SOCIO-CULTURAL INFUENCES ON GIRL CHILD EDUCATION IN SELECTED SCHOOLS IN KILIBWONI DIVISION, NANDI CENTRAL DISTRICT KENYA

BY

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DECLARATION

I Mathew Letting K do hereby declare that this is my own original production and that it has never been submitted to any institution for the award of a degree or any other award.

Signature.......................... Date...16|12|2009........

MATHEW LETTING K
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PPROVAL

This report is resulting from the researcher's efforts on **socio-cultural influences on girl child education in selected schools in Kilibwoni division, Nandi Central Kenya.** It was conducted under my supervision with my approval; it is now ready for submission to the academic board for the award of a bachelor's degree in education of Kampala International University.

Signature .... Date...................................

Mrs. TALIGOOLA DEBORAH NABUSETA

DEDICATION

I first dedicate my report to the omnipotent, omnipresent father in heaven for the physical and mental power to accomplish the project. Secondly to my wife Ruth Chebet Letting, brothers and sisters, relatives and my mother Clementina Sambai Bett for their moral support and encouragement.

ACKNOWLEDGMENT

I would like to acknowledge the services of the people who have greatly helped and encouragement in producing this work.

Particular gratitude goes to my supervisor Mrs. Taligoola Deborah whom I owe heartfelt gratitude for all the professional, parental and social guidance and support during the course of this study.

My lecturers who have enabled me acquire the relevant knowledge to compile this report. I thank every one because without you this work would not have been a success

May the almighty God bless you all

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ABSTRACT

A descriptive and quantitative study was carried out in seven randomly selected primary schools of Kilibwoni division, Nandi central Kenya. The purpose of the study was to examine the socio cultural influences on girl child education. The following objectives guided the study; to establish the prevalence of girl child drop out and absenteeism from school; to identify those cultural practices which affect the education of girls in secondary schools; To establish the effects of culture on education of girls; and to assess the Kenyan policies of social protection of girls in secondary schools. The study utilizes a questionnaire to obtain data about influences of society and culture on the girls education. Findings showed that indeed there was a relationship between social cultural factors and girl's educational advancement and attainment and true the girls were absenting themselves from school and even dropping out. Cultural practices and norms such as circumcision, early marriages, overwhelming domestic chores for girls and attitude towards girl child education were obstacles of girls accessing equal education and to girl retention in school. It was recommended that the government of Kenya revise its social policies on female school children, sensitize the parents and community about the value of female education and gender issues. And to empower women by sensitizing them about their rights and adopting a gender responsive curriculum.

ACRONYMS

FGM   Female Genital mutilation

KCSE   Kenya Certificate of Secondary Education

DEFINITION OF TERMS

Society

A group of interacting people who live in a specific geographical area, who are organized in a cooperative manner and who share a common culture.

Norms

These are rules of conduct and social expectations for behavior which are either formal or informal

Values

These are ideas and beliefs which people share in a society about what is actually important and worthwhile

Sub cultures

These are groups of people belonging to a main culture but having their own distinctive values norms and lifestyles

Institution

This is a set of values, norms, statuses and roles which develop around a basic social goal

Gender

The socially constituted differences between male and female. They reflect each societies interpretation of biological differences

Empowerment

A systematic process of weakening structures of female subordination to achieve gender equity.

CHAPTER ONE

INTRODUCTION

1.0   Background of the study

The issue of equitable and equal education for all has attracted much debate globally. This is because education for both men and women is an essential tool for individual and national development. Literacy for women has been deemed an important key to improving health, nutrition, increased agricultural production and to empower women to participate in decision making. Yet studies show that in many developing countries girls have fewer opportunities for schooling than boys, and where education systems are poorly developed, only a tiny proportion of girls receive any schooling at all (Mingat, Tan , 2003; Marrison, 2007).

Statistics have shown that gender discrepancies still exist in the enrollment and retention levels. There is evidence of imbalances in literacy rates and educational rates between female and male a factor that has adverse implications for Kenya's long term development. The school system continue to stereotype female students to traditional careers of nursing, secretarial services and home management which tend to be low paying. Even the curriculum and literature used in schools reflect gender bias and stereotyping.

A wide range of opinions exist regarding factors responsible for the wide gap in opportunities for schooling between boys and girls. According to some researchers female illiteracy and in particular school drop out is caused by lack of fees and parents preference for boys education if a choice is to be made, female children involvement in domestic chores, early marriages and the need to get bride price from girls and lack of support for girl child education. Teng and Tan

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(2003) spelled out clearly that it was due to gender specific barriers that exacerbate the problem which are a product socio-cultural factors.

According to Mazriu (1986) culture entails a shyster of values, active enough to influence and condition perception, judgment, communication and behavior in a given society. Culture has been used to justify and to keep women subordinate and gender inequality be it in education organization, or at home is still justified by cultural and religious practice and expectation. We should not underestimate the many aspects of culture that are valuable and give us identity as a people such as language, food, dressing and recreation, but we must not deny that there is that part of culture that is anti-progress that keep sections of our society subordinate to others for example female genital mutilation.

On the balance, inspite of major strides by the Kenyan government to empower girl children, a closer look at the education system present reveals a number of bottle necks. The fundamental problem is that even the policy makers who are mostly men are not aware that they themselves are stereotyped and because they are unable to formulate gender responsive policies to safe guard the social rights of girls. If it possible to have gender neutral policies of getting equal chances of education? In fact the formulated policies are in actual sense blind ones.

In Kenya a number of sub cultures exist and each upholds varied norms, beliefs and practices. Circumcision, clitoridectomy are common practice among these subcultures and in particular the Kalenjin and Luyia. Almost all the subcultures in Kenya regard the women as subordinates and many do not value their education. It is at the family level that the structures of gender subordination are rooted where socialization of girls and boys take place and where society stereotypes are formed.

The purpose for this study therefore is to examine those cultural values, beliefs and practices that have become barriers to girl child education in Kilibwoni division. The environment was identified because it has a metropolitan type of population with diverse culture. This was therefore conducive enough to make comparisons and gather more information about the different tribal groups that exist in almost all Kenya.

1.1 Statement of the problem

Despite governments effort to encourage children for all walks of life to access education. Statistics show that of the students who successfully complete primary education only about a quarter complete KCSE and only one in five will continue up to higher institutions. The most affected have been girls and the main barriers to their educational advancement have been both structural and institutional. The cultural outlook in most cases favor men over female when it comes to education. Indeed at times when adverse economic conditions have prevailed, girls have been reportedly withdrawn from school first. Retention rates continue to be affected by some social cultural practices that cause girl children to drop out of school. This has to be addressed immediately for in the time to come there will be fewer female children in school.

