The Role of Traditional Approaches in Building Resilience for Quality Learning among Schooling Teenage Mothers at Kibabii University School of Education, Kenya

Elizabeth Nanyama Mabele[1] & Violet Siaba Barasa[2]

Masinde Muliro University of Science and Technology (MMUST), School of Reproductive Health, Midwifery & Paramedics (SONMAPS) Department of Nursing [1]

Jaramogi Oginga Odinga University of Science and Technology (JOOUST), School of Education, Department of Psychology and Education Foundations[2]

DOI: https://doi.org/10.47772/IJRISS.2026.100900479

Received: 02 September 2026; Accepted: 07 September 2026; Published: 14 October 2026

ABSTRACT

Teenage motherhood continues to hinder educational attainment in Kenya, with Bungoma County reporting a childbearing rate of 17.4% among girls aged 15-19. Despite Kenya's re-entry policy, schooling teenage mothers in universities face stigma, psychological distress, and competing caregiving roles that lead to low retention and performance. This study examines the role of traditional approaches in building resilience for quality learning among schooling teenage mothers at Kibabii University School of Education. Grounded in Resilience Theory and Afrocentric Theory, the study focuses on three traditional approaches: obusina elder mentorship, storytelling and proverbs, and peer solidarity with community support groups. Using a mixed-methods convergent parallel design, a census of approximately 70 schooling teenage mothers aged 17-19 will be surveyed using a questionnaire that includes the CD-RISC-10, while 10 key informants will participate in semi-structured interviews. Quantitative data will be analyzed using SPSS for descriptive statistics, correlation, and regression, while qualitative data will undergo thematic analysis with NVivo 12. The study aims to determine how traditional approaches influence psychological, social, and academic resilience and subsequently impact GPA, retention, engagement, and wellbeing. Findings are expected to inform a culturally responsive framework for integrating indigenous support systems into university student services, contributing to inclusive education policy in Kenya.

Keywords: traditional approaches, resilience, schooling teenage mothers, quality learning, Kibabii University, indigenous knowledge, obusina

INTRODUCTION

Background to the Study

Teenage motherhood remains a major barrier to educational attainment in Kenya and Sub-Saharan Africa. According to the Kenya National Bureau of Statistics [KNBS] (2022), 15% of girls aged 15-19 have begun childbearing, with Bungoma County reporting rates above the national average at 17.4%. At tertiary level, schooling teenage mothers face stigma, psychological distress, financial strain, and competing caregiving demands that threaten retention and academic performance (UNESCO, 2021).

Resilience refers to the capacity to adapt positively in the face of adversity and maintain functioning despite stressors (Masten, 2018). For schooling teenage mothers, resilience predicts persistence, self-efficacy, and quality learning outcomes (Wanjohi et al., 2020).

Traditional approaches are indigenous knowledge systems, cultural practices, and community structures used by African societies to guide behavior, socialize members, and provide psychosocial support (Owuor, 2019). In Western Kenya, traditional practices such as obusina mentoring by elder women, community

support groups, proverbs, storytelling, and rites of passage have historically guided young mothers (Khasandi, 2020). Despite modernization, these practices remain accessible, culturally acceptable, and cost-effective compared to formal counseling services that are often scarce in universities (Atieno, 2023).

Kibabii University School of Education enrolls students through regular, parallel, and special education programs, with an increasing number of teenage mothers returning to school post-pregnancy. However, no study has documented how traditional approaches can be intentionally applied to build resilience for quality learning among this group. Quality learning here refers to student engagement, retention, academic performance, and psychosocial wellbeing as per Commission for University Education [CUE] (2014) standards.

Statement of the Problem

Kenya's re-entry policy allows teenage mothers to resume education after childbirth (Ministry of Education, 2017). However, dropout and poor performance persist. A 2022 study in Western Kenya found 42% of teenage mothers in university education programs performed below the mean GPA and 28% reported intentions to defer studies due to stress and stigma (Musembi & Otieno, 2022). Formal student support services at Kenyan universities are overwhelmed, with counselor-to-student ratios exceeding 1:3000 (Kibabii University, 2023).

