky Barak, Figure 4.24]

This inaninii... inamake wanakua so stressed, as in ata wakiwa daro hwawezi concentrate because wanathink about, ati "sasa nikienda home, my guardian atanza kunibause". Wanakuwa na low self-esteem, depression na poor performance in class.

[When this happens, it makes them so stressed, that they do not even concentrate in class. They just think of what more will happen to them when they return home after school. They experience low self-esteem, depression and poor performance].

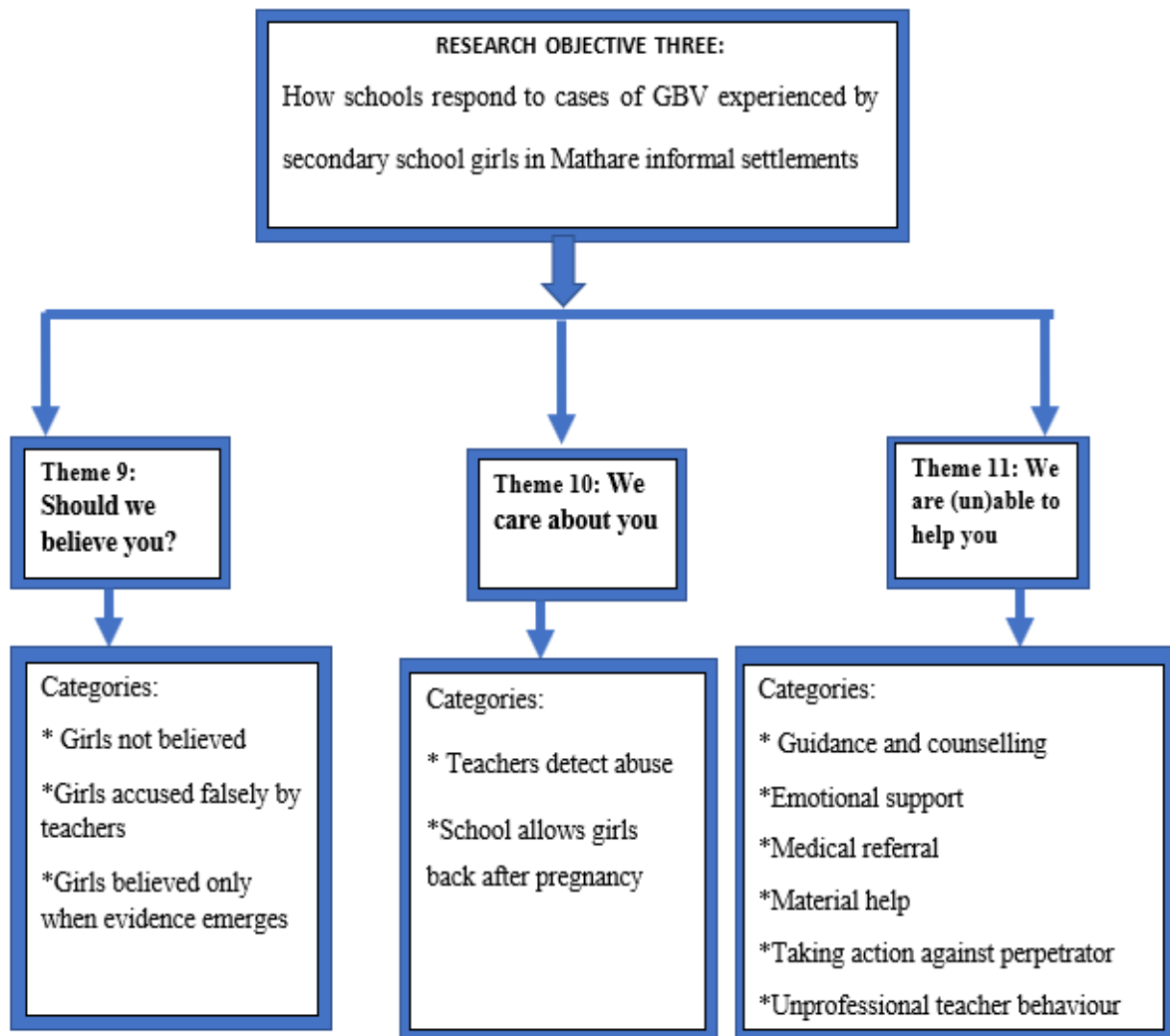
[Shamiza, Line 619-621]

The findings above show that girls developed low self-esteem, had lowered concentration levels, and felt stigmatized with depression setting in as some of the post-GBV effects. Congruent with this study's finding is the report by Oshiname (2013) which revealed that the most reported social and health impacts of GBV were stigmatization (23.2%), isolation, and poor social relationships (16.35%). Further, these findings are consistent with reports by Fatusi and Alatise (2016), whose participants suffered fearfulness and anxiety (31.0%), depression (48.8%), and suicidal thoughts (11.3%).

4.4.3 Schools' Responses to Cases of GBV

The third objective of this study was to explore the schools' responses to cases of GBV experienced by secondary school girls in Mathare informal settlements. This led to the third research question "How do schools respond to cases of GBV experienced by secondary school girls in Mathare informal settlements?". Drawing as method was used to generate the data with the research participants. Below is a summary of the findings showing the themes and their categories, illustrated in Figure 4.32 below.

Figure 4. 32: Summary Findings of Research Question 3



School responses to girls' experiences of GBV varied from one case to another. The findings in figure 4.32 above, highlight the three emergent themes in response to objective three and

are discussed below. These are: *Should we believe you? We care for you, and we are (un)able to help you.*

4.4.1.9 Theme Nine: Should we believe you?

The girls who experienced GBV expected that they would be believed and assisted by the different stakeholders. However, this was not always the case. Some were faced with disbelief about their experiences, while some were believed.

Those who were not believed shared their experience as indicated by the quotations below:

This thing ukiambia mwalimu, mwalimu ata ona tu unafanya nini, unamchezea.

[When you report to the teacher, she/he thinks that you are joking.] [Vivi Angle, Line 748-749]

Alikuwa anaenda anamshika, anamfanyia vitu zingine... Huyu mama akasema, heh, yeye hadhani kama huyu mbaba anaweza fanya kitu kama hiyo, juu anajua huyu mbaba amechukulia watoto wake kama tu huyu mtoto wake... Sasa siku moja, huyu mama akapata uyo mbaba anashika huyu mtoto mdogo. Ndio hapo tu akamfukuza.

[The girl was raped but when she told her mother, she did not believe her. She said the stepfather can do no such thing. The girl was so sad and went to live with her grandmother. This was only until the mother found the man raping her other daughter, did she believe that the girl was telling the truth] [Olive, Line 168-175]

From these findings, the girls felt psychologically tortured when faced with disbelief after reporting their experiences. In the second instance above, the girl (Olive) was only believed after evidence emerged that the man was a rapist. Further, Vivi, as above, presents a case where the teachers take her report as a joke, rather than acting on it. This disbelief discouraged girls from reporting their experiences as they anticipated that teachers would not believe them. This positioning is in line with Kawaguchi (2020), who says that low expectations of service providers stem from previous occurrences where assigned institutions failed to deliver appropriate assistance. This is also in agreement with Keenan (2017) who postulates that the process of reporting GBV can be extremely traumatic for victims, predominantly where they may be disbelieved or forced to share their experience more than once.

4.4.1.10 Theme Ten: We care about you

Some participants (girls) in this study shared that the school supported them and expressed to them great care. They were given support mostly through counseling and expressions of love, to aid in overcoming the GBV experience. According to Obidile et al. (2022), care and support for victims help them to have a sense of self-worth and belonging, learn, develop life skills, participate in society and have faith in the future. The caring aspect of the school became evident from the following responses:

Alifukuza huyo mwalimu kwa hiyo shule.

[The principal sacked the teacher from the school.] [Stephanie, Line 74]

Here, we see that once the principal ascertained it was the teacher who raped the girl, she sacked him. It reflects a caring attitude towards the girl and a willingness to do anything in their power to protect the girl from future abuse. Other girls also responded as below:

Researcher: Pole sana. Sasa shule vile walijua, walifanya aje?

Charity: Walianza kumsaidia mavazi, chakula kwa hiyo boma. Yaani walimshughulikia kila kitu.

[The researcher asked what the school did after realising she had been raped and gotten pregnant. She said that they provided the girl with clothes, food and other basic needs.] [Charity, Line 212-216]

Princi wa hiyo shule alijaribu kumsaidia. Kumuadvice, kumuambia mimba sio mwisho wa Maisha, bado anaweza zaa na arudi shule asome. Mtoi alipofika 2 months, na dame akarudi shule, akaendelea na masomo yake na juu students wa hiyo shule walikuwa supportive, walikuwa caring pia. Walimpenda na awakumchukulia negatively. So wakakaa tu na yeye na kumuadvice, kumtia morali aendelea na kusoma.