1.2 Objectives of the study

1.2.1 Main objective

The main purpose of this study was to examine the socio cultural influences of girl child education.

1.2.2 Specific objectives

The following objectives guided the study;

i. To establish the prevalence of girl child dropout and absenteeism from school

ii. To identify those cultural practices which affect the education of girls in secondary schools

iii. To establish the effects of cultural beliefs practices and norms on education of girls.

iv. To assess the Kenyan Policies of social protection of girls in secondary schools

1.3   Research questions

The following questions were asked in order to focus the study on the set objectives;

i. What is the prevalence of girl child drop out of and absenteeism from school?

ii. What cultural practices affect the education of girls in secondary schools?

iii. What are the effects of culture on the education of girls in secondary schools?

iv. What policies has the Kenyan government adopted to protect girl children in schools?

1.4   Scope

The study was undertaken to examine the socio-cultural influences on girl child education. It focused on the prevalence of dropout and absenteeism, the cultural practices that affect girl child education, the effects of culture on the girls and the viability of social protection policies formulated by the government of Kenya.

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The study was conducted in Kilibwoni division, Nandi central in ten selected primary schools that were randomly selected.

1.5   Significance of the study

The following are to benefit from the findings and recommendations of this research once they are disseminated.

The parents attitude and the community at large will begin contributing towards girl child education.

The school community will be sensitized on what to role to play in eradicating cultural influences on girl child education.

Teachers in particular are to realize their negative role they are also been playing in disadvantaging girl child education.

This study is an important lesion for government of Kenya which has for long time been implementing blind policies to safeguard female education.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In this study, views of sociologists and anthropologists were first explored to get an in-depth understanding of culture; its nature and how it influences people in the society. After getting a clear picture of culture, then more sources of data had to be visited to get a clear picture of what exactly is happening on ground about the cultural influence on girl child education.

The meaning of culture

According to Katooke (1997) culture has been defined as the totality of life of a given people or society. Kattak (2002) also quoted Taylors definition of culture as that complex whole which includes knowledge, beliefs, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

Both of the above definitions focus on the way people live their complete lives, they focus on those attributes that people acquire not through biological inheritance, but by growing up in a particular society and therefore exposed to a set of cultural elements such as symbols, values, beliefs, practices, customs.
In other words we learn culture if one is to understand people's behavior he/she has to understand the most complex sociological and anthropological concepts of culture.

According to Thompson (2002) culture categories once created, they serve as lenses or filters of reality throughout our lives. From this point on we only recognize culture as on our thoughts and behavior.

Theoretical considerations of culture

People learn culture

Kottak (2002) expresses that culture is learned and that children absorb many cultural traditions. He further highlights the form of social learning that occurs to people when they grasp and apply specific symbolic meaning to their lives and deems it important. He concludes that today's parents are yesterdays children and whatever their way of life was just learned.

Kattaks view puts emphasis on culture being learned through exposure of children to cultural symbols, values, norms. They internalized them and these direct the way they behave. Kottak however does not specify how desirable behavior will be as a result of enculturation. He only mentions of the importance of social learning and ignores the bad side of culture.

Culture is integrated

According to some anthropologists and sociologists, cultures are not merely a haphazard collection of customs, beliefs and values. They are integrated patterned systems (Newman, 2004; Thompson, 2002; Kattak, 2002). The cultural ecological approach examines the relationship between a culture and its total environment. Culture is a sub system which belongs to the main system and must therefore interact with not only the dominant culture but also with other sub cultures. All sub cultures must therefore participate in the dominant culture, although they posses their own set of cultural elements (Grosby, 2004).

According to Newman (2004) cultural norms and values are not static rules, they often change as the culture itself changes. This after Newman realized that large social institutions were closely related to culture, he also named education, religious and family institutions for providing the mechanisms through which culture is transmitted across generations. Newman further highlighted that institutions are supposed to be supported by cultural norms. These were termed

as institutionalized norms in other words the widely accepted behavior within a social institution.

Di Maggio and Powell (1991) these norms constrain peoples behavior by making some lines of actions unthinkable. They are responsible for limiting options and establishing the setting in which people discover their preferences and begin to see the world in a particular way.

Cultural norms, values, beliefs and practices are not static

According to Newman, the cultural elements are supposed to change to accommodate the changes in the society. There are at times when society has undergone changes. These days education for all is being advocated in order to empower girl children who for a long time have been taken for granted by the society and institutions. Shifts in gender expectations have necessitated a shift in culture. Mothers a no longer expected to be sole caretakers of children has meant an increase in number of girl children to complete school. But has the distribution of work according to gender, sex roles and gender expectations changed to suit the change.

Culture can be adaptive and maladaptive

Grosby (2004) stressed that culture was not simply an accumulation of isolated symbols, languages, values, norms behavior and technology. It is a complex and diverse influence by the physical and economic, environment. Grosby however made it clear that physical factors had lesser influence on the functioning of culture than the social technological, the prevailing ideologies such as the assertions and theories of the group. He however added that in order to understand this better one had to examine the units of culture.

Kottak (2002) also in his contribution emphasized that culture can be adaptive or maladaptive. He stated that humans have both biological and cultural ways of

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coping with the environment stresses. Sometimes adaptive behavior that offers short term benefits to particular individuals may harm the environment and threaten the groups long term survival. He continued that in human evolution, cultural traits patterns and inventions also can be maladaptive, threatening the groups continued existence.

In a related study Grosby mentioned a counter culture as a unit that adheres to a set of beliefs and values that reject and opposes significant elements of the dominant culture of which it is part (Johnson, 2000)

From the theories above it now clear that culture is learned and well continue in future. The way people behave is all about how they were enucleated. This is important because in case of maladaptive behavior. It could be a function culture. It is as evident now that while there exist discrete units called subcultures, there must be the dominant culture in which they must be the dominant culture in which they must fit and co-exist in harmony. In other words while different cultural units may have unique values, beliefs and norms, they should also strictly adhere to the institutionalized norms of the society. In Kenya for example many cultures are practiced and there are some institutionalized norms for the whole nation that every Kenyan citizens must observe. Also in case of need for a change in the society, cultural elements must also adjust to maintain social order. And finally we need to watch out on the maladaptive practices of culture.