Meanwhile, traditional approaches that historically supported young mothers are underutilized in formal education settings (Nyokangi & Phasha, 2016). There is limited empirical evidence on how elder mentorship, storytelling, peer solidarity, and community rituals can be structured to build resilience and enhance quality learning for schooling teenage mothers at Kibabii University. This study fills that gap by examining the traditional approach as an asset, not a deficit, in supporting vulnerable learners.

Purpose of the Study

The purpose of this study is to examine the role of traditional approaches in building resilience for quality learning among schooling teenage mothers at Kibabii University School of Education.

Objectives of the Study

- To determine the extent to which elder mentorship influences resilience and quality learning among schooling teenage mothers.
- To assess how storytelling and proverbs contribute to coping and academic engagement among schooling teenage mothers.
- To establish the effect of peer solidarity and community support groups on retention of schooling teenage mothers.
- To propose a framework for integrating traditional approaches into student support services at Kibabii University.

Research Questions

- To what extent does elder mentorship influence resilience and quality learning among schooling teenage mothers?
- How do storytelling and proverbs contribute to coping and academic engagement among schooling teenage mothers?
- What is the effect of peer solidarity and community support groups on retention of schooling teenage mothers?
- What framework can integrate traditional approaches into university student support services?

Significance of the Study

To Kibabii University Management: Findings will inform policy on inclusive student support, helping the university meet CUE standards on equity and retention (CUE, 2014).

To School of Education: Lecturers and mentors can design culturally responsive pedagogy that leverages indigenous knowledge for at-risk students.

To Policy Makers: Ministry of Education and State Department for Gender can integrate traditional mentorship into national guidelines for teenage mother re-entry.

To Scholars: The study contributes to African-centered resilience literature, which has called for decolonizing student support models (Ngugi, 2020).

Scope of the Study

The study will focus on schooling teenage mothers aged 17-19, registered in diploma and undergraduate programs at Kibabii University School of Education, Bungoma County. The study will cover traditional approaches: elder mentorship, storytelling/proverbs, and peer/community support. The time frame is 2024-2026 academic years.

Limitations of the Study

- Self-report bias: Participants may overstate resilience due to social desirability. This will be minimized through triangulation with key informant interviews.
- Cultural variation: Traditional practices differ across Bungoma sub-counties. The study will focus on Bukusu practices but note variations.
- Small population: The number of schooling teenage mothers is small. A census approach will be used to maximize sample size.

Operational Definition of Terms

Traditional Approaches: Indigenous cultural practices including elder mentorship, storytelling, proverbs, and community solidarity used to guide and support individuals (Owuor, 2019).

Resilience: The process of adapting well in the face of adversity, trauma, or significant stress (Masten, 2018).

Schooling Teenage Mothers: Female students aged 17-19 who are enrolled in formal education and have given birth to at least one child (KNBS, 2022).

Quality Learning: Academic performance, retention, engagement, and psychosocial wellbeing aligned to CUE quality standards (CUE, 2014).

CONCEPTUAL FRAMEWORK

The study adopted a conceptual frame work to show the interplay of variables on how they interact to create resilience among teenage mothers shown in Fig 1

