

Silent Sacrifice

Girl-child beading in the Samburu Community of Kenya



A research and human rights report by
Samburu Women Trust, 2012



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Mission

To promote dialogue in the society that will protect and secure the human rights for all pastoralists women, without discrimination on any grounds, and in all areas of life.

Vision

To empower women and girls in pastoral communities to create change in communities for gender equality.

Our belief

We believe in the wisdom and capacity of pastoral women to determine their needs and aspirations and to develop strategies to achieve them.

Map of Kenya by districts



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1. Introduction

1.1. Background to SWT's Research on Girl-child Beading

This report describes pilot research conducted by the Samburu Women Trust (SWT), formerly known as SWEEDO), a community based organization located in Nanyuki, Kenya. The research focused on a practice known as “beading,” which can be briefly described as a community-sanctioned, non-marital sexual relationship between Samburu men in the “warrior” age group, and young Samburu girls who are not yet eligible to be married.

Having worked in the community for the past several years, SWT became increasingly concerned about the negative consequences of beading on Samburu girls. Because virtually no research or information was available about the practice from external sources, SWT designed a research project to gather information about community perceptions and impacts related to the practice of beading. SWT was supported to carry out its pilot research by the International Working Group on Indigenous Affairs (IWGIA).

The practice of beading amongst the Samburu, has been little discussed and relatively unknown outside of the community. A few mentions of the practice have appeared in the anthropological literature and also document the practice of beading amongst the Rendille and Ariaal pastoralists of Northern Kenya¹. Recent, community based research has been lacking, however. Awareness of the practice outside of the community began to emerge in 2011 after press reports documented pregnancies and forced abortions amongst Samburu girls as young as 12 who had been “beaded.”²

Given the relative silence about this practice and its potentially devastating impacts on Samburu girls, SWT believed urgent research was needed to document the origins, impacts, and perceptions about the practice amongst the Samburu. The ultimate goal of the research is to work through community structures and community sensitization so as to reduce the negative impacts of this practice on Samburu women and girls.



1 See Roth, Eric A., Elliot M. Fratkin, Elizabeth N. Ngugi, and Barry W. Glickman. 2001. "Female education, adolescent sexuality and the risk of sexually transmitted infection in Ariaal/Rendille culture." *Culture, Health & Sexuality* 3(1):35-47; Wanyoike, Pauline. 2011. "The perceptions of rural Samburu Women in Kenya with regard to HIV/AIDS: Towards developing a communication strategy." University of South Africa; Wasamba, Peter. 2009. "The concept of heroism in Samburumoran ethos." *Journal of African Cultural Studies* 21(2):145-158.

2 McKenzie, David. 2011. "Activist battles Kenyan tradition of rape 'beading.'" CNN. Retrieved September 12, 2012 (http://articles.cnn.com/2011-05-11/world/kenya.children.beadings_1_beadingsamburu-girls?_s=PM:WORLD).

1.2. Study Methodology

This pilot research was conducted in and around Kipsing and Oldonyiro Division, near Isiolo in northern Kenya. Research was conducted during two field visits by SWT staff in December 2011 and July 2012. SWT used a variety of methods to gather information including, in-depth interviews, gender-segregated group discussions with elders, warriors (*morans*), and women, as well as a survey administered to a small convenience sample (N=26, 17 males, 9 females).

Using a combination of focus groups and individual in-depth interview methods was important. Group discussions brought out cultural issues strongly that individuals did not address while private individual interviews enabled to provide overview of silent impact of beading and how it has brought trauma either direct or indirect to their individuals or families.

Men were more willing to speak up against the beading practices and give their views freely compared to women. Women were less willing for a number of reasons, including the fact that some feared to speak against the views due to the deep-rooted cultural beliefs and would also fear being beaten up by their men or moran if they spoke negatively about their cultural practices. Also, Samburu culture dictates that men speak on women behalf and whatever men have spoken remains the final word. This factor also limited women's freedom to give their views on beading.

Because the data collection team all were members of the Samburu community, research was conducted in the Samburu language and narrative information later translated into English.

1.3. About Samburu Women Trust

Samburu Women Trust (SWT) is an umbrella network of indigenous women working with pastoralists in Samburu, Laikipia and Isiolo Counties to address unique challenges facing both the girl child and local women in their pursuit for better lives and equal status with men. Pastoralist women are indeed more disadvantaged than the average local womenfolk in Kenya today in many aspects. Samburu Women Trust is a women-driven organization whose key mandate is to raise not only the voice and status of local women, but also to spearhead local initiatives aimed at securing human and women's rights, as well as safety for local women and girls.

SWT's mission is to promote dialogue in the society that will protect and secure the human rights for all pastoralists' women and girls, without discrimination on any grounds, and in all areas of life. SWT believes in the wisdom and capacity of pastoral women and girls to determine their needs and aspirations and to develop strategies to achieve them. SWT's vision is to empower women and girls in pastoral communities to create change in communities for gender equality. SWT's ultimate goal is to empower indigenous women and girls to facilitate processes that promotes women's rights, and strengthens their capacity through women development programmes, capacity building and advocacy.

2. Girl-child beading - The Samburu society

Beading developed over the past few centuries as a component of Samburu social organization, with a specific purpose. As such, it is important to have a basic understanding of Samburu society and cultural practices to provide background understanding for the discussions to follow.

The Samburu are a primarily pastoralist society that has lived in the arid and remote part of Northern Kenya's Laikipia, Isiolo, Samburu and Marsabit regions for centuries. They practise and uphold their cultural identity and traditions with high esteem.

Pastoralism is a livelihood system practiced by many African communities and involves the raising of livestock (cattle, goats, camels, etc.) in nomadic communities that migrate seasonally to access water and grazing land. Samburu culture has been very vibrant and resilient over the years as Kenya has transitioned from a pre-colonial, to a colonial, to post-colonial modern society. Many aspects of Samburu life have remained largely unchanged throughout these momentous changes, testifying to the power of Samburu culture in holding the society together as a distinct collective.

Samburu society, like many other indigenous cultures, is organized into specific age and gender groupings; each group has an important role in the society as a whole. Samburu males are grouped into three general categories, including children, warriors (morans), and elders. Boy children are tasked with helping the Samburu family care for livestock and carry out other simple daily tasks. Boys undergo a circumcision ceremony in their teenage years to transition into the warrior age-set, commonly called morans. Morans are responsible for providing protection to the entire community, including its livestock.

As such they patrol community borders, and engage in "warfare" as needed to protect the community. Morans are not eligible to marry for a period of 12 to 15 years, during which time they are solely dedicated to protecting the community. The male elders are those who protect Samburu culture and provide direction for the community.

They direct the morans on security matters, resolve community conflicts, and issue edicts that determine behaviour and values in the community.



Samburu females also are divided into age groups – girls, married women and elder women. Samburu girls also are responsible for assisting the family with caring for livestock and for assisting their mother with her duties in the family home. Samburu girls undergo circumcision (FGM) in their teenage years to prepare them for marriage.

An uncircumcised woman is still considered a child and is not eligible for marriage. Samburu people live in clan-based villages, and women accordingly marry outside their home village. Polygamy is commonly practiced and bride price, during which livestock and other wealth is transferred to a girl's family by the family of the man who wishes to marry her, also is a cultural practice in traditional Samburu marriages. Once married, a Samburu woman is responsible for building and maintaining the family home (*manyatta*), caring for children, and providing daily meals, water and fuel for her family.

Beads play a large part in Samburu culture. They are considered essential aspects of adornment for both men and women, especially morans and young women. Different bead colours and patterns have specific significance for the Samburu, with red signifying bravery, strength and unity and black signifying the people and the hardships they endure as pastoralists on the high plains, for instance. Beads signify wealth and beauty for Samburu girls and families often expend significant resources on beads for their girl-children.

Girl-child beading involves Samburu morans giving specialized beads to an uncircumcised girl to signify the commencement of a sexual relationship. Girls may be as young as nine years old when they are beaded. The process begins with negotiations between the moran and the girl's mother, as well as the girl's brothers, who often also are morans. Once the relationship is agreed, the girl's mother builds a hut for the couple called a '*singira*' where the moran will have access to the girl for sex.

During the process of beading the moran brings large quantities of beads as well as other goods to the girl as way of appeasing her. Because these relationships take place within clans, the process generally does not lead to marriage and pregnancy is forbidden. The uncircumcised girls are still considered children themselves and thus it is a taboo for them to give birth. However, when pregnancies do result, beaded girls may be forced to have a traditional abortion or to give up the newborn for infanticide or for adoption into another ethnic community. Some girls are beaded at a very young age, even as young as three or four, and the morans wait for them to grow older before beginning a sexual relationship.

3. Field Research Findings

SWT's research on girl-child beading focused on the history, implications, and community perceptions of the practice. SWT staff used interviews and surveys to gather important new information about a practice that has been largely hidden until now.

3.1. Oral history of beading

SWT staff held dialogue with different age groups within the community and also met with a group of elders to learn from them about the origin of girl-child beading amongst the Samburu. Community elders described that the practice originated as the result of conflicts between the morans and the elders, when the morans were engaged in seducing the elders' wives. Based on analysis of generations, the practice emerged in the 1780s. The Samburu elders described the emergence of girl-child beading in the following way:

The Samburu Girl-child beading practice began when the Samburu community divided community members into generations. There was a big inter-generational fight all across the community territory, something that caused huge division among the married and non-married. The fight was when the sixth generation was circumcised and this was between Lkukuyat, Lwantaro and Lgerejon. This is when the warriors were barred from going out with married women. Something called 'Lminong' was also invented which barred morans from eating at home as a way to separate them from the young and the elderly. Then the warriors were advised to associate only with girls and if caught with the elders' wives, they would be cursed.

