

MARXIST ANALYSIS OF PRIMARY SCHOOL DROP OUT

IN MALINDI DISTRICT, KENYA

BY

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ABSTRACT

The purpose of this study is to use Marxist analysis to investigate the causes of primary school dropout in Malindi District, Kenya; noting that retention of learners in school is still a challenge despite the introduction of free primary education. The findings indicated that the people of Malindi District are poor because they are alienated by successive governments (capitalists) from the factors of production. As a result, therefore, the people are economically marginalized and the results show that children drop out of school to engage in child labour, sex tourism, bodaboda business and drug peddling to get basic needs and supplement the family income. There is need for collaborative effort by all stakeholders and political will by the government to empower the residents economically. Distributive justice of the productive resources is recommended to alleviate poverty which will strengthen retention of learners in primary schools in the district.

DECLARATION

This project is my original work and has not been presented for a degree in any other University.

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This project has been submitted for examination with my approval as the University Supervisor.

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DEDICATION

This work is dedicated to my wife Margaret, two sons and two daughters: Kalama Lewa, Chai Lewa, Furaha Lewa and Pendo Lewa respectively.

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May I sincerely thank the Almighty Creator Kindly allow me to register my profound gratitude to my supervisor Dr Atieno Kili K'Odhiambo for his encouragement and guidance in times of doubt and his enormous contribution in motivating and inspiring me through positive criticism that saw me through the course work and which has also been instrumental in enhancing my effort towards the completion of this project. I and feel highly indebted to all lecturers of the Department of Educational Foundations of the University of Nairobi who took me am humbled through the coursesfor His precious Gift and abundant Life and unending love that has brought me this far.

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DEFINITION OF KEY TERMS

Alienation: - The exclusion of learners in primary school education.

Drop out: - A learner who leaves primary school before completing it and getting K.C.P.E certificate.

Wastage: - The loss of money and other resources invested in the child who drops out of primary school by the government, the parents or the child himself or herself.

Stagnation: - The detention of a pupil in a class for more than one year on account of their unsatisfactory progress.

Capitalism:- An economic system in which private persons are permitted under regulation laid down by the state to undertake enterprises, providing or borrowing the necessary capital and taking the profit, if any, after all the costs of the enterprise have been met.

Socialism: - A theory and movement aiming at the collective organization of the community in the interest of the mass of the people through the common ownership and collective control of the means of production and exchange.

Communism: - The theory of socialism developed by Karl Marx.

Dialectic Method: - A mechanism of change and progress in which every possible situation exists only in relation to its own opposite.

Negative Peace: A state in which there is no or not yet open conflict between actors.

LIST OF ACRONYMS

ADC	-	Agricultural Development Corporation
AEE	-	Alliance for Excellent Education
AIDS	-	Acquired Immune Deficiency Syndrome
AMREF	-	African Medical Research Foundation
APA	-	American Psychological Association
CBO	-	Community Based Organization
CDF	-	Constituency Development Fund
CEB	-	County Education Board
CRC	-	Convention on the Rights of the Child
DDP	-	District Development Plan
DEO	-	District Education Office
EFA	-	Education for All.
FBO	-	Faith Based Organization
FPE	-	Free Primary Education
GOK	-	Government of Kenya
HIV	-	Human Immuno Deficiency Virus
HURIA	-	Human Rights Agenda
ICESCR	-	Internal Covenant on Economic Social and Cultural Rights
KCDP	-	Kilifi County Development Profile
KCPE	-	Kenya Certificate of Primary Education
KIHBS	-	Kenya Integrated Household Budget Survey
KMA	-	Kenya Maritime Authority

KTN	-	Kenya Television Network
LATF	-	Local Authority Transfer Fund
MDG'S	-	Millennium Development Goals
MOE	-	Ministry Of Education
MRC	-	Mombasa Republican Council
MUHURI	-	Muslims for Human Rights
NCES	-	National Centre for Education Statistics
NCIC	-	National Cohesion and Integrity Commission
NGO	-	Non Governmental Organization
NLC	-	National Land Commission
OVC	-	Orphaned and Vulnerable Children
PTA	-	Parents Teachers Association
SID	-	Society for International Development
TJRC	-	Truth Justice and Reconciliation Commission
TSC	-	Teachers Service Commission.
TSS	-	Tahir Sheikh Said
UNDHR	-	Universal Declaration of Human Rights
UNESCO	-	United Nations Educational Scientific and Cultural Organization.
UPE	-	Universal Primary Education.
WCEFA	-	World Conference on Education for All

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CHAPTER ONE - INTRODUCTION

1.0 Background of the Study

Burke (2000) claims that Marx did not write anything directly about education yet he profoundly influenced later writers, academics, intellectuals and educators. This is supported by Ozmon and Craver (1995, p. 335) who also contend that although Marx did not write extensively about education, his educational ideas and general theory influenced philosophers and educators. Downs (2004, p. 292) clarifies that Marx was widely accepted due to his 'scientific' approach to economic and social problems. Marx's profoundest contribution to the study of economics, history and other social sciences was the development of a principle called dialectical materialism. This principle explains that everything in the world is in a constant state of change. Positive change or progress is achieved when opposing forces react on each other. Thus, for instance, the United States was a product of the opposition of the English colonial system by the American Revolution.

Marxist analysis is an analysis that is based on the influential writings of Karl Marx and Friedrich Engels. Marx and Engels writings generally analyzed their social economic and political structure of the societies during their time, thus it is envisaged that anybody who analyses society as they did is using Marxist analysis (McClellan n.d.). Marxist analysis is used to study different aspects of society such as economic crises, feminism or mass culture. Marxist socio-economic and political analysis is based on a materialistic interpretation of historical development, suggesting that history has been shaped through the struggle of the working class to achieve equality and fairness with the ruling class and that development or progress is achieved through dialectic, which is a relationship driven by conflicts and

contradictions of the working class and the ruling class leading to social transformation (McClellan n.d.).

Using the dialectic approach to study the European society, Marx formulated his theory of historical materialism also called the economic interpretation of history. Borruso (2007, p.165) clarifies that Marx's economic interpretation of history is grounded on the principle that economic production, and especially human relations derived from it, is the motor of history. Through this theory Marx thought he had discovered the law of evolution in human history (Downs 2004, p.291-292). Tyson (2006) asserts that, historical evolution is determined by economics this is further elaborated by Palmer (2001) who says that economics is the base on which the superstructure of social, political, ideological realities is built. This is also supported by Ree and Urmson (2005, p.231). In every historical epoch, the prevailing mode of economic production and exchange forms the basis upon which social organization is built up (McClellan n.d.). It follows then that, the mode of economic production and exchange alone can be used to explain the social, political and intellectual history of that epoch; thus, subsequently the whole history of mankind has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes. The history of these class struggles forms a series of evolutions in which, nowadays a stage has been reached where the exploited and oppressed class - the proletariat - cannot attain its emancipation from the exploiting and ruling class – the bourgeoisie, without emancipating the society at large from all exploitation, oppression, class destructions and class struggles.

Class structure includes social and political power. The history of mankind according to Marx is primarily the story of economic exploitation of one class by another (Downs 2004,

p. 292). History has been shaped through the struggle of the working class to achieve equality and fairness. Indeed as Hoppe (n.d.) puts it, history, correctly told, is essentially the history of the victories and defeat of the rulers in their attempt to maximize exploitatively appropriated income and of the ruled in their attempt to resist and reverse this tendency. In prehistoric times, there was a tribal or classless type of society but in historic times classes had grown up and the masses of the human population had become first slaves, then serfs (the feudal state) and the next propertyless wage slaves (the capitalist era). Marx was convinced that the inevitable further step was a revolt of the workers and “the dictatorship of the proletariat,” followed by the communal ownership and a return to a classless social organization. The classless society according to Marxist analysis is a socialist model which advocates freedom (and rights) to have adequate resources including education distributed equally to all (Stewart and Blocker 2008, p.403).

Marx was of the view that for society to move from capitalism to socialism and eventually to communism, education was necessary, he therefore saw his role as educational. Chabre and McClellan (n.d.) say that “when people have become aware of their loss, of their alienation, as a universal non human situation, it will be possible for them to proceed to a radical transformation of their situation by a revolution.” Appadorai (2003, p. 116) explains that this transformation involves the six essential E’s of socialism summed up by Hearnshaw, namely: the exaltation of the community above the individuals, the equalization of human conditions, the elimination of the capitalists, the expropriation of the landlords, the extinction of private property and the eradication of competition.

Education would free conscious human activity and put individuals back in control of their own labour. Marx's concept of education is best represented in summary form in the theses on Feuerbach. According to Kiruki (2004, p.248) Feuerbach had argued that it is the human being who is the basic reality. All knowledge is man's knowledge about himself. Thoughts or ideas are reflections of the modes of man's existence. Ideas are the products of man's thought and not the other way round. Where Hegel had thought and said that it was the spirit or idea that was progressively realizing itself in history, Feuerbach said in reality it is man who is struggling to realize himself.

Feuerbach had earlier asserted that men were the product of circumstances and environment but Marx maintained that it is man who changes the circumstances and not otherwise and that the way people produce their means of existence dictated their thinking. Downs (2004, p. 292) summarizes it well that "the struggles for food and shelter are omnipotent determining everything else in human affairs" including education.

McClellan (1998, p.26) contends that the victory of the proletariat will give way to the socialization of production. The socialization of production includes the centralization of instruments of production in the hands of the state. The socialization of production in the beginning is not effected without infringing on the rights of property and on the conditions of bourgeois production. It can be done by means of measures that can entirely revolutionize the mode of production. The measures differ in different countries but the most important is advocates for free public education for all children in public schools. McClellan (p.26) advocated for free public education for all children and abolition of all child labour in factories and a combination of education with material production.

McClellan (1998, p.26) contends that Marx did not think of freedom for a particular social class but for all. He envisaged the utopia of a world based on equality in which there would not be an exploited class that was subjected to manual work. On the contrary, there would be a society in which everyone would be able to improve themselves within fields that suited them.

As Ryan (2002) maintains, one could hardly find working men who could read or write about two hundred years ago. Education was the privilege of the upper class only. Education was not necessary for the serf in the field since he didn't need a trained skill in order to work for the upper class. Therefore the working men were initially totally alienated from education. She argues however that the development of machinery and the use of steam and electricity necessitated a different type of worker.

The new industrial process which the capitalist system gave the world necessitated the education and mental training of the workers in order that they might be fit and efficient wealth producers. Capitalism therefore created the economic or material reasons for the need of the great mass of the workers to be educated, thus "democratizing" education.

This study looks critically at the root causes of primary school dropout in Malindi District. Warah (2013) argues that most of the causes are a result of economic deprivation and marginalization of the people of Malindi District from land and jobs by various government regimes and corrupt and myopic local leaders. These forces have conspired to keep the people of Malindi District in a perpetual state of poverty and servitude, whereby 60% of the population has no education. Poverty is one of the main factors leading to primary school dropout in Malindi District Kenya. The parents cannot afford the expenses of education of

their children. Poverty has led to other economic related factors which lead to primary school dropout.

The study is anchored by the fact that the funding of basic education in this era of free and compulsory basic education is done by the government and donors who would like to see proper utilization of resources. Thus drop out has a negative implication to the economy. This is supported by Alliance for Excellent Education (AEE 2010 as cited in American Psychological Association, n.d.) which says “containing dropout rates has been estimated to bring several additional incomes in economic benefits including increased earnings, jobs, tax revenue, spending and investment and long term economic growth.” Moreover reducing the number of children dropping out of school is critical to the achievement of universal primary education.

(Muthaka and Wangombe 2013) go further to illustrate that increased school dropout rate is a threat to the achievement of vision 2030 goal of making Kenya a middle income economy. Alliance for Excellent Education (AEE 2011 as cited in American Psychological Association, n.d.) also asserts that dropouts are highly influenced by poverty in the school locations and that there is not one single intervention that will solve the complexity of the process of school dropout. Sabates, Akyepong, Westbrook and Hunt (2010) point out that it is important to take into account the possible external causes of different interventions. The study thus critiques the current efforts in place aimed at reducing drop out in Kenya and Malindi district in particular identifying weaknesses and measures to strengthen them.

1.1 Statement of the Problem

Dropout leads to wastage of resources such as text books, pupil's time and teacher's efforts. It may make it difficult for Kenya to achieve Vision 2030, which envisages making the country a middle income earner by the year 2030. Learners in Malindi District dropout of school in spite of efforts to stem the phenomenon and this affects the overall development of the District.

This study uses Marx's critical analysis to investigate why learners are not retained in school and whether the education offered by the bourgeoisie state or the ruling class is for the benefit of the learners and the Malindi community that could lead to a freer and more humane society or it for alienation of the whole Malindi community.

1.2 Theoretical Frame Work

The theoretical framework is Marxist critical theory. (Ree and Urmson (2005, p. 230) elaborates that Marx based his theoretical work as materialistic, dialectical and scientific. His work is basically an expression of the plight of the proletariat, "the class that holds the future in its hands." He is the founder of what Engels called 'scientific socialism.'" Ree and Urmson (p. 232) clarify that scientific socialism conceives itself as the theoretical expression of a revolutionary process. Social revolution arises out of class struggle basing on changes in the economic foundation. McClellan (1998, p. 17) argues that the immediate aim of the proletariat is to form a class to overthrow the bourgeoisie supremacy and conquer power.

In his introduction (McClellan 1998, p. xiii) notes that as a materialist, Marx believes that history is driven forward by the constant conflict between those who control the forces of production and those who do not. Palmer (2001, p. 260-261) explains that according to Marx the foundation of the social world are material ones: natural resources, means of production and means of distribution as well as the human work relations involved.

The modern bourgeoisie private property is the final and most complete expression of the system of producing and appropriating products. It is based on class antagonisms, on the exploitation of some by others. Marx therefore believes that the abolition of bourgeoisie private property will end the alienation of the proletariat. The proletariat has been alienated in labour. The work he performs is not the expression of a natural creative need but it is motivated by the necessity of fulfilling other needs such as economic and greed. In addition the product the worker creates is profiting another person. On the other hand when the product enters into an economic system it fulfills the desires of greed rather than true human needs. Furthermore the workers product may return to the worker as a disabling alien force.