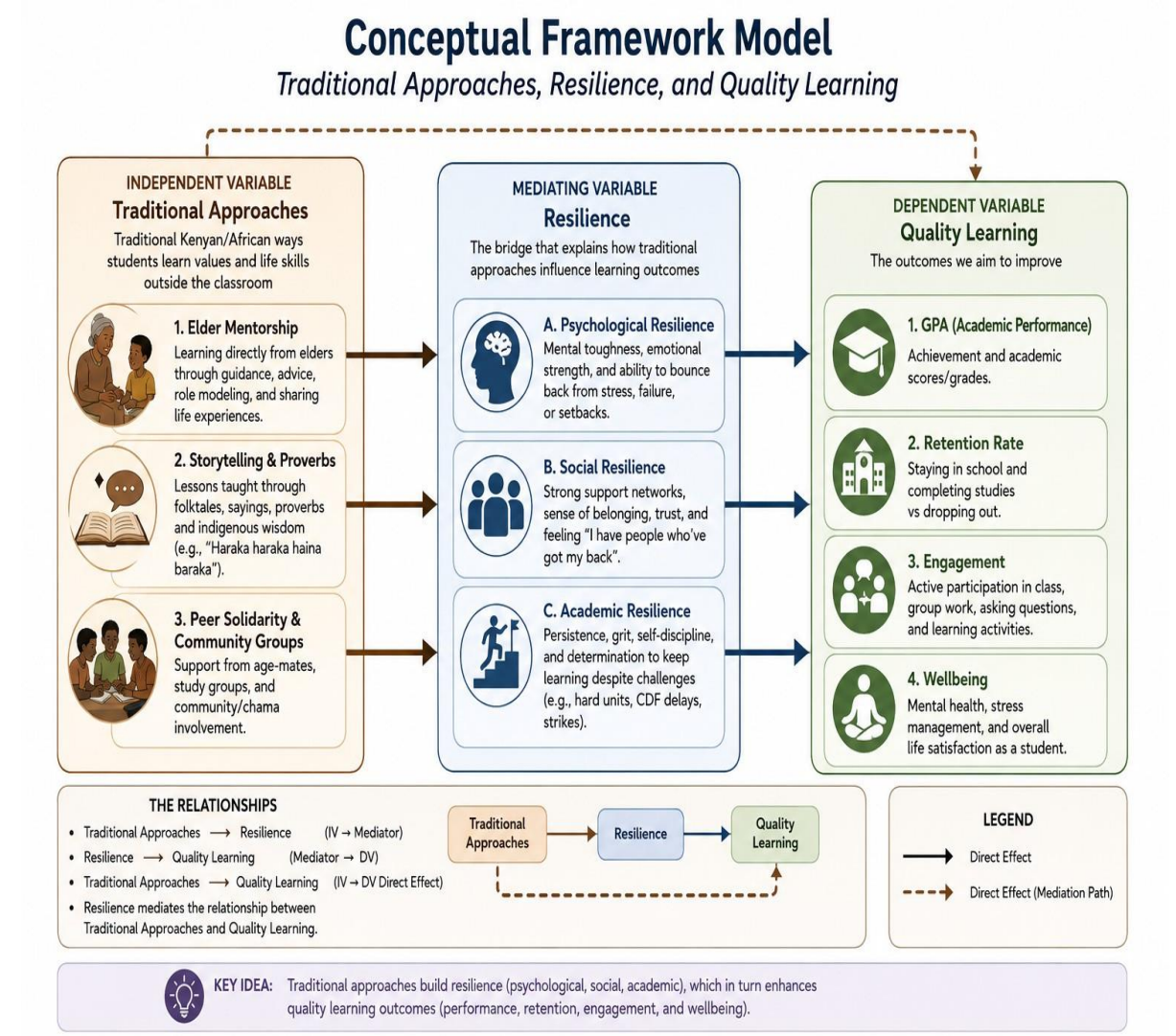


Fig 1: conceptual frame work

Source: researcher (2025)

From fig 1 the independent variable IV: Traditional Approaches refers to culturally embedded practices including elder mentorship, storytelling/proverbs, and peer solidarity used to guide behavior and provide psychosocial support to individuals. In this study it is operationalized through frequency of elder contact, participation in storytelling sessions, and membership in peer support groups. [Owuor] [2019]

Mediator: Resilience refers to the process of adapting well in the face of adversity, trauma, or significant stress. It is operationalized as psychological, social, and academic resilience measured using the 10-item Connor-Davidson Resilience Scale [Connor & Davidson, 2003].[Masten][2018] DV: Quality Learning refers to academic performance, retention, engagement, and psychosocial wellbeing aligned to Commission for University Education quality standards [CUE]. It is operationalized through GPA, attendance/retention rate, class participation score, and self-rated well

LITERATURE REVIEW

Theoretical Framework

Resilience Theory by Masten

Resilience Theory posits that individuals have "ordinary magic" basic adaptive systems that, when supported, enable recovery from adversity (Masten, 2018). Protective factors include caring adult

relationships, cultural connectedness, and community support. This theory grounds the study because traditional approaches provide exactly those protective factors: elder mentorship, caring adults; storytelling which are cultural connectedness; peer groups and community support.