One of the moran leaders at that time of the Lkipipilat generation, was found chatting with a married woman by the girl he had beaded in a married woman's house, she therefore decided to steal the spear which is normally left outside the door of the house, she took the spear and hid it in her 'singira'. When the warrior came out of the woman's house, he found that the spear is not there as the girl has already taken it back to her singira. He got so much worried that he called for an urgent crisis warriors meeting where he told the warriors what had just happened. After the warriors meeting, elders were called upon to help in solving the problem. One elder, a community leader gave the affected Moran two choices; either to go for raids at Mt. Tirre (today in southern Ethiopia) get as much cows as possible as only way to cover the scandal or try to have sex with all married women in the manyatta. The warriors decided to go for the first choice. They went for raids lead by the affected Moran. When they succeeded the elders really wondered why this had to happen and they had to question and after they knew the course, they decided to put the rule of warriors 'beading girls' so that they don't keep on seducing married women and since then warriors have been beading girls.

SWT researchers also asked community members about why they felt that beading had continued as a practice amongst the Samburu. Respondents from the survey research generally responded that beading persisted because it had become embedded in the culture and because of lack of education. Morans also stated that beading had been a part of Samburu culture "since time immemorial" and that it had become a taboo to go against this cultural practice.



3.2. Community perceptions about beading

Field research revealed important perceptions amongst the community related to the practice of girl-child beading. There is much diversity of opinion about the value of the practice and how it impacts girls and the community at large. Based on the field research sample, there does not appear to be a consistent correlation between gender and opinions about beading. Both men and women held divergent opinions, some discussing the practice's positive aspects and others noting that beading were harmful for a number of reasons.

3.2.1. Beading's perceived role in reducing conflicts

Community members described the practice of beading as reducing conflict within the community in a number of ways. Participants in the elders' focus group described the fact that the practice reduces conflict between elders and morans because it provides morans with sexual partners and prevents them from seducing the elders' wives. Morans also described the practice as important in reducing conflict amongst the morans related to women. When a girl is beaded her role as "belonging" to one moran is made clear amongst the community, and several morans who were interviewed noted that they beaded a girl so as to "avoid fights with other morans over girls." In fact, morans described the fact that part of the reason beading is allowed only within the clan, is so as to reduce conflicts. If morans fights over a beaded girl within the clan, the fight will be "brotherly" as opposed to fights between clans which can be fights to the death.

3.2.2. Beading's perceived role in reducing promiscuity

Several research participants described the perception that beading reduces promiscuity in a number of ways. First, as per the narrative describing the origin of the practice, morans who bead girls are believed not to be as likely to try to seduce married women, thus reducing promiscuity amongst Samburu wives. One moran described the fact that he beaded a girl so as to avoid "loitering" or having sexual relationships with too many girls³. Another described the fact that beading a girl makes him "stable" and he doesn't "go for other girls."⁴ An elder who had beaded a girl when he was young, noted that the practice made him control his own behaviour.

One interviewee also suggested that since beaded girls are provided with some support by the moran, and the relationship is analogous to a temporary marriage, it reduces young girls' temptation to engage in prostitution. Survey responses also highlighted this perception, with respondents indicating that "a beaded girl belongs to someone" and "non-beaded girls are a common resource."⁵ An elder woman stated that "beading controls our youth to have one boyfriend/girlfriend" instead of many⁶. But, at least one elder noted that the practice has not been effective in reducing promiscuity. "Beading has not had the impact on discipline that it was meant for," he said.⁷

3.2.3. Beading's perceived role in enhancing girls' attractiveness and preparation for marriage

Research respondents highlighted the fact that beading is seen to enhance young girls' attractiveness, especially to older suitors who would be in a position to marry them. As revealed in survey responses, this was not a universal perception. When asked whether beaded and un-beaded girls are seen differently in the community, several survey respondents responded that all were viewed as the same⁸. However, the perception that beaded girls are more attractive and of higher status was a strong theme in interviews and surveys⁹. One respondent noted that beaded girls are more "upright" than un-beaded girls¹⁰. An elder woman interviewee also described the practice as one that is seen as "educating a girl on womanhood matters"¹¹ and one survey respondent noted that "possible husbands like beaded girls."¹² An elder noted that beaded girls are "like someone's wife."¹³

3 Interview with moran #1, [19/12/2012].
4 Interview with moran #2, [14/07/2012].
5 Resp. #4; Resp. #7.
6 Interview with woman #1, [24/01/2012].

7 Interview with elder #1, [16/07/2012].
8 E.g., Resp. # 1, 5, 8, 9, 10, 15, 21, 24, 25.
9 E.g., Resp. #22, 20, 18, 16, 14, 11, 2.
10 Resp. # 5.

11 Interview with woman #1, [24/01/2012].
12 Resp. #24.
13 Interview with elder #2, [17/12/2012].

3.2.4. Beading's economic significance

SWT researchers asked interviewees and survey respondents about the economic significance of beading. In general respondents described the fact that beading was economically positive for girls and their families, but was a hardship for the morans and their families. For the girls, respondents noted that the transfer of beads, meat, food, and other items to the beaded girl's family was a substantial benefit. One survey respondent for example noted that, especially for girls from poorer backgrounds, beading was important because of the gifts the moran brings¹⁴. Multiple respondents mentioned that the benefit for the family of the moran buying beads for the girl was particularly important as it saved the family "agony" of having that expense¹⁵. On the other hand however, this expense is transferred to the morans, and some elders noted that the cost of beading had become excessive given that morans "foot all the bills." One elder however noted that beading had made him control his expenditures in his youth, which he saw as a positive.¹⁶

3.3. Negative impacts of beading

Despite some of the positive perceptions associated with the practice of beading, interviewees and survey respondents also cited many of the negative consequences for girls.

3.3.1. Interrupted education

SWT researchers asked survey respondents and interviewees about whether girl-child beading was a practice that should continue in modern Kenya. Amongst those who felt that it was not a practice that should continue, one of the main reasons cited was that it denied girl children their education. The local assistant area chief, Lekula, made clear in his comments that beading is a form of discrimination against girl children – it serves as a barrier to girls going to school that is not an issue for boys of their same age.¹⁷ Another male elder said that beading "makes children unequal because beaded girls don't get the chance to go to school."¹⁸ Both Samburu women and a local teacher described the fact that girls are known to run away from beading relationships to try to go back to school.

One elder woman described her escape from a beading relationship, by running away to school, as did another who was finally able to convince her parents not to force her to be beaded.¹⁹ The head teacher of Kipsing Primary School described several girls who had run away from home as a result of beading and who had sought refuge at the school. The teacher also noted the disparity in girls and boys education, pointing out that in Kipsing Primary School only 35% of the student population is girls.²⁰ The teacher also noted that retention rates for girls is lower than for boys and that cases of school girls getting pregnant are frequent.

SWT asked survey participants whether they knew that denying education to a child was a crime in Kenya. Many of the respondents indicated that they had indeed heard about this law, either from community sensitization campaigns, through churches, or from local administration.

3.3.2. Physical violence in beading relationships

One of the reasons that women cited for running away from beading relationships is the prevalence of physical violence perpetrated against the girls by the morans. One elder woman who had been beaded as a young girl, described the fact that the moran beat her up whenever she went against what he wanted done.²¹ Several women described the fact that because of beating by the moran who had beaded them they ran away and ultimately their families returned the beads, rather than return the girl to an abusive relationship. Equally however, women described the fact that if Samburu girls refuse to be beaded, they will sometime be

14 Resp. #3.

15 E.g., Resp. # 22, 19, 17, 18, 16, 1.

16 Interview with elder #3, [18/12/2012].

17 Interview with Assistant Chief of Kipsing location, Henry Lesokoyo [18/12/2012].

18 Interview with elder #4, [15/07/2012].

19 Interview with woman #3, [25/12/2012] ; Interview with woman #4, [22/12/2012].

20 Interview with head teacher, Kipsing Primary School, Maina Kiboi [17/07/2012].

21 Interview with woman #5, [20/12/2012].

beaten by their mother and brothers who have made the arrangement. In a group meeting with girls who were currently beaded, they described the practice as “torture” because they are forced to have sex while still young and because of the physical beatings they receive from the morans.

3.3.3. Forced abortion and infanticide

Research revealed a clear taboo related to pregnancies from beading relationships, and this is reflected in anthropological literature dating back to the 1960s. For a number of different reasons, community members described the fact that children from beading relationships are unlucky, cursed, and cannot be kept in the Samburu community. Accordingly, girls who become pregnant during a beading relationship undergo traditional abortion or give up their child. There is wide divergence of opinion, as reflected in survey results, as to whether beading leads to higher rates of unwanted pregnancies or abortion in the community. Despite unclear information about prevalence, women did describe the manner in which abortions were carried out on beaded girls using local herbs (*siokotei*) and then using physical pressure to force the foetus out of the womb. Girls, who did not undergo abortion, gave up their children for adoption in other communities or infanticide. Interviewees from the Turkana community described rescuing many children from beading relationships, and those children were later distributed to women in the Turkana community who could not have children of their own. SWT asked survey respondents whether deaths of infants were ever reported to the local administration or health centres, and the universal response was no.

3.3.4. Links to other harmful practices

Girl-child beading was also linked in SWT’s research with other practices that negatively affect women and girls, such as FGM and early marriage. One elder described the fact that beading has had the unintended consequence of leading younger and younger girls to undergo FGM, as their families see this as a way to prevent them from being beaded and having unwanted pregnancies.²² Uncircumcised girls cannot be beaded by the morans. As a result however these girls may be married even earlier. In addition, several survey respondents also linked beading directly to early marriage, because the beading process is seen to prepare girls for marriage. Respondents cited the fact that beading makes girls more attractive and noticeable to men of marrying age and that beaded girls are perceived to be more “disciplined” and more ready for marriage. SWT also asked participants in the survey whether they knew about laws in Kenya that prohibit FGM and early marriage. Although a few participants indicated that they knew about anti-FGM laws, the majority were not aware of either law. Several interviewees also mentioned concerns about the spread of HIV and other sexually transmitted infections as a result of beading, even though it was initially conceived as a practice to reduce promiscuity.