[The school principal advised her after the rape incident. He told her that pregnancy is not the end of life and that she could deliver the baby and still go back to school. After delivery, she resumed school. Fellow students encouraged and loved her].

[Adhiambo, Line 264-270]

Yaani hiyo tu kukataza tu wanafunzi wasimletee hizo majokes. Wasimfanye yaani afeel ni ka yaani ye anarejectiwa. Afeel one of the, yaani asifeel hiyo pain.

[The teachers warned other students from stigmatising the girl who had been raped. They asked them to avoid joking about the issue, rather to embrace the girl to enhance healing] [Kate, Line 377-379]

In the cases above, fellow students were very supportive of the victim girls after the GBV incidents. They loved them and encouraged them to forge on strongly. This could have been helpful in the healing process (Sinko & Arnault, 2020).

In this study, there were cases where teachers had equipped their students with defense skills that they could use to defend themselves in a GBV occurrence. This is congruent with Sinclair et al. (2013), who conducted a 6-week self-defense program on sexual assault among adolescent high school girls in an urban slum in Kenya. Joy, one of the participants in this study, noted that some girls had been taught self-defense skills by their teachers. She said:

Saa zingine walimu wanakuwanga wamefundisha wanafunzi, so unaeza tumia self-defence kama unajua.

[The teachers sometimes teach self-defense tactics that we can use to defend ourselves] [Joy, Line 692-693]

From the above quotations, it is evident that the school cared about the girls and their well-being. They took tangible measures that portray care. This is congruent with Racionero-Plaza et al. (2020) who documented the results of a GBV school care intervention among 15 and 16-year-old adolescents. However, it is in contrast with Chege (2007) who sees teachers as a major source of violence in schools, unable to take up their professional roles as effective peacemakers.

4.4.3.3 Theme Eleven: We are (un)able to help you

Some girls shared that the school expressed the ability to assist them, while others said the school was unable to help them. They expressed school support as being mostly in form of guidance and counseling. This is in line with Badri (2014) who posited that most schools simply offer the victim girls and their parents counseling sessions, with no further follow-up or solutions taken up by the school. Some teachers also approached the perpetrator's parents for negotiation, admonition, and guidance to stop the abuse.

The below quotations evidence this:

Mateachers wanawaongelesha, wanaenda kuongea pia na huyo mzazi

[The teachers usually speak to the girls and advise them. They also go to the perpetrator parents and speak with them] [Jiana, Line 554-555]

The girls also pointed out referrals to different institutions such as hospitals. Some girls got medical referrals from their schools. Most of these situations were where the school did not have the facilities to assist the girls themselves. In other cases, the girls advised fellow girls on where to seek medical care. This is highlighted by the below quotations:

Sasa vile shule ilimuona, wakafeel pity at least wakacombine pesa zingine za kumtibu, labda kuna place alipata injuries za ndani apelekwe hosi.

[When the teachers saw the girl who had undergone physical violence, they felt pity. They contributed money for her to go to hospital and get a medical check-up].

[Amelia, Line 412-413]

But aliogopa kuambia mtu na hakupreventiwa kupata pregnancy na HIV na STI. Because she was silent. But akasema kuna mtu anaeza msaidia. Vile nilimpeleka, akasaidiwa akapimwa akapatikama akiwa cleared na akasema vile nilimsaidia.

[She feared to tell anyone, thus could not get medical intervention to prevent diseases from the rape. But when she told me, I took her to hospital and she was assisted].

[Vivi Angle, Line 738-742]

Some girls on the other hand, did not get proper responses from school to their experiences. They felt unsatisfied by the assistance they received, while some received no help at all. This is congruent to the study findings by Leaper et al. (2013), which reported that girls in their study believed they lacked the support of the school, and thus were less likely to ask teachers for help. Further, the findings above reveal that most schools did not have good measures to respond to GBV experiences. This is congruent with Badri (2014), who argues that most of schools have no clear preventive and treatment measures adopted against violation acts.

Girls in this study highlighted the fact that their teachers were not able to detect the abuse they had gone through, yet it was almost evident. This was especially in physical abuse, where physical signs were visible. The participants articulated the following:

Researcher: Na mamode waliweza kudetect kuna kitu inaendelea?

Girl: Hapana

[When asked if teachers were able to detect the abuse she had gone through, she said no they did not.] [Olive, Line 187-189]

The above quotation may be an indication that teachers are not caring enough. It may also indicate that they are not well-trained to detect abuse in their learners. This is in agreement with Montserrat et al. (2022) who assert that teacher training is a pending challenge in addressing the prevention and intervention of gender-based violence.

Additionally, some girls posited that teachers did not act professionally when handling their cases. Instead of helping them, they would just discuss their issues with fellow teachers. The girls were unhappy, viewing this as gossiping and a lack of confidentiality from the teachers' end. Some of the girls stated the following:

Sometimes you can just tell the teachers, you find the teachers they are discussing your matter in the staffroom. So, you find you do not want to share your matter with them. [Ceane Clara, Line 919-920]

But ukienda uambie mwalimu, kuna ile design mwalimu atakuchukulia sa walimu wataanza kudiscuss maneno yako kwa staffroom. Sa unaona hata ukienda kuelezea kitu, ni ile tu wanapayuka wanasema. Sasa unaona hata hii shule yetu vile tuko saa hii, hakuna msichana mwenye anaeza kuja ambie mwalimu ati kitu inanifanya because she wants to [inaudible], wanapenda kudiscuss maneno ya watu. Sanasana wanapenda kudiscuss wasichana because kama unaona, kukiwanga na shida, tunanyamaza.sasa tunatulia tu nsio tusiongee sana sababu they discuss us, they are 2 women in this school who discuss many children in this school.

[When you tell a teacher your experience, you find her discussing it with other teachers in the staffroom. There are two teachers in this school who are gossipers. Due to this, we never report to them our experiences] [Vivi Angle, Line 726-735].

Some girls also stated that they experienced non-response or ineffective responses from the school, even after reporting their GBV experiences to them. Non-response in itself is a deeply

nuanced form of gender discrimination, where the teacher deliberately neglects to address issues that the girls raise as important (Jewnarain, 2019). The following quotations highlight the above:

Researcher: Na shule ikiskia case kama hiyo, wao hufanya aje?

Pritty: Shule?

Researcher: Eeh

Pritty: Pia wao wanakuwanga na pain sana, wanafeelingi pain, ni venye sasa hakuna venye uwezo inafanyika.

[When the school hears of such cases, they feel hurt. However, there is nothing they can do. They have no capacity to help] [Pritty, Line 301-305]

Researcher: Teachers wamekuwa wakihandle aje?

Shantel: Hakuna vile wamekuwa wanahandle. Wananyamazia tu. So long as wanajua you are pregnant, they cannot do something... They just leave you like that.

[When teachers realise you are pregnant, they just keep silent. they are unresponsive] [Shantel, Line 662-66].

Researcher: What have they been doing?

Shamiza: ... Mi naonanga tu they just talk to you

[The teachers just talk to you] [Shamiza, Line 631]