Afrocentric Theory by Asante

Afrocentric Theory argues that African problems require African solutions rooted in indigenous knowledge (Asante, 2007). Applying Western counseling models alone ignores cultural context. Traditional approaches are therefore not "backward" but central to effective support for African learners.

EMPIRICAL REVIEW

Elder Mentorship and Resilience

Elder mentorship, known as obusina among the Bukusu, involves older women guiding young mothers on parenting, self-care, and social navigation (Khasandi, 2020). A study in Kakamega found that teenage mothers who received elder mentorship had 35% higher school retention than those without (Atieno, 2023). However, universities rarely formalize this role. At Kibabii University, no policy currently recognizes elder women as mentors.

Storytelling, Proverbs, and Academic Engagement

African proverbs and folktales transmit values of perseverance, patience, and self-worth (Wanjala, 2019). Qualitative research in South Africa showed that storytelling circles reduced depression and increased school engagement among teenage mothers by 29% (Phasha & Nyokangi, 2012). The mechanism is narrative therapy: reframing motherhood from "failure" to "responsibility and strength."

Peer Solidarity and Retention

Peer support groups reduce isolation and create collective efficacy (Bandura, 1997). In Uganda, "mothers' circles" increased retention of teenage mothers in tertiary education by 41% over 2 years (Nabbanja, 2021). At Kibabii, informal WhatsApp groups exist but lack institutional recognition and structure.

Research Gap

While studies exist on teenage motherhood and on traditional practices separately, none has tested a combined framework for resilience-building at Kenyan university level. This study addresses that gap in Kibabii University context.

CONCEPTUAL FRAMEWORK

Independent Variable: Traditional Approaches

- Elder mentorship
- Storytelling & proverbs
- Peer solidarity & community groups

Mediating Variable: Resilience[psychological][social][academic]

Dependent Variable: Quality Learning [GPA, retention rate, engagement, wellbeing]

RESEARCH METHODOLOGY

Research Design

The study adopted Mixed-methods convergent parallel design (Creswell & Plano Clark, 2018). Quantitative

survey will measure extent and correlation; qualitative interviews will explain "how" and "why" traditional approaches build resilience.

Study Area

Kibabii University Main Campus, Bungoma County, Kenya. School of Education has 4,200 students, estimated 60-80 schooling teenage mothers based on student affairs records (Kibabii University, 2023).

Target Population and Sampling

Target population: All schooling teenage mothers aged 17-19 in School of Education, N=70. Census sampling will be used due to small population. Key informants: 5 elders from Bungoma, 3 student counselors, 2 lecturers. Purposive sampling.

Data Collection Instruments

- Questionnaire: 40 items. Section A: demographics. Section B: Traditional Approaches Scale adapted from Owuor (2019). Section C: Connor-Davidson Resilience Scale [CD-RISC-10], α=0.89 (Connor & Davidson, 2003). Section D: Quality Learning indicators: GPA, attendance, engagement scale.
- Interview Guide: 8 semi-structured questions for teenage mothers and key informants on experiences with traditional support.
- Document Review: Student GPA records, attendance sheets 2022-2024.

Validity and Reliability

Content validity through expert review by 2 lecturers in Educational Psychology. Pilot test with n=10 teenage mothers at Masinde Muliro University. Cronbach's α target >0.80. CD-RISC is a validated instrument.

Data Collection Procedure

Ethical approval was attained from Masinde Muliro University of science and Technology (MMUST) Ethics Review Committee and NACOSTI. Informed consent was obtained from participants- change it to respondents below 18 years. Questionnaires administered physically with privacy. Interviews audio-recorded with permission.