3.3.5. Psychological trauma

Considering the negative consequences associated with beading for many girls, psychological trauma could also often result. Interviewees and respondents did not often mention this consequence without prompting however, though some women and men declared that because of their negative perceptions of the practice they would never allow their children to be beaded. When SWT asked survey respondents how the community helps girls deal with psychological trauma as a result of beading, some described the fact that girls were counselled by other women in the community but that there are no other resources to assist the girls.²³ Several responded that the practice didn’t result in any trauma for the girls.²⁴

4. Legal and human rights context

Women and girls in Kenya are protected from harmful cultural practices through the Kenyan Constitution, Kenyan law, and several international treaties to which Kenya is a state party. In contrast to the past, the Kenyan Constitution now includes an enforceable Bill of Rights. Contained in Chapter 4, the Bill of Rights includes protections for civil and political as well as economic, social and cultural rights.

The Bill of Rights in the Kenyan Constitution protects against the imposition of harmful practices in the name of culture, for women and children.²⁵ In addition, the Constitution prohibits anyone from forcing another person to undergo a cultural practice.²⁶ Even prior to the adoption of the Constitution in 2010, several laws that are relevant to the practice of beading were on the books in Kenya.

The Children's Act protects the right to education for all Kenyan children, noting specifically that the Kenyan government and Kenyan parents are responsible for ensuring that children attend school.²⁷ The Children's Act also specifies that "No person shall subject a child to female circumcision, early marriage or other cultural rites, customs or traditional practices that are likely to negatively affect the child's life, health, social welfare, dignity or physical or psychological development."²⁸ Kenya's Sexual Offences Act also prohibits anyone from defiling a child (under 18 years) and if the act of penetration is perpetrated on a child under 11 years of age, the mandatory sentence is life imprisonment.²⁹ These provisions clearly have serious implications related to the practice of beading.

Importantly, the Kenyan Constitution protects the right to life, which as constitutionally defined, begins at conception. Given that the practice of beading is documented to lead to the deaths of both the unborn and infants, it raises serious Constitutional concerns. The Constitution allows for abortion, but only when "in the opinion of a trained health professional, there is need for emergency treatment, or the life or health of the mother is in danger."³⁰

The right to access health care, including reproductive health services also is protected. The new Constitution affirms that "every person has the right to the highest attainable standard of health, which includes the right to health care services, including reproductive health care."³¹ The Constitution also provides that no one can be denied



25 Constitution of Kenya (2010), art. 53(1)(d).
26 Constitution of Kenya (2010), art. 44.
27 Children's Act, Cap.8 (2001), art. 7.

28 Id., art. 14.
29 Sexual Offences Act, Cap.3 (2001), art. 8.
30 Constitution of Kenya (2010), art.26(4).

31 Constitution of Kenya (2010), art. 43(1)(a).

emergency medical treatment.³² Beading is a serious concern in this regard, in particular given the finding that girls do not have access to family planning and do not have effective access to emergency medical care before, during, or after pregnancies except in rare cases.

The right to education³³ and the right to equality³⁴ also are enshrined in the Constitution. There seems to be little doubt, according to field research, that the practice of beading is a form of unequal treatment of boys and girls that denies girls their right to education.

Further, the Kenyan government is bound by its commitments to the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) as well as the Maputo Protocol on the Rights of Women in Africa (Maputo Protocol). The Kenyan Constitution's automatically domesticated Kenya's existing treaty commitments as well as the general rules of international law.³⁵ This provision provides women with Constitutional grounding to demand that the Kenyan government meets its commitments under instruments such as CEDAW and the Maputo Protocol. Both of these instruments require state parties to take all necessary measures to ensure that harmful cultural practices are abandoned and that women and girls are protected from such practices.

In 1990, the CEDAW committee recommended that states take all appropriate measures to eliminate the practice of female genital mutilation and other harmful cultural practices. In 1992, the CEDAW Committee reaffirmed in its General Recommendation No. 19 that harmful traditional practices, including FGM and early marriage, are a form of violence against women.

The Maputo Protocol also places an obligation on states to ensure that women in Africa are not subject to harmful cultural practices. The Protocol defines violence against women as "all acts perpetrated against women which cause or could cause them physical, sexual, psychological, and economic harm, including the threat to take such acts; or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed conflicts or of war."³⁶

From a human rights perspective, the practice of girl-child beading is a harmful cultural practice that amounts to violence against women. Despite important perceptions amongst community members about the possible value of the practice, the results for girls such as interrupted education, associated FGM, domestic violence and forced abortion suggest that finding alternatives to such a practice is an imperative.

Indeed, certain elders in the community described the fact that girl-child beading was no longer serving the societal purposes it was designed for (and instead was leading to negative consequences) and that given an alternative, they would opt for ending the practice. From the perspective of Kenya's constitutional, legislative, and treaty obligations, there can be no doubt that the government has a responsibility to support the community in any such effort.

5. Way forward

SWT's interest in child beading is to stop the negative consequences for young girls as a result of the practice. Accordingly, SWT discussed with several participants whether they felt that the community would eventually abandon beading as a practice. Opinion was split amongst the small sample, but the responses from those who thought the practice could be abandoned are of value in considering the way forward. Respondents felt that education was leading to a steady decline in the practice over time, and they also felt that enhancing education for girl children was one of the best ways to reduce the use of the practice.

For instance, one respondent noted that beading “has been reducing from one generation to generation”³⁷ and another respondent believed that “people are increasingly embracing girl-child education.”³⁸ Overwhelmingly, when asked about what strategies would work best to reduce beading, respondents pointed to education for both young girls and young boys. While linking the prevalence of the practice directly to education for girls, some also linked the continuity of the practice to the existence of the practice of moran-ship itself. Some respondents felt that only the end of the moran culture could lead to the end of beading.

5.1. Recommendations based on field research

- The government of Kenya, donors, and other stakeholders should work collaboratively with SWT to enhance access to education for Samburu girls, especially those who are most at risk of beading. SWT is providing on going assistance, but more funding is needed in this activity because of the awareness raised by the beading research itself. More girls are now aware of the existence of the organization and therefore more are coming to request support.
- Kenyan legislation related to harmful practices and sexual offences should be reviewed to ensure that the legislation comprehensively prohibits girl-child beading. Appropriate strategies must be implemented to ensure effective enforcement of existing law, including capacity building of all relevant actors. Such strategies should developed in consultation with the relevant actors, including law enforcement officials, the community, and civil society, in order to ensure effective and consistent public information and education. Practitioners of abortion and FGM should be educated about the potential sanctions under Kenyan law.



37 Resp. #11.

38 Resp. #17.

- The use of law should be one component of a multi-faceted approach to stopping the practice of girl-child beading. For successful abandonment of child beading, there needs to a common and integrated approach to effect long-lasting behavioural changes in society.
- Public information and education campaigns should be undertaken so as to involve as many people as possible and to enhance ownership of strategies and activities aimed at the abandonment of girl-child beading. Stakeholders must include traditional advisors, clan elders, warriors (morans), women and young girls.
- Girls and women who are willing to refuse their daughters to undergo child beading, for themselves or for their children, and regions and community leaders who are willing to take a firm stand against the practice of child beading, should be supported and encouraged to take this step. This might involve supporting clans or other groups in developing community commitments to eliminate beading through agreed upon steps. Support might also include;
 - Buying beads for girls at risk of being beaded
 - Girl child sponsorship to acquire education
 - Building a shelter home within the community for those vulnerable girls and infants at risk of being killed.
- Programs of rehabilitation and counselling for victims of child beading should be developed at the community level, in particular in terms of health services, legal and judicial support, emotional and psychological counselling as well as vocational training and life skill development. Government, civil society, faith-based organizations and members of the community should work together in the development of strategies and in the provision of such services.
- The Government of Kenya and international actors should provide political support and, where possible, financial resource to empower communities and their allies in civil society in the struggle to stop child beading. Government in particular should consider allocating resources in the national budget and working with civil society and communities in the implementation of strategies for the abandonment of child beading, including through collaboration in public information and education activities.
- In designing public information campaigns or other programs, SWT and other key stakeholders should rely on lessons learned from the pilot research described above. Messages should be designed so as to reflect the perceptions, concerns, and suggestions of the community itself. Any programs should also take into account other important lessons from the field research, including:
 - Take the time for community sensitization before beginning any programming so as to win their support.
 - Approach the topic of FGM, child beading practice and abortion indirectly, begin by asking the beauty of beads and impact of pregnancies from uncircumcised girls so that child beading and its impact emerges naturally from them.
 - Involvement of wide range of community members from all age-sets groups (including beaded girls, women who performed abortions, elders, morans, opinion leaders, government administrators and religious groups) was fundamental important us. This inclusive approach helped in comparing different perspectives, enabling SWT to explore the involvement of community groups in different levels of interventions.

SWT will take the lead to disseminate research findings through distribution of this report as well as through a documentary film screening; fliers and posters; and a quarterly magazine-style newsletter highlighting views and opinions from the community. Information will be distributed to the indigenous communities who participated in this research as well as other communities who practice girl child beading. SWT will use workshops, community discussions, and theatre groups to deliver the message. Cartoons, schools' human rights clubs and media talk shows also will continue to provide information to local Samburu communities about beading and its effects on women and girls.

6. Appendix i. Community survey

The purpose of this questionnaire is to collect information about the impact, attitude, beliefs and opinion of the people of Ol Donyiro and Kipsing in Isiolo County in regard to beading, a cultural practice among the Samburu community.