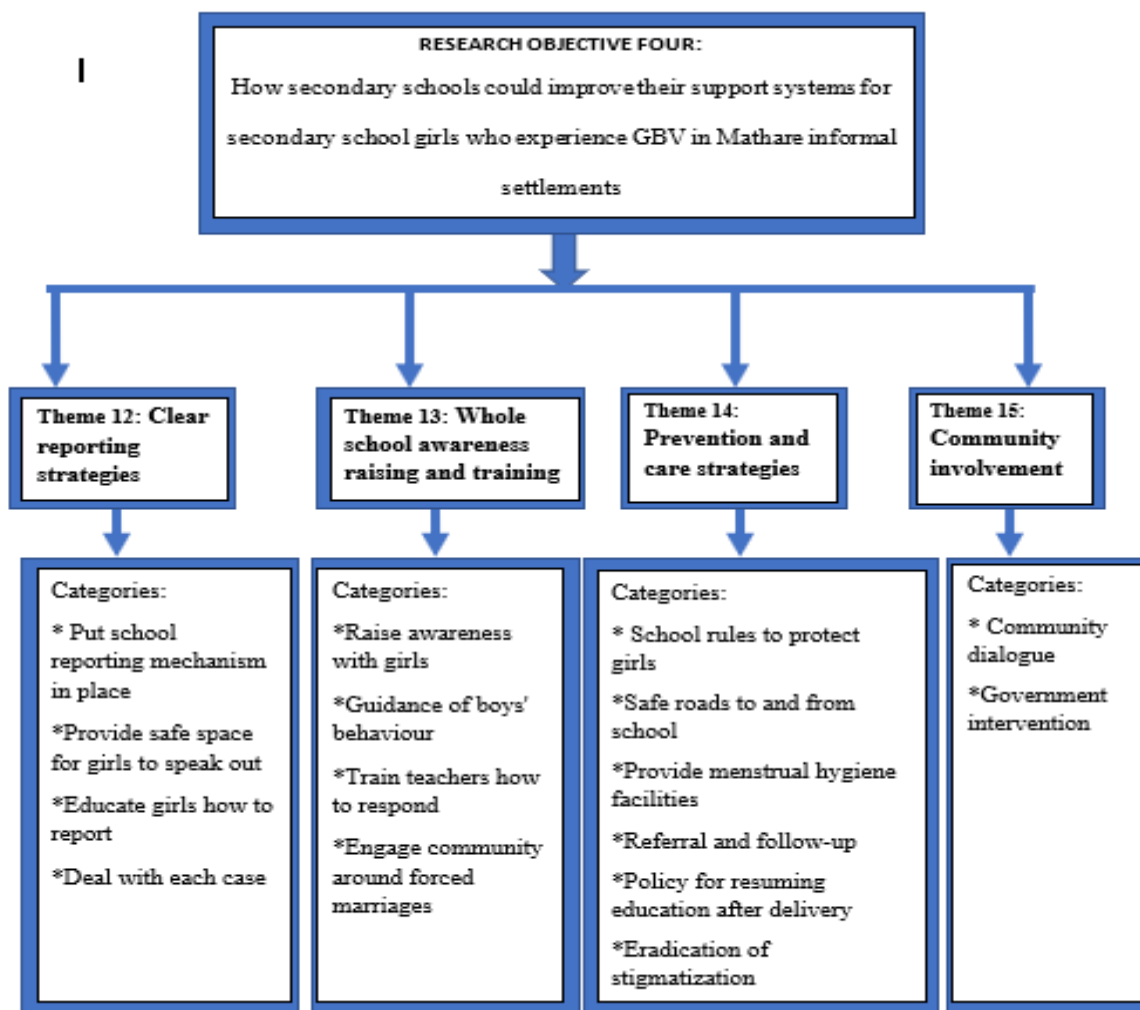
They just council you and nothing they can do to you [Lucky Barrack, Line 869]

The girls above express dissatisfaction with the school's responses. They said that their teachers only counseled them after they experienced GBV. The girls (participants) see the counseling support as insufficient. One of the girls above had narrated a case of abuse where the parent was the perpetrator, while the other narrated a case of sexual abuse by an uncle. While the school had the ability to face the matters head-on and try to solve them, they simply just advised the girls. However, this is contrary to Acharya (2022), who postulated that counseling undoubtedly has a positive influence on the general well-being of the survivors of violence. It is also contrary to Kumari and Singh (2021), whose study reveals that victims getting counseling had less stress, anxiety and depression compared to those without counseling.

4.4.4 Ways Secondary Schools can Improve their Support Systems for Girls who Experience GBV

The fourth objective of this study was to find out from the girls, how secondary schools can improve their support systems for secondary school girls who experience GBV in Mathare informal settlements. This led to the fourth research question, “How can secondary schools improve their support systems for secondary school girls who experience GBV in Mathare informal settlements?”. Drawing as method was used to generate the data with the research participants. Figure 4.33 below is a summary of the findings, illustrating the emergent themes and their categories.

Figure 4. 33: Summary Findings of Research Question 4



On this question, the participants shared ways in which they thought school support could be improved for them. The responses could be classified into four major themes: clear reporting strategies, whole school awareness raising, and training, prevention and care strategies, and community involvement.

4.4.4.1 *Clear reporting strategies*

The participants in this study highlighted the need to have clear reporting strategies set up by the school. The fact that girls are not aware of what to do after abuse is highlighted by Beyene et al. (2021) when he reports that half of the girls in his study who had experienced sexual abuse (50.7%) said they did not know what to do. This is congruent with Kawaguchi (2020), who asserted that the knowledge aspect emanated from a lack of awareness concerning where and from whom to seek help because not everyone had been educated on this. The creation of clear reporting strategies would thus enable the girls to know what to do and to whom to report any experience of abuse. The following was shared by the girls on this aspect:

Sa itabidi, pia watu wafundishangwe na wasichana wakubwa hizi mambo za kureport

[They could teach the girls how to report these cases] [Jiana, Line 559-560]

Kesi tu yoyote, mtu kukuwa na kishida yoyote, imsaidie tu. Isikuwe mtu moyo yake iko na kitu, na hataki kutoa. Sa itabidi, pia watu wafundishangwe na wasichana wakubwa hizi mambo za kureport.

[They should follow up on these cases, ensuring the girls don't report and just keep silent. They have to teach them how to report.] [Jiana, Line 558-559]

Some of the participants in this study added that the school support is also anchored on the girls themselves and their ability to speak about their experiences. They shared that the school might not be able to support girls effectively if they do not practice what they are taught, by sharing any GBV experience they have with the school. This is highlighted in the following quotations:

Sasa, huyu msichana ndio anafaa kuwa open aseme, ndio teachers wamsaidie.

[Olive, Line 192]

Other than clear reporting strategies, the girls wished for a whole school awareness raising and training on GBV. This is discussed in the next section.

4.4.4.2 Whole school awareness raising and training

Some participants pointed out the need for social guidance by teachers, on how girls can protect themselves from further GBV cases. This included lessons on self-awareness, just to let the girls know and understand their identity as girls. They also pointed out the importance of training, to equip the girls with knowledge of what GBV is and how to fight in the instance it occurs. This is in agreement with Queen et al. (2015) who highlighted the need for awareness and training on GBV.

The girls said the following:

So, the school for me maybe the school involves the teachers so the teachers might help when they give social guidance or (yeah) social guidance to the girls and also by telling them more about themselves. As in just skills, telling them more about skills. [Caroline Brilliant, Line 46-49]

Kitu yenye naeza ambia shule wamsupport, ni kama maybe asiwai enda mahali na aanza tu kutembea na hajui hiyo area vile inakaa. Pia, tunaweza pewa advice na teachers vile tunaeza jibeba tukiwa home, ville inafaa.

[I would advise the school to inform the girls of probable places GBV can occur, so they avoid such. Also, the teachers could advise us on how to conduct ourselves while at home.] [Thapki, Line 124-126]

Pia, maybe teacher mmoja tu amadvise arudi shule

[I would ask the teachers to advise her to resume school] [Moraa, Line 150]

They can just talk to girls, if you are going the wrong side, but you cannot explain for them all those things. Just advice the girls. [Shantel Sandy, Line 669-670]

They should teach this girl to move on with her goals despite the matter that she is facing. [Ceane Clara, Line 923-924]

Additionally, some girls saw a need to involve boys in the fight against GBV. They said that they should be trained on how to treat the girls, and not abuse them. The participants in this study saw them as a part of the probable school support. This is congruent with Barker et al. (2007) who believes that male engagement is an essential component of GBV prevention and response programs. It is also in agreement with McIlwaine (2013) who posits that the

inclusion of men in gender-based violence programmes has been very significant, especially young men. The following quote illustrates the above:

Na hata vijana waache kufanya vitu kama hizo juu wanaharibia wasichana maisha.

[Boys should also stop doing these things to the girls, as they are spoiling their future]. [Pritty, Line 327]

This finding indeed shows that girls believe boys and men are change agents in the fight against GBV. Badri (2014) argues that the lives of girls and boys are intimately intertwined and that working only with girls is at best only half a solution. While most reviewed literature showed that women support and give positive feedback to male interventions, some find it absurd that men are involved in issues where women have limited autonomy. They feel that the man's presence is subordinating the woman.

4.4.4.3 Prevention and care strategies

Some girls pointed out the need for good family relations, to ensure girls are well taken care of and protected, pre-and post-GBV.

So, for me, in my case is that the girls should be given (eh) the opportunity to express themselves. The relations that they have in the families and also through being heard by the society. [Caroline Brilliant, Line 41-43]

The participants in this study saw referrals as key ways of supporting girls who had experienced GBV. These included medical referrals, legal referrals, or referrals to a safe house/ shelter. Shelters provide alternative housing for women experiencing violence and are designed to accommodate women and children for emergency stays, providing them with food and clothing as well as therapy and counseling. Sullivan (2012) in his study, indicated that shelters can help women feel safer, optimistic and more knowledgeable about safety tactics once they leave. This aspect of referrals became evident when the participants articulated the following:

They take action by wanaita the guardians, alafu wanawauliza shida iko wapi. Wakiona the guardians are very rude, wanadecide kuchukua huyo mtu wamnampeleka kwa a safe place.

