CULTURAL BELIEFS AND PRACTICES AND THEIR IMPACT ON THE EDUCATION OF CHILDREN WITH SPECIAL NEEDS IN MUNICIPALITY DIVISION, NYERI SOUTH DISTRICT KENYA

BY

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ARESEARCH REPORT SUBMITTED TO THE SCHOOL OF OPEN AND DISTANCE LEARNING IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF BACHELOR OF EDUCATION SPECIAL NEEDS OF KAMPALA INTERNATIONAL UNIVERSITY

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DECLARATION

I, NELIUS W. GICHUKI declare that this project is my original work and has never been presented to any other university for award of any academic certificate or anything similar to such. I solemnly bear and stand to correct any inconsistence.

Signature..

NELIUS W. GICHUKI

Date ....21-8-09......

APPROVAL

This is to acknowledge that this Report has been under my supervision as a university supervisor and is now ready for submission.

Signatures

Date

....

.....2/08/09......

Mrs. Taligoola Deborah Nabuseta

DEDICATION

This work is affectionately dedicated to my Husband for his love, moral and financial support. I would not like to forget my children for being patient when I was away for studies.

AKNOWLEDGEMENT

I owe a lot of appreciation to all those who assisted me in carrying out this research. I am grateful to my supervisor Mrs. Taligoola Deborah who tirelessly went through my work and inspired me to dig deeper into the core of the matter. His kind criticism, patience and understanding, assisted me a great deal.

I am indebted to my friends who gave me encouragement in time of difficulties. Thanks also go to all those lecturers who impacted professionalism into my work.

I wish to thank my family especially for educating us and bringing us up.

Finally, I would like to thank all my respondents and those within a short notice without which this work would not have been possible.

God bless you all.

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ABSTRACT

The purpose of this study was to investigate the role of cultural beliefs and practices towards the education of handicapped children in Nyeri South District, Kenya.

The specific objectives of the study were to determine the Attitudes of the community to the Mentally retarded People in Municipality North zone, to determine the Community Tolerance and Acceptance of the Mentally Disabled Persons in Municipality North zone; and to show how the problems of cultural beliefs and practices of the community towards the mentally disabled persons can be over come. The methods used for data collection was questionnaires and interview guides to teachers and head teachers of the schools involved in the study.

In chapter four, the findings were presented and interpreted in relation to the study objectives and research questions. While linking to the existing literature, results included demographic characteristics, frequency and percentages. Based on the findings it was observed that the community had a negative attitude towards the education of the mentally retarded children due to their cultural beliefs, the communities Torrance towards the mentally retarded children was not there. In chapter five, development of solutions to the problem, summary of the findings and conclusions were attempted.

The findings suggested recommendations that in the education of students with disabilities a law is needed to provide and enforce services for this population. Without laws and national mandates, and ways for ensuring that schools abide by these laws, many students with disabilities are likely to be locked out of the educational arena. Development of a transition-based service provision model is vital especially for students with severe mental retardation

CHAPTER ONE

INTRODUCTION

1.1   Background of the study

Universally, societies have explanations for why some individuals (and not others) are disabled, how individuals with disabilities are to be treated, what roles are appropriate (and inappropriate) for such individuals and what rights and responsibilities individuals with disability are either entitled to or denied' (Scheer and Groce, 1988).

Yet, what is generally understood about the relationship between culture and disability is based predominantly in the cultures of the Western world. Cross-cultural disability studies are at best limited. This is despite the fact that about 80% of all individuals with disability live in the Developing World. In Australia about 25% of all people with disability are from non- English speaking backgrounds. To understand the relationship between culture, religion and disability is to first understand how people make sense of disability. In other words, how people explain the occurrence of disability, and second to ascertain how communities respond to people with disability.

Majority of an estimated 150 million children throughout the world remain deprived of learning opportunities. Despite advances in education, in developing countries less than five percent of disabled children go to school. (UNICEF 2000)

In Kenya the population of people with disability is estimated at ten percent of the total population. About 25 percent of these are children of school going age. Out of the total of 750,000, an estimated 90,000 have been identified and assessed. (Government of Kenya, 2000). However only 14,614 are enrolled in educational programs for children with disabilities; while an equivalent number are integrated in regular schools. This implies that over 90 percent of handicapped children are either at home or in regular schools. (Government of Kenya, 2000)

The increase in the number of slow learners and children with learning disabilities especially the physically handicap in schools in Africa has become a major issue and concern.   (Bellany C. 1999), the situation is reflected in various school-leaving

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examinations, where an average of 30 percent of the results are below average or failures each year. Although there are no statistical records available in most African countries on the number of children and youth with learning disabilities, it is believed that about 8 percent of the students in school are experiencing learning difficulties in the classroom. (The New Vision 2000)

The schools are not built to cater for any disability. To provide education for the children with any special needs there must be adjustments which have to be financed by someone to enable free access. The schools are required to adjust to accommodate various needs according to the special disabilities of the children in the local community. Currently there is no law that guides this adjustment, making most schools at no obligation to provide disability friendly education. Many have therefore missed school all together.