Section A: Demographic information

(Please circle where appropriate or fill the spaces provided)

1. What is your gender?

a) Male

a) Female

2. Age

a) 10 - 15

d) 26 - 30

b) 16 - 20

e) 31 - 35

c) 21 - 25

f) 36 and above

3. What is your marital status?

a) Single

d) Divorced

b) Married

e) Separated

4. What is your religion?

a) Christian

c) Traditional believer

b) Muslim

d) None of the above

5. What is your highest level of education?

a) Never went to school

d) Secondary school

b) Lower primary

e) Tertiary education

c) Completed primary school

6. Do you consider beading as source of income to the poor Samburu families?

7. How many girls were beaded in your family for the last two generations?

Section B: Impact of beading on girl child

1. Are you aware of any girl dies as a result of forceful abortion during child beading engagement?

2. Are there any reported cases of infants and girls death during beading to administration or health centres?

3. Do you think girl child beading affects girl child education among the Samburu?

4. How does the Samburu community consider non-beaded girls compared to beaded girls?

5. How does the community deal with psychological effects and trauma associated to killings and giving away of infants who are conceived as a result of girl beading

Section B: Social and cultural factors

The items listed below have been identified as the social and cultural factors that affect girl child right among the Samburu community. Please indicate, by circling the most correct response, the degree to which you agree with the statement. Five point scale as follows:

(1 strongly disagree, 2 disagree, 3 neutral, 4 Agree, 5 strongly agree)

STATEMENTS	1	2	3	4	5
1. Girls are married before they attain the age of 18yrs					
2. Is Girl-child beading practice common					
3. Are girls consulted during child beading engagement					
4. Beading is a practice that enhance the spread of HIV virus					
5. As a result of beading there is a high rate unwanted pregnancies					
6. As a result of beading there is a high rate of abortion					
7. Girls education is not valued among the community					
8. Young girls are forced to marry old men as second wives					
9. Beading is one of the cultural practice that causes a high rate of school drop-out among girls in Oldonyiro Division					

Section C: Opinion about beading

Please tick (✓) or circle the appropriate answer and give your reason for your choice.

1. Do think beading is the right practice in this era?

(a) Yes (b) No, give reason for either yes or no

2. Why is beading still a prevalent practice among the Samburu community?

3. Do you think beading has any cultural significance? (a) Yes (b) No, if yes give reasons

4. Do you think beading has any economic significance? (a) Yes (b), No, if yes give reasons

5. Do you think child beading contributed to early/forced marriage? (a) Yes (b) No, if yes give reasons

6. Apart from girl-child beading list any four cultural factor which denies girls their right to dignity as well as formal education

- a) _____
- b) _____
- c) _____

Section D: Community awareness on laws that protect girls and women’s right.

1. Are you aware of the legislations that protect the child rights?

(a) Yes (b) No, If yes mention them

- i) _____
- ii) _____
- iii) _____

2. Do you think girl-child beading is unlawful practice in Kenya?

a) If yes why?

b) If no why?

3. Are you aware that it is a crime to deny any child an opportunity to access formal education? (a) Yes (b) No, if yes indicate the source of this information

4. Are you aware that early/forced marriage is a crime (a) Yes (b) No, if yes indicate the source of this information

Section E: Strategies to curb the Girl-child beading practice

1. Do you think the Samburu community can eventually abandon this practice? (a)Yes (b) No, if yes why

2. What are the best ways that can be use to stop this practice among the Samburu people?

3. Is there any neighbouring community practicing child beading? (a) Yes (b) No

(a) if Yes which ones? _____

(b) if No why? _____

4. Appendix ii. Individual Survey Responses

TABLE 1: DEMOGRAPHIC INFORMATION

RESPONDENT	GENDER	MARITAL STATUS	RELIGION	AGE	EDUCATION LEVEL	Q6	Q7
1.	F	Married	Christian	31-35	Never went school	yes	1
2.	M	Married	Christian	36 & above	Never went school	yes	3
3.	M	Married	Traditional believer	36 & above	Never went school	yes	5
4.	F	Married	Traditional believer	36 & above	Never went school	no	5
5.	M	Married	Christian	36 & above	Never went school	no	many no definite number
6.	M	Married	Traditional believer	36 & above	Never went school	yes	at least 8
7.	M	Married	Traditional believer	36 & above	Lower primary	not really	More than ten
8.	M	Married	Traditional believer	36 & above	Never went school	No	Many no definite number
9.	F	married	Traditional believer	36 & above	Never went school	Yes	10
10.	M	Married	Traditional believer	26 - 30	Completed primary school	Yes	3
11.	M	Married	Traditional believer	36 and above	Never went school	Yes	Almost 6
12.	M	Married	Traditional believer	36 & above	Never went school	Yes	Almost 5
13.	M	Married	Christian	36 & above	Never went school	No	Can't say exact number
14.	F	Married	Christian	36 & above	Never went school	No	3
15.	F	Married	Traditional believer	36 & above	Lower primary	no	3
16.	F	Married	Christian	36 & above	Never went school	Yes	3
17.	F	Married	Christian	31 - 35	Never went school	No	1
18.	F	-	Christian	36 & above	Never went school	No	Almost 10
19.	M	Married	Christian	36 & above	Never went school	No	None
20.	M	Single	Traditional believer	21 - 25	Never went school	No	None
21.	M	Single	Traditional believer	26 - 30	Never went school	Yes	2
22.	M	Single	Christian	21 - 25	Never went school	No	2
23.	M	Married	Christian	36 & above	Never went school	No	None
24.	M	Single	Traditional believer	21 - 25	Never went school	Yes	3
25.	M	Single	Traditional believer	26 - 30	Never went school	No	3
26.	F	Married	Traditional believer	36 & above	Never went school	No	1

TABLE 2: IMPACT OF BEADING ON GIRL CHILD

RESPONDENT	Q1	Q2	Q3	Q4	Q5
1.	No f	No	Yes	All are the same	No means available
2.	No	No	Yes	Un beaded girl is seen as unfortunate and not beautiful	No means available
3.	No	No	No	No	Women are given that mandate
4.	No f	No	Yes	Beaded one belongs to someone	No
5.	No	No	No	All are the same	No way is there to deal with the trauma
6.	None	No	Yes	None is better than the rest	No way is there to deal with the trauma
7.	No	No	Yes	Non-beaded considered as common resource	The community doesn't take an initiative to heal such traumas
8.	No	No	Yes	They are always the same	No trauma cases
9.	No f	No	No	All are equal	No
10.	No	No	No	The girls are the same	There are no trauma cases
11.	No	No	No	The beaded girls are always outstanding	No trauma
12.	No	No	Yes	It allows for identification	No trauma cases
13.	No	No	Yes	They are always outstanding	There are no cases
14.	Yes f	No	Yes	Beaded girls are locally considered prestigious	Yes
15.	No f	No	No	They are equal	No way
16.	No f	No	Yes	A beaded girl is more beautiful and has more value in the community	There is counseling for the girls
17.	No f	No	Yes	A beaded girl is seen as more beautiful, more valuable, and respected	There is counseling done by women in the community
18.	No f	No	No	Beaded girls are seen as more beautiful	There is counseling done by women
19.	No	No	Yes	A beaded girl is more beautiful	There is counseling done by women
20.	No	No	No	The beaded girls are more respected	No cases
21.	No	No	No	All are the same	Women are mandated to do this
22.	No	No	No	Beaded girls are more respected	There are no reported cases
23.	None	No	Yes	Are the same	No available means at the moment
24.	No	No	No	All girls are the same	I don't know
25.	No	No	Yes	All are equal	I don't know
26.	No f	No	No	Beaded girls are considered to belong to owners	Local treatment

TABLE 3: SOCIAL AND CULTURAL FACTORS

RESPONDENT	ONE	TWO	THREE	FOUR	FIVE	SIX	SEVEN	EIGHT	NINE
1.	5	3	4	1	4	5	3	5	1
2.	5	4	1	3	5	5	2	5	5
3.	2	4	5	4	5	5	2	5	1
4.	5	4	1	4	4	3	5	5	5
5.	5	2	4	3	1	3	1	4	1
6.	5	2	5	3	3	4	3	5	1
7.	4	4	5	5	5	5	2	5	1
8.	4	3	YES	2	3	-	2	3	1
9.	5	5	5	3	-	-	-	5	2
10.	4	4	4	2	2	2	2	4	2
11.	3	3	4	2	2	2	2	3	1
12.	4	4	4	2	2	2	3	3	1
13.	5	4	YES	2	3	2	2	4	1
14.	5	5	5	3	5	5	5	1	2
15.	4	5	4	1	1	4	1	5	1
16.	4	4	4	5	4	4	3	5	4
17.	4	5	4	4	3	3	3	5	1
18.	2	4	2	2	2	2	4	4	2
19.	4	4	4	2	4	4	4	4	2
20.	3	4	NO	1	2	2	2	3	2
21.	5	2	5	1	1	1	4	5	1
22.	5	3	NO	1	1	2	2	4	2
23.	3	2	5	1	5	5	5	4	1
24.	5	4	5	3	4	4	4	4	2
25.	5	3	2	3	3	4	4	5	5
26.	5	4	5	4	5	4	2	5	4

TABLE 4: OPINION ABOUT BEADING

1. Do you think beading is the right practice in this era?

RESPONDENT	OPINION
1.	No, to allow girls to attend school
2.	No, children (especially girl-child) should embrace schooling
3.	No, because schooling is a priority in this era
4.	Yes, it helps you prepare for marriage.
5.	Neutral because beading comes second after failure to go to school. In fact beaded girls are more upright than unbeaded girls.
6.	No <ul style="list-style-type: none"> • Time consuming • Uneconomical • Early pregnancies and abortions as well as STIs
7.	No, Killing time for girl child education
8.	No, Girls should be taken to school
9.	No
10.	No, People dislike that partial marriage because the children are always controlled by the warriors (outsiders)
11.	Yes, There's nothing bad found about beading
12.	Yes, Culture is followed and people develop good conduct
13.	No, Girls should go to school as well
14.	Yes, Undermine girl- child practice
15.	No, Give unnecessary fights
16.	No, Beaded girls are denied education and they are vulnerable to early marriages
17.	No, Education is more important
18.	Yes, Its culture
19.	No, Education is more important
20.	No, There is nothing good in beading
21.	Neutral, out of once out of school the girl must be beaded
22.	No, Girls should be taken to school
23.	No, Education should be given a priority
24.	Yes, It is a cultural thing people inherited it from their fathers
25.	No, I have not beaded so I do not know
26.	No, Many people no longer like it now days