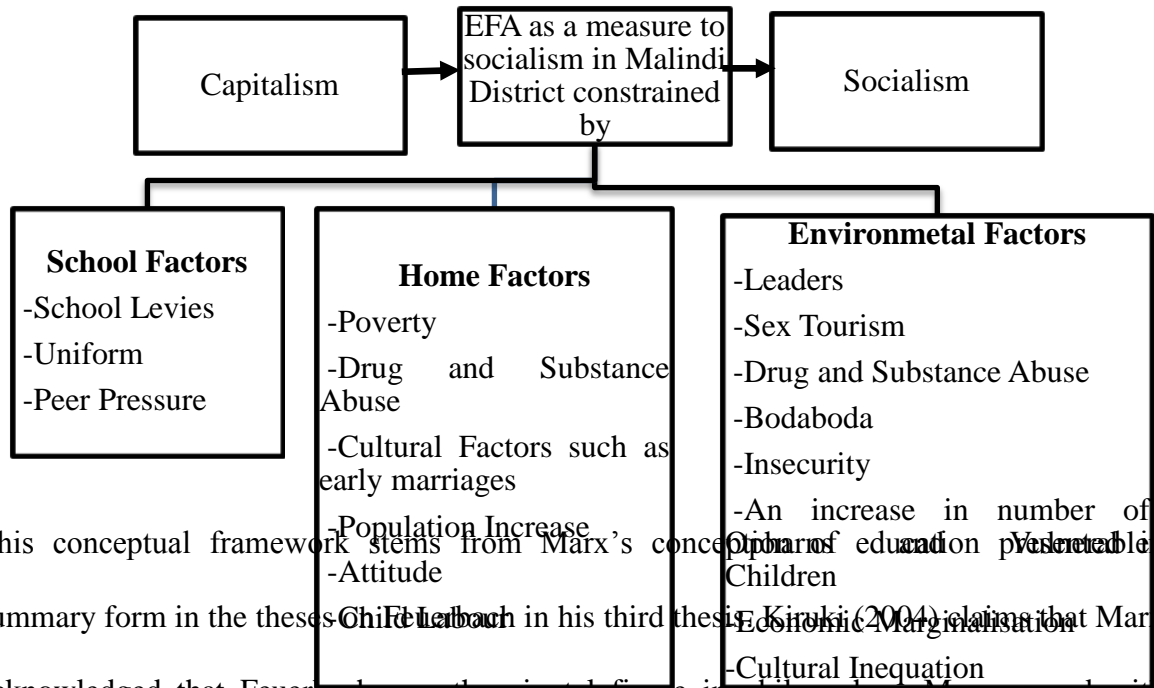
Citing an extreme example in which a worker produces cigarettes, which give him lung cancer. They thus came up with as many variants dependant on their interpretation of the manifesto. In his introduction McClellan (1998, p. viii) states that for one to understand human history he must first and foremost understand the material conditions under which people produce their livelihood. This understanding reveals how history has been shaped through the rise and fall of successive classes in their struggle to dominate and control the all-important productive forces of society. Marxists believe that the society will change from capitalism to socialism. This change is an inevitable part of the development of the

human society. History is being shaped. The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself. Marx saw the growing industrial working class as the key to the revolutionary transformation of society. The bourgeoisie have created the modern worker - the proletarians who have the potential for transformation of the society. The fall of the bourgeoisies and victory of the proletarians are equally inevitable because the bourgeoisie relations of production are the last contradictory form of the process of social production. The researcher uses this theory to explain how the residents of Malindi District are apparently marginalized by successive capitalist governments.

1.3 Conceptual Frame Work

Kiruki (2004, p.254) claims that the existence of surplus value constitutes the contradiction in the capitalist system. Marxist theory of value explains that the value of a product is created by the amount of labour put into it. Capitalist sell the product of labour for more than the cost of labour reaping the difference (surplus value). The class conflict caused by this contradiction of surplus value will force the dialectic movement to the next stage in history, namely socialism. However, some measures have to be considered for the movement from capitalism to socialism (McClellan 1998, p.25-26). Measure number ten advocates for free education for all and abolition of child labour. However, education for all in Malindi District is hampered by various constraints.

Diagram 1 –



This conceptual framework stems from Marx's concept of education presented in summary form in the theses on Feuerbach in his third thesis. Kiruki (2004) claims that Marx acknowledged that Feuerbach was the pivotal figure in philosophy. Marx agreed with Feuerbach's proposition that in reality man is struggling to realize himself in history and not ideas progressively realizing themselves in history as Hegel had asserted. From Feuerbach's proposition Marx drew the conclusion that education should be used as a tool to change the world by helping man realize himself and make him struggle to overcome his self alienation. Marx is categorical that critical action could be achieved through educating the proletariat who are alienated in education. He is of the view that educating the proletariat is a sure way of attaining education for all. The argument is that the bourgeoisie who include the ruling class are already catered for in education thus including the proletariat in education would eventually mean achieving education for all. This is the end UNESCO is pushing towards achieving education for all (EFA).

1.4 Objectives of the Study

- i. To analyze the causes of primary school dropout in Malindi District Kenya using the Marxist theory.
- ii. To examine the initiatives which have been taken by the education sector in combating primary school dropout in Malindi District Kenya.
- iii. To explain the challenges that have hampered the initiatives used in the education sector to combat primary school dropout.
- iv. To suggest educational approaches as intervention measures against primary school dropout in Malindi District, Kenya.

1.5 Research Questions

- i) How does Marxist theory relate to the causes of primary school dropout in Malindi District Kenya?
- ii) What initiatives has the education sector put in place to combat primary school dropout in Malindi District?
- iii) What challenges have hampered the education sector initiatives of combating primary school dropout in Malindi District Kenya?
- iv) What educational approaches would best inform the practice of eliminating primary school dropout in Malindi District, Kenya?

1.6 Research Methodology

This study utilizes pure philosophical methodology namely analytical method. Philosophical methods are non-empirical. This study can only be subjected to the benchmarks of

philosophical study which are evaluated on grounds of intelligibility rather than the logic of scientific methodology.

According to Kneller's study (as cited in Amukowa, 2010) analytic approach is basically concerned with the analysis of language, statements and concepts used in various contexts.

This helps in classifying and justifying of meanings. It stresses the use of logical and systematic thinking. It calls for thinking that is clear and one that makes appropriate distinction between what is important and what is less important.

Njoroge and Bennaars' study (as cited in Amukowa, 2010) observe that the method requires thinking that is logical and systematic. It ought to be clear thinking which makes necessary distinctions, separating clearly what matters from what is accidental and less important.

Brightman's study (as cited in Amukowa) observes that the analytical method requires a complete analysis of perceived concepts or statements or objects into constituent parts. It needs an understanding of words and statements to the extent that clarity is achieved as opposed to ambiguity.

Pertaining to education, the analytic method is used to examine the rationality of educational concepts and ideas, their consistency with other ideas and the logic and adequacy of matters they seek to explain. Since quality of conception lie in their internal coherence and validity, analysis uses rational techniques to ensure that precision and clarity of concepts are achieved.

Analytic method by use of conceptual analysis helps to clarify challenges associated with vagueness by delimitation and specifying the logical implications of the statements in which they occur.

In this study philosophical analysis is carried out in three phases' linguistic analysis, conceptual analysis and philosophical analysis. Linguistic analysis was used in understanding the definitions of capitalism, socialism, communism, dialectic method. The analysis of the various education for all declarations for example World Education Forum and other legislations that focus on prevention and combating of primary school dropout. Conceptual analysis is applied in chapter one of the study with regard to operational definitions of terms such as alienation, dropout, stagnation. Philosophical analysis has been used to explain and elaborate how lack of factors of production by Malindi District residents as influenced the economic causes that affect primary school dropout in Malindi District Kenya.

1.7 Significance of the Study

This study seeks to eliminate primary school dropout in Malindi District, Kenya by introducing new approaches. It further seeks to strengthen and reinforce the education sector initiatives that contain primary school dropout. It may also be used to create awareness among the education stakeholders in education in Malindi District Kenya.

1.8 Limitation of the Study

This study limits itself to only one district which is Malindi District in Kilifi County. For a more conclusive result all the districts in Kilifi County should have been studied. However, this is not possible due to financial and time constraints.

There are various causes of primary school dropout in Malindi District. This study basically looks at causes of primary school dropout related to poverty. However this study uses the literature that is relevant to Malindi District Kenya.

1.9 Delimitation of the Study

The study confines itself to public primary schools in Malindi District.

1.10 Assumption the of Study

The study assumes that Marxism as an educational philosophy has a transforming function in the fight against dropout in education in Malindi District, Kenya.

1.11 Organization of the Study

Chapter one is the introduction. Chapter two discusses Marxist thesis in combating alienation. Chapter three examines the initiatives that are in place to combat dropout in Malindi District and their challenges. Chapter four suggests some solution that may be used to counteract dropout in the District. Chapter five gives a summary of the findings, conclusions and recommendations of the study.

CHAPTER TWO

MARXIST THESIS IN COMBATING ALIENATION

2.0 Introduction

This chapter defines Marxism and its variants, its implications for education, education for all after Marx, how resource ownership or lack of it has led to economic marginalization of the malindi residents; it also looks at the extent of poverty in Malindi District, Kenya and the causes of dropout in the District. It also discusses the factors of production in Malindi District and how they have created relations of production. It also discusses the economic factors that lead to school dropout in the district.

2.1 The Philosophy of Karl Marx

Karl Heinrich Marx (1818-1883) was born in comfortable middle-class circumstances in Trier, in the German Rhineland. He was born to Jewish parents. His father was a lawyer. The family converted to Christianity shortly before Marx's birth partly because Jews would not otherwise enter the law profession at the time. His father wanted him to be a lawyer although he encouraged Marx's interest in philosophy. When Marx arrived at the University of Berlin, the faculty and students were mostly followers of Hegel. Marx caught the enthusiasm of these "young Hegelian's". Kiruki (2004, p.22) claims that Marx became a member of the young radical Hegelians who saw in Hegel's approach to philosophy, the key to the new understanding of human beings the world and history. Hegel had centred his thought on the notion of spirit or mind (idealism). Hegelianism left a lasting impression on him for he was struck by Hegel's method of identifying God with nature and the world although he later broke away from Hegelianism. From Hegelianism Marx gained two

prominent ideas namely the concept of alienation and the process of dialectic (Ozmon and Craver 1995, p. 324-325).

Palmer (2001, p.259) contends that Marx is interested in analyzing alienation (the process of the subject being split from its natural object). Palmer establishes that, Marx is discussing alienation in a number of its manifestations (alienation from nature, social alienation and self alienation). He is however most philosophically original in his account of alienation of labor within capitalism.

Hegel thinks that alienation comes from the failure to recognize that truth is intimately connected with human thought. He rejects the realist position that truth is independent of the human mind and argues that alienation is the result of a spirit externalizing itself. Nyanje's study (as cited in "poverty in the midst of wealth," 2010, p.1) laments that Malindi District residents are alienated from the factors of production. They are alienated from the factors of production through corrupt land dealings, land grabbing, favoritism, nepotism, hoarding and blatant discrimination in land allocation practices. This alienation comes to an end when people get education. Education enables them to become self-conscious and realize that they are thinking beings and that truth is a facet of this self-consciousness. Nyanje's study (as cited in "poverty in the midst wealth," p.III) believes that education helps people emerge from a culture of silence to look critically at their world. This process of awareness (conscientization) eventually leads Malindi District residents be empowered to deal with their own problems instead of entirely depending on outside forces. This is important because it helps them find ways of building partnerships between communities and those able to assist them. Partnerships help in identifying problems and needs and help in

assuming responsibility to plan, manage, control and assess collective actions that are proved necessary. Humanity realizes that “object” reality such as culture and the human environment is an emanation of a spirit.

Hegel maintains that reality can be comprehended through the dialectic, a system of logic with its triadic thesis, antithesis and synthesis – in which logical contradictions are dispelled and agreement eventually achieved in the synthesis of Absolute idea (or spirit). If a person thinks on a category, such as nature, he is forced to think of its opposite history. In studying the development of the tension between nature and history in any given period, the thinker is led to the next era.

Marx rejects Hegel’s idealism, but keeps the two concepts of alienation and a dialectical version of history. Marx retains the Hegelian conceptual apparatus but changes it from idealistic to a materialistic philosophical base. Instead of human being alienated from spirit objectifying itself, Marx maintains that we are alienated from our own creations. Kiruki (2004, p.256) elaborates how the worker is alienated from his or her own creations. The worker produces efforts which is part of his or her life into producing the object or product. His life then belongs to the object which is owned by somebody else. In this case the original relationship between man and nature is destroyed through the alienation from man of the products of his labor. KCDP (2013, p.54) cites that Malindi District residents are alienated from labour through practices such as poor remuneration, poor working conditions and being denied to join trade unions, child labour or trafficking or sexual exploitation. Rather than a dialectic occurring between ideas, Marx adopts the notion of dialectic between economic conditions and human action or what is called the materialist conception of

history.” Maghenda (2010) in his forward to poverty amidst plenty notes that the history of wars is a result of fighting over natural resources. The history of Malindi District is a product of conflict between successive ruling powers and residents of Malindi district to date. The TJRC report vol.4 (2012, p.52) explains that the conflict is based on ownership of factors of production basically land. The successive governments are marginalizing Malindi district residents from their indigenous land thus economically marginalizing them.

2.2 Variants of Marxism

Marxism has had and still has a major impact in the world and its education, but this impact like the philosophy itself is subject to various interpretations. Classical Marxism otherwise known as orthodox Marxism denotes the collections of socio-economic-political theories expounded by Karl Marx and Friedrich Engels. Ernest Mandel clarifies correctly that Marxism is always open, always critical, and always self-critical. Two variants stand out to explain Marxist beliefs and critical theory namely Marxism – Leninism and western Marxism (Ozmon and Craver 1995, p.331-333)

Marxism-Leninism refers to the ideology based upon the economic theories of Marx and the revolutionary political theories developed by Vladimir Lenin known as Leninism. The core ideological features of Marxism-Leninism are the belief in the necessity of a revolutionary overthrow of capitalism through a collective revolution to be followed by a dictatorship of the proletariat as the first stage of moving towards communism and the need for a vanguard party to lead the proletariat in this effort. The dictatorship of the proletariat refers to the absolute power of the working class. The first goal of a Leninist party is to educate the proletariat, so as to remove various modes of perceived false consciousness instilled in them by the bourgeoisie which make them more docile and easier to exploit economically such as

religion and nationalism. Lenin was convinced that workers remain largely unaware of their own oppression since they are convinced by the state to be selfless. The contention is that once the proletariat gain class consciousness the party will coordinate the proletariats and might unite them to overthrow the government, thus assumes political and economic power. Eventually the proletarians will implement a dictatorship which would bring upon them the construction and development of socialism, the lower phase of communism.