Prior to 2003, of the few children with disabilities who entered school, many were only able to enroll in special schools or annexes which provided vocational training. In 2003, Kenya introduced free primary education which allowed children to receive free education. Children with disabilities were to be the priority beneficiaries of this program. As a result of this, the enrolment of children increased to 150%. However, there was no proportionate increase in the enrolment of children with disabilities.

The free education in primary schools confirms to target children with disabilities but the government has not set on the infrastructures in schools necessary for their integration. The physical structures including the walk ways, toilets, and corridors are not accessible and special education equipment such as Braille machines and bearing aids are not available. (UNESCO 2005). The teachers are not able to attend to the unique learning needs of children with disabilities. Moreover few teachers have knowledge and skills to educate these children. These concerns have contributed to the high drop out rate of children with disabilities

The Kenya's education system offers an inappropriate curriculum for CWDs. The curriculum at primary level has become increasingly irrelevant to the skills that these children need in their day today lives out side school. The emphasis is on academic subjects, rather than balancing theory with the teaching of independent living skills.

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(Kandyomunda B. 1998). Most CWDs do not go beyond primary level. Therefore the education they receive in primary is critical as it is the formulation for their livelihood.

The right to education is universally regarded as fundamental, but this is not the case in Kenya, as over 70 per cent of school age children with Physical disabilities are either at home or enrolled in regular schools with little or no specialized help. (Jones, H, 2002) Many people, including teachers, expect pupils with special needs to spend their lives at home and not to work. The situation is made worse when they are physically and spiritually abused and hence need for the study.

1.2 Statement of the problem

Although the problem of handicapped children has existed for a very long time, it has only recently begun to receive significant attention in Kenya. Parents of handicapped children tended to feel ashamed so that such children were hidden away from the rest of society. This was especially true in the case of children with mental handicap, which were recognized early in life. Handicapped children whose handicaps were only recognized at a later stage were seen more often but this did not mean that their handicaps were more prevalent. As more and more attention is drawn to the plight of handicapped children, society is becoming increasingly concerned about the cultural attitudes of some people towards these people especially in Nyeri South district. Hence the need for this study

1.3 Objectives of the study

1.3.1 General objective

The general objective of the study is to asses the impact of cultural beliefs and practices in the education of handicapped children in Nyeri South District, Kenya.

1.3.2 Specific objectives will be to;

1. Determine the Attitudes of the community to the children with special needs in Municipality Zone

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2. To determine the Community Tolerance and Acceptance of the children with special needs in Municipality Zone.

3. To show how the problems of cultural beliefs and practices of the community towards the children with special needs can be over come.

1.4 Research questions

1. What are the Attitudes of the community to the children with special needs in Municipality Zone?

2. What is the Community Tolerance and Acceptance of the children with special needs in Municipality Zone?

3. How can the problems of cultural beliefs and practices of the community towards the children with special needs be over come?

1.5 scope of the study

The study was conducted in the southern region of Nyeri South District called Municipality Division. The study was limited to the objectives of the study. Any other aspect of the topic apart from that mentioned in the objectives was not investigated because of resource and time constraints.

1.6 Significance of the study

The research will help government to see the need of supporting education for children with special needs in Kenya.

Informed decisions in policy formulations and in the building of the institutions aimed at establishing conditions for special needs education might be made basing on the findings from research.

The research will help researchers and academicians to increase on the available literature for further studies

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews literature as an account of the knowledge and ideas that have been established by accredited scholars and experts in the field of study. It is guided by the objectives of the study outlined in chapter one

2.1 Attitudes to Handicapped People

There is ample evidence that all cultures - western and non-western - exhibit reactions to disability and disabled people, which form a continuum (Ingstad, 1990). Yet much literature on non-western cultures is dominated by descriptions of negative attitudes. O'Toole (1988) has summarised these descriptions thus: In the West the disabled have been stereotyped as being dependent, isolated, depressed and emotionally unstable...Such negative feelings are amplified in LDCs [Least Developed
Countries] where the overwhelming impression, from published literature, is of attitudes towards the disabled which are very negative.

Ingstad (1990) argues against this stereotyping of non-western cultures and describes it as a recently created "north-south myth". In order to raise money, create awareness..., a picture of the situation for disabled people has often been painted as negatively as possible, emphasising shame, hiding, killing, etc.

Particular caution must be exercised when reviewing western literature on attitudes or literature that has been written by, or on behalf of, a charitable organisation. However, regional, country and community-specific initiatives which are aimed at developing relevant strategies for changing negative public attitudes in favour of disabled persons are indeed laudable. The study carried out in Pakistan following the International Year of Disabled Persons (IYDP) in 1981 provides an excellent example of a country-specific action-oriented attitude consideration, whatever the researchers' initial assumptions (Miles,
1983).