2. Why is beading still a prevalent practice among Samburu community?

RESPONDENT	OPINION
1.	No formal education leads to girls being beaded
2.	<ul style="list-style-type: none"> • Culture • Illiteracy
3.	<ul style="list-style-type: none"> • Culture • Lack of formal education
4.	Cultural attachment
5.	Not prevalent as compared to the other generations
6.	Old girls who never went to school
7.	Moranism
8.	Culture
9.	Cultural attachment
10.	<ul style="list-style-type: none"> • To reduce the girls expenses on the family • Both the girls and the warriors are together and the culture helps reduce immorality
11.	<ul style="list-style-type: none"> • Its culture • It is not bad
12.	Fulfilment of our lives-culture
13.	Culture and it is a way of avoiding the young people from doing social crimes and give a good picture to the society
14.	Because it is Samburu tradition
15.	Cultural practice
16.	There people who value culture more than their children
17.	There are people who still believe it is a good practice according to the culture of the Samburu
18.	People are still strongly following their culture and beading is part of Samburu.
19.	It is culture
20.	To fulfill the cultural requirements of the past
21.	<ul style="list-style-type: none"> • Culture • Illiteracy
22.	<ul style="list-style-type: none"> • People are just following their culture • To create respect
23.	Illiteracy of both the morans and the girls
24.	Culture
25.	To enhance respect in the community and morans
26.	Cultural attachment in the area

3. Do you think beading has any cultural significance?

RESPONDENT	OPINION
1.	Morality
2.	Morans from a whole clan who have not beaded girls in the whole moranism period are to be questioned (they are mocked)
3.	Yes, it is assisting in the continuity of the culture Assists in the disciplining of both the Moran and the beaded girl (no multiple partners)
4.	Yes , long history
5.	No
6.	No
7.	No, It is due to ignorance-leads to barrenness
8.	Yes, Respect is always developed by the warriors who have beaded girls
9.	Yes
10.	Yes, It is keeping the Samburu culture alive
11.	Yes, It enhances good behaviour
12.	No
13.	-
14.	No, Time changes
15.	Yes
16.	No, Education is more important now
17.	Yes, A girl who is beaded is considered beautiful and different from the others
18.	No people just follow it because it is culture
19.	No, But it is culture
20.	No
21.	Yes, The practice inhibits chances of diseases contraction as well as keeping up morals
22.	It creates a strong hold in the community (unity and respect)
23.	No
24.	Yes
25.	Yes, Signifies Samburu way of life
26.	Yes, People hold their culture very strongly

4. Do you think beading has any economic significance?

RESPONDENT	OPINION
1.	Yes ,Morans buy beads sparing the family the agony
2.	Yes <ul style="list-style-type: none"> • Beads are bought by the Moran and family • Upon ceremonies they bring meat • The Moran buys foodstuffs and clothes • Moran foots all bills
3.	Yes, Morans give gifts to the beaded girls (especially if the young girl is from a poor background.
4.	No, Little effect on the family of the girls' status.
5.	No
6.	At this era compared to the eras ahead it is economical to the family
7.	Yes, In this era morans are family and they bring sugar, tobacco, snuff and money unlike the past
8.	No
9.	No
10.	No
11.	Yes
12.	Yes, It is good during purchasing (money circulates)
13.	Yes, Purchase of the beads has helped the economy
14.	No, Just short term
15.	No
16.	Yes, The family is saved the cost buying the beads for the girl
17.	Yes, The parents are relieved of the responsibility of buying the beads for the girl since the Moran does that
18.	Yes, The Moran sometimes brings things to the girl's family like sugar, and also doesn't have to buy beads for the girl.
19.	Yes, Doesn't have to bear the cost of beading the girl
20.	No
21.	No
22.	It saves the family expenses they would have incurred
23.	No
24.	I don't see any getting rich because of that
25.	No
26.	No, Little value

5. Do you think child beading has contributed to early/forced marriage?

RESPONDENT	OPINION
1.	-
2.	Yes, Beads makes one beautiful and a beaded girls are viewed as of good conduct
3.	Yes <ul style="list-style-type: none"> • Beaded girls are smart (look good) from the beauty of the beads hence make the more outstanding. • Discipline changes positively and old men go for them.
4.	Yes, Make girl more beautiful and more attractive in the community.
5.	No
6.	Yes, viewed as best wives but un beaded girls are also married early
7.	Yes, Old men view beaded girls as potentials wives and go for them
8.	No
9.	- Prestige attached
10.	No
11.	No
12.	No
13.	No
14.	Yes, A beaded girl is given high status
15.	Yes
16.	Yes, A girl is seen as more beautiful hence more suitors
17.	A who is beaded is more beautiful therefore attracts many suitors increasing their chances of getting married at an early age
18.	A beaded girl is seen as more beautiful
19.	A beaded girl is considered beautiful
20.	No
21.	Yes <ul style="list-style-type: none"> • Girls are more beautiful • Free of diseases as the two (Moran and girl) are morally upright
22.	No
23.	Yes, The lady becomes beautiful and eye catching leading to early marriages and forced marriages
24.	Possible husbands like beaded girls
25.	Beaded girls are highly valued
26.	Yes beaded girls are highly valued

6. Apart from girl-child beading, list any four cultural factors which denies girls their right to dignity as well as formal education.

RESPONDENT	OPINION
1.	<ul style="list-style-type: none"> • Pastoralists way of life • Poverty thus lack enough capital to educate them
2.	<ul style="list-style-type: none"> • Poverty • If one has a herd the girl is left to look after
3.	<ul style="list-style-type: none"> • Culture-pastoralists' way of life • Poverty
4.	Nothing
5.	Poverty
6.	<ul style="list-style-type: none"> • Poverty • Wealthiness-looking after goats and sheep
7.	<ul style="list-style-type: none"> • Ignorance • Barrenness of the area • Lack of sensitization
9.	-
10.	<ul style="list-style-type: none"> • To assist in the family work • School expenses
11.	School fees to avoid drop-out after some time
12.	School fees
13.	-
14.	Moran singing
15.	Early marriages
16.	Stay at home to look after animals
17.	Being a pastoral community girls are expected to look after animals
18.	Girls are to look after goats and sheep
19.	Girls stay home to look after animals
20.	House chores
21.	Kept at home to look after animals
22.	School is expensive many
23.	<ul style="list-style-type: none"> • Looking after animals • Poverty
24.	Early marriages
25.	Early marriages
26.	Early marriages

TABLE 5: COMMUNITY AWARENESS ON LAWS THAT PROTECT GIRLS AND WOMENS RIGHTS

1. Are you aware of the legislations that protect the child’s rights

RESPONDENT	AWARENESS
1.	Yes • Anti-FGM • Equal opportunities for both boys and girls • Education for all children
2.	Yes • All children must go to school • Beading is illegal • Anti-FGM
3.	Yes, Government legislation on education
4.	No
5.	Yes, Understands the law that protects children but knows no particular legislation
6.	Yes, Doesn't know of any legislation
7.	Yes, Knows no legislation but knows that the government has power over the child's rights over him
8.	No
9.	No
10.	No
11.	No
12.	No
13.	No
14.	No
15.	No
16.	Yes, Right to education
17.	No
18.	No
19.	No
20.	No
21.	Yes • Access to education • Anti-FGM
22.	No
23.	No
24.	No
25.	No
26.	No

2. Do you think girl-child beading is unlawful practice in Kenya?

RESPONDENT	OPINION
1.	No
2.	Yes, Does no know why
3.	No, There has been no information on it
4.	No, No reason
5.	No, Time has come for this to end
6.	Yes, Education has become a priority
7.	Yes, Sensitization by groups like SWT
8.	Yes, After beading school is automatically avoided
9.	No
10.	No, Culture is being followed
11.	No, They are not aware of anything since they have not seen anything bad so far
12.	No
13.	No, Girls and warriors go hand in hand
14.	No, I don't think
15.	No
16.	Yes, It is culture
17.	No, It is culture
18.	No it is culture
19.	Yes, Girl-child beading is equal to marriage of the young girl
20.	No, It doesn't threaten the life of the girl
21.	No, Law sensitization
22.	No, It is in accordance to the traditional dos
23.	Yes, In order to let girl-child to access formal education
24.	No
25.	No, I don't know government things
26.	No

3. Are you aware that it is a crime to deny any child an opportunity to access formal education?

RESPONDENT	
	No f
	No
	No
	No f
	Yes, Through experience ,looking at educated individuals and looking at families that took their children to school
	No
	Yes, From experience when girls escape to go to school and they get to learn
	Yes, The constitution has provided for the mandate of schooling of every child
	Yes f
	Yes, rumours
	Yes, From the assistant chief
	Yes, The chief is involved in mobilizing the community to educate children
	Yes, In the brief of the meeting by Leparmarai and rumours from the people especially the local elites
	Yes f, Civil societies/churches
	Yes f
	Yes f, NGOs
	Yes f, From NGOs dealing with child rights
	No f
	Yes, The new constitution
	Yes, The elites seem to be more developed
	Yes, From people
	No
	Yes, Sensitization
	No
	Yes, From the community
	No f

4. Are you aware that forced/early marriage is a crime?

RESPONDENT	
1.	Yes, Examples set by girls especially early/forced marriages and girls to school
2.	No
3.	No
4.	No
5.	No
6.	No
7.	Yes, It has come to the knowledge of the community that the practice is illegal
8.	Yes, People should always be married on consent
9.	-
10.	No
11.	No
12.	No
13.	Yes, Rumors and his knowledge of somebody without an ID card is child
14.	No
15.	Yes
16.	Yes NGOs
17.	No
18.	No
19.	No
20.	Yes, children should be in their parents hands
21.	No
22.	No
23.	Yes, Sensitization –SWT, seminars, school
24.	No
25.	No
26.	Yes, Church