Social cultural influences on girl child education

Education has often been assigned as a critical function of empowering individuals, transforming societies and economies of such nation as emphasized in manifestos. This is a reason as to why education for all (EFA) is being advocated for and therefore not a new concept in the many of nations of the developing world.

Ngaroga (2006) who quoted the world conference report on EFA in Jomten Thailand stated that 90% of the children of school going age world still start school but of the 100 million of those who begin school, 40 million of them are expected to drop out before completing the school cycle. He went onto reveal that two thirds of those children who never go to school or who dropout of early are female and that about a quarter of the adults in worlds could not read or write with the majority being female.

Mingat and Tan (2003) when addressing the policy issues in girl schooling highlighted that in many developing countries girls have fewer opportunities for schooling than boys have. The trio showed that this proved that this pattern was not only inequitable but inefficient as well. According to the trio, wide gaps in the opportunities for schooling will imply that most girls will grow up without the personal human capital advantage than most boys will have. They also imply efficiency losses to the extent that poorly educated girls will be less effective than other girls in their future roles as caregivers and managers at home and as workers in the labourforce.

Ngaroga (2006) also observed that gender disparities existed in educational performance and attainment in Kenya. He went onto explain how society created social differentiation.

Social cultural factors that influence education

Mingat and Tan (2003) observed that gender related differences in schooling reflect cultural attitudes that probably can not be changed at least in the short to medium run.

Dragon (2006) when addressing the barriers preventing the peoples access to social rights in which girls were included, observed that there existed negative attitudes towards the beneficiaries and that there was failure on the part of the

official and others to appreciate that applicants may subscribe to a particular sub culture that is different from the main culture.

Ngaroga (2006) brought out the issue of social differentiation in terms of values, aspirations and expectations that girls and boys must receive as they grow up in the cultural context. He went on to state that as time goes on the gender expected behavior is then reinforced through the socialization agent of the family, peers and school settings.

Katooke (1996) was abit general about the negative aspects of culture, he however made a detailed comment on attitude the role of religious beliefs in modifying the peoples attitude to make them believe that they are created subordinate to others and that they have to accept their situations. This attitude could be responsible to the girls constant poor or lowly performance in class.

What Katooke contributed is not any different from what Jones (1990) observed about the prenatalist role of African religion had a tendency of buttressing social differentiation in many dimensions, specifically economic, education. He mentioned the Islamic code of ethics reduces the women to the subordinate position of marrying early after little education and not to engage in meaningful employment so that they can submit to their decision making husbands.

According to Katooke, Taboos and delay restrictions prevent people from eating good nutritious foods, consequently producing unhealthy and feeble persons who can not do hard work needed for production. He gave an example of the Bahima, Maasai and related groups which do not eat nutritious fish. Moreover poor foods and an unbalanced diet produces intellectually weak children. This could be a contributing factor not only girls performing poorly but also for boys because of poor nutrition.

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Cultural practices and girl child education

Researchers have expressed concern about the out molded cultural practices that contribute to the girl child educational crisis (World Bank, 2004).

A number of scholars have often criticized female genital mutilation as being a harmful practice yet is widespread throughout many regions of Africa. According to the World Bank (2004) report on eliminating harmful traditional practices, FGM is usually perpetuated during early childhood and had serious consequences for the medical gynecological and obscetrical well being of the girls; That these effects persist through out the child bearing years and beyond.

Thompsons strong criticism showed this practice as violence against women and highlighted the perils of cultural relativism. This is what is truly happening in Kenya among the Kikuyu, Kalenjin and other tribes.

Ngaroga (2006) observed how FGM negatively impacted girl child education; he talked of the days wasted when these children are initiated in order to heal.

Sheperd, Marcus and Amando (2004) in their policy paper on social protection summarized the social cultural reasons for girls and boys late coming, absenteeism and dropping out school as due to early marriages, early pregnancy, Domestic chores, gender bias against girl child education, peer pressure from earlier dropouts and engaging in income generating activities and gender specific barriers.

The above citation sums up all the previously discussed social cultural factors affecting girl child. Early marriage is cultural related which goes along with early pregnancy. More so domestic chores and gender biases are all related to attitude which is a product of culture. All the above problems are observed in Kilibwoni division an area of diverse cultural practices.

Weak institutional Framework and girl child limited access to education

According to Dragoni (2006) in her paper on equality and development highlighted how weak institutions that were responsible for the available policies and implementation of laws. For she gave reasons such as under resourcing. She also mentioned that the structure and form of thee provision that legally codify and organize social rights are council.

The above findings were published a Berlin workshop but throw where light on what exactly is happening in Kenya. The policy that gives the girls in schools protection does not really exist and if at all it is there then it is weak. This is supported by Ngaroga (2006).

Dragoni further argued that when it comes to the service providers, barriers to access social rights was partly due to their negative attitude towards the beneficiaries and the failure on the part of officials and others to appreciate that applicants may subscribe to a particular sub culture that is different from the mainstream culture.

Once again this statement relates to that of Ngaroga who mentioned the negative attitude of teachers creating and reinforcing gender disparities in primary education.

Why the concern of social cultural influences on girl child education?

There now exists ample empirical evidence that education discrimination against women   hinders economic development in addition to reinforcing social inequality. It results in low self-esteem and entraps girls and their families in the vicious cycle of poverty. Mingat and Tan (2003) and Morrison (2007)

Researchers are now aware that the rate of return on women's education is higher than that of men in most developing countries. This is because women

education does not only increase their productivity in the farm and industry, but also improves child health and nutrition. Also improved child health and nutrition and more educated mothers lead to multiplier effects on quality human resources of national development (Ngaroga, 2006).

In terms of population policy, the higher the level of women education, the fewer the number of children. She will have and it has also been established that educated women will have healthier babies and therefore mortality rate will be reduced.

According to some economists education has a tendency of reducing economic dependency on other family members. It will also help them have higher self esteem in Kenya.

The current status of women education as influenced by cultural practices.
Quite evident is that in many developing countries girls have fewer opportunities for schooling than boys. And where education systems are poorly developed only a tiny proportion girls receive any schooling at all. A wide range of opinions exist regarding the responsible influences of this wide gap in opportunities for schooling. Some experts believe that yes financial costs may be a hindrance to children's access to education which forces parents to make choices on who should attend school but there exists also gender specific cultural barriers that exacerbate the problem of girl child access to education (Mingat and Peng, 2003).