Kisanji (1993) and Walker (1986) have similarly provided an overview of the situation in Africa. There are also a number of studies on attitudes at community level (Bickford and Wickham, 1986; Muya and Owino, 1986; O'Toole, (1988). Most of these published and unpublished works reveal a mixed pattern of attitudes which are a mirror image of the worldwide situation. Hence it is misleading to argue that attitudes in non-western cultures are very negative.

An examination of the published materials on non-western cultures shows that most of them are impressionistic, anecdotal (Miles, 1983) and written for a western audience often by westerners. Although the studies which are reported in literature are sometimes carried out with or in consultation with local professionals, the interpretation of data cannot escape the inevitable influence of western culture.

Each culture has its own unique characteristics, which usually are best understood by indigenous people. However some of the local professionals, products of non-indigenised western education, may not understand their own culture (Thairu, 1985; Thiong'o, 1986). Misinterpretations of practices, therefore, may be made by both local and foreign researchers and caution needs to be exercised when reviewing findings on attitudes in non-western cultures.

Further problems in attitudinal research include difficulties with sampling procedures, attitudinal measurement and attitudinal biases (Gajar, 1983). A recent computer search on attitudes towards disability and disabled people, with Disability, Attitudes, Disabled People as the keywords, gave 133 entries which included both rigorous studies and non-empirical descriptions of attitudes. The studies focused on perceived causes of disability, parental reaction immediately following the identification and confirmation of the impairment in the child or family member, educability and employability of disabled persons. Child rearing practices, despite their importance in showing action oriented attitudes, were not covered.

Studies of attitudes in orate cultures are bound to face even more problems. Ethnographic

research takes a long time to complete. Mastery of the local language to a native speaker level would take many years. It is no wonder, therefore, that there have been so few studies on attitudes in non-western cultures. Local professionals have largely been content with impressionistic descriptions, which may express mainly personal perceptions rather than genuine community attitudes.

However, community attitudes are an expression of a people's culture. A study of some aspects of culture ought to reveal generally held views about disability and disabled people. These aspects may include customs, paintings, drawings, carvings, and the folklore and language used in relation to disability and disabled persons and folklore.

Ingstad (1990) provides a hint in this direction when she writes that in the old days in Europe a disabled family member was considered a shame, a sign of God's punishment and thus someone to be hidden, killed, etc. This may have been true to some extent, but if we go to what is probably our best source, folktales and literature, we get a different picture

2.2 Community Tolerance and Acceptance of Disabled Persons

In many communities in Tanzania disabled people are, as among the Maasai in Kenya and Tanzania, "as far as possible integrated in the normal routine of the homestead and the community" (Talle, 1990). Disability is, therefore, taken as a fact of life. Parents and the community are expected to take care of their disabled children and adults. This explains the reluctance of some parents to send their children to schools and programmes located away from their localities (Kisanji, 1993).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. Introduction

This chapter discusses the methods the researcher used to collect data. It focuses on the Research design, organization of the study, data collection, and data collection procedure and data analysis.

3.1. Research Design

The design that was used consists of both quantitative and qualitative method. Field work was undertaken and this comprises of direct observations and interview Guides for the respondents.

3.2. Organization of the study

3.2.1. Study area

The study was carried out in Municipality Division in the selected primary schools of the municipality.

3.2.2 Study population.

This study involved teachers of handicapped children and community members.

3.2.3. Sample size

Six schools were selected to participate in the study and 20 teachers was selected from each school.

3.2.4. Sampling technique

Teachers were randomly selected to participate in the study since they are many and community members were selected purposively with the help of local leaders.

3.3. Data collection.

3.3.1 Instrumentation

Questionnaires were distributed to teachers and focus group discussions be held with the community members in languages that they understand.

3.3.2 Reliability of instruments.

Since the teachers are many questionnaires are convenient because they will get information in a short period of time. Since some community members do not know English focus group discussions was convenient because they were held in languages that they understand.

3.4. Data collection procedure

A letter of introduction from the institute of continuing education was sent to facilitate in the data collection exercise. The letter was handed to the head teachers and local leaders before questionnaires are distributed to the teachers and focus group discussions held with the community members. The data collected was sorted and categorized after which it was analyzed. The conclusions and recommendations were made.

3.5. Data analysis

The frequencies and percentages were used to determine the number of sample respondents that were used in the research process and the number that participated positively in contribution to the research.

Formula;

Percentage (%) = $\underline{F}$　　　　x 100

　　　　　　　　Total number of respondents

Where F = number of respondents

　　　　Observed

Qualitative analysis; Data from questionnaires was standardized hence requiring categorization. Such data was presented in a descriptive form above which were used to

discuss the results of collected data.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS

4.0   Introduction

This chapter is a presentation, interpretation and discussion of the field results. Results are presented in tables and in form of frequency counts and percentages.