TABLE 6: STRATEGIES TO CURB THE GIRL-BEADING PRACTICE

1. Do you think the Samburu will eventually abandon the practice

RESPONDENT	OPINION
	No
	Yes <ul style="list-style-type: none"> • Children going to school are against it. • Sensitization
	Yes <ul style="list-style-type: none"> • Continuity of the age set system • Poor enrolment of girls to school will let the practice continue
	No
	Yes, Morans as well as girls are against the practice
	No
	Yes, Moranism will end with time so as beading
	Yes, Education is dominating the society
	No
	No
	Yes, The rate of beading has been reducing from one generation to generation
	Yes, The trend shows that every generation has less beaded girls
	Yes, Children (girls) being taken to school in large numbers
	Yes, When we all go to church
	No
	Yes, Education is becoming more important
	Yes, People are increasingly embracing girl-child education
	No, As long as there is moran-ship the practice will continue
	No, It is culture
	No, No trend records to show anything
	Yes, If the girls and the morans will be at home the practice will continue
	Yes, In the case of unwanted pregnancies they may be forced to marry ,they will avoid that
	Yes <ul style="list-style-type: none"> • Schooling is eventually eradicating the practice • Sensitization by NGOs
	No
	Yes, Change seems to be coming from every direction
	Yes, Its meaning is coming to an end

2. What are the best ways to use to stop this practice among the Samburu people?

RESPONDENT	
1.	<ul style="list-style-type: none"> • Schooling • Sensitization • Law enforcement
2.	Schooling all children
3.	Schooling
4.	School
5.	Old men can stop the practice by calling of the practice from the morans
6.	Schooling can eradicate it
7.	Schooling for all
8.	Moranism should be avoided ,lets embrace education
9.	Education
10.	Instant solution
11.	<ul style="list-style-type: none"> • Awareness from elites and elders • Education is a good option
12.	Education
13.	No instant solution because it is always a process but if the elites have solutions they should give
14.	All kids going to schools
15.	Education
16.	Education
17.	Educating the community of the negative effects of the practice
18.	Education but stopping the practice will be hard
19.	Seminars and workshops
20.	Education
21.	Girls to go to school
22.	Education
23.	Schooling of young boys and girls
24.	School-if all decide to go to school
25.	I don't think it can end
26.	Education

3. Is there any neighbouring community practicing girl beading?

RESPONDENT	OPINION
	No
	No, I don't know of any
	No, difference in culture
	No
	No, Difference in culture
	Yes, Doesn't know of any legislation
	No, Doesn't know why
	No
	No
	Yes, Rendile
	Yes, Rendile
	Yes, The Rendile ,rumours that the Turkana also
	Yes, Rendile
	No
	No
	No, Haven't heard of any
	No
	No, I have no knowledge
	No, Haven't heard of any
	Yes, Rendile
	No, Cultural difference
	Yes, Rendile and Turkana
	No, Difference in culture
	Yes, Rendile
	Yes, Rendile
	No

4. Appendix iii. Data charts and graphs

DEMOGRAPHICS

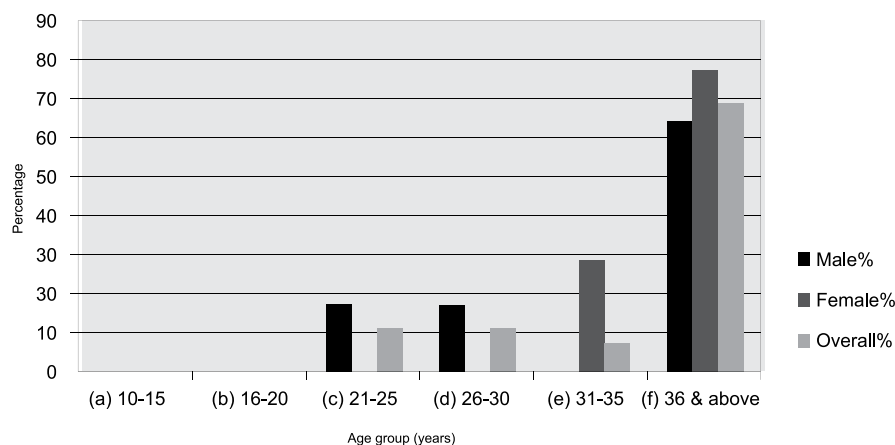
i. Gender of the respondents

GENDER	PERCENT% N	
Male	17	58.6
Female	9	31.0

Analysis suggests that majority of the respondents in study were of the male gender constituting 58.6% of the sampled respondents.

ii. Age of the respondents

AGE GROUP	MALE%		FEMALE%		OVERALL %
10 - 15	0	0.0	0	0.0	0.0
16 - 20	0	0.0	0	0.0	0.0
21 - 25	3	17.6	0	0.0	11.53
26 - 30	3	17.6	0	0.0	11.53
31 - 35	0	0.0	2	28.6	7.69
36 and above	11	64.7	7	77.7	69.23



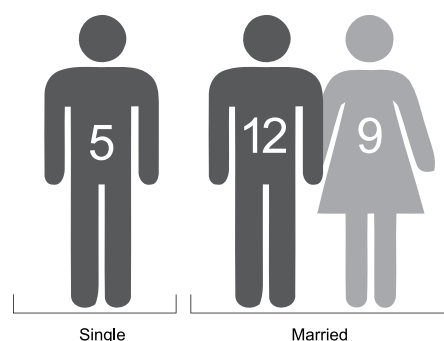
Analysis suggests that the respondents in the study were between the ages 21-25 and 36 and above with a majority being 36 and above (69.23%).

In the study there was no one between the ages of 10-20. The table and graph above demonstrate this.

iii. Marital status of the respondents

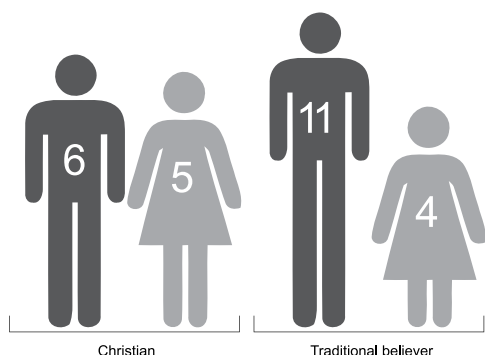
GENDER	SINGLE	MARRIED	DIVORCED	SEPARATED
Male	5	12	0	0
Female	0	9	0	0
Total	5	21	0	0

The table above and the graph below indicate that most of the respondents are married with 21 (80%) respondents who participated in the study that they were married. Only a few of the respondents reported that they were single (19.23%) with no respondent reporting either being divorced or separated.



iv. Religion of the respondents

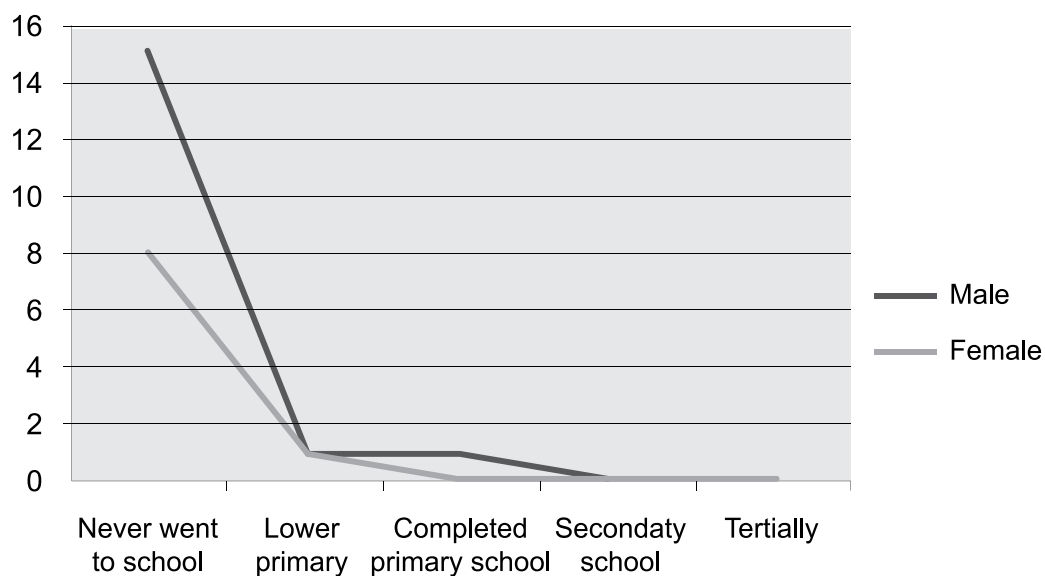
GENDER	CHRISTIAN	MUSLIM	TRADITIONAL BELIEVER	NONE OF THE ABOVE
Male	6	0	11	0
Female	5	0	4	0



Analysis indicates that majority of the respondents were traditional believers (57.7%) and the rest reporting that they were Christian. However none of the respondents sampled reported being Muslim.

v. Respondents level of education

GENDER	NEVER WENT TO SCHOOL	LOWER PRIMARY	COMPLETED PRIMARY SCH.	SECONDARY SCHOOL	TERTIARY
Male	15	1	1	0	0
Female	8	1	0	0	0



Analysis suggests that of the 26 respondents who participated in the study and disclosed their level of education, it is computed that in overall 88.5% of the respondents have never went to school and a few having been to lower primary and completed primary school.

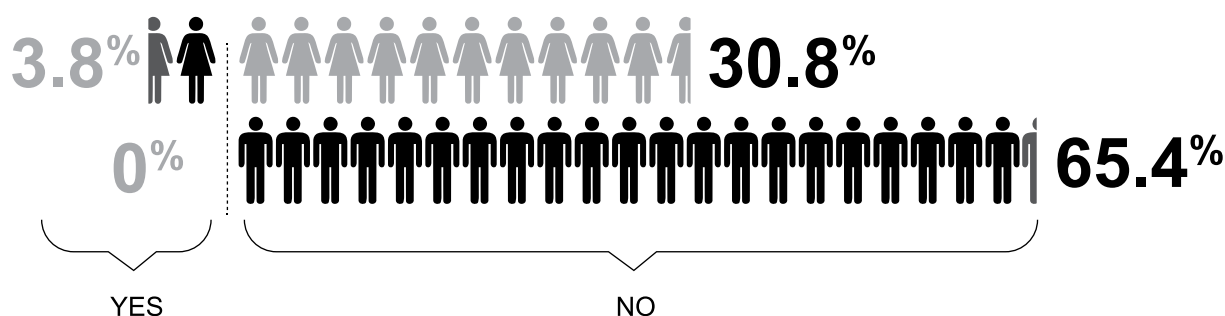
No respondent in the study reported having had secondary education or tertiary education. The table and graph presentation above show this.