Culture which is an integrated system of values, active enough to influence and condition perception, judgment and behavior in a given society. (Ali Mazrui, 1986 is said to play an important role in bringing about social stability order and harmony. However it has been implicated by a various scholars for depriving certain individuals of their rights and making them vulnerable culture is said to

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socially sanction, discriminate and exclude certain groups or individuals. The most notable has been abuse of women as evident in equitable education accessibility.

Kenya is no exception of this phenomenon as evident from the gender disparities in education system, where gross enrollment of male and female at primary school level even after the launching of F.P.E reflects disparities.

Dropout rates also reveal differences between boys and girls and transition. According to Ngaroga more girls drop out and a few more move to the next class. More is that girls performance is worse than that of boys but all that has been linked to cultural beliefs values and norms that have in turn influenced attitudes of members of sub cultures and consequently their behavior and practice as reflected in female genital mutilation as reflected in female genital mutilation, gender sex roles and distribution of domestic work.

Does Kenya have a way out of this?

In Kenya a policy of free primary education has been regardless of age, se, race and gender. But as revealed by Ngaroga more female are reported to dropout of school. Government has also formulated a re-entry policy to allow pregnant girls to resume their studies after their babies are weaned (Ngaroga, 2006). This however may also fail given the attitude that women have about their gender sex roles.

In Uganda women's organization and clubs have mushroomed in numbers and have raised the voices of women on a number of important issues such as gender voices, rape and defilement, women's lega; rights, women's education and wealth (Kezabu, 1997).

Ngaroga (2006) however expressed concern about the education policies of Kenya that a weak and therefore not gender responsive and the non-existent of any legislation against the social customs that cause girls to drop out of schools prematurely.

What about in other countries what interventions have been adopted

In Uganda strategies have been laid to empower the women in country. They include mobilizing sensitizing and training population on gender issues. And within the realms of education the government has ventured to provide special incentives for increased retention of girls and women at higher institutions of learning (Vision 2025, 1997).

Devereux et al (2004) suggested a comprehensive social protection system which includes four broad sets of intervention namely:-

Protective programmes: Those that provide relief from economic and social deprivation including alleviation of chronic and extreme poverty.

Preventive programmes: Those that are designed to avert deprivation or mitigate the impact of an adverse shock.

Promotive programmes: Those that enhance assets, human capital income earnings capacity among the poor and marginalized.

Transformative interventions: Those that seek to address concerns of social equity and exclusion. They address power imbalances that create or sustain economic inequality and social equality.

Conclusion

Culture is indeed significant in our lives because it impacts every aspect of our lives. Most important of all it actively conditions and influences the peoples judgment and perception of things acts. Therefore the perceptions and attitudes that make society believe that women are subordinate gender and the acts on women such as genital mutilation pose challenges to girls accessing.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   Introduction

This study examined the socio cultural influence on the education of girls with the focus on how serious this problem was; cultural features that negatively influenced girl child influence; the effects of F.G.M on girls in secondary schools and how government was intervening in this situation.

In this chapter the methods used to collect and analyze relevant data, the techniques and instrumentation were all discussed.

3.1   Research design

This research was both qualitative and quantitative in nature. At the initial stage, socio cultural factors had to be described and how they influence girl child education. A later stage of the study some quantitative techniques were adopted to help in the analysis of data collected.

3.2   Research area

The study was undertaken in Kilibwoni division, Nandi Central in Kenya. It covered seven primary schools which include; Kapnyeberai primary school, Terige primary school, Songoliet primary school, Kaplonyo primary school, Kabore primary school, Kiptamuk primary school, and Emdin primary schools.

3.3   Research population

In this study the population focused comprised people from the three classes so that comparable data on cultural influences could be obtained. The tribes that

are represented in the area include Kalenjin, Kikuyu, Luo, , Ambagusii and Luhyia with the dorminant tribe being the Kalenjin. The different tribes practice various economic activities ranging from business, farmers. These various tribes practice different culture and value their culture so much. For example the Kalejin practice circumcision of boys and clitoridectomy of girls. Sub cultures also have a negative attitude towards females. They regard them as a subordinate gender.

3.4   Sample size and sampling techniques

The study was limited to seven primary schools out of the total study population. The schools were randomly selected and from each school 8 teachers, one administrator, and 4 students were selected to be respondents in this study, using stratified sampling. This was done to ensure that at least all tribes were well represented.

3.5   Methods of data collection

3.5.1 Types of data collected

The research utilized both primary and secondary data were obtained from the field and by reviewing relevant literature from different researchers, respectively.

3.5.2 Instrumentation

An instrument had to be designed and constructed in order to collected relevant data. In this case two questionnaires had to be constructed since the potential respondents were literate. The time also limited this study to questionnaires since they could help to gather much information in the shortest time possible.

The items designed were restricted to the objectives and took form of both open-ended and close ended questions.

3.5.3 Reliability of the instrument

In order to ensure the gathering of valid and accurate data the questionnaire had to be first piloted using the teachers from where the researcher taught. The reasons were to eliminate ambiguity of items, to detect those items that were too sensitive and therefore could not yield accurate answers and to avoid repeating of items.

3.5.4 Validity of research

This was taken care of with the help of the supervisor who constantly guided every step taken in this study and also by reviewing literature which highlighted the relevant areas of concern and the trend the problem was taking.

3.6 Procedure of data collection

A letter was given to the researcher to introduce her to the administrative of the seven respective schools where the research was carried out.

Permission was also sought from head teachers of ten schools and after it was granted, the questionnaires were distributed to the respondents for filling in and were collected that very day. Administrative records such as enrollment statistics for each school, attendance registers were all studied to get relevant information about girls and boys in schools.

3.7 Data analysis

After data had been gathered time was taken to examine the responses on the instruments while collecting mistakes. Responses were coded and the excel program was used to analyze this data with the help of frequency tables, bar graphs and pie charts. Later it was interpreted and a conclusion made.

3.8   Limitations

The researcher experienced a problem of reluctance of the girls to respond to some items since this was a sensitive topic.

The time taken to consult the respondents exceeded what was planned for so this affected the amount of data that was to be gathered. Some items and techniques of data collection had to be left out.

CHAPTER FOUR

DATA PRESENTATION ANALYSIS, INTERPRETATION AND DISCUSSION

4.0   Introduction

This study examined the socio cultural influences on girl child education in primary schools of Kilibwoni division Nandi central in Kenya. The following objectives guided the study;

i. To establish the prevalence of girl child school drop out and absenteeism

ii. To identify those cultural practices that affect the education of girls in school

iii. To establish the effect of cultural beliefs practices and norms on education of girls.

iv. To assess the Kenyan policies of social protection of girls in primary schools

This chapter analyzed the data collected to establish how serious culture influenced girl child education. Seven schools were used in the study.