4.1   Demographic Characteristics of Respondents

4.1.1 Sex of Respondents

During the survey 60 male respondents (60%) were given the instruments, while 40 female respondents (40%) were given the instruments. Because of the close links of the researcher with these teachers in the division, all of them helped her fill and return all the questionnaires, which is 100% response. This is illustrated in the tables below:

Table I: Distribution of the Respondents by Sex

Sex	Respondents	Percentage
Males	60	60%
Females	40	40%
Total	**100**	**100**

Source: Fieldwork

Table I shows that most respondents were male (60%). This was because they were more willing to spend some time for me to answer the questionnaire as opposed to the females who were 40%

Table II: Age of Respondents

Age	Respondents	Percentage
20-24	20	20%
25-29	30	30%
30- 34	40	40%
35- above	10	10%
Total	**100**	**100%**

Source: Fieldwork

Results from the table II show that most respondents come from the young teachers who had more time to answer the questionnaires as the older ones did not give me any assurance that they would return the questionnaires

4.2 The Attitudes of the community to the retarded People

4.2.1 Handicapped children are being of no use to the society

The findings of the study are presented in the table III and Chart I below;

Table III: Response on the usefulness of retarded people to the community

Response	Respondents	Percentage
Very Useful	30	30%
Useful	40	40%
Not useful	30	30%
Total	**100**	**100%**

Source: Fieldwork

Chart I: Response on the usefulness of retarded people to the community

Usefulness of Mentally retarded people
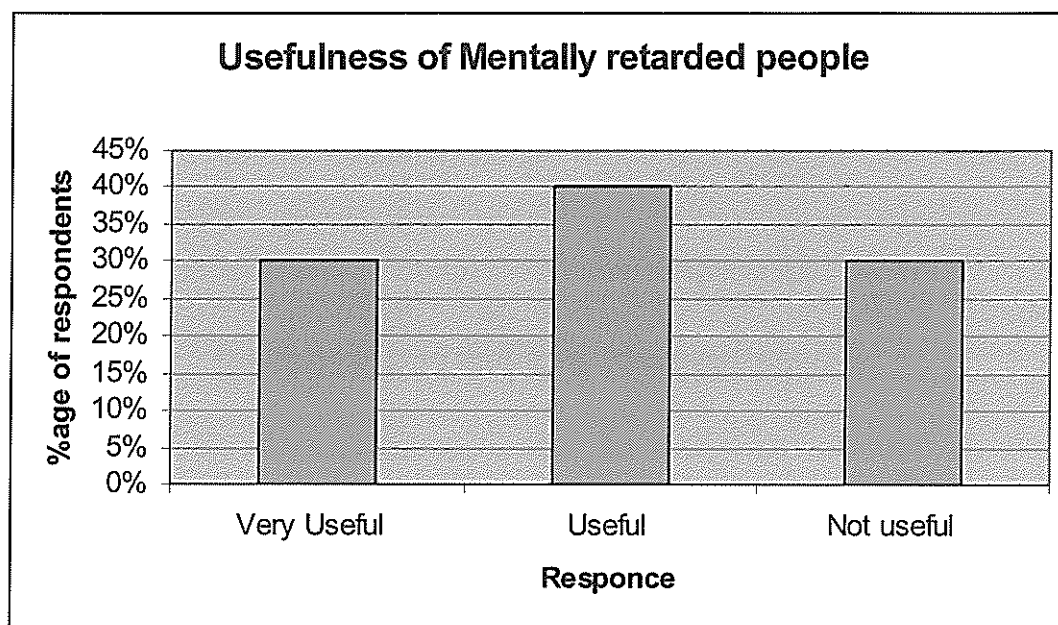
Source: Fieldwork

Although most respondents (30% and 40%) were of the view that handicapped people are useful to the society, a big number of people still posses the cultural belief that handicapped people (30%) are of no use to the society. One teacher said;

> "In our village some families with handicapped children do not want to
> acknowledge that they actually have these children" (teacher, primary
> school)

> "It's almost impossible to convince community members in our village
> that mental handicapped children can be of any use. They think these are
> people who are almost dead" (teacher, primary school)

4.2.2 Handicapped people being hidden away from the society

The findings of the study are presented in the table IV and Chart below;

Table IV: Response on whether hand caps should be hidden away

Response	Respondents	Percentage
Agree	40	40%
Disagree	54	54%
Not sure	6	6%
Total	**100**	**100%**