IMPACT OF BEADING ON THE GIRL CHILD

i. Are you aware of any girl that has died as a result of forceful abortion during child beading engagement

GENDER	YES	%	NO	%	NO RESPONSE
Male	0	0	17	65.4	0
Female	1	3.8	8	30.8	0
Total	1	-	25	96.2	0

The analysis indicates that most of the respondents 96.2% are not aware of any death that had been as a result of forceful abortion during child beading engagement. Only one (3.8%) respondent reported to have been aware of death after forceful abortion.



ii. Are there any reported cases of infants and girls death during beading to administration or health centers?

GENDER	YES (%)	NO (%)	NO RESPONSE
Male	0 0	17 65.4	0
Female	0 0	9 34.6	0
Total	0 -	26 -	0

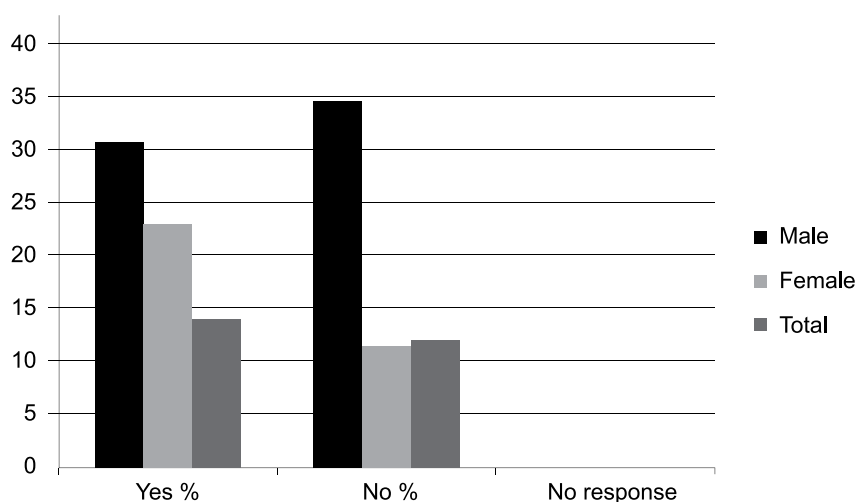


Asked whether they were aware of any reported cases of death of infants and girls during beading to the local administration or health centers, the entire respondents 100% in the study reported that they had no knowledge of any reported cases.

iii. Do you think girl beading affects girl child education among the Samburu?

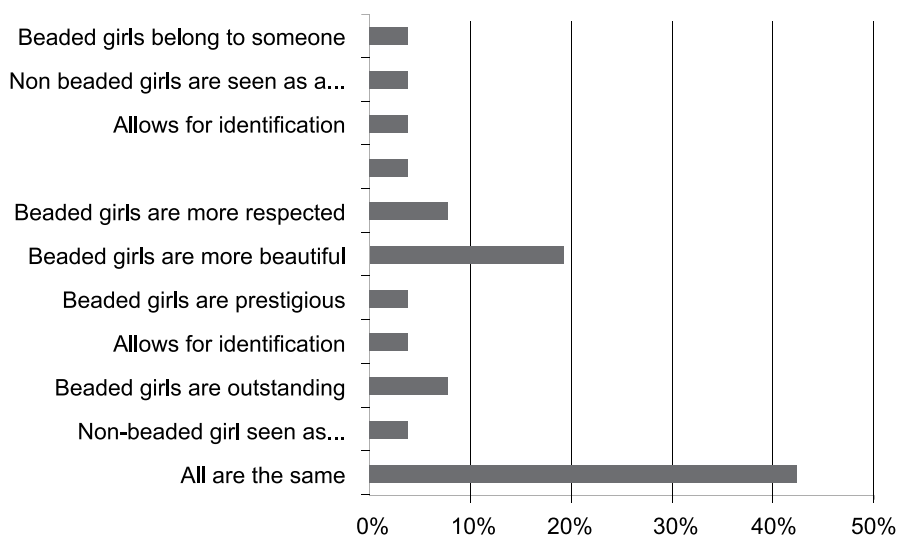
GENDER	YES (%)	NO (%)	NO RESPONSE
Male	8 30.8	9 34.6	0
female	6 23.1	3 11.5	0
total	14	12	0

When asked whether they thought that the practice of girl-child beading affects girl child education among the Samburu, 46.2 % did not think the practice affected the education of girls. Those who thought that the practice affected the education of girls (53.8%) did admit that once a girl got beaded the prospects of going to school were gleam. The graph above summarizes the different thoughts.



iv. How does the Samburu community consider non-beaded girls compared to beaded girls?

a. All are the same	11
b. Non-beaded girl seen as unfortunate and not beautiful	1
c. Beaded girls are outstanding	2
d. Allows for identification	1
e. Beaded girls are prestigious	1
f. Beaded girls are more beautiful	5
g. Beaded girls are more respected	2
h. Beaded girls are considered to have owners	1
i. Allows for identification	1
j. Non beaded girls are seen as a common resource	1
k. Beaded girls belong to someone	1

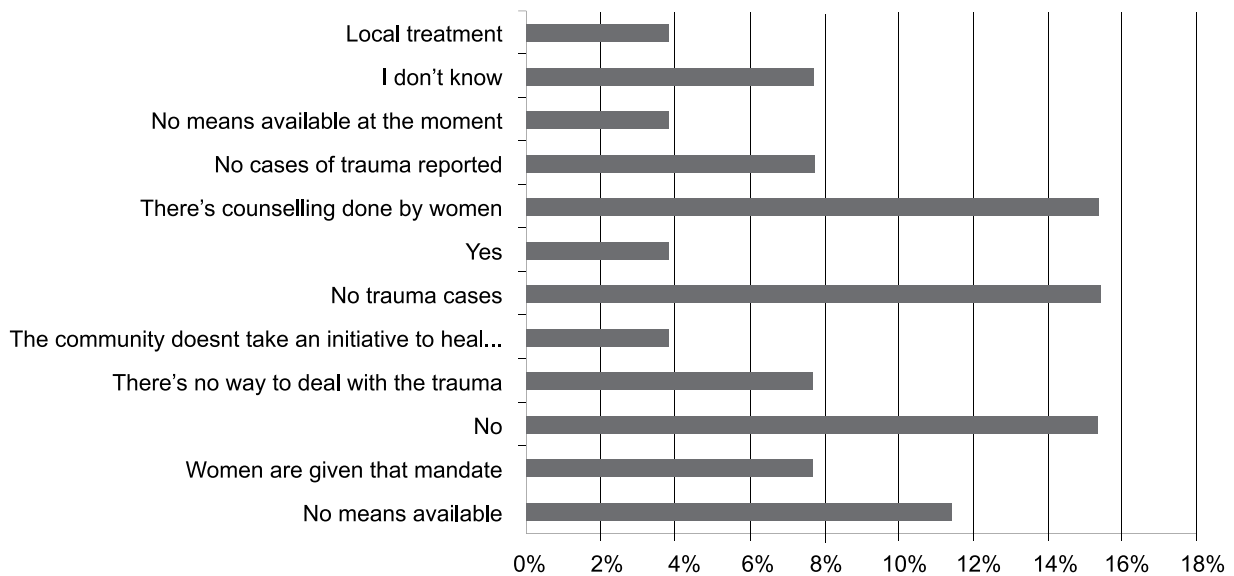


Analysis shows that majority of the respondents (42.3) felt that a girl that was beaded was seen to be the same with a girl who was not beaded. 19.2% of the respondents however were of the view that a beaded girl were perceived to be more beautiful and others were of the view that beaded girls are accorded more respect in the community. The graph above summarizes the different views.

v. How does the community deal with the psychological effects and trauma associated to killings and giving away of infants who are conceived as a result of girl beading?

a. No means available	2
b. Women are given that mandate	2
c. No	4
d. There's is no way to deal with the trauma	2
e. The community doesn't take an initiative to heal such trauma	1
f. No trauma cases	4
g. Yes	1
h. There's counseling done by women	4
i. No cases of trauma reported	2
j. No means available at the moment	1
k. I don't know	2
l. Local treatment	1

When asked how the community deals with the psychological effects and trauma associated to the killing and giving away of infants who are conceived as a result of girl beading, 15.2% reported that there was no way put in place by the community to deal with the trauma, another 15.2% reported that there was counseling done by women in the community. The graph below demonstrates this.



SOCIAL AND CULTURAL FACTORS

i. Views of respondents on the following statements

	N	STRONGLY DISAGREE	DISAGREE	NEUTRAL	AGREE	STRONGLY AGREE
Girls are married before they attain the age of 18 years	26	0%	7.8%	11.5%	30.8%	50%
Is girl-child beading practice common	26	0%	15.4%	19.2%	50%	45.4%
Are girls consulted during child beading engagement	23	8.7%	8.7%	0%	39.1%	39.1%
Beading is a practice that enhance that spread of HIV virus	26	23.1%	26.9%	6.9%	15.4%	7.8%
As a result of beading there is high rate of unwanted pregnancies	25	16%	20%	20%	20%	24%
As a result of beading there is a high rate of abortion	24	4.2%	29.2%	12.5%	29.2%	25%
Girls education is not valued in the community	25	8%	0 4%	20%	20%	12%
Young girls are forced to marry old men as second wives	26	3.8%	0%	15.4%	30.8%	50%
Beading is one of the cultural practices causes a high rate of school drop-out among girls in Oldonyiro Division	26	50%	30.8%	0%	7.7%	11.5%