4.1   Background characteristics of respondents

Respondents used in the study included teachers children from the seven schools

4.1.1 Age of teachers

Table 1: Showing age of respondents

Age bracket of teachers	Frequency	Percentage
35-45	19	30.1
26-35	31	49.2
20-25	13	20.6
Total	**63**	**99.9**

Source: Field data 2009

Findings showed that thirteen teachers were young adults aged between 20 to 25 years. Thirty one of them were aged between 26 to 35 years and nineteen of them were fully grown teachers. This implied that the age distribution of teachers was even and so each age group would give relevant information to make companions on how cultural has affected education of girls.

4.1.2 Age of learners

Table 2: Showing the distribution of age of pupils who were interviewed

Age bracket of learners	Frequency	Percentage
14 and above	14	50
13-15	14	50
Total	**28**	**100**

Source: Field data 2009

Table 2 revealed that the students who were being interviewed came from the two age groups which were ready for initiation. It was therefore possible to get from them the right information about cultural influences.

4.1.3 Subcultures of teachers

Table 3: Showing the tribes of teachers in Kilibwoni division

Tribal groups	Frequency	Percentage
Kalenjin	7	11
Kikuyu	10	16
Akamba	6	10
Luiya	10	16
Ambagusii	10	16
Luo	09	14
Mijikenda	5	8
Maasai	6	10
Total	**63**	**101**

Source: Field data 2009

The data above shows that almost all tribal groups were well represented in the study. This also contributed to the accuracy of data that were being collected and could therefore give reliable information.

4.1.4 Subcultures of students

All the significant subcultures had to be represented in this study.

Table 4: Tribes of student's respondents

Tribes/cultures	Frequency	Percentage
Luo	03	11
Kamba	05	18
Kikuyu	04	14
Kalenjin	03	11
Meru	06	21
Lulyia	07	25
Total	**28**	**100**

Source: Field data 2009

From the above findings all subcultures were well represented. Each had more than respondent. This therefore implied that data could be relied on to give inferences.

4.2 Prevalence of school girl absenteeism and drop out

There was need to diagnose and establish whether indeed girl education was being negatively influenced by culture and warranted specific attention.

4.2.1 Level of enrollment in schools

Administrative data from schools had to be obtained about enrollment of girls in each school.

Table 5: Cross enrollment ratio of girls and boys in some of the selected schools of the years 2006 and 2005

Name of school	Girls	Boys	Boy to girl
Kapnyeberai primary school	372	401	1:07
Terige primary school	515	605	1:08
Emdin primary school	432	450	1:09
Kaborie primary school	332	516	1:06
Songoliet primary school	299	424	1:07
Kiptamuk primary school	500	798	1:06
Kaplonyo primary school	611	602	1:01
Total	**2761**	**3796**	**1:07**

Source: Field data 2009

As evident from table 5 the cross enrollment ratio of boys to girls in the ten primary schools stood at 1 boy to 0.7 girls. It showed that slightly more boys enrolled in school in the years 2006. in other words the girls were under represented in primary schools. This could therefore imply that indeed there of influence on girl child education. This also reveals that some girls could be missing from the system for reasons that could be social cultural.

4.2.2 Level at which girls drop out of school

It was realized that the data on gross enrollment ratios would not be substantial enough to make conclusion on the prevalence of the problem of girls dropout of school, hence the need to analyze level by level. Here the teachers responded to the question.

Table 6: Showing students drop out by level in school in the past years

Level of school	Girls	Boys	Boy to girl
Standard five	18	21	1:08
Standard six	26	30	1:08
Standard seven	21	27	1:07
standard eight	12	24	1:05
Total	**77**	**102**	**1:07**

Source: Administrative data 2009

Quite evident from the above analysis more students dropped out of school in their initial years of the primary school education and mostly in standard six. It is also clear that more girls drop out from school and the number remain persistently high compared to that of boys which dropped to that of boys which dropped in standard eight. This shows that girls have to quit school in order to take up their gender roles and boys continue with their education to prepare for their superior roles as heads of families and decision makers. This agrees with Ngaronga's views.

4.2.3 Absenteeism in schools

Absenteeism from schools renders children incapable of performing poorly in classroom activities hence the low education attainments. According to Ngaroga (2006) Sheperd et al (2004) girls are victims of Absenteeism. At this stage the school daily attendance had to be studied in all the seven schools.

Table 7: Showing the daily attendance of boys and girls in each school

Name of school	Girls absent	Boys absent	Ratio of girls absent to boys
Kapnyeberai primary school	17	09	1:08
Terige primary school	05	11	1:2
Emdin primary school	10	03	3:03
Kaborie primary school	09	05	1:08
Songoliet primary school	16	08	2:1
Kiptamuk primary school	13	04	3:1
Kaplonyo primary school	07	09	07:1
Total	**77**	**49**	**1:05**

Source: Administrative data 2009

On that day of the week data collected from the daily attendance board from the seven schools showed that a total of 77 female students and 49 male students were absent. The number of absent females almost doubled that of boys indicating that high absenteeism was characteristics to girls than boys..

This finding may have not been accurate enough because we did not know why it could also be misleading because it was just for that specific Wednesday out of the rest of the days. However such information could provide a clue that girl children did not attend school regularly as compared to boys. This could be due to their culture influenced gender roles as suggested by (Ngaroga, 2006).

4.3   Cultural features that affect girl child education

Professor Ali Mazrui (1986) criticized the African outmoded cultural practices, norms and values that negatively affected economic development. Teachers

were asked to contribute those cultural features they believed were affecting education of girls in those schools.