Source: Fieldwork

Chart II: Response on whether handicaps should be hidden away
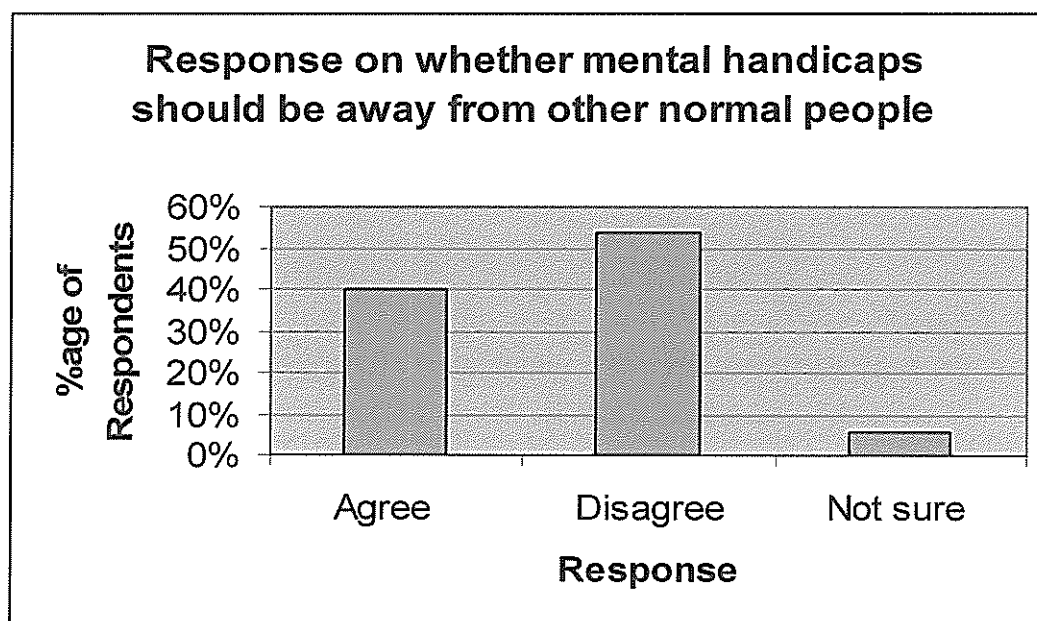
Source: Fieldwork

The results from the statement above indicate that most peoples' cultural beliefs are changing positively towards the direction of recognizing the importance incorporating the mentally handicap in the normal people's society. However, there is still a big number of people whose culture does not recognize the importance of the mentally handicapped.

4.2.2 Families with handicapped people believed to be cursed

The findings of the study are presented in the table V and Chart III below;

Table V: Response on whether Families with retarded people are believed to be cursed

Response	Respondents	Percentage
Agree	54	54%
Disagree	40	40%
Not sure	6	6%
Total	**100**	**100%**

Source: Fieldwork

Chart III: Response on whether Families with retarded people are believed to be cursed

Response on whether families with mental handicaps are believed to be cursed

Agree
Disagree
Not sure
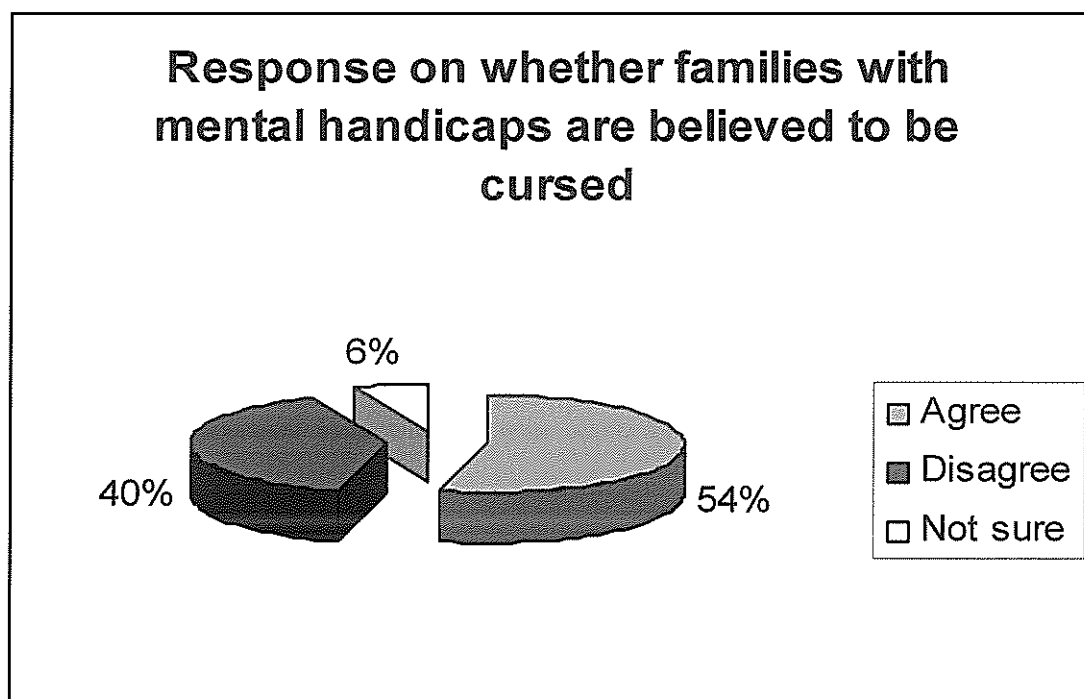
Source: Fieldwork

The results from the table V and chart III show that most people still believe that families

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with a mental hand cap are a sine of a curse (54%). How ever a great number of people's views on this are gradually changing (40%). This is a positive step in the right direction.