Western Marxism or critical theory on the other hand includes a wide variety of Marxist theoreticians based in western and in the Soviet Union, the socialist Federal Republic of Yugoslavia, and the Peoples Republic of China. This theme was to be taken by a group of philosophers and developed into a school known as the Frankfurt school. The Frankfurt school was a group of leftist scholars who gathered at the institute for social research at the University of Frankfurt in 1923. Ree and Urmson (2005, p. 136) explains that the Frankfurt scholars used critical theory for historical and sociological inquiry inspired by Marxist theory. Two distinguishing features of western Marxism are its philosophical orientation and its efforts to move beyond material production and class conflicts as the main explanatory features of Marxist analysis. Marxist analysts tend to move towards broad cultural explanations of power relations and conflicts. The Frankfurt scholars adopted Marxist critical approach which is a method of examining ideologies and showing their shortcomings. Tyson (2006) maintains that Marxist critical theory works to make people aware of all the ways in which they are products of material or historical circumstances and oppressive ideologies that blind them so as to keep them subservient to the ruling power system.

Ree and Urmson (2005, p. 232) assert that Marx was critical of philosophy claiming that it is part of the ideological superstructure. He sometimes spoke as though it is rendered useless by his new science of history. Marx does not deny the reality of ideas nor their effectiveness in moving masses of people to act. He holds only that reference to such ideas should not be an end in itself. As he put it in his eleventh thesis on Feuerbach “philosophers have hitherto only interpreted the world in various ways; the point is to change it.” Human liberation in this case liberating the proletariat does not depend entirely on philosophy of freedom. It depends more on definite material and social preconditions as premises that must be fulfilled if revolution is to be on the historical agenda. Thus socialism is based on tendencies immanent in history, not on an ideal preached to people in abstraction from their present need and interests. History creates conditions for communist revolution including the development of productive forces adequate to sustain society free from want and also the emergence of a class that can solve its problems only by overthrowing the existing order.

2.3 The Material Basis of Education

Among the many contributions the capitalist system has made to the progress of the residents, one of the most valuable is the necessity of educating the members of the working class. No right, or privilege or opportunity is given a lower or under class unless that right or opportunity makes for benefit and interest of the upper class (Ryan, 2002). Thus the new industrial process which the capitalist system is giving the district is necessitating the education and mental training of the workers in order that they may fit as efficient wealth producers. This is a departure from ancient times when it was not necessary for them to have a trained mind. Capitalism therefore has created the economic or material reasons for the need of the great mass of the workers in Malindi District to be educated thus

‘democratizing’ education. While economic and material benefits have accrued to the master class in the district through the education of the workers and that they get large profits through a trained and skilled labour class, it is yet in this very thing which makes the triumph of the master class financially, we see a potent and powerful factor in bringing about the political and industrial supremacy of the working class in Malindi District. Ryan maintains that knowledge is power when he says ‘only as the workers have knowledge and intelligence can they solve the problem of their own political and industrial freedom.

2.4 Karl Marx’s Relevance to Knowledge and Education

Karl Marx made it clear that, ‘Life is not determined by consciousness, but consciousness by life’ and what he meant by life was actual living everyday material activity (Burke, 2000). Human thinking or consciousness is rooted in human activity not the other way round as a number of philosophers feel. That is, the way we go about our business, the way we are organized in our daily life is reflected in the way we understand things and the sort of world we create. The institutions we build, the philosophies we adhere to, the prevailing ideas of the time, the culture of society, are all determined to some extent or another by the economic structure of society. The political system, the legal system, the family, the press, the education system are all rooted, in the final analysis, to the class nature of society which in turn is a reflection of the economic base. Marx maintained that the economic base infrastructure generates or builds upon it a superstructure that keeps it functioning. The education system is part of the superstructure, therefore, it reflects the economic base and serves to reproduce it. This simply means that the institutions of society are reflections of the world created by human activity and that ideas arise from and reflect the material conditions and circumstances in which they are generated (Burke, 2000).

Marx's contribution to the theory of knowledge and to the problem of ideology is in his book, the *Germany Ideology*. The ruling class which is the dominant material force in society is at the same time its dominant intellectual force, meaning that the individuals who make up the ruling class of any age determine the agenda. They rule as thinkers, as producers of ideas that get noticed. They control what goes by as 'common sense (Burke, 2000). Marx explained that successive ruling classes are compelled to represent their interests as the common interest of all members of society. That is to say, they give their ideas the form of universality and represent them as the only rational and universally valid ones. Ideas become represented as if they are universal, neutral, common sense. However more subtly, we find concepts such as freedom, democracy, liberty or phrases such as 'a fair days work for a fair days pay' being banded by opinion makers as if they were continuous. They are in Marxist terms, ideological constructs, in so far as they are ideas serving as weapons for social interests. Burke claims that they are put forward for people to accept in order to prop up the system.

Marxists believe that ideas are not neutral. They are determined by the existing relations of production, by the economic structure of society. Ideas change according to the interests of the dominant class in society. Antonio Gramsci coined the phrase 'ideological hegemony' to describe the influence the ruling class has over what counts as knowledge (Burke, 2000). For Marxists this hegemony is exercised through institutions such as education or the media, which Louis Althusser (as cited in Burke) referred to as being part of the ideological state apparatus. This is a natural effect of the way in which, what we count as knowledge is socially constructed. It is not to be regarded as a conspiracy by the ruling class. The ideology of democracy and liberty, beliefs about freedom of the individual and competition

are generated historically by the mode of production through the agency of the dominant class. They are not neutral ideas serving the common good but ruling class ideas accepted by everyone as if they were for the common good. Thus education is part of the super structural support for the economic status quo. According to Vladimir Lenin, education is important to the proletariat as it will help remove the various modes of perceived self-consciousness instilled in them by the bourgeoisie as they use ideology to make the proletariat more docile and easier to exploit economically. Once the proletariat gets education, he will gain class consciousness. A vanguard party will coordinate the proletariats total might to overthrow the bourgeoisie government thus seize all political and economic power. Marxists believe that a key part in the control of the proletariat in Malindi District is the use of alienation in all aspects of society including the education system. Crawford (2007) asserts that education is an attempt to equip others with the means of making up their own minds. They consider the bourgeoisie education as necessary propaganda used consciously or unconsciously to inculcate the advantages of the ruling class. Independent working class education controlled and run by industrial organization must be used consciously for promoting the overthrow of the class state. Hobson (as cited in Crawford) claims that education is needed to supply direction to democratic force. It is used to put workers on their guard, lest they should rush into educational groves prepared for them by those who are not true friends of democracy and working class culture.

2.5 Education For All in Malindi District after Jomtien

Sifuna and Gichuru (1997) establish that even before the Jomtien conference of 1990, Kenya had made considerable efforts in the field of education. The educational policies followed since independence in 1963 are marked by the quantitative expansion of schooling

opportunities at all levels of the education system. This expansion is dictated by the educational, economic, social and political imperatives of the transition from a colony to an independent state. A presidential directive in 1971 abolished tuition fees for Malindi district learners because the district has geographical conditions that are said to make population in this area poor. This directive is said to have taken the country and government much closer to achieving the long awaited universal primary school education. The decree provided free education for children in standards I-IV in Malindi district Kenya. Subsequent decrees have gone further to abolish school fees in primary education. Sifuna and Gichuru observe that following the 1973 presidential decree Malindi district had a sharp increase in enrolment during the period 1973-74 but thereafter the situation is reverting to what it was before. The World Conference on Education for All (WCEFA) rekindled worldwide interest in expanding basic education. Sifuna and Gichuru mention that Kenya was an active participant in the Eastern and South Africa preparatory meetings for the conference. The country was represented at WCEFA by a powerful delegation led by president Moi who made a keynote address advocating for more resources to be put to better use of providing education for all.

As an important follow up of WCEFA, the Kenya government formed a 26 member National EFA task Force chaired by the Director of Education. Under this committee was also formed a subcommittee called the National Planning Committee. Apart from establishing that task force, national committee meetings and the national conference, little has been achieved by way of realizing some of the recommendations of the World Declaration (Sifuna and Gichuru, 1997). None of the educational initiatives going on in basic education in Malindi district can directly be attributed to WCEFA. Sifuna and Gichuru

establish that current economic, political and education policies followed by the government in Malindi district are undermining the level of primary school participation which had been achieved prior to the Jomtien conference. Lack of the ownership of factors and means of production is leading to economic marginalization thus hindering education for all as is evident in the next chapter.

2.6 Analysis of Causes of Dropout

According to KCDP (2013, p.28), boda boda business is easing the problem of employment to the youth in the district. Many people in the rural areas of the district engage in boda boda as self-employment. While boda boda business is empowering residents of the district economically, it has some devastating consequences on the other side. It makes many pupils to drop out of primary school for the lure of easy money. Many boys are being lured into the industry by parents to supplement their income. The boda boda boy operators also contribute further to drop out of the girl child. ('Motorcycle riders,'2014). They lure the school girls with the easy money they get and also with gifts such as clothes, shoes, candy, among others. They take advantage of the minor's ignorance by offering them free rides in exchange for sex (Tanui, 2013). Primary schools are distant apart as one moves away from the town (KCDP, p.31). The proportion of the population that is 5km or more from the nearest primary school is 16.5%, thus free rides by the boda boda boys make the school girls vulnerable. As a result, the school girls are lured into sex and early marriages, eventually getting impregnated thus dropping out. According to (KCDP, p.49) tourism leads to corruption of morals and local cultures by outside negative influences. It brings foreign culture which encourages promiscuity (DDP, 2008-2012).

According to a survey by the Dutch NGO, Terres des Hommes Netherlands (as quoted in Warah, 2013), the number of children who are being sexually exploited in Malindi District is rising. Italian, German, Swiss and Kenyan men make up the bulk of those who are sexually exploiting children. It is even worse to find that in many cases the parents and relatives of these children are willingly selling them to pedophiles. The research finds that Malindi is a major centre for this activity. According to Mwandoto (2012, p.8) young girls of about 12 years are seen loitering in the Malindi town streets and beaches looking for tourists. These girls also accompany older prostitutes who sell them to men at Ksh. 1,000 to 1,500 per night for sex. One girl interviewed confided that she is forced into the trade because her unmarried mother cannot feed and take her and the young ones to school. According to Rukiya Abubakar (as cited in Mwandoto) young girls aged about 12 loiter in commercial centres in the district at night looking for men to exploit them sexually for money due to hunger and poverty. The number of girls taking part in the vice increases during the holidays and during periods of drought due to the hard life faced in the households.

Malindi District is one of the areas with booming tourist business because of its closer proximity to the Indian Ocean, sandy beaches and warm climate. Tourists through the hotels around and individuals hire some school girls for sexual services. Sex tourism involves young girls in prostitution. Marxists define prostitution as the exchange of sex for money, however, since there are other situations in which such an exchange occurs in some form of marriage, a more extensive definition is offered by the Encyclopedia Britannica (n.d), where prostitution is defined as the 'practice of engaging in sexual activity, usually with individuals other than a spouse or friend, in exchange for immediate payment in money or

other valuables. Prostitution like most commercial transactions under capitalism is based on the sale and purchase of a commodity - a body but because in actual sense the client does not own the prostitute's body the client is said to buy a sexual service. Some feminists and socialists object to the idea that a woman sells a service rather than her body and describe it as the sale of use of her body for client's sexual pleasure as they recognize it is temporary.

Some girls engage in sex tourism directly, that is, they go to the beaches to sell their services directly to tourist clients. In this case she is able to represent all the terms within capitalist production; she is the human labour, the object of exchange and the seller at once. Most women in this situation are far from the image of the middle-class, self-employed business person. Most of them are poor with few resources and for some the trade is more akin to a primitive form of barter for example when sexual services are traded directly for subsistence such as food and shelter or for drugs. These people are only peripherally involved in the capitalist economy; they are part of what Marx would have called the Lumpen-proletariat - an outcast of society who has no stake in the economy and no mind of her own and is decoyed by every bidder. Some people go on to run their own businesses as madams and brothel owners. As bosses they own the means of production and exploit the labour of others in this case school children while often continuing for a while, to sell sex themselves. Thus some sex tourist workers are slaves, most are petite bourgeois and a few are capitalists. While some school girl's dropout to go and work in the sex trade, others drop out because of sex related factors such as pregnancies as they practice the same while schooling. After getting pregnant they stay away from school and even though the law allows them to resume schooling, fending for their young, burdens them and hinders them from going back to school.

High incidence of poverty

According to Malindi DDP (2008-2012, p.36), people define poverty as the inability of families to meet their basic needs such as food, clothing, housing, health and education. KCDP (2013, p.4) claims that the district remains the poorest in the country with an absolute poverty level of 71.7% (KIHBS 2005/2006). The main causes of poverty include low levels of productivity due to low uptake of technology especially in the agricultural sector, which provides most of the employment and a large share of the districts output and high illiteracy. The KCDP(p.38) also claims that more than half of the people live on less than one dollar a day. This is compounded by high population growth rates, inadequate infrastructure and excessive dependence on a narrow range of cash crops for income earnings.

Gender inequality is also contributing to sluggish growth in output and widespread poverty. Many children dropout of school due to poverty, forcing many parents to marry off their daughters at a tender age to get wealth. This further leads to a multiplier effect of poverty and illiteracy since an uneducated and poor labour force cannot earn enough for saving and investment that translates to development.

Labour / Unemployment

The TJRC report vol. 3(2013, p. 116) explains that the Malindi District residents (Mijikenda) are only marginally represented in the civil service- the country's largest employer. The Mijikenda presence in the civil service is lower than their share of the population. They have a representation of 3.8% which is below their share of 5%. There are many explanations given why they are underrepresented including disparities in access to

education, proximity to the location of government offices as well as willingness to seek employment in that public service. However, it is remarkable that the emerging patterns of staffing suggest that power and leadership influence the ethnic composition of the public service. Communities that produce presidents seem to patronize the hiring of their people in the public service.

The indigenous residents of Malindi District are excluded from even the lowest job groups ABCD. While lack of access to education is cited as reason for not hiring them in the civil service, the skewed recruitment into the civil service cuts across all job groups including those that do not require high qualifications. Moreover, the number hired from the community is at variance with their population size. The Mijikenda have a literacy rate at 55.5 as by KIHBS/2005/6.

TJRC vol. 3(2013) maintains that the constitution calls for ethnic diversity in the civil service. Article 232 (1) requires representation of Kenya's diverse community as one of the values and principles of the public service. Article 232 (1)(i)(ii) requires 'affordability, adequate and equal opportunities for appointment, training, advancement at all levels of the public service of the members of all ethnic groups. However a recruitment policy based purely on merit or competition alienates the Malindi Residents from public service jobs. Disparities in education, infrastructure and imbalances in development generally mean that Malindi District residents are unlikely to produce highly skilled people than others. According to KCDP (2013, p. 41), many of the indigenous residents are employed in low paying jobs.