[They could apprehend the perpetrator's guardian. If he/she is stubborn, they could refer the girl to a safe house] [Shamiza, Line 627-627]

[They should report to the police or the chief if the perpetrator's parent is harsh with them, or the case is beyond the school's ability to handle] [Shamiza, Line 633-634]

Place kuna naena pelekwa hospitali upewe msaada

[The girl could be taken to hospital and she could get help] [Vivi Angle, Line 738-739]

Further, the participant girls said that for support to be improved, the schools could enforce rules to protect girls. This finding is in agreement with Beyene et al. (2021), who argue that effective policies need to be formulated and implemented to prevent GBV both at school, in communities and in homes. The need for regulations to curb GBV became evident in the response below:

Wanafaa kuenforce rules haao wasichana waache kutumiwa vibaya... Wastate tu laws zenye zitawasaidia, hao wanaume waache tu kuwarape, na hata pia waweze kuja shule wakiwa pregnant.

[They need to enforce rules to protect the girls. Laws to ensure men do not rape the girls and to also enable girls to attend school while pregnant] [Queenter, Line 520-527]

The girls expressed the need for abused girls to be rescued from the perpetrator as well as for the perpetrator to be apprehended to stop further abuse. However, some girls' responses placed the responsibility to avoid violence solely on the girl, ignoring the male who perpetrates the violence. This portrays a society where girls are socialized into accepting violence as a part of general life. This is congruent with Jewkes et al. (2000, p. 96) who posit that "in areas where GBV is highly prevalent, it is common for many women to believe that in certain circumstances women deserve to be beaten, or that this is a woman's 'lot' and women should tolerate it without complaining".

The girls also mentioned that offering guidance and counseling to the affected girls could assist them to heal faster. Counseling is a process in which a counselor gives psychological

support to an individual or a group of people. This resonates with Kumari and Singh (2021) who posit that counseling is one of the best approaches that counselors use to provide support to people to keep them healthy. The findings are also in line with Beyene et al. (2021), who assert that schools should establish counseling services for their learners. Counseling as a way to improve support is depicted by the girls in the following responses:

Wanafaa kumsupport kwa kumpatia vitu, hizi vitu za shelter. Alafu wanamkeep away from her mom because mamake bado anaeza ms spoil na mwanaume mwengine.

[They could provide her with shelter and basic needs. Also, keep her away from her mum, because she can still spoil her with other men] [Stephanie, Line 85-87]

Kama we mwanafunzi mwenyewe umeambia mwalimu, mwalimu mwnyewe anafaa akuchukue moja kwa moja akuitie guardian wako, mmoja tu, akae nayeye chini ajue kama hiyo kitu inakutendekeka ama haikutendekei.

[If as a girl I tell the teacher my parent is abusing me, the teacher should go to this parent and question them. This would ensure the abuse does not continue]

[Veronicah, Line 591-594]

Mi ningeambia shule iende iongeleshe wazazi wake wamtreat vile mtu anaweza treat mtoto mwengine.

[I would tell her school to visit her parents and speak to them, urging them to treat this girl fairly] [Obukuidia, Line 501-502]

I think these teachers should go and put more effort to the mother to talk more courage as a mother to decide that this is my daughter and I should take her to hospital and to school. [Belisha Visha, Line 833-835]

Participants in this study also posited that the school could improve support by the provision of material, physical, and/or financial help to girls who experience GBV. Kwiringira et al. (2018) assert that GBV is made more probable by poverty and that provision of household basic needs is one of the preventative modes. The need for material and financial support is captured in the below responses:

Mi naeza ambia shule imsupport kumtolea tu school fees ilia some.

[I would ask the school to provide her with school fees] [Moraa, Line 150]

Wangemchukua, alafu akizaa, wamshughulike maslahi yake.

[They could take her in after delivery, and provide for her basic needs]
[Charity, Line 222]

Ningemchukua nimrudishe shule hata kama atakubali kurudia, asome tu

[I would take her back to school] [Jennifer, Line 446]

From the above findings, the girls presented a situation where poverty intertwined with GBV. This is consistent with Moletsane (2005), who drew attention to the intersection of poverty, HIV, and violence. She argued that intervention needed to consider the additional challenges of poor girls and women, who have fewer resources to report violence or even negotiate within their relationships.

The participants in this study also pointed to the provision of a good road network to and from school as a key way to prevent GBV from occurring. This was because girls were abused on their way to school or from school along the bushy roads. Hampshire et al. (2011) posit that young women are seen to be vulnerable to sexual violence as they travel around their neighborhoods, to and from school. Further, Morojele and Muthukrishna (2012) in their study depicted how the school journeys of young children are affected by many complex factors such as family background, structural and social dimensions of the geographic localities, poverty, underdevelopment as well as uncaring and unsupportive aspects of the school. The girls in this study shared the need to build proper road networks as a means of improving support as evidenced in these quotations:

Huyu msichana alikuwa amepitia kwa kichaka. Ingekuwa shule wangekuwa wametengeneza njia smart ya kupita, angekuwa amepita kwa njia, na hangefanyiwa hiyo kitendo.

[This girl was raped as she was walking on that bushy road. If the school could build a good road to and from school, this could not happen]

[Charity, Line 218-220]

The girls in this study shared that the school could offer emotional support to the girls who experience GBV. This they said, would help the girls heal faster and overcome the experience (Arnaulta & Zonp, 2022). The following quotations highlight this:

Yaani wakae tu na yeye wamuonyeshe love, caring na wasimkumbushe hizo vitu zilimfanyikia in the past.

[They could keep her company, love and care for her. Also, should not keep reminding her of the past experience]

[Adhiambo, Line 274-275]

Yaani hiyo tu kukataza tu wanafunzi wasimletee hizo majokes. Wasimfanye yaani afeel ni ka yaani ye anarejectiwa.afeel one of the, yaani asifeel hiyo pain.

[The school could ask fellow students not to stigmatise her, rather to embrace her. Teachers could also ask them not to remind her of the painful past]

[Kate, Line 377-379]

Ningewaadvice at least labda wakimuona wasimdharau, waone ako equal na pia wasimtenge. At least aone anapendwa.

[I would advise them to love her and treat her equally, with dignity and fairly]

[Amelia, Line 418-419]

Some girls pointed out that support could be improved if teachers follow up on individual GBV cases, to seek justice for the girls. This is in agreement with Divon et al. (2016) who share the importance of seeking justice after GBV, and the different ways this can be done. The girls in this study shared that this had not been happening, as the cases would be left unresolved most of the time:

So ningependa sana, watilie maanani kufuata challenges kama hizo zenye zinafanyika angalau kila mtu ikuwe si boy's peke yake wanaenda shule, juu pia sisi tunafaa kutengeneza kesho.

[I would love that they follow up on these cases so that girls are also assisted, and study as well as the boys] [Pritty, Line 319-321]

Kesi tu yoyote, mtu kukuwa na kishida yoyote, imsaidie tu.

[They should follow up on these cases and help the individual girls] [Jiana, Line 558-559]

4.4.4.3 Community involvement

The participants in this study saw community involvement as a key way to support girls who had experienced GBV. They pointed out the importance of involving the community around the school as they had resources that could be helpful at such a time.

Girls pointed out rounding up villages as an effective way to support girls who had experienced GBV and were now confined at home. This was especially so for forced marriage as well as physical and sexual abuse. This was with the intent to rescue the abused girls. They posited the following:

Ningependa sana wanini... watilie maanani na wazunguke kwa kila village na ata waguide wasichana kupitia challenges kama hizo. Waende hata kwa hao girls, na wapitie hapo, angalau wasaidie wasichana.

[They could round up villages, looking for abused girls that need rescue]
[Pritty, Line 309-311]

Further, they shared that counseling could be outsourced, with the intent to help the girls affected by GBV. The below quotation shows this:

Look for a counselor to counsel the guardian and to teach the guardian that we are all equal... The guardian should show her love. [Ceane Clara, Line 903-905]

This finding is congruent with Badri (2014), who argues that creating partnerships between stakeholders involved in education, health, justice, and gender equality will strengthen local systems of support. It is also in agreement with Parkes et al. (2016) who assert that collaborative engagement with parents and the community can be effective in addressing GBV. However, Covell and Becker (2011) posit the lack of evidence that these interventions are having any effect in reducing levels of violence.

4.5 Linking Data Findings to Theory

The social feminist theory (Crenshaw, 1992; Janes, 1978) and the social support theory (Drennon-Gala & Cullen, 1999) were used to frame this research.