4.2.3 Parents not wasting money on handicapped children's school fees

The findings of the study are presented in the table VI and Chart IV below;

Table VI: Response on whether Parents do not waste money on retarded children's school fees

Response	Respondents	Percentage
Agree	60	60%
Disagree	24	24%
Not sure	16	16%
Total	**100**	**100%**

Source: Fieldwork

Chart IV: Response on whether Parents do not waste money on handicapped children's school fees
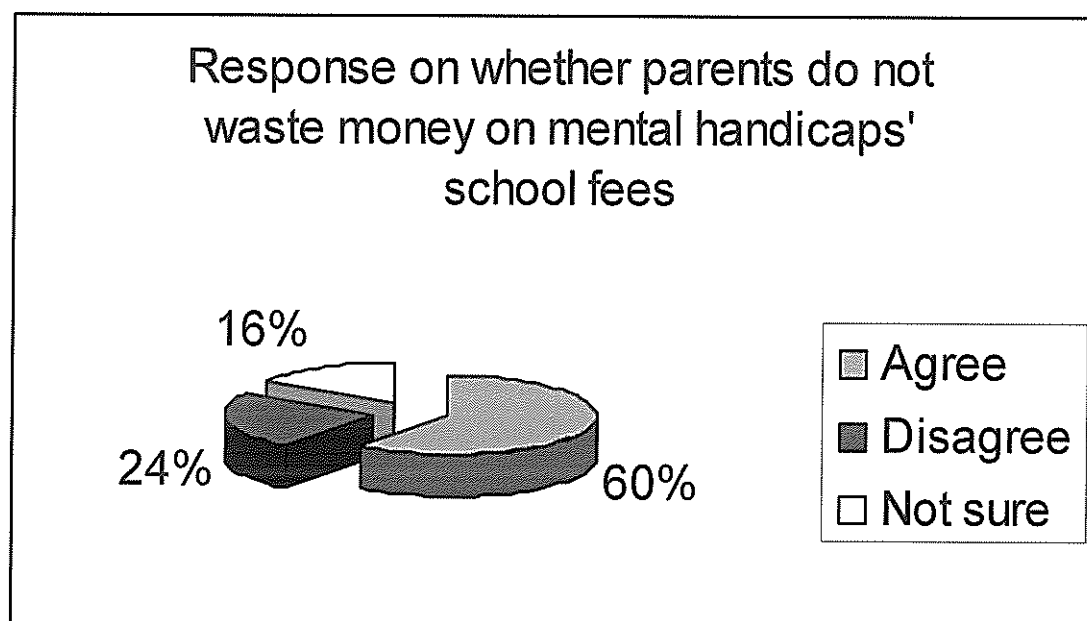
Source: Fieldwork

4.3 Community Tolerance and Acceptance of the handicapped children

4.3.1 Handicapped children people being integrated in all the normal routine of all the society

The findings of the study are presented in the table VII and Chart V below;

Table VI: Response on whether handicapped children are integrated in all the normal routine of all the society

Response	Respondents	Percentage
Agree	14	14%
Disagree	70	70%
Not sure	16	16%
Total	**100**	**100%**

Source: Fieldwork

Chart V: Response on whether handicapped children are integrated in all the normal routine of all the society

Response on whether mental handicaps are intergrated in the society

16%   14%

70%

☒ Agree
■ Disagree
□ Not sure
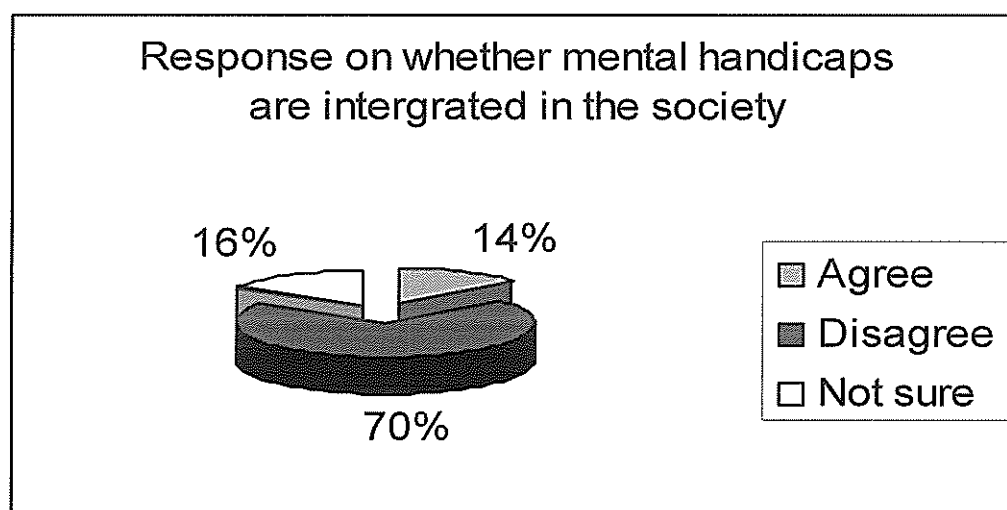
Source: Fieldwork

**4.3.2 Handicapped children are helped when ever possible during the course of their studies at school**

The findings of the study are presented in the table VI and Chart IV below;

Table VII: Response on whether handicapped children are helped when ever possible during the course of their studies at school

Response	Respondents	Percentage
Agree	70	70%
Disagree	14	14%
Not sure	16	16%
Total	**100**	**100%**

Source: Fieldwork

Chart VI: Response on whether handicapped children are helped when ever possible during the course of their studies at school

Source: Fieldwork

The results from the table and chart show that at least most schools do take care of the mental hand cap (70%). The researcher found out that most schools had a very good

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supportive policy on the way to handle mental had cap pupils.