Table 8: Shows the cultural features that affect girls child education in Kenya

Cultural features that negatively impact girl child education	Frequency	Percentage
Early marriages	54	86
Gender related distribution of domestic chores	60	95
Female genital mutilation	57	90
Negative attitude towards female education	60	95
Health	15	24
Poverty	52	82
Peer pressure	32	51
Girls are poor performers in school	37	59
Total	**367/504**	**Over all 73%**

Source: Field data 2009

Basing on data in table 7, out of the sixty three teachers fifty four of them contributed that early marriages had an impact on girl children education sixty of them made a contribution that girls education was negatively affected because of the gender related domestic work which they had to accomplish before reporting to school. Fifty seven of the teachers collectively suggested that female genital mutilation had an effect on girls education. Sixty of these teachers were aware of the negative attitude that society had about girl children education. Some fifteen teachers talked health of girls was the reason for their poor

performance. This is true because as Katooke (1997 had cited earlier these families that forbid their children to eat nutritious hence the poor health. This finding shows a strong influence of culture on the education of girls in schools and therefore agrees with a number of scholars such as (Ngaroga, 2006 Mazrui (1986; Grosby (2006) AND Shepherd et al (2004).

4.3.1 Effects of cultural features on girl child education

Early marriage in primary schools

A number of scholars have contributed to lament about female children being forced out of school due to poverty and the negative attitude towards girl education. Most poverty strike African nations including Kenya an in particular the Kalenjin and the Kikuyu. In this study it had to be established whether some girls had been reported married and have therefore dropped out of school.

Table 9: Showing number of married of girls from the seven schools in the past near up to now

Name of schools	Frequency	Percentage
Kapnyeberai primary school	5	5
Terige primary school	4	4
Emdin primary school	1	1
Kaborie primary school	3	3
Songoliet primary school	2	2
Kiptamuk primary school	2	2
Kaplonyo primary school	3	3
Total	**20**	**20**

Source: Field data 2009

Sources from the teachers revealed that out of the one hundred and two girls who had been reported to have dropped out of school in the past couple of

years, 20% of them had been married out. This is fairly a large number. This finding concurs with Sheperd et al (2004) and Jones (1990).

4.3.2 Effects of female genital mutilation

There is an outcry by many people around the world about female genital mutilation. The listed consequences according to experts include gynecological and obstetrical well being of girls. They will definitely affect the education of girls in terms of performance and retention in school up to higher institutions.

Table 10: Shows the teachers and children's responses on effects of F.GM

Effects of F.G.M on girls in School	Frequency	Percentage
Loss of life	69	76
Missing of school	50	55
Poor performance in education	65	71
Negative attitude toward education	54	59
Early marriages	53	58
Low esteem	49	54
No effect at all	20	52
Total	**360/637**	**57**

Source: Field data 2009

According to the teachers and girl students 76% of them belief F.G.M could lead to loss of life, 55% contributed that some girls could miss school, 71% of them suggested poor performance in school, 59% said the girls develop a negative attitude towards education. 59% of them said some girls end up getting married after this initiation. Some 54% believed that it had effect on girls self esteem and

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only 20% the respondents mentioned that it was normal and therefore it had no effect.

The above findings bears a number of implications; first as evident from the overall percentage of responses only 57% of the total respondents supported the view of negative effects of FGM on girl children education. This shows that may be a number of them have already undergone it but did not have any detrimental effects thereafter. Secondly the responses from the teachers and students could have been influenced by the cultural norms from which these people hail. It is evidence of how culture is powerful enough to influence and condition the peoples perception and attitude and once internalized it can not be changed (Mazrui, 1986). Thirdly this finding brings out the cultural relativism and maladaptive tendencies of culture as earlier before theorized by Grosby (2004), Thompson (2002) and Kattak (2004).

4.4 Governments role in solving the problem of social cultural influences on girl child education

Dragoni (2006) had expressed concern about the weakness of institutions that formulated policies that safe guarded the rights of people. Ngaroga (2006) also had observed the same weaknesses in policy of Kenyan Government to protect girl children from such offences of culture oriented deprivation and abuse.

Table 11: Showing responses on the intervention plan for government to secure girl education

Government intervention on girl child education	Agree	Disagree	Do not know	Total
Re-entry of young mothers children in schools	32	17	14	63
Legislation against social customs that cause girls to drop out of schools	04	33	23	63
Tough penalty measures to be taken against adults that defile girls	48	5	10	63
Provision of in creative of increased retention of girls in schools	-	15	48	63
Sensitization and mobilization of parents and community about education of girls	44	09	10	63
Adopt a gender appropriate curricular teaching of human rights	13	37	13	63
Total	**142**	**116**	**118**	**378**
Over all percentage	**38**	**30**	**32**	**100**

Source: Field data 2009

The measures that were written for the teachers to react to comprised those that have always been forwarded by researchers as some of the ways in which social rights can be given to all people. Findings show that 38% of the responses recognized the role of government intervention in 30% of them however disagreed that government was doing much to save girls from the igid culture and another 32% of them were not sure of and therefore could not see the role government was playing to solve the problem of socio culture influence on girl child education. This finding showed that government of Kenya was playing a minimal role in formulating viable policies to protect girls from the dangerous acts, beliefs and attitudes of people as influenced by culture.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.0 Introduction

The previous chapter analyzed data on the cultural influences on girl child education. The variable tested included cultural beliefs practices and norms and how they influenced enrollment of girls in school compared to boys absenteeism, retention in school and performance in classes.

The following questions were asked at the beginning of this study;

What is the prevalence of girls drop out and absenteeism from school?

What cultural practices beliefs and norms affect girl children's education performance and attainment?

What are the effects of cultural beliefs practices and norms on education of girls?

How strong are the Kenyan policies on social protection of girls in schools?

In chapter five, the four questions were answered in summary form and discussed in relation to the theoretical framework. Recommendations were also made.

5.1 Summary of findings

What is the prevalence of girl child drop out of and absenteeism from school?

Findings showed that in seven schools the students gross enrollment ratio on boys and girls showed that fewer girls had enrolled in schools. This was showed by the over all ratio of 1:07 of boys to girls. The reasons for these girls being under represented could have been partly due to the cultural dictates such as poor attitude of parents on girls education.

According to the findings it is established that girls who drop out of primary schools in Kilibwoni division, Nandi central district do so in the lower classes of schools with more in form two. This is evident from table 6. It was also

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discovered that the number of girls was constantly high at all levels than that of boys. This finding concurs with Ngaroga's report it also agrees with Mingat and Peng 2006 who talked about girls having fewer opportunities for schooling than boys.

About absenteeism of girls in Kilibwoni schools, administrative data from the ten schools that were understudy revealed that more girls stay away from class. On Wednesday when these schools were visited, a total of 77 girls were out of class compared to the 49 boys. The ratio of absenteeism calculated on that day of boys to girls stood at 1 girl to 0.5 boys. This shows how serous the problem was and it revealed an educational crisis that government is most likely to face while there is a move to provide education for all, there are some factors that are barriers to all children accessing this education. As long as girls remain at home during school time for some reasons, they will continue to perform poorly and in the end they will drop out of school or even low educational qualifications. Such a situation undermines government effort to empower individuals transform societies and the economies of the Kenyan Nation (Ngaroga, 2006)

What cultural features negatively affect the education performance and attainment of girls?