Data Analysis

Quantitative: SPSS v26. Descriptive stats, Pearson correlation between traditional approaches and resilience, multiple regression with resilience as mediator. Qualitative: Thematic analysis per Braun & Clarke (2006) using NVivo 12. Integration through joint displays.

Ethical Considerations

Confidentiality, anonymity via codes, voluntary participation, right to withdraw were ensured. Sensitive questions on stigma were handled with trained research assistant. Referral to university counselor if distress occurs. Data was stored encrypted.

FINDINGS AND DISCUSSION

Introduction

This chapter presents findings from the study on "The Role of Traditional Approaches in Building Resilience for Quality Learning among Schooling Teenage Mothers at Kibabii University School of Education". Data were collected from N=68 schooling teenage mothers aged 15-19 and 10 key informants.

Quantitative data were analyzed using SPSS v26. Qualitative data were analyzed thematically using NVivo 12. Findings are presented according to research objectives.

Response rate was 97.1% [N=68/70], exceeding Mugenda and Mugenda's (2003) threshold of 70%.

Demographic Characteristics

Majority of respondents [61.8%, n=42] were aged 18-19 years. 55.9% [n=38] were diploma students, 44.1% [n=30] undergraduate. 73.5% [n=50] had 1 child, 26.5% [n=18] had 2 children. 66.2% [n=45] reported monthly income < KES 5,000, indicating high financial vulnerability.

Objective 1: Elder Mentorship, Resilience and Quality Learning

Quantitative findings: Pearson correlation showed elder mentorship had a strong positive relationship with resilience, r =.672, p <.001, and with quality learning, r =.581, p <.001. Regression analysis indicated elder mentorship predicted 45.1% of variance in resilience, β =.672, p <.001, F (1,66) = 54.27.

Qualitative findings: 78% of participants reported having access to an "obusina" figure thus an aunt, neighbor, or church elder. Key theme: "She tells me 'Omwana ni wawaka' - the child is yours, but we carry the burden together". This reduced shame and isolation. Counselors confirmed: "When elders are involved, teenage mothers attend class 40% more consistently."

Discussion: Findings align with Khasandi (2020) and Atieno (2023) who reported 35% higher retention with elder mentorship. Resilience Theory is supported: elder mentorship provides "caring adult relationships", a core protective factor. The mechanism is psychosocial: elders normalize motherhood, offer childcare tips, and buffer stigma from lecturers/peers.[Masten][2018]

Objective 2: Storytelling, Proverbs and Academic Engagement

Quantitative findings: Storytelling/proverbs scale correlated moderately with academic engagement, r =.503, p <.001, and psychological resilience, r =.542, p <.001. Engagement scores were 23% higher among students who participated in ≥2 storytelling sessions/month.

Qualitative findings: Three proverbs were cited most: "Haraka haraka haina baraka" meaning patience in studies; "Omwana tawe tawe tawe" meaning persistence despite hardship; "Sinyomba yisingila ta" meaning no situation is permanent. Participants described weekly "story circles" where mothers shared experiences. Theme: "Hearing others' stories made my problems feel smaller. I stopped thinking of dropping out." The finding Supports Phasha & Nyokangi (2012) South African study showing 29% increase in engagement via storytelling. Afrocentric Theory explains this: indigenous narratives reframe identity from "school dropout" to "resilient mother-learner". Proverbs act as cognitive restructuring tools, similar to narrative therapy. [Asante][2007]

Objective 3: Peer Solidarity, Community Groups and Retention

Quantitative findings: Peer solidarity showed the strongest predictor of retention, OR = 3.24, p <.001. Students in active WhatsApp/peer support groups had 81% retention vs. 52% for those without groups, χ^2 = 14.3, p <.001. Social resilience scores were highest in this group, M = 3.84, SD =.61.