The Tourism sector which is a source of income to a good number of youths in the district is affected by the effects of climate change. Beach operators sometimes are not able to carry on with their activities due to erratic change in weather patterns in the district (KCDP, 2013, p. 25). The labour force (18 - 64 years) is 49.6% of the total population. Only 40.5% of the labour force is engaged in any form of employment (KCDP p. 28). 69.15 per cent are in urban self-employment mainly engaged in hawking, curio shops, retail shop and groceries. Those in rural self employment form 30-85 per cent mainly engaged in sand harvesting and boda boda. Wage earners in the district are mainly employed on casual basis in the tourism industry and agricultural sector; 8.8 per cent of these groups are underage employment.

DDP (2008-2012, p. 42) claims that most of the labour force in the district is unskilled. Unemployment is rampant because of lack of industries to absorb those entering the labour market. Lack of electrification network hinders industrialization in the rural area. Poor infrastructure, water shortage also hinders potential investment. According to the DDP (p.9), the district has a dependency ratio of 100:99 implying that for every 100 persons in the labour force there are 99 dependants. Children leave school to do some income generating activities to supplement the family income or to feed the family.

Lack of employment leads to creation of an attitude that education and schooling is for passing time awaiting to go back to join the queue of poverty once again which leads to a bleak future.

M'mbetsa (2012) claims that the indigenous people of Malindi District are underemployed in the public service jobs. He argues that in some national recruitment, the leaders and other stakeholders are not informed. As a result some changes occur without their knowledge. He

cites the Kenya Maritime Authority (KMA) in which none of the indigenous residents is a director despite the district's proximity to the sea. It is a fact that most heads of institutions are observed to employ their kith and keen. Most of the heads of institutions being non indigenous, employ relatives from their ethnic strongholds hence denying employment opportunities. A research report by the National Cohesion and Integrity Commission NCIC (as cited in The Truth Justice and Reconciliation Commission, TJRC Report Vol.3,(2012, p.127-137) suggests that power and leadership influence the ethnic composition of the civil service. The Kikuyu and Kalenjin for instance have a disproportionate share of civil service jobs compared to their population. It goes beyond their share of the national population. They occupy 70% of the civil service. The commission argues that although lack of access to education has been cited as undermining equitable hiring for the civil service across communities, the skewed recruitment into the civil service cuts across all jobs including those that do not require high educational qualifications (TJRC vol.3,p.136). Even in the lowest job groups i.e. ABCD, the same major communities account for 80% of civil service jobs this is an outright implication that the indigenous people in the district are underrepresented.

Child labour

When children leave school to fend for themselves or their families this is regarded as child labour (Adeli and Wanaswa, 2004). They however argue that, work children do for a few hours after school or during weekend that is not harmful to help their parent is not child labour. Some reasons for child labour are caused by the children themselves. They simply refuse to go to school and decide to engage in some work to earn money for their own use. The desire for money drives them into employment. Some even start businesses like sweet

selling to earn some money. Love for money can also make some children run away from home and become street beggars (Adeli and Wanaswa,).

Sometimes a child does not go out to work voluntarily but is forced by others or circumstances. Employers employ children as labourers for want of cheap labour so that they can earn more profit. Circumstances that make a child involved in labour include poverty. Child labour is an increasing problem, and is often the product of the vulnerable economic status of families. Children from these families are forced to fend for themselves and their families. HIV/AIDS infections and health crises in general also increase the number of orphaned children and makes them more vulnerable for child labour recruitment. Domestic violence also potentially increases the vulnerability of children to child labour. The absence or loss of parents often leads to children fending for themselves, leaving them susceptible to being exploited for labour. Whereas there are attempts by the Government to establish institutions crucial to the protection and enforcement of children's rights, such institutions may not have adequate resources. Where staff exists, they either lack proper training on children's rights or are stationed at the district level, and as a consequence the majority of children are not reached (TJRC 2013. Vol.4 p.42-43).

An increasing number of orphans and vulnerable children (OVC's)

The DDP (2008-2012, p.43) claims that the district has a high rate of HIV/AIDS prevalence of 6.9% (p. 37). The biggest challenge facing the district is the increasing number of orphans. The causes of orphans and vulnerable children (OVC) are high levels of poverty, death of parents due to HIV/AIDS related illnesses, rising cases of child mothers, breakdown of family values and irresponsible parenthood and retrogressive cultural practices. Current district estimates show that over 70,000 children are in need of special care and the number is expected to increase due to the HIV prevalence. This comes with the challenge of providing medical care and support for the infected. Although there exists a number of willing donors, NGOs, CBOs, FBOs to fight the scourge, the fight is discouraged by high divorce levels, family separation, high level of prostitution, tourist culture and drug abuse. Some of the vulnerable children, dropout due to negligence or lack of support.

Drug and substance abuse

Drug abuse is a cause of dropout in the district (KCDP 2013, p.56). Drugs and narcotic substances are readily available in some localities where the DDP (2008-2012, p.37) states that one characteristic of poverty in the district is the overindulgence of the people in the district in the consumption of local palm wine (mnazi) and drugs. According to (“udhuru wa dawa za kulevya,” 2011) the use of harmful drugs in Malindi District is reaching alarming levels. It rose from 5,000 users in 2005 to 24,000 in 2011. This translates to an increment of 19,000 within six years only. They argue that Malindi District is a source of drugs as most drug barons use the Indian Ocean as a conduit. Schools are situated. These substances are sold with the knowledge of some parents.

It is evident that the government is not doing enough in the war against drugs. There is laxity by the officers in charge or are manipulated due to corruption. The fact that the government is not releasing the 2010 report on the drug dealers is proof that some senior officials are involved. The coastal region and Malindi District in particular is a gateway and conduit of hard drugs such as cocaine. Some parents are known to participate in drug abuse and peddling. This makes the parent to be irresponsible hence their children become indisciplined and hence dropout of school as a result. In other extreme cases the children also indulge in the life of abusing drugs and peddling as an economic activity so as to fend for themselves and families.

The availability of 'mnazi, an alcoholic wine tapped from coconut trees, is a blessing in disguise. While this wine is a source of money when sold to consumers, in fact the profits have been used to educate many a needy children; on the other hand it is an impediment to continuing education. Some children drop out as they are engaged in the tapping and selling of 'mnazi' that lures them as an activity of obtaining ready cash. On the other hand because it's cheap and readily available many children drop out because of consuming it.

Population increase

According to the DDP (2008-2012, p.8) the increase in population poses a major challenge in the attainment of universal primary education for all (MDG goal one). The primary school drop out in the district stands at 2.9% KCDP (2013,p. 43). The district is experiencing rapid population growth rate due to high fertility, improved child survival and influx of people from outside the district to government planned settlement schemes and other private schemes. Population growth rate is a result of high rate of school dropout, high

rate of early marriages and low uptake of contraceptives (DDP, p.43). Thus drop out and early marriages lead to high population which leads to the vicious circle of dropout.

Insecurity

According to the KCDP (2013,p.59) insecurity in the district is a result of the high levels of poverty, high unemployment levels and drug abuse. Poverty itself and unemployment means that these people cannot afford basic needs thus they drop out and hence they get involved in crime as a means to make ends meet. As noted earlier the declaration of the eviction of squatters as a disaster means that families are not secure on their lands thus there is fear of violence for the school going children and this has made some children drop out of school. Children traditionally constitute a huge proportion of displaced persons, a situation that is exposing children to extremely harsh conditions which negatively interfere with their enjoyment of other rights including access to education, health care, decent shelter, adequate food and other basic human needs. Some children are known to join illegal groups such as The Alshabab for financial gain. The government of Kenya is trying its best to contain primary school dropout in the district using different measures as seen in the succeeding chapter. However, there are still some areas of concern that need to be addressed for further success.

2.7 Relevance of Marxist Thesis in Combating Dropout and its Limitation in Malindi District

The Relationship between the Factors of Production and Economic Causes of Dropout in Malindi District, Kenya

Kiruki (2004, p.252-253) explains how factors of production create relations of production as follows:

“In order to live men must secure the basic necessities of life. In every society thus, there must be those factors of production, the raw materials, the instruments as well as the labour skills by which things are produced to sustain life. These factors of production represent most importantly the way human beings are related to each other in the process of production. The scarcity of raw materials and how some of the instruments of production are owned may have a considerable effect upon the way human beings become related to each other in the production process. What determines how human beings relate to each other in the process of production is the relation to property. The ownership of property divides the society between those who have and those who do not have. In capitalism, the workers are free however; they do not own the means of production. In order to survive they must sell their labour to the capitalist at a price dictated by the capitalist.

The impelling will to survive particularly leads to the creation of tools and in turn the kind of tools created affect the way human beings relate to each other. Certain tools such as the bow and arrow allow independent existence but a tool like the plough logically calls for a division of labour. Every machinery requires large factories and the new concentration of workers in a given place. The unfolding of the eras in history is a process that moves in a determined way controlled by basic economic drives following a direction set by the technological requirement of the moment. The thoughts and behaviour of all human beings are determined by the relations to each other and to the means of production.”

Poverty in Malindi District is the main cause of dropout. This is supported by the National Centre for Education Statistics (NCES) (as cited in APA, n.d.) which states that ‘a strong link exists between poverty and high dropout rates in schools, students from low income families dropped out of primary school five times more than students from high income

families.’ A survey carried out using oral interviews involving five primary schools and the education office Malindi District reveals that, to a large extent, the causes of dropout are economic thus linked to lack of factors of production. There are about five pupils who drop out of school in every school every year. Thus the alienation of people from these factors namely land, labour and capital make them react in ways that eventually lead to dropout of children in primary school.

2.8 History of Land in Malindi District

The land question in Malindi District is complex due to its peculiar historical and legal origins (Sessional Paper Number 3, 2009, p.44). It cites historical land injustices as the cause of landlessness in Malindi District. According to the Parliamentary Select committee Report, (1978) (as cited in Maro, 2011) the Mijikenda are recognized as the indigenous community of Malindi District due to the proof that they suffered the malpractices of the slave trade. They fled inland from the seashore of Malindi in order to escape capture by the Arab led slave traders. The Sultan’s administration then allocated this vacated land of the fleeing indigenous as unoccupied land to Arabs. Come 1886, the British, German, Sultan treaty created the Mwambao that rested all land rights of Malindi District in the Sultan’s hands.

When the district became part of the British protectorate, the British used the 1908 land ordinance. The 1908 Ordinance is the primary cause of landlessness by indigenous people in Malindi District today (Maro, 2011). The Ordinance ruled out the possibility of the indigenous people to acquire title deeds or guaranteed access to land during the colonial period as it put all uncultivated land in Malindi District under state control as Crown Land

(Maro, p.26). The TJRC Vol.4 (2013, p.54-55) argues that after independence the first president Kenyatta exercised the same powers vested in the queen or governor in the land act inherited from the colonial government without changing the law. Kenyatta honored pre-independence agreements by recognizing land titles issued by the Sultan to Muslims (mainly Arabs).The agreements included those lands wrongfully acquired by Arabs through false land ownership claims during the land adjudication process under the land ordinance of 1908. Arabs are known to have made claims to bush land whose boundaries they could not ever point. As a result 95% of the land in Malindi went to Arabs. Much of the land was subsequently sold or granted leasehold to Indians, Europeans and other concessionaries interested in large scale agriculture. As a result Kenyatta and other influential and powerful individuals helped members of their communities grab land, resources and opportunity with impunity (TJRC Vol.4, p.54-55). Beach plots are subjected to presidential approval before allocation.

For the last fifty years the successive Kenya governments after independence maintain a land for business policy which is the height of capitalism. They have look at the land as a beautiful opportunity for those in power (capitalists), their families, friends and cronies and accomplices to grab, protect and sell to foreigners for personal financial gain. The majority of the Malindi beach line is grabbed by speculators from outside the district who have sold and still sell to foreign investors (TJRC Report Vol.4 2013, p.55).

The DDP (2008-2012, p. 43) declares displacement of squatters as a disaster causing civil strife's and death throughout the year. The fierce and often fatal skirmishes of Watamu and Kibaba Mche beach disputes are a common feature. According to appellate judges (as cited

by Machuhi, 2014) a presidential decree issued by President Kenyatta in 1970 is in force. According to the decree one is to get a presidential consent before owning a beach plot. Successive governments have grabbed and dished land to their cronies. This decree is clearly communicated to all senior people in the lands ministry and only the county commissioners can identify and recommend those eligible for allocation.

An incident aired live on KTN 2011, June 28 (as cited in Maro 2011, P.25) in which undeveloped land owned by Agricultural Development Corporation in Malindi (ADC) used its authority and power deploying police to evict indigenous people settled in their ancestral land. These skirmishes left some locals and two policemen dead on the spot. In another incident, a Bajun girl was shot dead by police sent to evict squatters on a piece of land sold by an administrator to a powerful minister in Watamu. These wrangles of beach and other grabbed lands are common occurrences in the district.

Current Land Situation

According to the Malindi DDP (2008-2012, p.33) landless households in the urban area are estimated to be 11.3% as per available data in the lands office. This has led to emergence of informal and unorganized settlements in Malindi town resulting in slums like Muyeye, Maweni, Kwa Ndomo, Kwa Chocha and Majengo Mapya. Many people in the rural parts of the district have no title deeds and they own land communally. Absence of title deeds discourages full utilization of land. It also results in many people not able to use land as collateral to get bank credit.

According to the KCDP (2013, p.19) many of the people are squatters on private land. According to KCDP (2013, p.20) land tenure is a major development challenge in the

district with more than 60% of the residents lacking title deeds. This leads to incidences of landlessness which in turn contribute to high poverty levels. According to the KCDP (p.50), poor land tenure is brought about by: lack of title deeds, inappropriate land tenure system, bureaucratic procedures of land ownership, and absentee landlordism. Nyanje's study (as cited in "poverty in the midst of wealth," 2010), argues that if the situation of land ownership remains the way it is, then the people in the district will remain poor because other natural resources that are water, wildlife, forests, minerals and fishery are either on or under land. Since most of the land is not in the hands of the indigenous community automatically the other natural resources are outside their control.

The current government seems to be treading the same path as its predecessors. According to (Baya 2013, p.8), the current government's issuance of 19,000 title deeds to Malindi residents, one month after its inauguration, does not solve the quest for land. This is because it does not address the twin issues of absentee landlords and the squatter problem. He argues that the problem of absentee landlords is bigger than the problem of lack of title deeds. The titles given do not address the issue of Chembe, Kibabamche and the land settlement schemes which benefited the adjudicators and surveyors more than the targeted locals. The president and chairman of the National Land Commission (NLC) are all in agreement that the titles have been in the lands office for decades. If they have been there for that long, it is most probably that there is something fishy about them. It is evident that the cabinet secretary is putting pressure for the titles to be released for political reasons in defiance of the National Land Commission. The Coast land rights lobby group chairman Mwakio (as cited in Manyindo, 2013), argues that the titles issued by the president are not backed by state records and thus can't serve as collateral. The documents are not backed by the green

card. The green card is a document kept by the ministry, giving details of the owner of the farm and whether the land is charged by any financial institution.