Mingat and Tan (2003) had earlier observed with concern the fewer educational opportunities for girls had. Ngaroga had talked of social differentiation which led to gender disparities that existed in educational performance and attainment in Kenya. According to the analysis cultural features such as female genital mutilation, attitude towards female education, early marriages, gender related distribution of domestic chores were some of the factors that teachers in Eldoret schools contributed as being the reason why girls drop out of school. This finding agrees with the following citations; Mazrui, 1986; Katooke, 1997; Mingat and Tan , 2003; Ngaroga, 2006.

According to this finding, it relates to theoretical statements that assert that culture can be maladaptive at times Kattk (2002). It also reflects in Mazrui's definition in which he had described culture being active enough to influence peoples attitude and perceptions, judgment and behavior. This finding also reflects back to Newman (2004) who highlighted that culture should change to accommodate changes in society but in this case it has not changed and therefore there is conflict.

The maladaptive tendencies of culture are therefore negatively affecting education of girls and is therefore threatening the groups long term survival (Kottak, 2002).

What are the effects of cultural beliefs norms and values practices on girl's education?

Further more it was established that in the seven schools, a total of 20 girls were reported married and the percentage stood at 20%. This agrees with Ngaroga (2006).

Findings also revealed that female genital mutilation was being practiced in the Kilibwoni society and the negative effects according to teachers included loss of life. Absenteeism from school, low performance in schools, negative attitude towards education, early marriages, low self esteem. It was however very interesting to find out that some individual respondents supported it claiming that it gad no effect at all. This highlights the impact of culture on the behavior and perception of people. It is certain that those individuals have been conditioned to accept the practice and hence that attitude they have.

How strong are the Kenyan Government policies on social protection of girls in schools?

From the analysis, the only policies that existed in Kenya was that of re-entry of young mothers in the education system after they have weaned their children. The respondents however contributed that there were no policies that regulated cultural practices such as FGM and early marriages. This clearly spells out he weak institutional framework. This shows that the organs responsible for providing social protection for vulnerable groups are not functioning well. Dragon (2006) and Ngaroga (2006) had previously cited about this issue.

For as long as these rigid cultural features continue to function they will deny the girl child a chance to equitable accessing of education.

5.2   Conclusion

The return on female education is higher than that of men in developing countries such as Kenya. Women are educators and managers of the community and environment. However what has been discovered in this study os that culture has persistently negatively undermined the government efforts to empower women using education. This is in part due to the fact the so called government policy makers themselves are a product of culture and therefore can not do much unless they realize this. Education much as it has been designed to empower women instead has ignored gender issues and the result is further weakening the status of women. The structure and form of provision that legally codify and organize social rights are crucial but it seems that Kenya government is not fully aware of this. It is therefore essential to examine the gender implications of policies and programmes if our country is to achieve developmental aims.

5.3   Recommendations

The following were considered to be the appropriate interventions to the influence of culture on girl child education:

It clear that the population has been greatly influenced by culture and hence the need to work upon the attitude of the mass. This can be achieved by government first understanding of culture which in turn will acquire analysis of society. This has to be followed by identifying those features that are potential obstacles to development and through education, and by giving people a chance to revalue their own culture in the light of development they must be eradicated.

Religious Organizations must join hands in the struggle to condemn and discard those cultural practices which diminish human dignity and hinder progress. Efforts must be to change many of the attitudes and practices within the community which contribute to social injustice.

Government of Kenya should invest a great deal in mobilizing and training and sensitizing the population on gender issues. Parents in particular must join hands with government to promote girl education by helping in retaining girls on schools and also encourage them to participate fully in all school activities.

It is also important that legal literacy is promoted and necessary infrastructure is established where women at all levels will be reached. Training law enforcement institutions in gender issues must bee established as well.

Government must also reform the judicial system such that it is more responsive to gender issues and must establish or strengthen institutions to support and assist women to enjoy their right; social customs that cause girls to drop out of school must legislate against.

Within the rearms of education the Government must continue to provide special incentives for increased retention of girls and women at higher institutions of learning.

Others include government to develop and implement education, training and retraining policies for women, especially the young girls to provide life skills that will enable them to stand up and defend themselves from the oppression of culture.

A gender appropriate curricular must be adopted which entails the teaching of human rights and the integration of gender awareness analysis in all aspects of training programmes in order to eliminate stereotyping.

And for the teachers, they must realize that culture related differences exist as a result of their acquired attitude and must therefore ensure to treat children equally irrespective of gender, create a gender friendly environment in classrooms and be careful not to promote gender stereotyping in class.

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APPENDICES

APPENDIX A: QUESTIONNAIRES FOR TEACHERS

Dear Teachers

I am a student at Kampala International University who is conducting a research on socio cultural influence on girl education in primary schools. Any assistance rendered to me will highly be appreciated on a promise that this information will be treated confidentiality. Thank you

Please fill in or tick where applicable

Age ....

Designation ....

Sex...

Tribe..

School drop out and absenteeism

Do you experience the problem of school drop out?

Agree

Disagree

Not sure

How many students have dropped out since last year?

....

Do you experience the problem of students absenteeism from class?

Agree

Disagree

Suggest cultural factors that could influence girl child education negatively

....

....

Cultural influences on girl child education

How many girls have dropped out of school due to marriage in the past years?

....

Are you aware of Female Genital Mutilation in the society?

Agree

Disagree

What is your view about FGM?

Ii should be abolished

It is desirable for society

I do not know much about it

What are the effects of FGM on school students?

....

....

....

....

....

Do you think government has done anything to protect children from rigid cultural practices?

Agree

Disagree

Not sure

List some of the government interventions on securing girl child education

....

....

....

....

APPENDIX B: QUESTIONNAIRES FOR PUPILS

Dear Pupils

I am a student at Kampala International University who is conducting a research on socio cultural influence on girl education in primary schools. Any assistance rendered to me will highly be appreciated on a promise that this information will be treated confidentiality. Thank you

Age ....

Sex ....

Class...

Tribe ....

Have you ever undergone any form of initiation?

Agree

Disagree

Not sure

How old were you?

....

Why did you undergo that initiation?

....