The findings from this study reveal that the forms of GBV are intertwined, where one form leads to another, or they happen concurrently. The social feminist theory is in agreement with the study findings as it maintains that it is inaccurate to suggest that any one form of harassment is the most important. Rather, it highlights that all forms of oppression based on sex/gender are interwoven and equal in magnitude (Zürn, 2020).

The study findings above revealed that girls were oppressed due to a combination of reasons. Key among them was the social-economic structure of the informal settlement. Some girls were abused on their way to and from school along the bushy and messy roads. Had there been a proper road network, then these cases could have been eliminated. Further, the above findings indicate that some girls did not get justice after GBV because they did not have the economic means to seek it. The social feminist theory hypothesizes that women's domination and oppression is a complex issue determined by a variety of factors such as social, economic and psychological. This is in agreement with MODP (2014), that while they cannot be considered the only factors for GBV, poverty and illiteracy compound the problem because poor and illiterate victims have very limited choices.

Additionally, the social feminist theory states that capitalism, male dominance, racism, and imperialism are interrelated issues that are inseparable. This then leads to the rise of patriarchy stemming from male dominance. From the study findings, men (boys) had power over the girl. They then used this power to control and inflict abuse on the girls, such as rape and physical beatings. Culture, on the other hand, provided a shield for the man to hide. Some girls in this study were then socialized into accepting this abuse as a part of daily community life, while the men (boys) were taught that abusing women was considered manly.

From the findings, when participants were asked about ways in which school support could be improved for them, they cited several suggestions. The responses tried to negate the current existing unequal patriarchal systems. They included a need for clear reporting strategies, GBV awareness, training, and community involvement. These suggestions apply to both males and females, seeking to both prevent and respond effectively to GBV affecting school girls. The suggestions try to bring change in the boys/males as well, encouraging them to cease perpetrating GBV. This is in line with the social feminist theory which posits that capitalism, racism, male dominance, and imperialism are interrelated and inseparable. Thus, for change and liberation to take place, thought must be given not only to economic systems but also to how those systems interact with gender and other social markers of difference.

Study participants pointed out that girls resisted GBV whenever they encountered it. They tried running, fighting, and calling out for help. Unfortunately, most of the time they were overpowered and abused, because the abuser had more strength and power. This is in line with the social feminist theory which posits that norms such as dominance and aggression, which are typically attributed to masculinity, encourage men to exploit women.

On the other hand, the social support theory is also very key in this study. It defines social support as aid and assistance exchanged through social relationships and interpersonal transactions. The theory highlights four types of support. One is emotional (such as expressions of empathy, trust, and caring). Two is instrumental (such as tangible aid or service). The third is appraisal (such as information that is used for self-evaluation) and the fourth is informational (such as advice, suggestions, and information).

The study findings are in line with this proposition, as girls stated diverse ways by which support could be improved for them. The commonly mentioned response was that counseling, as a form of support, helped the girls overcome the agony of abuse and gradually go back to normalcy. This falls under emotional support.

Further, the girls said that getting physical and financial assistance would be beneficial. It also included medical and legal referrals as well as community involvement. These forms of help lie under instrumental support, which is also very key to overcoming GBV. The suggestions and recommendations given by the girls were in line with the four types of support listed in the social support theory. They are instrumental, informational, appraisal, and emotional support. By ensuring that a girl is given all-rounded assistance, then support indeed could be improved.

4.6 Summary and Conclusions

This chapter presented the data that was generated by the use of drawing as a method, guided by the four objectives of the study. It began with a presentation of the drawings and the captions, as well as a summary of the tell session. The chapter focused on findings on forms of GBV secondary school girls experience in Mathare informal settlements, the girls' responses to these acts of GBV, schools' responses to these cases, and finding out from the girls how secondary schools can improve their support systems for girls who experience GBV. In the following chapter, I will present a summary of the findings and give a response to the main research question.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction to the Chapter

This chapter wraps up the entire study and indicates the extent to which the research objectives have been met. It first gives a summary of the findings in response to the research questions. Second, conclusions are offered. Third, it presents the recommendations of the study and finally, it highlights areas for future research.

This study aimed at exploring the GBV experiences of secondary school girls towards improving school support systems in informal settlements in Nairobi County, Kenya. This study was located within the interpretivist paradigm. It employed a qualitative, phenomenological research design. The study participants (school girls) were sought through snowball sampling, locating 28 secondary school girls from two purposively selected public secondary schools. The data were generated by using the participatory visual methodology (drawing), exploring girls' experiences of GBV (experienced/ seen/ heard). Visual and textual data were thematically analyzed. The social feminist theory (Crenshaw, 1992; Janes, 1978) and the social support theory (Drennon-Gala & Cullen, 1999) were used to frame this research.

5.2 Summary of the Study

This chapter contains summary discussions to help address the following four objectives that guided the study:

- i. To explore the forms of GBV secondary school girls experience in Mathare informal settlements.
- ii. To establish the secondary school girls' responses to acts of GBV.
- iii. To explore the schools' responses to cases of GBV experienced by secondary school girls in Mathare informal settlements.

- iv. To find out how secondary schools could improve their support systems for secondary school girls who experienced GBV in Mathare informal settlements.

5.2.1 Forms of GBV Secondary School Girls Experience in Informal Settlements

This first objective was aimed at exploring the forms of GBV that secondary school girls in informal settlements experience. From the thematic analysis, four themes emerged to answer this first research question which read:

What forms of GBV do secondary school girls experience in Mathare informal settlements?

The study findings revealed that the girls experienced physical, sexual, psychological, and verbal abuse. Physical abuse mostly occurred at home, perpetrated by their own relatives, while at other times it occurred around the schools, perpetrated by gangs. They noted that physical abuse would occur alone or intertwined with sexual abuse. Some girls shared that they had encountered sexual advances from their fathers and upon refusal, received severe beatings. On the other hand, some girls were subjected to physically excessive and exhausting chores, which prevented them from concentrating and attending to academic responsibilities.

The findings also revealed that the girls experienced sexual violence in school, at home, and in the community (outside school). The girls reported that the perpetrators included teachers, relatives, fellow students, and community gangs. However, it was noted that the girls were afraid of mentioning the word 'sex', but rather used euphemistic words. They also shared ways in which sexual abuse had affected them, such as unwanted pregnancies, trauma, shame, and school dropout.

Further, the findings revealed that the girls experienced psychological violence which encapsulated neglect, rejection, denial of education and being treated as commodities. The girls reported that they were rejected by their families, who at times favored the boy child

over the girl. There were instances where they were neglected and even denied a chance to go to school. Some were married off to older men, and this hurt and psychologically affected them. The findings also revealed that the girls were verbally abused both in school and at home. This took the form of harsh words and gender-discriminative speech. The results of this study align with Nyamanhindi (2015) who asserts that school girls experience different forms of GBV.

5.2.2 Secondary School Girls' Responses to Acts of GBV

This second objective was aimed at exploring secondary school girls' responses to acts of GBV in informal settlements. From the thematic analysis, four themes emerged to answer this second research question which read:

How do secondary school girls respond to acts of GBV?

The study findings revealed that individual girls responded to GBV in different ways. These responses could be grouped into 4 themes. These are: resisting or not, reporting or not, seeking help or not, and internalizing feelings. Some girls, when on the verge of abuse, protested and tried to fight off the abuser. On the other hand, some did not resist as they thought their resistance would be ineffective, bearing more harm than good. The findings also show that while some girls chose to report the cases of GBV to authorities such as the school/police, others did not, but rather chose to keep silent. Some of the reasons for not reporting included fear, while some said it was a difficult topic to speak about.

This study also revealed that while some girls took action after abuse and sought help, others did not. Those who sought assistance did so from friends, teachers, and relatives. However, those who did not seek help said it was because they were not aware of any help sources around them, and also that in previous scenarios, those "helpers" did not adequately help them. The study findings are consistent with Krause (2015) who posited that victims are

discouraged from reporting individual incidences for a range of reasons such as social stigma and lack of belief in the legal system. Further, the study revealed that the girls processed the GBV cases experienced in different ways. Some felt feelings of shame, got suicidal thoughts and their self-esteem broke down. Others cried or turned to God for help.

5.2.3 Schools' Responses to Cases of GBV Experienced by Secondary School Girls in Mathare Informal Settlements

This third objective was aimed at exploring the secondary school responses to acts of GBV experienced by girls in their schools, in the informal settlements. From the thematic analysis, three themes emerged to answer the third research question which read:

How do schools respond to cases of GBV experienced by secondary school girls in Mathare informal settlements?