**4.3.4 Pupils who are handicapped children are not mistreated at school by their fellow normal students**

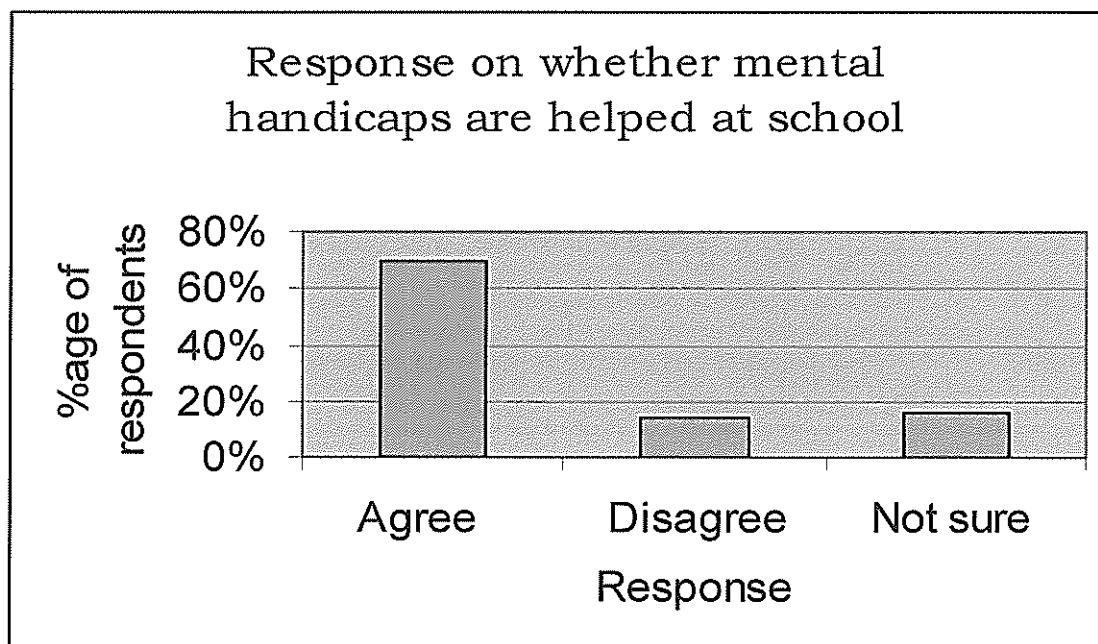The findings of the study are presented in the table VIII and Chart VI below;

Table VIII: Response on whether handicapped children are not mistreated at school by their fellow normal students

Response	Respondents	Percentage
Agree	70	70%
Disagree	14	14%
Not sure	16	16%
Total	**100**	**100%**

Source: Fieldwork

Chart VII: Response on whether handicapped children are not mistreated at school by their fellow normal students
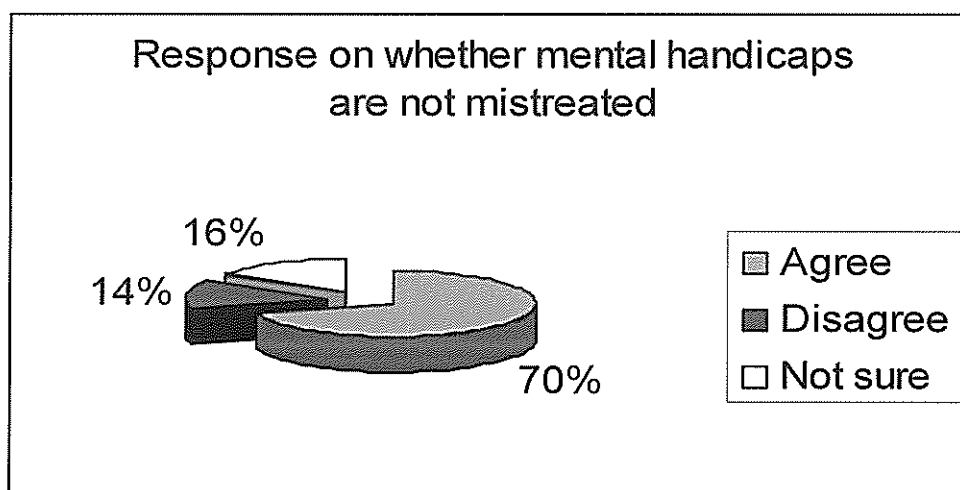
Source: Fieldwork

The tables VIII and chat VII show that because of the strict policy of discipline in most schools the mistreatment of most hand caps in these schools is so minimal

CHAPTER FIVE
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0   Introduction

In this chapter, the conclusions from the study and the recommendations made are presented. The study used both qualitative and quantitative methods of analysis.