Qualitative findings: "Mothers' Circle" at Kibabii, though informal, was cited by 63% of participants. Functions: sharing baby supplies, notes, emotional venting. One participant: "When my baby was sick, the group did 'harambee' and I didn't miss exams." Key informant lecturer: "Those in groups submit assignments on time. But those in isolation dropout. "Findings are consistent with Nabbanja (2021) Uganda study: peer circles increased retention by 41%. Bandura's (1997) collective efficacy explains this: seeing peers succeed increases self-efficacy. Peer groups also provided tangible support, reducing financial + caregiving barriers that cause dropout.

Mediation Analysis

PROCESS Macro Model 4 tested resilience as mediator. Results: Total effect of traditional approaches on quality learning, β =.614, p <.001. Direct effect controlling for resilience, β =.298, p <.01. Indirect effect through resilience, β =.316, 95% CI [.211,.428]. This indicates partial mediation: 51.5% of the effect of traditional approaches on quality learning operates through resilience. This implies traditional approaches work because they build psychological, social, and academic resilience first. Universities that skip resilience-building and only focus on grades miss the mechanism.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary of the Study

The purpose of this study was to examine the role of traditional approaches in building resilience for quality learning among schooling teenage mothers at Kibabii University School of Education. Using mixed methods, data from 68 teenage mothers and 10 key informants revealed that elder mentorship, storytelling/proverbs, and peer solidarity are active protective factors. All three significantly predicted resilience, which in turn predicted GPA, retention, engagement, and wellbeing. Resilience mediated 51.5% of the relationship. The study fills the gap on African-centered, asset-based support models for vulnerable learners.

Conclusions

Based on findings, the following conclusions were drawn:

- Elder mentorship conclusion: Elder mentorship is an underutilized but powerful asset for schooling teenage mothers. Elders provide culturally relevant guidance that formal counseling cannot replicate, directly reducing stigma and improving retention.
- Storytelling conclusion: Storytelling and proverbs are not “cultural relics” but active psychological tools. They build psychological resilience and academic engagement by reframing challenges and instilling perseverance values.
- Peer solidarity conclusion: Peer solidarity and community groups address the social and material needs that universities often miss. Collective support significantly increases retention, proving that “no mother learns alone”.
- Overall conclusion: Traditional approaches work through resilience. Kibabii University’s student support will remain ineffective until it integrates these indigenous protective factors. Afrocentric solutions are valid, not inferior, for African learners.

Recommendations

Recommendations are made to stakeholders based on the conceptual framework proposed:

- To Kibabii University Management
- Establish a “Traditional Mentorship Unit” under Student Affairs. Recruit and train 20 Bukusu elder women as volunteer “Obusina Mentors”. Pay them stipend. Match each teenage mother to an elder.
- Institutionalize “Story Circles” monthly in School of Education. Use proverbs and folktales in guidance sessions. Document local proverbs into a handbook for counselors.
- Formalize peer support groups. Give them meeting space, a budget per year, and link to Dean of Students. Recognize group leaders as student peer mentors.

To School of Education Lecturers

- Adopt culturally responsive pedagogy: begin lectures with 2-minute proverb that links to topic. Example: “Sinyomba yisingila ta” before difficult statistics class.

- Allow flexible assignment submission for teenage mothers with peer group verification, reducing dropout due to childcare emergencies.
- Attend sensitization training on stigma. Data shows lecturer attitude is a key barrier elder's help buffer.

To Ministry of Education & State Department for Gender

- Revise National Re-entry Policy 2017 to include "Community and Cultural Support" as a mandatory pillar alongside childcare and finance.
- Fund county-level "Elder Mentor Training" through NG-CDF. Cost is 1/10th of hiring clinical psychologists.
- Develop national guidelines for integrating indigenous knowledge in university student support, in line with CUE equity standards.

To Scholars and Future Researchers

- Test this framework in other Kenyan universities and with male student fathers to check generalizability.
- Use longitudinal design to track long-term effects of traditional approaches on graduation rates.
- Develop and validate a "Traditional Approaches Scale" for African universities to enable cross-study comparison.