The study findings revealed that schools had varied response strategies to the girls' experiences. In some instances, the girls were not believed when they reported or shared their experiences. The teachers falsely accused them and they were only believed when evidence emerged. On the other hand, some girls experienced great love and care from the school. The teachers were able to detect the abuse they had undergone at times, and even in cases where the girls got pregnant due to abuse, they were accepted back to school. Further, some girls reported that there were scenarios where schools were able to help them, while in other cases, it was not. When in a position to help, the school offered the girls guidance and counseling services, emotional and material support, as well as medical referrals, when needed. However, there were cases where the school exhibited non-response and sometimes teachers behaved unprofessionally, upon hearing the news. This resonates with Chabaya et al. (2009) who postulated that the people responsible for handling incidents of GBV, such as teachers, are not properly trained. Further, they added that some school authorities were deliberately

failing to report cases of GBV, trying to protect the reputation of the school or the perpetrators.

5.2.4 Ways Secondary Schools Could Improve their Support Systems for Secondary School Girls who Experienced GBV

This fourth objective was aimed at exploring ways in which secondary schools in informal settlements could improve their support systems for secondary school girls who experienced GBV. From the thematic analysis, four themes emerged to answer the fourth research question which read:

How can secondary schools improve their support systems for secondary school girls who experience GBV in Mathare informal settlements?

The study findings revealed that girls offered several suggestions on ways in which support could be improved for them. They shared that the school could introduce clear reporting strategies by putting up clear mechanisms to report. They could also provide safe places for girls to report, as well as teach them how to report. The findings also revealed that the girls hoped for a whole school approach where both boys and girls could be trained on what GBV is and how it can be prevented. They also thought that teachers could be trained on how to respond to cases of GBV. Further, the findings revealed that prevention and care strategies could be beneficial to the girls. This could take the form of enforcing rules and regulations, ensuring good roads to and from school as well as eradicating the stigma surrounding GBV cases. Again, the findings revealed that community involvement through dialogue could offer great support. These findings are congruent with Parkes et al. (2017) who point out the need for using a multi-dimensional approach in tackling GBV issues, such as innovative teaching and learning as well as curriculum modification. Further, a study by Le Mat (2016) in one secondary school in Addis Ababa, Ethiopia, found that most students interviewed were very

critical of GBV and wanted more teaching on sexuality-related topics such as sexual violence (Le Mat, 2016).

5.3 Study Conclusion

This study collectively sought to explore the GBV experiences of secondary school girls in informal settlements in Kenya. This study is significant as it contributes to the limited existing literature on experiences of GBV as told by the girls themselves, as well as how they think support could be improved for them.

The findings of the study lead me to conclude that GBV is real in the lives of school girls in Mathare informal settlements and that violence ranges from verbal, physical, psychological and sexual. What is disconcerting is that it happens at home, on the way to and from school, and at school. Both home and school are two spaces where girls are meant to be safe, yet the reality is that they are not safe in either. Further, the findings lead me to the conclusion that most girls in Mathare informal settlements, after experiencing GBV, do not respond effectively. They do not report the violation, mostly because they are not aware of clear reporting strategies. However, a few girls reported their GBV experiences to relevant authorities and sought help. The study findings revealed that as much as schools try to assist girls who experience GBV, this has not been sufficient. There were cases where girls were disbelieved instead of getting assistance. The girls thus made suggestions on how school support could be improved for them. Some of the strategies they shared included schools setting up clear reporting mechanisms, training girls on proper response in GBV cases, whole school awareness, as well as community engagement. This study thus concluded that girls truly experience GBV in many forms, and the school should strive to offer proper and improved support to girls who experience GBV, as it would help enhance the girl's well-being as well as their academic performance.

5.4 Recommendations

In view of the conclusion above, this study makes the following recommendations, as per the objectives:

5.4.1 Recommendations on Forms of GBV experienced

- i. The study recommends that teachers could train girls on the different forms of GBV they are prone to experience, as well as clear reporting strategies. This could reduce cases where girls experience GBV and keep silent, as they do not know whether they have been abused nor even where to seek help.

5.4.2 Recommendations on Secondary School girls' responses to acts of GBV

- i. As many girls reported that they were not sure on how to effectively respond after GBV experiences, the study recommends that the school principals organize whole school development sessions where teachers, boys and girls are trained. This training could focus on general sexuality, comprehensive sexuality education as well as GBV awareness and possible intervention strategies.
- ii. The study recommends that secondary school girls should be open to learning how to report cases of GBV that they may experience. The girls should not keep silent and fail to report as this encourages further abuse, and also puts the girls' well-being at risk.

5.4.3 Recommendations on School responses to GBV acts

- i. From the findings, the girls reported that teachers were unable to detect that they had experienced GBV. Thus, this study recommends that the Ministry of Education introduce some units on GBV in the Education teacher training curriculum. This will enable teachers to be aware of what GBV is, how its symptoms may present in their learners, and ultimately, be able to detect and effectively assist girls and boys who

experience GBV. Further, the ministry could organize continual training for in-service teachers.

- ii. The study recommends that school principals could set up clear codes of conduct to ensure everyone is aware of what is acceptable and what is not as well as how to report it. This includes listing sexually offensive behaviors as part of unethical and unacceptable traits. Further, detailing the repercussions for GBV and ensuring enforcement of the same in case the rules are violated.
- iii. The study recommends that secondary school teachers could offer a listening ear to the girls who experience GBV, as well as respond in a way seeking to assist the girls. This is because teachers form a key pillar in GBV prevention and intervention. Some girls in his study said they did not get a warm reception from the teachers and some were even met with disbelief at their experience.
- iv. This study recommends that secondary school teachers could maintain professionalism in handling matters brought to them by the girls. This includes keeping the information confidential and not discussing the girls' situation unnecessarily with other teachers. This will encourage the girls who face the predicament of GBV to open up whenever they are faced with such.

5.4.4 Recommendations on Ways to improve Secondary Schools' support systems

- i. The study recommends that Comprehensive Sexuality Education (CSE) could be taught in schools. This would ensure that children and girls understand the nature of GBV and thus find ways it can be prevented.
- ii. The study recommends that the MoE and TSC jointly come up with a clear and unified reporting strategy flow chart. This could provide a guide for both teachers and students on which path to follow after GBV experiences. It would help avoid situations where girls fail to seek help because they are not aware of who to report to.

- iii. The study recommends that any teachers who are found culpable of committing acts of GBV against the learners should be brought to book. This can be done by following legal procedures, to investigate and punish those found guilty. They should also be barred from teaching. This recommendation is given to the Ministry of Education and Teachers Service Commission.

5.5 Suggestions for Further Research

- i. Since this study was only restricted to secondary schools in Mathare slums in Nairobi Kenya, a similar study can be transferred to other informal settlements, to enhance the trustworthiness of the findings.
- ii. A future study could examine the determinants of help-seeking behaviors (reporting/not reporting determinants) among girls who have experienced GBV. This could help ascertain why they respond the way they do and ways in which this response can be improved.
- iii. Since many girls in this study mentioned the need for guidance and counseling for the victims of GBV, a future study could explore the influence of counseling among girls who have experienced GBV in informal settlements. It could further explore how this counseling could be structured to be most effective.
- iv. This study explored GBV experiences of school girls. The study findings revealed that school-community engagement could help improve support for the girls. I suggest that a future study be conducted, researching how a community might be engaged in dialogue and documenting the community's voices and their stories. This could enable us to understand GBV intervention from a holistic lens. This will ultimately support the creation of the best approaches to the prevention and intervention of GBV in the lives of school girls.

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APPENDICES

Appendix 1: Consent Forms

Part A: Completed by the Head of the Institution (principal)

Consent to take part in research on the topic “Exploring Gender-Based Violence Experiences of Secondary School Girls in Mathare Informal Settlements, Nairobi County, Kenya”

I _____ voluntarily agree to participate in this research study. Further, I permit that my students may participate in the study as long as they are willing, after fully understanding the study purpose.

I understand that even if I/my students agree to participate now, I/we can withdraw at any time without any consequences. I/we have had the purpose and nature of the study explained to me/us orally and in writing and I/we have had the opportunity to ask questions about the study.

I understand that I and my students may not directly benefit from participating in this research. I agree with our conversation being audio-recorded. I understand that all information I/we provide for this study will be treated confidentially. I understand that during reporting of research results, my/our identity will remain anonymous. This will be done by changing my/our name(s) and disguising any details of my/our conversation which may reveal it. I understand that I/we am(are) free to contact any of the people involved in the research to seek further clarification and information.

Signature of research participant: _____

Date: _____

Part B: Completed by Participant Girls

Consent to take part in research on the topic “Exploring Gender-Based Violence Experiences of Secondary School Girls in Mathare Informal Settlements, Nairobi County, Kenya”

I _____ voluntarily agree to participate in this research study.