According to the TJRC findings, it shows that there is a very strong link between land injustice and ethnic violence in Kenya. Land related injustice is a prominent factor that precipitates violence in the district. The commission finds that although land-related injustices affect virtually every part of Kenya, communities living in the district and coast as a whole have suffered longest and are suffering the most. Land related injustices take the form of preferential allocation of land to specific ethnic groups especially from the president's ethnic group who are issued with land titles at the expense of the indigenous landless, forceful evictions and the phenomena of land grabbing especially by government officials particularly the regional administration. The failure of both the colonial and post independence government to address the problem of landlessness is the reason individuals and communities often resort to self-help (existential action) measures (TJRC report vol.4, p.54).

Land-related injustice in Malindi District constitutes one of the key reasons for underdevelopment in the area. Land related injustices is the root cause of the emergence of the Mombasa Republican Council (MRC) which is fighting for secession of Coast province. According to ("MRC," 2013) the group has a following of 55% in Malindi District. The research released at Pwani University to a few selected stakeholders indicates that there are other organizations that champion the right of Coast region as a whole apart from the MRC with a rating of less than 10%. These are Muslim for Human Rights (MUHURI) 17%,

Council of Imams and Preachers 5%, Human Rights Agenda (HURIA 2%), Shungwaya Welfare 1%, Kituo cha Sheria 1%, others 2%.

Ocean and Fisheries

According to DDP (2008-2012 p.6) there are two major physical features in the district which are the Indian Ocean and the Sabaki River. The Indian Ocean is a major physical feature lying on the entire East of the district with the coastline extending about 155km long. The Ocean supports fishery and tourist activities. River Sabaki is the source of water for Malindi town and Watamu. The river influences human settlement as it provides water for both humans and livestock and also supports fresh water fishery. The fringing coral reefs, the creeks and the tidal flats with extensive mangrove forests in the sea, support the maritime trade and fishing (“Poverty Amidst Wealth,” 2010 p.7).

Mangi (2006, p.16) emphasizes the importance of coral reefs. Coral reefs play an important role in the livelihood of millions of poor coastal people as a resource. Many coastal people worldwide depend on coral reef resources for food and income. Reef fisheries also provide between 50-90% of the animal protein in the diet of coastal residents in most countries of the Indian Ocean. However the ability to provide income and food security is being eroded by overfishing and the use of destructive fishing gears which destroy fish habitats (“poverty in the midst of wealth,” 2010, p.7). The use of beach seines is extremely damaging to the sea bed. The use of small mesh size nets indiscriminately catches juvenile fish.

The Malindi DDP (2008-2012, p.44) also cites that there is a problem of fish landing sites. The problem is caused by the high demand for beach plots by private developers. Fishers lament that beach plots are grabbed by private developers who claim to have title deeds.

Such grabbers deny landing ground for the local boats making it impossible for the local fishermen to operate. Many Malindi residents are extremely vulnerable to reef degradation and many are becoming poorer as the dependence on coral reef is increasing due to human population growth and loss of land-based opportunities (Mangi, 2006, p.16).

The KCDP (2013, p.22) also notes that fishing in the district is not fully developed. This is because the local fishermen use traditional equipment (dhows/boats, lines, nets, hooks). Traditional fishing gears are vulnerable to bad weather and limit fishing to easily accessible shallow areas. Lack of better fishing gears is the major factor in low production of fish. The district also does not utilize fully the available market as an outlet for the locally produced good. Large quantities of fish are lost as a result of lack of proper storage and handling.

Artisanal fishermen wish to improve their catch through acquisition of better fishing gears, safety equipment and motorized vessels to enable them access distant, less exploited areas. This requires capital which they do not have. Credit facilities to artisanal fishers are not easily available because credit According to KCDP (2013, p.51), low fish production is caused by poor fishing methods and equipment, water pollution and destruction of fish breeding sites. ors categorize fishing as high risk investment (“poverty in the midst wealth,” 2010, p.7).

Malindi District Leaders

According to (“Coast leaders,” 2013) Malindi District and coast leadership failure is as a result of greed and corruption. The research reveals that not a single leader scores higher than 3% rating for representing community interest; 69% of those interviewed cannot even name any credible leader representing community interest. Greed, corruption that bedevil

Malindi District leaders are a result of poverty and manipulation by successive Kenya governments.

According to Schuler (1990, p.6) poverty is a terrible oppressor. Many people in the poverty pocket all over the world opt for dictatorship because they lack the hope of financial independence. Desperate, hungry poor people are tempted to trade their freedom for bread, what Mathieu (2009, p.106) calls “politics of the belly.” Poverty leaves depressed, discouraged and defeated people at the mercy of any dictator who comes along with empty promises. Poverty is a raw material for manipulating local leaders. Maro (2013) explains that the district’s politicians have been sitting on the fence for 48 years. According to Seif (2013) successive Kenyan governments collude with coast tycoons to manipulate Malindi District political leaders. They cite that those tycoons such as Tahir Sheikh Said (TSS) and Sajjad Mohammed Rashid are been behind the scene in Malindi politics and coast at large and sometimes even determine who should be elected or not. They mostly appear in the million shillings per plate political fundraising dinners and lunch or just secretly dish out millions of shillings to fund political campaigns for candidates who are later expected to pay back through lucrative tenders or other favours if they were elected.

According to Katana (2013), the people of Malindi District suffer exclusion from influential government and private sector opportunities partly because of low education levels. People in this area missed the first and second generation education opportunities sponsored by the late Tom Mboya and the late Jaramogi Oginga Odinga. He lays the blame on the political leaders at independence who did little to take people for higher education during the

education airlifts of the late 1950's and early 1960's. He blames the falling standards and general educational inferiority to passivity of the past leadership.

He urges current political leaders to desist from the practices of the old leadership. He asserts that our political leaders compound the problem through their apathy towards supporting deserving students who need to pursue higher education locally and abroad. Malindi students who are university material are being wasted in villages simply because their parents cannot raise fees. He argues that if the trend goes as it is, the district may not get doctors, nurses, scientists, engineers, professionals, business people and even politicians.

In their preface, Tarimo and Manwelo (2009) see leadership failure as an issue of culture. They argue that it may be due to culture that people don't challenge leaders which is because in African politics it is taboo to criticize leaders as they are perceived to be endowed with divine repository that cannot be challenged. Nyanje's study (as cited in "Poverty in the midst of wealth," 2010) wonders why the district as a metaphor of Coast Province, has had the highest number of ministers for land since independence yet landlessness remains rampant. He argues that the reason is leadership failure and manipulation by the successive governments and their cronies who are land capitalists. Tarimo and Manwelo (p.61) define politicians as self-interested individuals whose main aim is to acquire, retain and use power for their own benefit.

Tourism

According to DDP (2008-2012, p.37), the poverty situation in the district is exacerbated by the decline in tourism. Tourism is one of the most important economic activities in the district (DDP, p.11). This is evidenced by the presence of 112 tourist clan hotels with a total

bed capacity of about 5,700 units with 3,500 beds in private villas and homes used by tourists with 80 registered restaurants and 350 registered tourist related enterprises. Malindi is a popular tourist destination because it has many tourist attraction sites which include white sand beaches, the Arabuko Sokoke forest reserve, Malindi and Watamu marine parks, water-sports and recreation and cultural attraction and historical sites in Gede and Malindi. It also boasts of good communication networks and the local people are hospitable.

Bed occupancy shows a declining trend. While the average bed occupancy in 1995 stood at 62%, it declined to 25% in 2000 and rose considerably to 54% by 2007. This trend impacts negatively on the economy of the district, which sees hotels laying off their workers while operating at sub-optimal levels while others close down. This affects the income levels and therefore poverty levels in the district. They observe downward trend is a result of inadequate micro marketing on the part of the investors, negative publicity abroad occasioned by travel advisories, poor infrastructure and the post election violence. KCDP (2013, p.54) claims The challenges that have come as a result of the ownership of factors of production leads to the economic marginalization of Malindi District residents as explained below at Local tourism is not exploited due to lack of aggressive marketing of tourist activities.

2.9 Economic Marginalization Of The Residents

According to the TJRC Vol.4 (2013, p.48-50), there is a perception of economic marginalization deeply held in Malindi District. Economic and other policies adopted by the state in the past results in the economic marginalization of this district. The state fails to

recognize the existence, unique culture and contributions of the minority and indigenous residents of Malindi District.

Economic marginalization being experienced in the area since independence occurs in a historical, socio-economic and political context marked by certain factors. These include: an overly centralized state both in terms of power and resources; ethnicisation of politics and public life in general; an all-powerful ‘imperial’ presidency marked by lack of accountability, lack of judicial independence, weak rule of law and personalization of power; bad governance and rampant corruption; a stunted economy in which the state is the main dispenser of largesse; and conflicts revolving around land with large swathes of the population unable to access this important resource. While some of these factors are the root cause of marginalization, they produce distortions that worsen the effects of economic marginalization.

The seeds of inequality and marginalization were planted by the colonial administration. The practices of the colonial administration, mostly through its ‘divide and rule’ strategy planted the seeds of inter-ethnic rancor, but also set off a process that would produce economic marginalization. The failure of subsequent governments, to correct this injustice by restoring communities to their lands from which they were forcibly evicted by the colonial government is largely to blame for inequities in land ownership and access in Malindi District.

While post-independence governments have a role in skewing economic empowerment in their favor, certain ethnic communities get a head start by virtue of their proximity to centers of the economy. The seeds of economic marginalization of this region were planted by the

first formal economic blueprint, Sectional Paper No. 10 titled ‘African Socialism and its Application to Planning in Kenya’ published in 1965. Although this Policy was imbued with values of inclusion, human dignity, brotherhood and social justice and could have anchored equitable development, certain aspects of the policy, in particular its implementation carried the seeds of inequality and economic marginalization that characterize the Kenyan state. The policy justifies prioritization of investment in certain regions to the exclusion of others. The economic policy takes a decidedly capitalist slant, with a limited welfare component.

Although the Policy recognizes that land was previously owned communally with access regulated through membership in a particular group (clan or ethnic group), it asserts that a system of secure private title to land is necessary to anchor economic growth. Yet, the diversity of claims (that included communal title that governed property in most communities in the pre-colonial era) as well as the effects of dispossession during the colonial period is not taken into account. The restructuring of the state by the Kenyatta government soon after independence did not match, and in fact undermined the vision articulated in the economic policy based on African Socialism. The systematic dismantling of the independence constitution (abolishing of regional governments, the strengthening of the presidency while emasculating parliament and the judiciary) are inimical to the stated goals of African Socialism that underpinned economic policy.

Malindi District, is in the Coast region which is placed in the category of ‘politically dissident’ regions that suffer marginalization under successive regimes. However, marginalization experienced in Malindi District and the Coast at large, especially when understood from the point of view of dispossession, is partly due to the confluence of interests arising from the region’s strategic value as a principal gateway to the country and

the East and Central African region and its valued seafront land resources. Malindi residents invariably link their state of economic marginalization marked by poverty, illiteracy and lack of access to basic services to frequent land-related dispossessions. There are many accounts of police brutality and other kinds of mistreatment by the regional administration, including extra-judicial killings, arrest and imprisonment of those who agitate for restitution, as well as the destruction of property and evictions of those who live off these lands with contested titles (TJRC vol.4, p.52). There is a very close linkage between land injustices and ethnic violence in Kenya. More specifically, land related injustices are prominent factors that precipitate violence between and within ethnic tribes in Kenya.

The current constitutional dispensation, including the new constitutional body on land and related laws, provide a sound basis to fully address land-related injustices, including historical ones, however there is need for political will to enforce these laws and institutions. Poor people are affected by corruption because it diverts resources from investment in infrastructure that is crucial to lift them out of poverty. Corruption undermines the quality of public services on which the poor depend particularly to meet their basic needs. Minority and indigenous people suffer the effects of corruption when they are displaced by, for example, corruptly approved infrastructure developments. Economic marginalization has led to a state of poverty and inequality compared to other areas.

State of Poverty

Poverty as defined by people in the district is the inability o According to geographical dimension of well-being in Kenya, Kenya National Bureau of Statistics (2003), the district

had 62.7 per cent of its district population below the poverty line. Most of the poor households are found in dry areas of the district where frequent droughts affect the livelihoods. The recurrent drought affects agricultural production leading to low yields and perpetual food shortages. Poverty in the district is characterized by the following; high disease incidence, high cost of drugs and treatment, food shortages, overindulgence in consumption of local palm wine and drug, poor sanitary conditions both in rural and urban areas and lack of access to clean water, poor state of dwelling units (shanties) both in rural and urban areas KCDP (2013, p.61) Poor housing caused by the squatter problems.

KCDP (p.19) alleges correctly that most of the houses in the district have walls made of mud/wood as the main walling material at 59% followed by brick/block at 22.05% and mud/cement at 5.95%. On the flooring material earth floors take up 73.5%, cement 25.05% and tiles 1.15%. On roofing, makuti leads with 41.4%, corrugated iron sheets at 32.9% and grass at 20.2% as the main roofing materials. There are informal settlements coming up in Malindi town. The poverty situation in the district is exacerbated by the decline in the tourism industry, poor returns from agricultural produce and adverse weather conditions.

High poverty levels affect projects especially those that require community contribution before donor funds are released. This tends to slow down implementation rate of donor-funded programmes such as Community Development Trust Fund, AMREF and Heifer Project International. Low community resource base affects schools and women group projects especially where they await external assistance, as is the case with most of them (DDP 2008-2012, p.36) DDP (2008-2012,p.40) also claims correctly that food poverty stands at 68.1%. The following are the poverty indicators: Absolute poverty 2005/2006

62.5%, Rural poverty 2005/2006 76%, food poverty 68.1%, The following are the sectors that contribute to the household income: Agriculture and livestock 20.3%, Rural self-employment 37.25%, Wage employment 12.8%, Urban self-employment 14%.

Inequalities

According to Seif (2013) inequality in the district is ranked among the highest in Kenya. The new survey by the National Statistics Agency cited by Mohammed, Malindi and its neighbouring districts have the worst income disparities among its population. The report (p.5), the ratio of expenditure by the wealthiest to the poorest is 20 to one and above in Malindi district. This means that the wealthiest in these counties have 20 times as much expenditure power as the poorest compared to an average of 9 to 1 for the whole county. The survey by Kenya National Bureau of Statistics (KNBS) and the Society for International Development (SID) the district ranked among the 5 most unequal in terms of the ratio of mean expenditure in richest to poorest ward.