5.1   Summary

Chapter one gives a background to the study and problem statement, three objectives and three research questions were given

Chapter two is a review of related literature, and the literature was reviewed under four themes and linked to the problem under study.

Chapter three explains the method and procedures used in the study which included the research techniques and design, population and sample size; sampling method and procedure; sources and types of data collection methods; data collection instruments and procedures.

Chapter four is a presentation, interpretation and discussion of the field results. Hence data was analyzed, interpreted and discussed in line with the study objectives and research questions. While linking to the existing literature, Results included demographic characteristics, frequency counts and percentages.

Chapter five presents the summary conclusions and recommendations to the study.

5.2   Conclusion

5.2.1 The Attitudes of the community to the handicapped children

The findings from the study indicated that generally although the attitudes of the society towards the handicapped children is still negative there is some positive steps towards the reduction of this problems as most people are increasingly becoming aware of the importance to treat mentally handicapped with respect and also ensuring that their rights are granted.

5.2 Community Tolerance and Acceptance of the handicapped children

The findings indicate that despite the problem of intolerance by the members of the community about the mentally hand cap people there is some positive results as regards this problems as more and more people are starting to tolerate handicapped   people and starting to see them as normal people.

In view of the above and other barriers quite evident in the education of students with disabilities in Kenya, it is safe to say that although a lot remains to be done, Kenya is making steps in the right direction with regard to services for students with disabilities. With awareness of the rights of individuals with disabilities being raised by the most recent act, the Persons with Disabilities Act passed in 2003, it is reasonable to expect that services for children, youth, and adults with disabilities in Kenya will continue to improve, albeit very gradually.

5.3 Recommendations

In the education of students with disabilities a law is needed to provide and enforce services for this population. Without laws and national mandates, and ways for ensuring that schools abide by these laws, many students with disabilities are likely to be locked out of the educational arena. Development of a transition-based service provision model is vital especially for students with severe mental retardation

Students with disabilities need to be taught with attention to what, where, and how they are going to live and work as adults. This aspect is lacking in the education of students with disabilities in Kenya.

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Office of the Director

....

<u>TO WHOM IT MAY CONCERN:</u>

Dear Sir/Madam,

RE: INTRODUCTION LETTER FOR MS/MRS/MR..

   REG. #..

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:

_____

_____

_____

_____

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
<u>HEAD IN-SERVICE</u>

APPENDIX II: QUESTIONNAIRE FOR TEACHERS

Dear respondent,

I am a student of Kampala International University carrying out an academic research on the topic "the impact of cultural beliefs and practices in the education of handicapped children in Nyeri South District, Kenya." You have been randomly selected to participate in the study and are therefore kindly requested to provide an appropriate answer by either ticking the best option or give explanation where applicable. The answers provided will only be used for academic purposes and will be treated with utmost confidentiality.

NB: do not write your name anywhere on this paper.

A) Personal Information

1. GENDER

Male   Female

2. AGE

14-18   19-25

25-30   30 and above

Evaluate the following statements using the following;

Not sure	Disagree	Agree
3	2	1

(a) The Attitudes of the community to the handicapped People

1	Handicapped people are not of any use to this society	
2	Handicapped people should be hidden from the society	
3	Families with handicapped people are cursed	
4	Parents do not waste money on Handicapped children for school fees	

(b) Community Tolerance and Acceptance of the handicapped Persons

1	Handicapped people are integrated in all the normal routine of all our society	
2	Handicapped people are helped when ever possible during the course of their studies at school	
3	Families with handicapped are not mistreated at school by their fellow normal students	
4	Parents support their handicapped children both by paying their school fees and Transporting them to school	

MAP OF KENYA

SUDAN

ETHIOPIA

UGANDA

SOMALIA

TANZANIA

INDIAN OCEAN

R. Omo Wenz
Lokichokio
Lokitaung
Mandera
Ramu
Moyale
N. Horr
Lodwar
Loyangalani
El Wak
Marsabit
Lokichar
S. Horr
Baragoi
Laisamis
Wajir
Tot
Kitale
Maralal
Wamba
Kisima
Archers Post
Mado Gashi
Liboi
Tororo
Webuye
Loruk
Isiolo
Bungoma
Eldoret
Nanyuki
Meru
Busia
Kakamega
Kisumu
Nakuru
Kericho
Nyeri
Sotik
Naivasha
Embu
Garissa
Kisii
Narok
Thika
Migori
R. Tana
NAIROBI
Kitui
Magadi
Garsen
Lamu Island
Namanga
Tsavo
R. Galana
Garsen
Malindi
Taveta
Vol
Kilifi
Arusha
Moshi
Mombasa

L. Turkana
L. Victoria

Legend

Symbol	Description
	Country Border
	Town or City
	Park or Reserve
	Lake or Ocean
▲	Mountain
	Road
	River
	Railway

0   100   200
Scale (Km)