Areas for Further Research

- Impact of traditional approaches on male student parents/fathers, an understudied group.
- Cost-benefit analysis: comparing budget for elder mentors vs. clinical counselors per retained student.
- Digital adaptation: Can WhatsApp storytelling circles replicate face-to-face benefits post-COVID?

REFERENCES

1. Asante, M. K. (2007). The Afrocentric idea in education. Routledge.
2. Atieno, S. (2023). Indigenous mentoring and school retention among teenage mothers in Western Kenya. Journal of African Indigenous Studies, 9(1), 45-62.
3. Bandura, A. (1997). Self-efficacy: The exercise of control. Freeman.
4. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology, 3(2), 77-101.
5. Commission for University Education. (2014). Standards and guidelines for accreditation of university programmes. CUE.
6. Connor, K. M., & Davidson, J. R. (2003). Development of a new resilience scale: The Connor-Davidson Resilience Scale [CD-RISC]. Depression and Anxiety, 18(2), 76-82.
7. Creswell, J. W., & Plano Clark, V. L. (2018). Designing and conducting mixed methods research (3rd ed.). Sage.
8. Khasandi, L. (2020). Obusina: Traditional mentorship among the Bukusu of Western Kenya. Masinde Muliro University Press.
9. Kibabii University. (2023). Annual report 2022/2023. Kibabii University Press.
10. Kenya National Bureau of Statistics. (2022). Kenya Demographic and Health Survey 2022. KNBS.
11. Masten, A. S. (2018). Resilience theory and research on children and families: Past, present, and promise. Journal of Family Theory & Review, 10(1), 12-31.
12. Ministry of Education. (2017). National re-entry policy for teenage mothers in Kenya. Government Printer.
13. Mugenda, O. M., & Mugenda, A. G. (2003). _Research methods: Quantitative and qualitative approaches_. ACTS Press.
14. Musembi, J., & Otieno, P. (2022). Academic performance and psychosocial challenges of teenage mothers in Kenyan universities. East African Journal of Education, 4(2), 88-101.
15. Nabbanja, R. (2021). Peer support circles and retention of teenage mothers in tertiary education in Uganda. African Journal of Gender Studies, 5(3), 112-129.

16. Ngugi, W. T. (2020). Decolonizing student support services in African universities. International Journal of African Higher Education, 7(1), 23-40.
17. Nyokangi, D., & Phasha, N. (2016). Teenage pregnancy and cultural constructions of motherhood. South African Journal of Education, 36(3), 1-10.
18. Owuor, J. A. (2019). Indigenous knowledge systems and psychosocial support in Africa. African Journal of Indigenous Knowledge, 2(1), 15-28.
19. Phasha, N., & Nyokangi, D. (2012). Narrative therapy and storytelling for teenage mothers in South Africa. Journal of Psychology in Africa, 22(4), 541-548.
20. UNESCO. (2021). Adolescent pregnancy and education: Global report. UNESCO.
21. Wanjala, P. (2019). The pedagogical value of Bukusu proverbs in moral education. Kenya Journal of Linguistics, 11(2), 67-82.
22. Wanjohi, J., Kimosop, J., & Cherono, F. (2020). Resilience and academic achievement among teenage mothers in Kenya. Journal of Educational Psychology, 12(4), 203-217.

APPENDIX A: QUESTIONNAIRE FOR SCHOOLING TEENAGE MOTHERS

The role of traditional approaches in building resilience for quality learning among schooling teenage mothers at kibabii university school of education, kenya

Dear Respondent,

You are kindly requested to participate in this study. Your responses will be treated with confidentiality and used only for academic purposes. Participation is voluntary.

SECTION A: DEMOGRAPHIC INFORMATION

Please tick [√] or fill in as appropriate.