It has an income distribution gini index of 0.57% . Gini index is a commonly used measure that varies between 0 and 1 reflecting complete inequality. The study that sought to establish the existence and scope of inequalities on socio-economic conditions and life opportunities within populations employed several methods of measurement as well as looked at access to important basic services. It indicates that Kenyans living within the same region have completely different lifestyles and access to services within some of the most staggering disparities existing in coast region. For instance in Malindi Constituency in Kilifi County, Kakuyuni Ward has poverty levels of 85.7% while Malindi Town Ward has poverty levels of 30.4%, a difference of 55.3%. The data in this book suggest stark inequalities at the

outset of devolution. The question is whether policy makers at national and county levels will perceive this data as a call to action to ensure inequality becomes a central agenda as devolution unfolds and that ultimately leads to improved welfare for all Kenyans. It says “the district has an average of Sh. 2,900/= per month per adult household expenditure.

CHAPTER THREE

3.0 INTRODUCTION

The chapter looks critically at the measures taken by the education sector to combat dropout and the challenges

3.1 Initiatives and Challenges to Combat Dropout in Malindi District

Policy Response or Legislation

Kenya is a signatory to various international conventions, treaties, protocols and declarations, and ratifies various international instruments that relate to matters of education, most of which enshrine education as a right to every person. Article 2(5) and (6) of the Constitution of Kenya (2010) respectively recognize rules of international law on the one hand and any treaty or convention ratified by Kenya on the other, as parts of the laws of Kenya.

Among the main international legal instruments with direct impact on education in Kenya are:

- (a) The Universal Declaration of Human Rights (UDHR, 1948), which recognizes the right of every human being to education and further states that it shall be free at least in fundamental stages and that elementary education shall be compulsory;
- (b) The International Covenant on Economic, Social and Cultural Rights (ICESCR), which recognizes the right of everyone to education;
- (c) The United Nations Convention on the Rights of the Child (CRC), which states that a child has a right against all forms of discrimination or punishment and that in all circumstances the interest of the child shall be a primary consideration;

- (d) The African Charter on the Rights and Welfare of the Child, which requires African countries to enhance the protection of children's rights;
- (e) Apart from the above instruments, the Kenya Government is committed and is signatory to The World Conference on Education for All (EFA) at Jomtien, 1990, and Dakar in 2000, whose major recommendation is the achievement of education for all and the Beijing Declaration for Action 4th World Conference on Women (1995) which recognizes education as a human right and essential tool for achieving the goals of equality, development and peace in Malindi District.

3.2 The Constitution of Kenya

The Constitution of Kenya (2010) is the main focal point of the legal framework and addresses a number of regulatory concerns in regard to education as pointed out hereunder:

- (a) The Constitution guarantees a right to education for every person as one of the socioeconomic rights under Article 43.
- (b) Article 53 provides that every child has a right to free and compulsory basic education.
- (c) Article 53(1) (d) further provides that children are to be protected from abuse, inhuman treatment and violence.
- (d) The State is mandated under Article 55 to take measures including affirmative action to ensure that the youth access relevant education, training and employment.
- (e) Article 53(2) stipulates that a child's best interests are of paramount importance in every matter concerning the child.

- (f) Article 54 provides persons with disabilities the right of access to educational institutions and facilities; and that such persons are integrated into the society to the extent that is compatible with their interests.
- (g) Minority and marginalized groups are to be provided with special opportunities in educational and economic fields under Article 56(b).
- (h) Every person (including children) in Malindi District has a right to equality before the law and freedom from discrimination under Article 27.

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However, three major bills earmarked to jumpstart the process of land reforms are full of inconsistencies which negate the spirit and letter of the national land commission and the land chapter of the constitution. The land bill for instance runs contrary to the principles of devolution. It does not bring out the tenure system or attempt to offer any form of restitution to the long standing tenure problems associated with the landless poor, persons in informal settlement in urban areas, or those who have weak tenure claims as the so-called squatters.

The land bill also takes away the constitutional mandate of the national land commission (NLC) and lumps them on the cabinet secretary (the executive) which makes the bill no different from the former system. The community land bill is completely unconstitutional with no bearing whatsoever on the demands of Kenya's new constitution and the national land policy. The land registration bill is equally inconsistent with the constitution for instance with regards to devolution, gender equity and systems for land registration that would promote the constitutionally required resolution of historical injustices for marginalized groups, minorities, women and historically marginalized groups.

3.3 Basic Education Act

The basic education act has provides for the establishment of County Education Boards (CEB) in all the 47 counties. The county education board will operate as an agent of the national educational board and work in consultation and cooperation with the national board. The committees coordinate with all relevant agencies to ensure that all the barriers to the right to quality education are removed and with national government to facilitate realization of the right to education within Malindi District. The act also put measures to ensure all children and youth of school going age attend and stay in school to complete basic education. In a bid to achieve free and compulsory education and protect rights of children as provided for in the constitution, several provisions are made including stern legal measures for teachers who subject learners to holiday tuition and stiff punishment for parents who do not enroll their children in school. Even where a learner fails to attend school, the head of the institution is required by the law to investigate and notify the county education board. Other provisions include a ban on repetition of classes and un-procedural expulsion of learners.

While the existence of reasonable legislative and legal framework for child access to education clearly exists as from the above, limited funds and professional skills, implementation is difficult and thus potential benefits derived are minimal. The basic education bill 2012 is bold step the government of Kenya (GOK) is taking towards containing dropout. Part IV is aligned to a child's entitlement to free and compulsory basic education as a right. Section 26 subsection (i) is against tuition fees or any levies charged on children in public schools through parents, guardians or persons under loco-parentis capacity.

Section 27 (i) states that every child born or residing in Kenya has to attend regularly as a pupil at a school or such other institution as may be authorized by the cabinet secretary. It also spells out the role of parent or guardians as that of making sure that children are admitted to a basic education school prescribing a punishment on conviction of five thousand shillings or to imprisonment for a term not exceeding one year or both for offenders. Section 33 is about compulsory admission. It states that no child should be denied admission irrespective of the time of admission. Section 34 prohibits the school administration to make a child repeat or expel a learner until the completion of basic education. Expulsion may be affected only after the cabinet secretary has made regulations to prescribe expulsion of a delinquent child after exhaustion of other corrective measures and after the child and parent or guardian are afforded a hearing.

Section 35 is about making the school child friendly by absolving the children from physical punishment or mental harassment. A person who contravenes the provision commits an offence and on conviction shall be imprisoned for a period not exceeding three months or a fine not exceeding 20,000 shillings or both.

This bill is comparatively more comprehensive in containing dropout at the primary school as it introduces penalties for would be offenders, however it makes some assumptions and has omissions that may render it ineffective. It is based on the assumption that the parent, guardian or loco-parents are wholly to blame when children dropout of school because they do not play their role of ensuring that their children are admitted. Despite the fact that some children dropout due to poverty the act, stipulates fines that the parent cannot obviously afford thus the act is not an economic reality. It goes ahead to implicate the teacher or

administration for administering physical punishment or and mental harassment, expelling, charging levies, making children to repeat and denying learners admission. It is also assumed that when the parents and teachers play their rightful roles as in the bill, retention of the learners will be realized because the child will not have a reason to drop out of school. The child is thus omitted from the scene of correcting dropout. It may be argued that at primary level the child is young but in upper primary where dropout is most significant, the children given awareness to the same can contribute to its decline.

It should be borne in mind that some children decide not to attend school out of other personal convictions without their parent's approval. And even should the parent contravene the provisions of this Act and is sent to prison will the child go to school. Whereas the teacher or the parents may not force a child to repeat, a child may opt voluntarily to repeat a grade. This is not addressed in the bill. go to school. The thinking is that we may be causing more harm than good to the child. The abolition of levies means that the government can fund education promptly. However, concerns are raised that the FPE grants come late and are not enough given current inflation. In such cases, how does the school administration run the school?

3.4 The Sexual Offences Act

Sometimes primary school girls drop out because of pregnancies (Kibera and Kimikoti, 2007). Even if the children do not get pregnant, sexual offenses lead to early marriages and other sexually exploitative tendencies that eventually lead to dropout. In Kenya, the government has enacted the sexual offences act to guard against violation of the chastity of the child. Section 8 of the sexual offences act provides that a person who commits an act

which causes penetration with a child is guilty of an offence termed defilement. Defilement is the violation of the chastity of a child. Defilement is an offence that attracts serious punishment by the law. These are well set out in the sexual offenses Act and vary according to the age of the child. Section 8 of the Act provides that:

- A person who commits an offence of defilement with a child aged 11 years or less shall upon conviction be sentenced to imprisonment for life.
- A person who commits an offence of defilement with a child between age 12 and 15 years is liable upon conviction to imprisonment for a term of not less than 20 years.
- A person who commits an offence of defilement with a child between the age of 16 and 18 years is liable upon conviction to imprisonment for a term not less than 15 years.
- If a child is defiled, the parent or guardian or anyone, should report the matter to the police, who will then investigate the matter and then subsequently charge the accused person.

The TJRC vol.4(2013, p.24) finds that sexual violence against children is perpetrated by people holding positions of authority or individuals who ought to protect them, such as parents, family members, teachers, religious leaders and members of the police and military. Due to the nature of the relationships in this setting, many of the cases are unreported and victims experience the abuse repeatedly. Children are also sexually violated by their peers. There is also evidence that female relatives perpetuate this vice either through complacency or even actively encouraging it.

The act repealed section 144(3) of the penal code which made it an offense to insult the modesty of any woman or girl. Courts punished such acts as obscene catcalls, calling a woman a harlot, exposing one's genitals to a woman, writing letters making indecent overtures and displaying pornographic material to a woman. It leaves women helpless in a patriarchal culture which holds that the body of a woman belongs to man. The act modern as it is, only criminalizes sexual harassment by a person "in a position of authority or holding public office", and then only if that person makes sexual advances or requests "persistently", and if he knows or has reasonable grounds to know the advances or requests are unwelcome. Today, courts can only take on such acts if they amount to a breach of public peace, or if they are said to defame the woman. The TJRC report further finds that enforcing the law in cases of sexual exploitation is hampered by uncooperative relatives who opt to receive compensation instead of calling for the prosecution of the perpetrators.

3.5 Free Primary Education

The task force report on the realignment of education sector to the new constitution explains that with the introduction of free primary education in Kenya in 2003, many children are now able to attend school. However, there still remain real impediments that prevent children from accessing education, such as lack of school uniforms and writing materials. Children with disabilities face particular challenges in this regard. Institutions catering for the education of children with disabilities are few and inadequately resourced (Task force report 2012, p.128).

There are still alarming rates of gender inequality in some parts of the country where very few girls attend school. This inequality is attributed to cultural beliefs and practices which privilege male children. Female children are often forced to remain at home to carry out household chores and other tasks. If they do attend school they are often unable to focus on schoolwork due to responsibilities given to them at home. Finally, forced/early marriages and pregnancies are also barriers to girls accessing education. Despite the implementation of a number of programmes aiming at improving child health, infant and child mortality rates remain unacceptably high in Malindi District, a situation that is linked to factors such as economic status, infrastructural factors, the mother's level of education; and health care and nutrition. The task force report further finds that even minimal fees payable at health care institutions are beyond the reach of a good number of families.

Notwithstanding the introduction of Free Primary Education in 2003, there are still some issues and challenges relating to access, equity, quality and relevance (Task Force Report 2012, p.60) on realignment of education sector to the constitution of Kenya 2010.

3.6 Access Challenges

There is no total access as not all children who should be in school are in school because of:

- Inadequate level of capitation, leading to levies that parents' cannot afford.
- Delayed remittances of the grant, forcing school management to impose levies to purchase urgently needed learning materials at the beginning of each year.
- Certain cultural practices like early marriages and tending to livestock, forcing girls and boys out of school.
- Inadequate infrastructural facilities, especially lack of classrooms to accommodate all children.

Although there is marked progress towards realizing Universal Primary Education (UPE), and increasing access to education across the sector, retention of pupils, especially at the primary level, remains a considerable challenge. In spite of continuing to receive the highest percentage of budgetary allocation over the last decade, especially since the launch of FPE, quality remains a major issue across the entire spectrum of the education and training sector (Task Force Report 2012, p.53).

Other challenges being:

- High numbers of children out of school mainly due to a range of user charges being levied;
- Scarcity of financial resources;
- High cost of education;
- Alcohol and substance abuse;
- Inhibitive cultural practices;

- Child labour;
- High levels of poverty;
- Scourge of HIV and AIDS;
- High pupil/teacher ratios,
- Weaknesses in the management, deployment and development of teachers,

3.7 Status of Financing Education

Kenya's public spending on education continues to rise over the years, particularly since the introduction of the free primary education in 2003. The sector's total expenditure increased from Kshs.92.6 billion in 2005/6 to Kshs.160 billion in 2009/10 (Task Force Report (2012 p.105). On average, the education sector accounted for 28 percent of the aggregate public expenditure in 2005/6 and 26 percent in 2009/10. The country's education expenditure as percentage of GDP remained fairly constant ranging from 6.1% in 2005/6 to 6.2 % in 2009/10 (Task Force Report 2012, p.128)

3.8 Challenges in Financing of Education

The introduction of Free Primary Education (FPE) in 2003 is intended to enable every Kenyan child have access to primary education (Std. 1-8). However, not every child takes advantage of the FPE as over 1.5 million eligible children are reportedly still out of school. Despite the above interventions, there is high dropout and low enrolment rates in primary schools.

There are unique social, religious, cultural and economic challenges facing children in their quest for participation in education. School managers introduce levies, which are largely responsible for keeping students out of school. The level of grants is not revised to reflect

the variations in cost of services and commodities funded. For instance, the consumer price index increased at an average of 9 percent between the period 2003 and 2010. On the other hand, the textbook policy provides that the average life of a book is 3 years for upper primary and 4 years at lower primary hence need to vary capitation grants to schools at given intervals while providing for replacements after every four years.

Despite high spending on the sector by the government, households spend substantial resources on education. This takes the form of Parents' Teachers Association (PTA) charges, examination fees, sports fees (and boarding), and other school fees. The cost of uniforms is another area of expense. Fees at private education institutions are high when compared to public education institutions. All these expenditures constitute off-budget spending on education but the data is rarely available on the cost burden of schooling on households despite the free schooling interventions (Task Force Report (2012, p.108-109).

Mobilizing resources across the sector lacks coordination. Physical infrastructure development especially that funded through decentralized funds such as the Constituency Development Fund (CDF) and Local Authority Transfer Fund (LATF) is not clearly linked to central government spending and recurrent sector spending. This results in the emergence of small schools coexisting with larger ones in some localities, without or with limited number of teachers. Recurrent spending, predominantly administrators and teachers' salaries, accounts for over 90% of education sector public spending.