I understand that even if I agree to participate now, I can withdraw at any time without any consequences. I have had the purpose and nature of the study explained to me/us orally and in writing and I have had the opportunity to ask questions about the study.

I understand that I may not directly benefit from participating in this research. I agree with my tell session being audio-recorded. I understand that all information I provide for this study will be treated confidentially. I understand that during reporting of research results, my identity will remain anonymous. I understand that I am free to contact any of the people involved in the research to seek further clarification and information.

Signature of research participant: _____

Date: _____

Part C: Completed by the Girls' Parent

Consent for my daughter to take part in research on the topic “Exploring Gender-Based Violence Experiences of Secondary School Girls in Mathare Informal Settlements, Nairobi County, Kenya”

I _____ voluntarily agree that my daughter(s) can participate in this research study as long as she is willing, after fully understanding the study purpose.

I understand that even if she agrees to participate now, she can withdraw at any time without any consequences. She will have had the purpose and nature of the study explained to her orally and in writing and she will have had the opportunity to ask questions about the study.

I understand that she may not directly benefit from participating in this research. I understand that all information she provides for this study will be treated confidentially. I understand that during reporting of research results, her identity will remain anonymous. This will be done by changing her name(s) and disguising any details of the conversation which may reveal it. I understand that she is free to contact any of the people involved in the research to seek further clarification and information.

Parents' Signature: _____

Date: _____

Appendix 2: Data Generation Instrument

DRAWING PROMPT FOR THE GIRLS WHO HAVE EXPERIENCED/ SEEN/ HEARD (OF) GBV

Name: _____

Date: _____

My name is Naomi Mworira, a postgraduate student at Moi University. I am conducting a study on the Gender-Based Violence Experiences of Secondary School Girls in Mathare Informal Settlements, Nairobi County, Kenya.

Your willingness to take part in this study is greatly appreciated. Your responses will be treated with maximum confidentiality and will be used for this study's purposes only. Please respond to the questions/prompts freely and honestly.

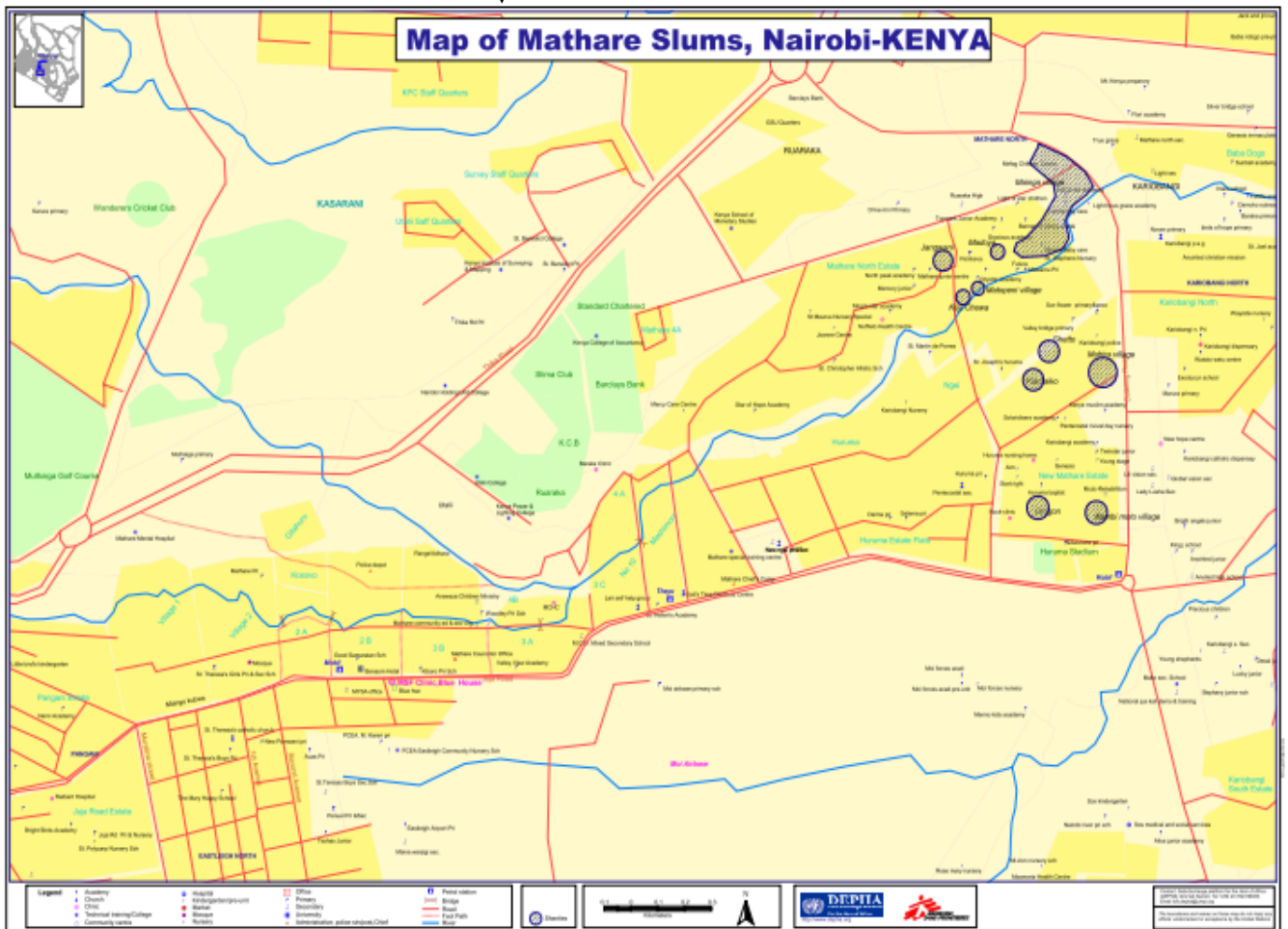
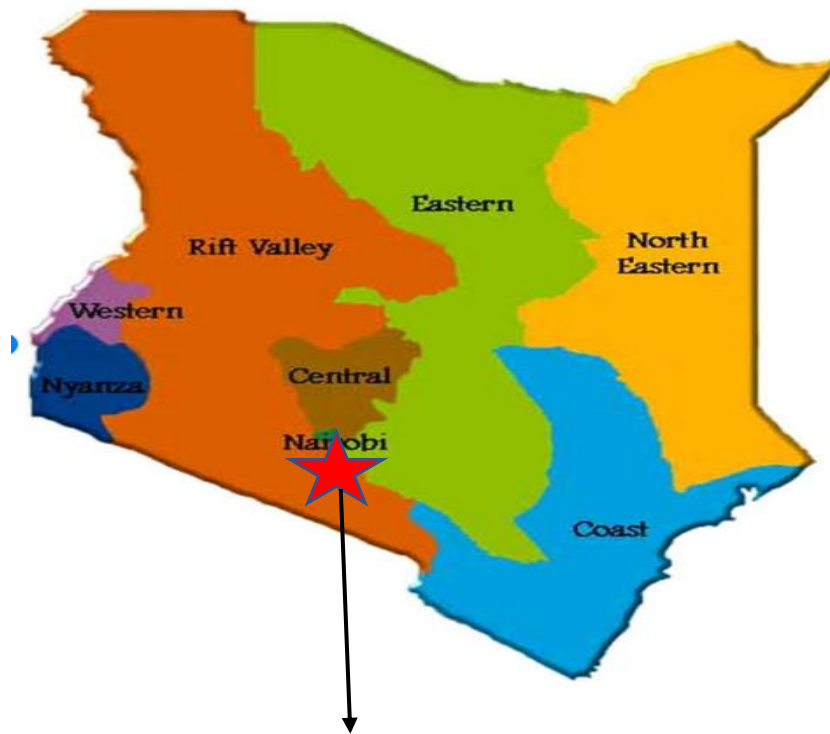
- 1) **Draw** how you see GBV in the school and community and how it has affected you (seen/heard/experienced)
- 2) **Write** a caption behind the drawing paper (English/Kiswahili/both).
- 3) **Tell** me freely about your drawing.
- 4) **Tell** me how girls **respond** to the GBV experiences, how the **school supports** them and how this support can be **improved**.

I will listen to you carefully and ask clarifying questions.

NB: Kindly write a **pseudonym** you would wish to be used instead of your real name

****Thank you for your participation****

Appendix 3: Map of Mathare Informal Settlements



Appendix 4: Moi University Research Permit



MOI UNIVERSITY

Office of the Dean School of Education

Tel: (053) 43001-8

(053) 43555

Fax: (053) 43555

P.O. Box 3900

Eldoret, Kenya

REF: MS/R/5282/21

DATE: 28th January, 2021

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH PERMIT IN RESPECT OF NAOMI W. MWORIA
- MS/R/5282/21

The above named is a 2nd year Master of Education in Education Research student at Moi University, School of Education, Department of Educational Management and Policy Studies.