....

How did you feel after undergoing it?

....

Do you advise other children to undergo the same experience?

....

....

What could be outcomes of you undergoing such experiences?

....

....

....

....

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Office of the Director

....

TO WHOM IT MAY CONCERN:

Dear Sir/Madam,

RE: INTRODUCTION LETTER FOR MS/MRS/MR. MATHEW. K. LETTING

REG. #. BEA/14898/62/DF

The above named is our student in the Institute of Open and Distance Learning (IODL), pursuing a Diploma/Bachelors degree in Education.

He/she wishes to carry out a research in your Organization on:

SOCIO-CULTURAL INFLUENCE ON GIRL CHILD EDUCATION IN SELECTED SCHOOLS IN KILIBWONI DIVISION, NANDI CENTRAL DISTRICT KENYA.
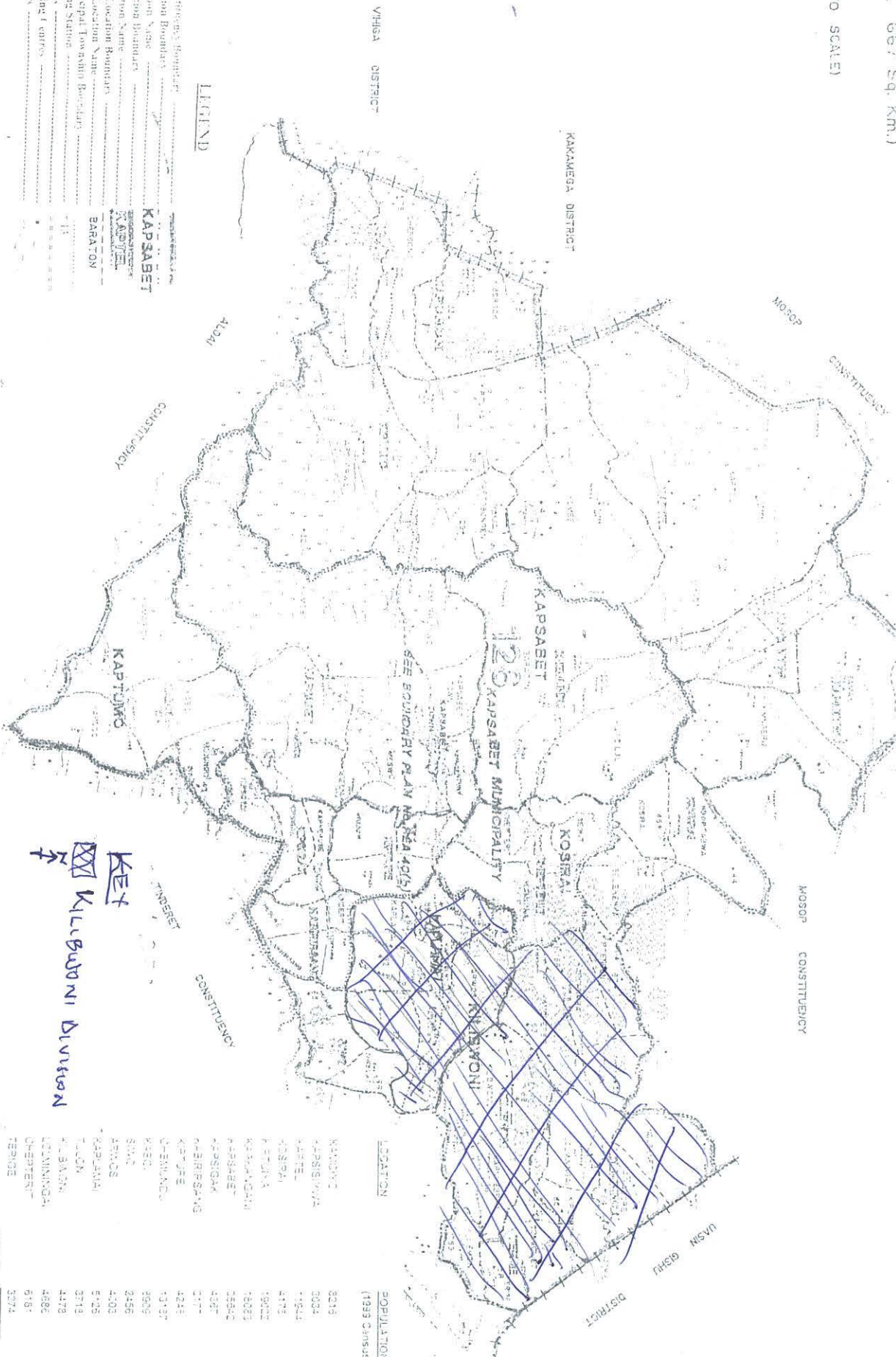
The research is a requirement for the Award of a Diploma/Bachelors degree in Education.

Any assistance accorded to him/her regarding research will be highly appreciated.

Yours Faithfully,

MUHWEZI JOSEPH
HEAD, IN-SERVICE

NANDI CENTRAL DISTRICT

(POPULATION 167,824)

(AREA 667 Sq. Km.)

(NOT TO SCALE)

N

VIHIGA DISTRICT

KAKAMEGA DISTRICT

MOSOP CONSTITUENCY

MOSOP CONSTITUENCY

KAPTUMO

KAPSABET

KAPSABET MUNICIPALITY

KOSIRAI

TINDERET CONSTITUENCY

KILIBWONI

UASIN GISHU DISTRICT

LEGEND

- International Boundary
- Provincial Boundary
- District Boundary
- Divisional Boundary
- Location Boundary
- Location Name .... KAPSABET
- Sub-Location Boundary
- Sub-Location Name .... KADIBI
- Municipal Township Boundary .... BARATON
- Polling Station
- Road
- Trading Centres
- River

KEY

▨ KILIBWONI DIVISION

LOCATION	POPULATION (1999 Census)	AREA (KM²)
KANDING	8216	
KAPSISYWA	2004	
KAPTEL	1944	
KOSIRAI	4178	
NDULA	1902	
KOSIRAI	1603	
KAPSABET	5642	
KAPSUSER	406	
KURGUNG	677	
KIPSIGAK	4243	
KATURE	1315	
CHEMUNDU	2909	
KEBO	2456	
SANG	1003	
APKOS	5126	
KAPLAMAI	3719	
TILON	4478	
KISAIN	486	
LOLMINGA	518	
CHEPTET	3274	
TEROGE		
TOTALS	167,824	667