3.9 Financing Primary Education

The free primary school capitation grant of Kshs. 1,020.00, which was instituted in 2003, has not been increased to keep pace with inflation. Consequently, schools resort to charging

parents levies for a range of activities, including supplementary assessment examinations, additional tuition and development levies. The requirement that all pupils should wear uniform is an extra cost burden on parents. It is noted that as a result of alleged graft and mismanagement, the free primary programme now faces the withdrawal or suspension of development partners funding the programme.

All these point to the need for enhanced governance reform, the introduction of legislation to take legal action against corrupt officials and the institution of strong financial management procedures to revitalize the programme. A delay in release of funds from Treasury, which in turn leads in delays in remittance of funds to school, is a major challenge.

Since the introduction of free and compulsory primary education, the school net enrolment for Malindi District is steadily increasing but still below the national figure of 92.90%. District gross enrolment rates stands at 95.8% while the national is 110.7%. to ensure that this target is realized more efforts must be put in construction of more primary schools through Constituency Development Fund (CDF), education awareness campaigns, enforcement of the children's act through the provincial administration, among others (KCDP 2013, p.38-39). Education in the district is affected by increase in enrolment, which leads to inadequate facilities and the problem of retention of learners. These constraints cannot be addressed due to lack of funds from parents to pay for school levies.

3.10 Challenges/Knowledge gaps facing the Government's interventions

This section looks at the challenges or knowledge gaps in the various initiatives used to combat primary school dropout in Malindi District

3.11 Policy Response or Legislation

Kenya has a wide variety of legislation and regulations aimed at retaining learners in primary schools and reducing dropout. These include the new constitution of Kenya 2010, the basic education act, the sexual offences act, the universal primary education, free primary education however; the level of compliance to most of these regulations has been low. This is a result of increased poverty, poor enforcement and in some cases the laws are unknown and unclear for example some parents do not know the penalty meted to them in case their child does not go to school.

Due to poor enforcement some of the regulations rarely lead to noticeable changes in retaining learners however, it is likely that if the regulations did not exist the practices would be far more widespread than they are today. Therefore although the laws do not lead to a halt to undesirable practice they may serve to check its practice. While the existence of a reasonable legislative framework and regulations clearly exists, it is difficult to enforce and monitor the regulations with limited funds. Limited funds mean that implementation is difficult and potential benefits derived are minimal. Some of the regulations seem to be in contradiction. While the constitution gives the responsibility of funding education as a national responsibility and abolishes all school levies to education at primary level the basic education act stipulates that schools can charge levies with the approval of the cabinet secretary this is a contradiction.

Enforcing the law in case of sexual exploitation is hampered by uncooperative relatives who opt to receive compensation instead of calling for the prosecution of the perpetrators. Sometimes sexual violence is perpetrated by people holding positions of authority or

individuals who ought to protect them such as parents, family members, teachers, religious leaders and members of the police or military. Due to the nature of relationships in this set up many of the cases are unreported and victims experience abuse repeatedly. Children are also abused by their peers. Female relatives perpetrate this vice either through complacency or even actively encouraging it.

As noted in the preceding chapters, Kenya has made great strides towards reducing dropout through legislative mechanisms of which the researcher has pointed out some of their flaws. Another loophole in the sexual offences act lies in the fact that according to the laws in Kenya it is only those who are above eighteen years old who are punishable but then it does not address the under eighteens or minors who make girls pregnant or even marry the girls. Vices of this kind sometimes emanate from school going boys and girls. Therefore with no penalty for such offenders, the vice continues unabated.

Kenya has also shown a strong commitment to the eradication of dropout as seen in the previous chapter, however it has only targeted the teachers and parents and taking the child as passive. As I noted however some children dropout voluntarily against their parents wish. It might be argued that they are still young at primary level but bringing them on board through highlighting them on dropout in guidance and counseling sessions even if it is not included in the curriculum may help reduce dropout.

It may also be noted that the level of compliance of the regulations set especially in the education act 2012 and other related acts are wanting. This is so due to increased poverty, poor enforcement and in some cases the rules are unknown and unclear. For instance, many parents even teachers and other education stakeholders do not know that withdrawing a

child from school is illegal; as stated in the TSC Act and education act 2012. Due to poor enforcement, some of the regulations pertaining to reduction of dropout have rarely led to noticeable changes in reducing dropout vices such as early pregnancies. However, it is likely that if the regulations did not exist, the vices would be far more widespread than they are today. Therefore, although the laws do not lead to a halt to an undesirable practice, they may serve to limit its proliferation.

As we continue to provide evidence why the girl-child should be retained in schools, we should be aware boys are also endangered. School boys who are adolescents are faced with physical growth, sexual maturation and personality development thus seeking to know what others think of them. There are those who emerge out of this stage with a strong sense of identity and are well equipped to face adulthood with confidence and certainty whereas those who don't are left struggling to find themselves. They may opt for a negative identity which may involve crime and drugs, anti-social behaviour, lack of motivation and inability to make positive choices in the future. At this time peer pressure has a strong impact and could sway the adolescent boy positively or negatively and often catalyses the adoption of the causes of dropping out of school ("focus on boy child," 2013).

It is clear we need schools to introduce numerous co-curricular activities. There is need for early warning signs for dropping out of schools, there is need for early guidance in identifying talent, there is need for students to have role models who they can talk to and there is need for parents, teachers and the community at large to play their roles towards shaping the life of adolescents. The Kenya government's initiative of introducing Free Primary Education (FPE) is laudable as one of the most decisive steps towards arresting

dropout. However challenges are abound (task force report on the re-alignment of the education sector to the constitution of Kenya 2010).

3.12 Poverty and Value of Education

While education can contribute to reducing poverty, poverty effectively blocks the education of many children. Poor parents cannot provide even the basic necessities of life hence children become immediate sources of family income at the expense of education. This occurs especially when families or even the children themselves do not feel that education fits the needs of their daily lives. Hence, they do not understand why children should go to school.

Despite the fact that the government spends a lot on education to reduce the family burden on education households spend substantial resources on education in form of PTA charges, exam fees, sports fees, boarding fees and uniforms. It is notable that the financing of education is an elusive challenge. For many poor families, the direct and indirect cause of sending children to school may be overwhelming.

3.13 Inadequate Care Giving

Because of economic challenges some parents are forced to migrate from home either temporarily or for a long period of time. As a result they put children in the care of elderly grandparents or other relatives. These persons may not have knowledge and experience or resources to provide suitable child care. They also may not value education and this leads to the exclusion of the children from learning.

3.14 Cultural Attitudes

Attitudes towards children with diverse backgrounds and abilities are a big barrier to having all children in school. Negative attitudes, bias, stereotype, taboos, shame, ignorance, misinformation amongst others may lead to low self esteem among children from some families this may result in hiding away and avoiding social interactions. They become invisible members of their communities and this may directly lead to their exclusion from school even though they have the same rights and needs as other children. Most of the girls who become pregnant while in school are excluded from learning because they are perceived as promiscuous. A girl who is a victim of rape is sometimes viewed as a source of shame by her family. Consequently members of her family may no longer want to associate with her and may see no reason for her to attend school. In some instances when girls get readmitted in school, they may be treated in a manner that makes them feel rejected and this leads them to dropout. The challenges facing the initiatives taken by the government to address primary school dropout in Malindi District as noted above may be solved through the recommendations in the following chapter.

CHAPTER FOUR

4.0 INTRODUCTION

The chapter gives possible solutions to the challenges facing dropouts measures in malindi district.

4.1 COUNTERACTING DROPOUT

From the previous chapters it is a fact that solutions of drop out in the district are economic oriented since the root cause of poverty is economic. Solutions should be based on short and long term economic incentives for the child and family. This would include identifying ways of reducing the costs through incentive programmes like small scholarships, bursaries, subsidies, school supplies, food and uniforms coordinated through charitable organization. Some parents or community members may provide money to buy uniforms for the children and raise funds to help meet the needs of children from less fortunate families. Where boys and girls have dropped out due to cultural biases encourage the establishment of incentive programmes for boys and girls such as scholarships, bursaries, subsidies, school feeding programmes and donations of school supplies and uniform.

Where dropout is a result of affection or infection of HIV/AIDS, the schools should work with local organizations to conduct HIV/AIDS sensitization workshops in the school or community to raise awareness and increase knowledge so that children infected and affected don't get excluded from discrimination and stigmatization. The schools should develop and enforce school health policies that welcome HIV affected children into school, accommodate their needs and protect them from discrimination and harassment. Schools should also establish peer counseling clubs.

For children who are hungry, malnourished or sick let the school provide a lunch programme of nutritious meal a day so that malnourished learners and economically deprived are assured of at least one meal.

In free primary education the government should revise the capitation grants to reflect variation of costs and commodities. It should also remit the grants timely and stem down corruption. It can also ask for donations from developed countries.

Education and Awareness

Education and awareness are major components of any intervention associated with preventing the problem of educational dropout and an important part of developing a better understanding of issues amongst education stakeholders as a means of creating a willingness to change attitudes and behaviour. Education is often focused on informing stakeholders and learners of the negative impact of their actions on dropout and can be used as a means to inform locals of the objectives of an intervention in order to gain their support. This is supported by (Awusato, 2012) who advocates for the creation of awareness for parents. Awareness raising programmes and local community involvement in managing dropout initiatives needs to be a key part of the educational plans early on before the intervention is implemented. Education and awareness on reduction of dropout issues has lagged behind in Kenya as a whole. Most reduction dropout initiatives and regulations have been initiated without adequate consultation and participation of the local communities concerned. This has led to a series of conflicts and slowed down implementation of educational dropout plans. To sensitize the community on the need to educate girls; sensitize the member to discourage retrogressive culture/practices; Increase funding; recruitment and train volunteer

children officers. Provision of more education facilities; Increased meetings workshops and seminars to educate parents on their roles in education development; encourage donor and NGO's to assist schools organize harambees to raise funds for education projects and bursary; income generating activities for parents. To Incorporate community walks into lesson plans, where children visit the community to learn how certain lessons are important for their daily activities. Encourage parents and other community members to be resource persons in the classroom to share their knowledge and experience on the subject being discussed in class this will connect the school experience with real life situations.

Political Goodwill

To alleviate the gross poverty of the people in the district the government should extend its political goodwill that is lacking as of now. Issuing title deeds for those who own land and settling people here will go a long way towards reducing the levels of poverty as land remains the basic social economic factor. This will help empower the residents economically which will eventually lead to reduction of dropout due to poverty. There is need by the government to strengthen policies on the expenditure of the FPE funds set aside to benefit all children for quality education (Michubu, 2012). Legal institutions such as the police and the judiciary should be proactive by arresting and convicting all who take part in drug trafficking irrespective of their positions in government and society. There should be more proactive efforts at nipping corruption and mismanagement. The government players should put aside selfish political interest of poor and marginalized Kenyan's who have been ravaged by years of poor governance.

The land laws must generally:

- Translate the broad constitution principles in chapter five (land and environment) and the national land commission (NLC) into tangible legal provisions promoting the land rights of the urban and rural poor, marginalized, minorities and historically disadvantaged groups.
- Provide for mechanisms for the envisaged land-redistribution of irregularly acquired land and resettlement programme proposed in the national land policy and the constitution.
- Entrench affirmative action in institutions that make decisions on allocation of land rights.
- Give full effect to the broad principles that govern the issue of land under chapter five of the constitution as well as the national values stated in article 10.
- Align the new laws with relevant applicable international standards contained in treaties ratified by Kenya and general principles of international law pursuant to article 2 (5) and article 2 (6) of the constitution.
- Ensure that the constitutional mandate of the national land commission on land laws must especially analyze and critique each of the land bills from a poor, minorities, marginalized, and historically disadvantaged groups perspectives.

Preventive Measures

There is need for early intervention measures to be addressed following manifestation of risk factors that lead to dropout such as academic difficulty and failure, poor attendance,

being held back and disengagement from school. The research is discovering that drop out arise from an accumulation of various risk factors throughout children's schooling that peak once in upper primary school. It is increasingly evident that school dropout prevention must begin as early as possible. Some researchers have identified early predictors of dropout in children before they are enrolled in kindergarten (White and Kelly, 2010). It is thus important that we address early warning signs of drop out as a preventive measure. The use of a new enrolment procedure by which an inquiry into the child's living circumstances in his home is carried out prior to enrolment. Factors in the family environment which might be detrimental to his studies are identified and subsequent care taken to counteract adverse influences.

Enforcement of Regulations

Kenya is not without legal sanctions against parents, teachers who cause a child to repeat or dropout. However as pointed out earlier the law seems not to be enforced to the letter as instanced by the use of Kangaroo courts. The sexual offences act should define the term defilement to include sodomy which mainly occurs to boys so as to protect the boy child towards the vice. As with any regulation, implementation and compliance are the result of the resources that are put into enforcement and education. The existing institutions require strengthening so as to carry out elaborate and effective management at efforts to reduce dropout. The head teachers should be empowered to reinforce dropout efforts at school level and liaise with the parents, local education office, the police and courts of law to deal with matters beyond their jurisdiction. The sexual offences act should be amended to incorporate the provisions of the provoked section 144(3) of the penal code.

Guidance

Guidance can be used as a means of securing the better adaptation of children to schools. Guidance can be supplemented through the introduction of advisory services in communities where educational disadvantage is known to occur. This study therefore recommends the introduction of guidance centres as a means to reduce dropout. Within the school successful programmes and initiatives may be designed by the school counselors themselves. This needs consistent support from the teaching administrative staff as efforts to identify students with high rate of absenteeism and other withdrawal signs may be more difficult. It is important that guidance and counseling are given the necessary weight for both children and parents. Parents need to be highlighted on their role so as to prevent such occurrences

Poverty Eradication

There is need for poverty eradication campaigns so as to reduce the poverty levels in Malindi District. This can best be addressed by political will from the government and other stakeholders to avail the factors of production to the residents of Malindi District. Economic empowerment can be realized by addressing the perennial land injustices that has been witnessed in the district. The people should be issued with title deeds which will act as security to access credit facilities as collateral. Grabbed land especially fish landing sites should be repossessed and new landing sites gazzetted to enable residents do fishing. Discuss with school administrators, parents and community members the direct and indirect costs e.g. through incentives programmes like small scholarships, bursaries, subsidies, food, school supplies and uniforms, possibly coordinated through local charitable organization. Since the root cause of poverty is economic, effective strategies to reach poor children and

get them in school often must be based on short and long-term economic incentives for the child and his or her family. Give the children priority for livelihood skills training in such areas as beadwork or basketry and life skills. The training provides the children with skills that they can use throughout their lives. The money earned from beadwork is used during family visits to support the affected families. Such participation increases the value of the school in the eye of parents through improving livelihoods and stressing the value of maintaining important cultural tradition. It also increases communication between parents and children about what the future and the children's education can bring to the family.