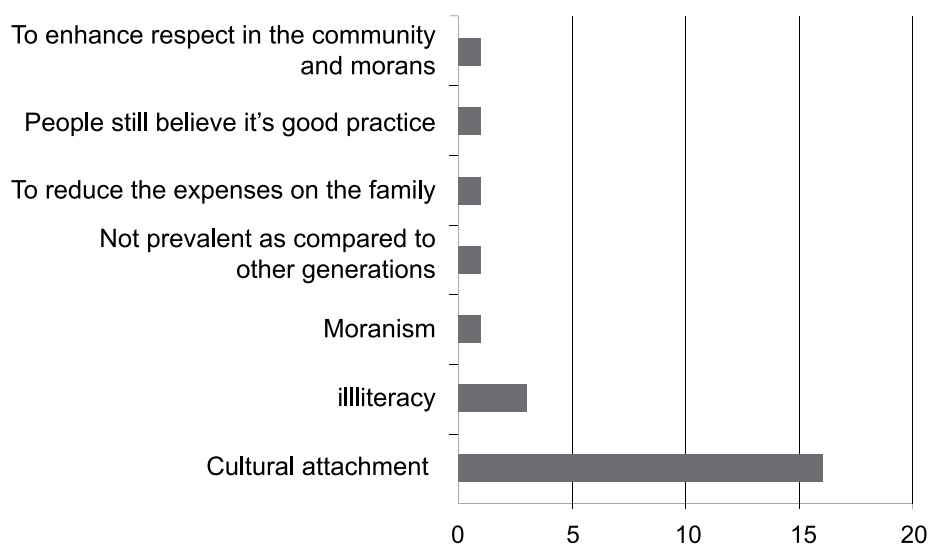
OPINION ABOUT BEADING

i. Whether they think beading is the right practice in this era

YES (6)	NO (18)	
IF YES, EXPLANATION	N=6	PERCENT
a. Undermine girl child practice	1	16.9
b. There's nothing wrong about beading	1	50.0
c. Prepares for marriage	3	16.9
d. Its culture	1	50.0
IF NO, EXPLANATION	N=18	PERCENT (%)
a. Undermines girl-child education	11	42.3
b. Early pregnancies, abortions and STIs	1	3.8
c. Warriors control the girls	1	3.8
d. I have not beaded so I do not know	1	3.8
e. Many people no longer like it now days	1	3.8
f. Brings unnecessary fights	1	3.8
g. Theres nothing good about beading	1	3.8
h. People dislike that partial marriage because the children are always	1	3.8
i. Controlled by the warriors	1	3.8

ii. Whether beading is still a prevalent practice among the Samburu Community

a. Cultural attachment	16
b. Illiteracy	3
c. Moranism	1
d. Not prevalent as compared to the other generations	1
e. To reduce the expenses on the family	1
f. People still believe it's a good practice	1
g. To enhance respect in the community and morans	1



iii. Does beading have any cultural significance

	YES (12)	NO (10)
IF YES, EXPLANATION	N=12	PERCENT (%)
a. Morality	2	16.6
b. Respect is always developed by the warriors who have beaded the girl	1	8.3
c. It is keeping the Samburu culture alive	2	16.6
d. It enhances good behavior	1	8.3
e. People hold their culture very strongly		18.3
f. Creates a strong hold in the community		18.3
g. Long history		18.3
h. A beaded girl is considered beautiful and different from		8.3
i. Assists in disciplining the beaded girl	1	8.3
j. A moran who has not beaded is mocked	1	8.3

iv. Does beading have any economic significance

	YES - 11	NO - 15
IF YES, EXPLANATION	N=11	PERCENT (%)
a. Morans buy beads sparing the family the cost	4	36.3
b. During ceremonies they bring meat	1	9.1
c. The moran buys foodstuffs and clothes	2	18.2
d. Morans give gifts to the beaded girls	1	9.1
e. Morans bring sugar ,tobacco, snuff and money	2	18.2
f. Purchase of the beads has helped the economy	1	9.1

v. Does beading contribute to early/forced marriage

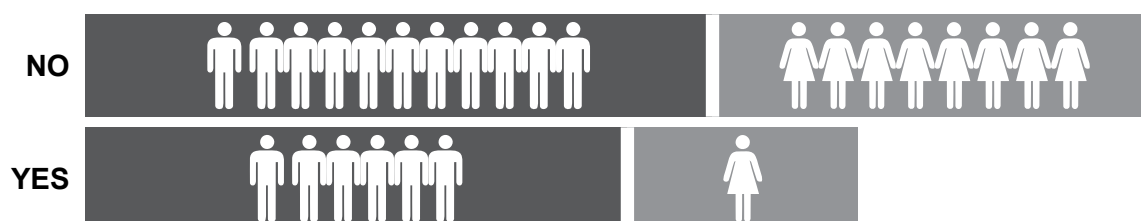
	YES (18)	NO (6)
IF YES, EXPLANATION	N=16	PERCENT (%)
a. Makes a girl more beautiful	8	50
b. Beaded girls are smart hence more outstanding	1	6.25
c. Viewed as best wives	1	6.25
d. Old men view beaded girls as potential wives and go for them	1	6.25
e. Prestige attached	1	6.25
f. A beaded girl is given a high status	1	6.25
g. Possible husbands like beaded girls	1	6.25
h. Beaded girls are highly valued	2	11.1

vi. Other cultural factors which denies girls their right to dignity as well as formal education

	N=17	PERCENT (%)
IF YES, EXPLANATION		
a. Pastoralists way of life	2	11.6
b. Poverty	3	17.6
c. Ignorance	1	3.8
d. Early marriages	4	23.5
e. Being a pastoral community girls are expected to look after animals	6	35.3
f. Moran singing	1	3.8

COMMUNITY AWARENESS ON LAWS THAT PROTECT GIRLS AND WOMENS RIGHTS

i. Community awareness on laws that protect child rights

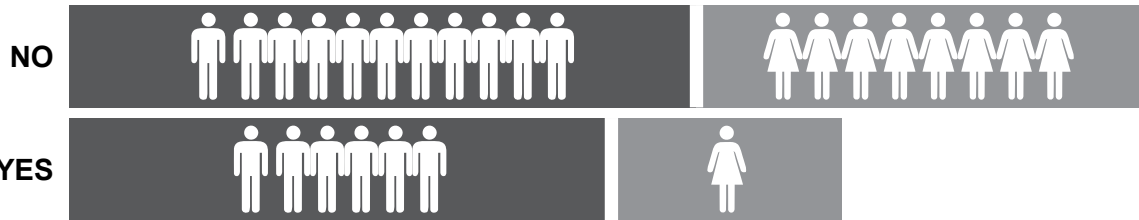


73% of the respondents were not aware of any legislation that protect the child rights and 26% of the respondents had some knowledge on legislations that protect child rights, where right to education and the law against female genital mutilation.

ii. Do you think girl beading is unlawful in Kenya

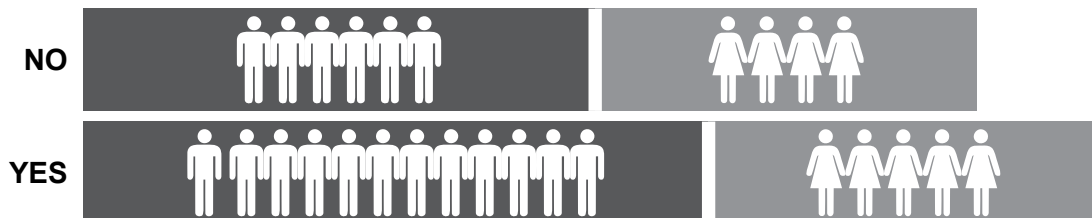
	N=5	PERCENT (%)
IF YES, WHY		
Don't know why	1	20
Education is a priority	1	20
Sensitization by organizations like SWEEDO	1	20
After beading school is automatically avoided	1	20
Girl-child beading is equal to marriage of the young girl	1	20

IF NO, WHY	N=13	PERCENT (%)
There has been no information on this	1	7.7
No reason	1	7.7
Culture is being followed	5	38.5
Haven't seen anything bad so far	1	7.7
Girl beading and warriors go hand in hand	1	7.7
I don't think	1	7.7
It doesn't threaten the life of the girl	1	7.7
Lack of law sensitization	1	7.7
I don't know government thing	1	7.7



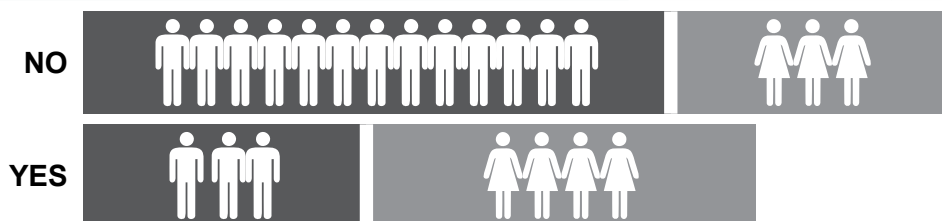
iii. Are you aware it is a crime to deny any child an opportunity to access formal education?

IF YES, SOURCE OF INFORMATION	N=14	PERCENT (%)
Through experience	2	14.3
The constitution	2	14.3
Rumors	1	7.1
Assistant chief	2	14.3
Local elites	2	14.3
Church	1	7.1
NGOs	2	14.3
From people	2	14.3



iv. Are you aware that early/forced marriage is a crime?

IF YES, SOURCE OF INFORMATION	N=5	PERCENT (%)
Rumors	1	20
NGOs	2	40
Church	1	20
Schools	1	20



STRATEGIES TO CURB THE GIRL-BEADING PRACTICE

i. Do you think the Samburu community can eventually abandon this practice

IF YES, WHY	N=11	PERCENT (%)
Education	5	45.5
End of moranism	2	18.2
Christianity	1	9.1
Sensitization by NGOs	1	9.1
The rate of beading has been decreasing from generation to generation	2	18.2

NO



YES



ii. Best ways that can be used to end the practice of beading among the Samburu

IF YES, WHY	N=12	PERCENT (%)
Education	8	66.7
Elders to order the stop of the practice	1	8.3
Ending of moranism	1	8.3
Creation of awareness	2	16.7

iii. Neighboring community that practices child beading

IF YES, WHICH ONES	N=10	PERCENT (%)
Rendile	8	80
Turkana	2	20

IF NO, WHY	N=9	PERCENT (%)
I don't know any	6	66.7
Difference in culture	3	33.3

Promote rights, Educate, Recognize and Uplift pastoralist women voices



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