It is required of her M.Ed studies to conduct a research project and produce a research report. Her research topic is entitled:

"Experiences of Gender-Based Violence of Secondary School Girls in Mathare Slums, Nairobi County, Kenya."

Any assistance given to enable her conduct research successfully will be highly appreciated.

Yours faithfully,






 28.01.2022

PROF. J. K. CHANG'ACH
DEAN, SCHOOL OF EDUCATION

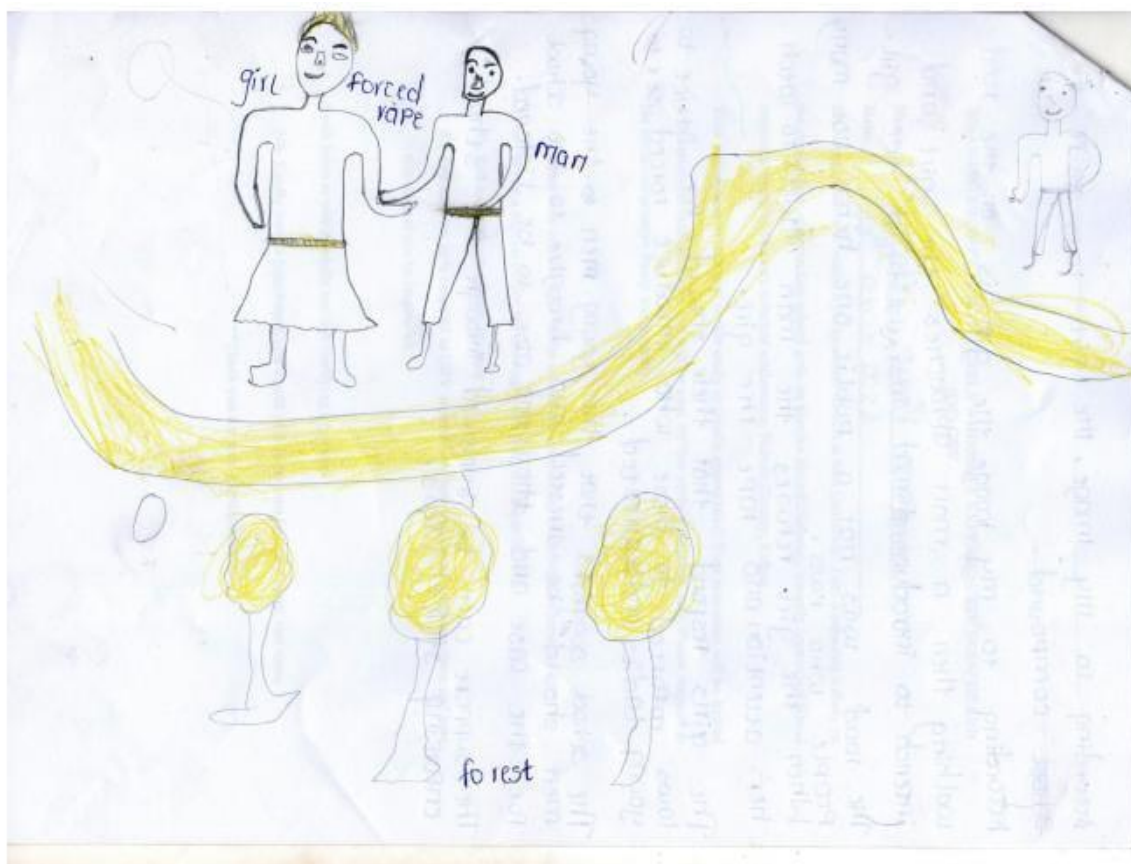


(ISO 9001 – 2015 Certified Institution)

Appendix 5: Research Permit- NACOSTI

 <p>REPUBLIC OF KENYA</p>	 <p>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION</p>
<p>Ref No: 975990</p>	<p>Date of Issue: 21 February 2022</p>
<p>RESEARCH LICENSE</p>	
	
<p>This is to Certify that MC. NAOMI WANJIKU MWORIA of Moi University, has been licensed to conduct research in Nairobi on the topic: EXPLORING GENDER-BASED VIOLENCE EXPERIENCES OF SECONDARY SCHOOL GIRLS TOWARDS IMPROVING SCHOOL SUPPORT SYSTEMS IN MATHARE SLUMS, NAIROBI COUNTY, KENYA for the period ending : 21 February 2023.</p>	
<p>License No: NACOSTI/P/22/15787</p>	
<p>Applicant Identification Number 975990</p>	<p> Director General</p>
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<p>Verification QR Code</p>	
	
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	

Appendix 6: A Drawing Sample



According to my image, the girl was inside the ~~school~~ compound.

According to my image, the girl is on the road walking then a man approaches the girl and intends to introduce forced insexuality to the girl.

The road was not a public one hence not many people who pass.

When the girl refuses the man, intends to catch her attention and rape the girl.

The girls respond that their should be strict to laws enforced to those who introduce forced sex to young ladies and be arrested.

The school suggests that the young men ~~to~~ the young men should be arrested and brought to the school for the case and then the case to be listened.

The suppose can be improved through the school enforcing strict laws.

Appendix 7: A Photo of the Researcher with the Girls during Data Generation



Appendix 8: Positioning of the Researcher

This thesis is not about me as a researcher, but I am an inevitable part of it, given that I was involved in both the process and product of the research. I am therefore cognizant that my personal characteristics as a person may have had an influence on this work, thus the need to share my positioning as a researcher. Reflexivity has been widely recognized as a key approach in the process of generating knowledge in qualitative research (Ahmed et al., 2011). Berger (2015, p.1) defines it as “the process of a continual internal dialogue and critical self-evaluation of researcher’s positionality as well as active acknowledgement and explicit recognition that this position may affect the research process and outcome”. He further posits that reflexivity means the researcher turns the lens back onto themselves, recognizing and taking responsibility for one’s own position within the research and the effect that it may have on the setting and people studied, questions being asked, data being collected and its interpretation. Relevant researcher’s positioning includes personal characteristics such as age, gender, sexual orientation, race, personal experiences, biases, beliefs, preferences and affiliations. The researcher must ensure that they carefully self-monitor the influence that these personal characteristics have on their research; and should strive to maintain the balance between the personal and the universal.

In this section, I will provide information about myself. I will also share my concerns about GBV as well as highlight my beliefs and assumptions on the pertinent issues of my study. I am a female, in my mid-twenties. I am a teacher, majored in English language and literature. I was born and bred in the urban areas of Nairobi, Kenya. I grew up in a nuclear family of six. My worldview was greatly shaped at home. My father worked as a driver and my mother supplemented this income through small businesses. Today, I look back and reflect on how the wealthy residential areas labelled suburbs and poorer residential areas were labelled ‘slums’. My beliefs on GBV were shaped earlier on in life. Living in an urban area, I saw and

heard of GBV in its many forms. This included wife battering, physical abuse of girls and rape among other ills. My parents discouraged such vices and from a young age, I knew these were social ills. As an adolescent, I had classmates in school who had been abused, girls who had been raped. They were shattered. As I grew older, I knew I wanted to work with young girls, and over the years, have developed a passion in mentoring young girls to be the best versions of themselves. I believe that women are the cornerstones of national development and that their academic and social wellness are a great contributor. I, together with a few friends, have been mentoring girls from the informal settlements of Nairobi, for a few years. One of the girls' greatest challenges has been GBV. This has challenged me to find a long-term solution.

My personal characteristics and experiences as a researcher may have influenced the research in a number of ways. First, my being female, and my participants also being female positively shaped the nature of our research relationship. It affected the information the participants were willing to share. The girls (participants) shared their experiences freely with me, because they could identify with me as a girl, and felt no shame speaking about the sensitive topic of GBV. They expressed confidence that being a girl myself, I will be able to understand and represent their experiences and struggles better. The girls also perceived the empathy I had to their situations, and thus shared their experiences with me freely (Tona, 2006).

Second, having grown up in the urban areas of Nairobi enabled me have a head start in knowing about the topic, GBV, and the challenges it posed to the girls. This allowed me to approach the study with some knowledge and insight about the subject matter and to address certain topics more easily.

Beside the many benefits the study accrued from my positioning, my situatedness carried the risks of imposing my own beliefs, values and perceptions as a researcher as well as and projection of biases. I deliberately strived to maintain a balance between the personal and the universal. Throughout the research process, I monitored any positional influences, thus enhancing the accuracy of the research and the credibility of the findings by accounting for my knowledge, beliefs and values as a researcher.