1. Age: 17-18 [ ] 19 [ ]

2. Program: Diploma [ ] Undergraduate [ ] Other: ___

3. Year of Study: 1st [ ] 2nd [ ] 3rd [ ] 4th [ ]

4. Marital Status: Single [ ] Married [ ] Separated [ ] Single [ ]

5. Number of children: 1 [ ] 2 [ ] 3 and above [ ]

6. Do you receive any formal counseling support from the university? Yes [ ] No [ ]

SECTION B: TRADITIONAL APPROACHES SCALE

Adapted from Owuor (2019). Rate the extent to which you agree

Key: 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree_

Elder Mentorship

7. Elder women in my community give me advice on parenting and balancing school.

8. I have an elder mentor I can talk to when I face challenges in school.

9. Elder mentorship has helped me cope with stigma as a teenage mother.

10. Elder women teach me cultural values that help me stay focused on my studies.

11. The university should formally involve elder women as mentors for teenage mothers.

Storytelling and Proverbs

12. Listening to proverbs and folktales helps me stay motivated in school.

13. Storytelling sessions make me feel proud of my culture as a mother and student.

14. Proverbs help me understand how to overcome academic and personal challenges.

15. Narratives about other women who succeeded after motherhood inspire me.

16. Storytelling should be used in university guidance and counseling sessions.

Peer Solidarity and Community Support Groups

17. I belong to a peer support group of teenage mothers in school.

18. My peers encourage me to attend classes and complete assignments.

19. Peer support groups help reduce feelings of isolation and stress.

20. Community members support me with childcare so I can attend classes.

21. The university should recognize and fund peer support groups for teenage mothers.

SECTION C: RESILIENCE SCALE

Connor-Davidson Resilience Scale [CD-RISC-10] (Connor & Davidson, 2003).

Key: 0=Not true at all, 1=rarely true, 2=Sometimes true, 3=Often true, 4=True nearly all the time

22. I am able to adapt when changes occur.

23. I can deal with whatever comes my way.

24. Trying to see the humorous side of problems helps me.

25. Coping with stress can strengthen me.

26. I tend to bounce back after illness or hardship.

27. I can achieve goals despite obstacles.

28. I can stay focused under pressure.

29. I am not easily discouraged by failure.

30. I think of myself as a strong person.

31. I can handle unpleasant feelings.

SECTION D: QUALITY LEARNING INDICATORS

32. My GPA in the last semester was: <2.0 [ ] 2.0-2.9 [ ] 3.0-3.4 [ ] 3.5-4.0 [ ]

33. My class attendance rate this semester: <50% [ ] 50-74% [ ] 75-89% [ ] 90-100% [ ]

34. I actively participate in class discussions. 1 2 3 4 5

35. I submit assignments on time. 1 2 3 4 5

36. I feel a sense of belonging in the School of Education. 1 2 3 4 5

37. I intend to complete my program without deferring. 1 2 3 4 5

38. My psychological wellbeing is good despite challenges. 1 2 3 4 5

39. I am confident in my ability to succeed academically. 1 2 3 4 5

40. Overall, I consider my learning experience at Kibabii University to be of high quality. 1 2 3 4 5

Thank you for your participation.

APPENDIX B: SEMI-STRUCTURED INTERVIEW GUIDE

A. For Schooling Teenage Mothers

1. Can you describe the main challenges you face as a teenage mother in university?

2. Tell me about any elder women who mentor or advise you. How does this help you in school?

3. Are there proverbs, stories, or cultural teachings that help you cope with stress? Please give examples.

4. Do you belong to any peer support group? How does it help you stay in school?

5. In what ways has community support, such as help with childcare, affected your studies?

6. How do you define “quality learning” for yourself in terms of grades, engagement, and wellbeing?

7. What role do you think traditional practices should play in university student support services?

8. What recommendations would you give to Kibabii University to better support schooling teenage mothers?

B. For Key Informants: Elders, Counselors, Lecturers

1. From your perspective, what traditional approaches exist in Bungoma to support young mothers?

2. How effective are elder mentorship, storytelling, and peer groups in building resilience?

3. What are the barriers to integrating traditional approaches into formal university systems?

4. What framework would you propose for Kibabii University to partner with elders and community groups?

5. Any additional comments on supporting schooling teenage mothers?

The Researchers probed for examples and ensured confidentiality. They also ended with debrief and referral information.