Addressing insecurity

The schools should work with children and community members to map where insecurity occurs on school grounds. Work with community leaders and parents to establish strategies for enhancing child safety. This may include parents escorting children to school. Find out which children are located furthest from school such as through community mapping and child profiles. Work out with parents and community members to identify ways to get children from distant areas to school. In this era where transport has been eased by use of boda boda motorcycles. Let the parent or relative organize for himself or a close relative to ferry the children to and from school.

4.2 Contribution to Knowledge

Existentialism relevance to factors of production ownership as a solution to primary school dropout in Malindi district.

From the foregoing, it is evident that dropout in Malindi district is high compared to other areas particularly those outside coast region due to poverty which is basically as a result of

lack of land as a basic productive asset. The solutions discussed above are readily realizable where people are economically empowered which is not the case in Malindi district. It follows then that economic empowerment should be the main centre of focus as economic deprivation follows educational marginalization. Conflict theory informs us that by not providing the land the government is deliberately doing so to exclude the children or the people of Malindi district in general from accessing education. The land question has fifty years without an amicable solution. Protagoras summed up in his famous dictum that, “man is the measure of all things that are and the non-existence of things that are not.” Thus it is upon you to choose either to abandon yourselves to the prevailing state of affairs, passively conforming to the status quo and reduce yourselves to mere objects or choose to project yourselves towards a new horizon of possibility Legislative attempts and recommendations from various quarters to address the problem do not bear fruits.

That people of Malindi do not have title deeds and are victims of evictions and displacement by the powerful needs rethinking. Residents of Malindi have to examine from within themselves what is wrong as the unexamined life is not worth living. It is a time they desist from only blaming others or the government for their plight. They ought to make hard choices to self-determination. From the foregoing it is evident that their world has been interpreted well enough. The point is now to change the way things are as Marx claimed. Emphasizing the importance of action Dewey pointed out that ideas are just hypotheses – plans for action. Thinking is simply deferred action i.e. thoughts as well as philosophies that do not pass into actions that rearrange long and experience are useless. Plato’s proposition that philosophers know the good found expression in president Nyerere who saw it wise as leader not to let Tanganyika and Zanzibar union collapse. Nyerere foreseeing the trouble the

mainland would face should Zanzibar annex itself became understandably reluctant to let the union collapse. He allowed a significant degree of autonomy to accrue to the islanders. This was a relationship of inclusion rather than exclusion. Nyerere was against the Machiavellian school which taught that leaders should put their interests above those of their citizens. As Nyerere said people who are not economically independent cannot be politically independent, the equivalent of Oginga Odinga's "not yet uhuru". To think that change can come about through the court or parliament means is to be guilty of 'utopianism'. Marx has said correctly that the desired change can come only through force. As the wise said, even peace comes through war. The attainment of Kenya independence in 1963 was a result of war. History tells us that most of the wars fought for are mainly a quest for land. The capitalist does not voluntarily give land to the dispossessed as this means setting them free which they dread. As Henry George 1971, the American thinker correctly claims rights are denied when the equal right to land on which and by which men alone can live is denied. History as a defense against propaganda explains further that the Mau Mau war in Central Kenya was waged against the British because Kikuyu land had been alienated by the British and given to the white settlers. After independence the land reverted back to the Kikuyu. It also tells us that Mekatilili wa Menza fought against the British in Malindi to get back the Mijikenda land that after independence has not been given to the indigenous Mijikenda legally. The displacement of people from their indigenous land by any authority fails the moral tests of universability (categorical imperative) i.e. for an act to be moral; its underlying maxim has to be one that would hold for anyone else in similar circumstances. This is equal to the golden rule that "do unto others as you would like them do unto you". Would there be no contradiction if a Mijikenda leader used his power to take land in another

province say central? It is a fact that even before colonization by the British this Mijikenda land had already been taken by the Arabs who had even enslaved them. The residents of Malindi should ask themselves why successive governments are reluctant to give them back their land as it has happened elsewhere. It is acknowledged that war is always a transitory phenomenon in any social revolution. Arguably, even the new constitutional dispensation was a product of the 2007 post election violence. History tells us that, most people do not learn from history. Factors that led to the 2007 post-election violence based on land are prevalent in the district, yet the government is not dealing with them. It offers piecemeal solutions and confuses “negative peace” with genuine peace. The root of existentialism in the struggle is to be waged from within as a homegrown solution. With no visible solution to the continued discrimination, it is prudent to embrace the Mombasa Republican Councils idea of secession as it is the only weapon remaining in the armory for liberation. The fact that the MRC have come up with the idea of secession is evidence that a significant number of people are no longer idol of the cave. They have stretched themselves outside and have seen the light. This group is enlightened and should not be taken as prophets of doom but as redeemers.

For the residents of Malindi district to accept any peace-meal solution is falling into the traps of the enemy-accepting the lies and propaganda that come with every election year. Do not be duped into submission into accepting anybody’s propaganda as most patriots do.

The Kenyan government is displaying all symptoms of a colonizer and conqueror. That the president Kenyatta had issued a decree since independence that no beach land could be sold without his consent means that he took over the land. This means he was a colonizer and not

a protector of the indigenous residents' right. The idea of confiscating land from people is a character of conquerors. Most people shudder at the prospect of war but as seeds planted have to rot before they sprout then death is the seed of liberty. Do away with hegemonic or reified sentiments such 'mnyonge hana haki' the weak have no rights, ' mwenye nguvu mpishe' the strong should be given way and "aliye juu mngoje chini" wait until the one at the top tumbles down and embrace the energizers like 'amani haiji ila kwa ncha ya upanga', no peace without war 'umoja ni nguvu, utengano ni udhaifu', unity is strength and 'mtaka cha mvunguni sharti ainame.' If you need something under the bed you must bend.

The new constitution only advocates affirmative action which is not even practicable in regions that are underdeveloped but the best constitutional solution would advocate for cessation. A fight is the only weapon that we can use to secede. Conscientization is not radicalization. Southern Sudan is an example an area that was marginalized economically and war brought independence

It is daylight deception to think and believe that change can come through parliament, court, ministry of lands and the constitution. Most of these institutions have fallen under the influence of drug barons who have corrupted them through buying the loyalty of state officers, elected leaders, the law enforcement officers and funded political campaigns. These institutions thus become accomplices to underdevelopment. Change can only come through reasoned argument and institutions under the direction of philosopher rules in some developed countries.

As argued before there is rampant unemployment as politically correct individuals and government operations take land and set up enterprises. The MRC is fighting against

privatization because after privatization the assets are bought by tycoons from upcountry who employ their tribesmen hence effectively sidelining the indigenous people hence starving people from their God given natural resources. In firms that have been nationalized, efficiency is compromised because they want to privatize so as to get all the benefits.

Pay heed to Locke's version of the social contract theory continuing to give consent to be ruled by a government elected by a majority which does not protect natural rights. Men obey the state because they stand to gain by doing so. They obey the state because by doing so, they hope to be provided with those conditions of social life which are necessary for the realization of their own personalities.

One who takes your basic means of your livelihood is a killer. By instilling fear, they capitalize on consequences of telling us that there will be war such as loss of life and property and close down of schools and business. The reality is that after winning which we must, life will be many times better. The first freedom is freedom from hunger which is not realizable without land. Poverty is already killing us as it has brought illness, hunger, diseases such HIV/AIDS. The drug problem with this area near the sea is used to bring in drugs with the result of many people using the drugs. Our youths are usually rounded up and arrested by police on suspicion that they belong to the MRC or aid alshabaab. Being the bread earners of their families, their families are starving. It is better we die fighting than in cold blood. Don't accept religion to be used negatively to dull pain like opium. Use pain progressively lets use the pain to gain independence. Let it produce you along the independence avenue.

The stereotyping of the people as lazy and generous is mainly an idea to rob the land. They mean that even if given land you won't work on it as you are lazy. Yet when you sell a piece of land to them because you have no otherwise they call you generous as you sell it at a throw away price, given that you have no title deed. They call it willing buyer willing seller even though in reality you have sold it as determined by poverty which has been goaded into you. It is proper to observe that in poverty there is no willing buyer willing seller. Willing buyer willing seller is a capitalist policy aimed at taking land. This is so because the poor cannot be willing buyer. There is a place called Mwembe Tayari in Malindi and Mombasa. The name has been coined to mean that the indigenous people here are lazy and because they cannot work they just sit and wait for ready made things or mangoes. The question still remains, where would they plant mango trees without land? Phyllis Schlatty famously said: bite us once, shame on the dog; bite us repeatedly shame on us for allowing it.

The United National International covenant on civil and political rights underscores the rights of people to lobby their government to avail them their civic and political rights equally. In the event that the government does not avail the said right, then the people have a right to self-determination. Part 1 states that people have a right to determine themselves culturally, socially and economically. Part 2 states that people have a right to use their freedom to use their resources for their own benefit and no one should have an excuse to deny them their economical right. This covenant came into force because all people under the United Nations were for peace and knew that the future causes of war would be imperialism and colonialism.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATION OF THE STUDY

5.0 INTRODUCTION

The chapter gives a summary of the conclusions and recommendations of the study.

This study is focused on the need for a critical evaluation of efforts to reduce dropout in Malindi District Kenya. It has acknowledged the efforts of the Kenyan government to fight dropout. The study has adopted Marxist philosophy as the basis of change in education. Marxist philosophy holds that reality is materialistic and that change is an inherent feature of reality. Things move and change as a result of inherent contradictory forces within them. Being a revolutionary, Marx believed that educational praxis begins with the changing of circumstances of education. That is it must begin with a movement to change the system of education to accommodate all learners.

Marx was for an education of the proletariat who he saw alienated from their own labour thus wanted them not to be alienated in education too. He saw education as their way to enlightenment hence freedom from domination by the ruling classes. But even then dropping out were impacting negatively on the proletariats march to freedom and enlightenment.

A synthesis of initiatives to reduce dropout was done and the ways of strengthening the initiatives suggested and also the role of education in fighting the vice highlighted and analyzed. Through the literature review and documentary analysis, the study found that there are several efforts being made to contain dropout, globally, regionally and nationally. At National level the government of Kenya through the Ministry of Education (MOE)

embarked on reforms geared towards attaining the education dropout related to MDGs and EFA by introducing FPE as a way to introducing Universal Primary's Education (UPE).

Kenya has as an individual country made progress in the fight against dropout through such initiatives and legislations including The Basic Education Act, the Constitution 2010, the Sexual Offences Act, the Teachers Service Commission Act and the Education Act 2012.

5.1 Findings of the Study

After critically examining the efforts at reducing dropout.

-This study found out that despite concerted efforts by the Kenyan government to reduce dropout in education, there is very little achievement as dropout is mainly caused by abject poverty which is a result of lack of factors of production mainly land.

-The study also found that there is poor understanding of the regulations and legislation pertaining to dropout in education. This comes as a result that few cases are handled legally with many cases handled at Kangaroo courts where the parents negotiate outside the court. The understanding has been that the sexual offences act is only meant for the girl child.

-Law enforcement and investigations are not observed especially in cases that seem less serious because of corruption or in some instances where the parent, guardian or public would like to maintain a culture of silence not ready to expose the vice of defilement or sodomy.

-It was found that despite introduction of FPE, the challenges pertaining to equity, access, quality, relevance and efficiency are still rampant due to inadequate capitation. This is exacerbated by shortage of teachers who are also poorly remunerated.

-The study established that the problem of dropout tends to continue because there is a gap between theory and implementation. For instance since the recommendation that the early childhood education be included in public education, this has not happened thus locking out children from the poverty stricken families who cannot afford to pay for their children to get nursery education.

-The study also established that Free Primary Education is not a panacea to reducing dropout. Hounded by poverty, many families in Malindi District find it increasingly difficult to afford basics like food and uniform which lures children to easy sources of money such as beach boys, touting fishing, and bodaboda. The government has not put enough measures to contain the perennial problem of landlessness at the coast which is responsible for the high levels of poverty.

5.2 Recommendations of the Study

The Ministry of Lands or other appropriate government authority immediately begins a process of surveying, demarcating and registering all remaining government lands, including those that were formerly owned or managed by local authorities, all protected wildlife areas and river banks, among other public lands.

The National Land Commission commences work with the Ministry of Lands and settlement to undertake adjudication and registration exercises at the coast and all other areas where the same has not been conducted. Measures shall be designed to revoke illegally obtained titles to and re-open all public beaches, beach access routes and fish landing beaches, especially at the coast.

The National Land Commission in furtherance of its mandate expedites the process of addressing and/or recovering all irregularly/illegally acquired land. Measures should be designed by the Ministry of Lands and settlement to encourage individuals and entities to surrender illegally acquired land.

The Ministry of Land in conjunction with the National Land Commission design and implement measures to revoke illegally obtained titles and restore public easements

The National Land Commission develops, maintains and regularly up dates a computerized inventory of all lands in Kenya, including private land that should be accessible to all Kenyans as required by law. Land registries country wide should be computerized and made easily accessible as required by the law.

The National Land Commission formulates and implements strict guidelines in terms of maximum acreage an individual or company can buy hold in respect of private land. An educational programme involving parents, teachers and students alike must be established to make people more conscious of the need for and benefit of reducing dropout. Such an educational programme would help improve the participation of the communities in reduction of dropout activities. Government through ministry of lands and national land commission (NLC) to fast track land reforms and act accordingly.

Government to layout strategies to alleviate poverty.

Government to lay down affirmative action on employment of residents in Malindi district.

Government to address gaps in the financing of Free Primary Education (FPE).

5.3 Conclusions

Dropout in the district is mainly caused by poverty. Although the government has been at the fore front of funding education the money it has sent to school is not enough. The disbursement also comes late this has led to schools looking for alternative sources of funding involving the parents. FPE money should be disbursed in good time and should also be disbursed using the current enrolments. The government efforts may not be enough to fund the high cost of education. The main way to supplement the government's efforts is empowering the parents economically. This will go a long way towards alleviating dropout.

Human beings may have the knowledge but may not act on it. This is what the revolutionary Marx was against. As already noted Marx was for unity of thought and action (revolutionary praxis). It is the case that many would be worthwhile recommendations have been made only to be rubbished off. It is hoped that the criticisms put forward will supplement the earlier initiatives at reducing dropout and enhance its eradication. The policy regulations and legislation the government has put in place have targeted the teachers and parents or guardians only without a child centered approach towards solution.

5.4 Recommendations for Further Research

This study was limited to philosophical methods and orientations of research. There is need for other social sciences to engage in empirical research to give more insights into efforts at reduction of dropout. This study identified several gaps that undermine the efforts at reducing dropout such as the weaknesses in the sexual offences act and the education bill 2012 among others. Further research is recommended on these challenges.

This study has limited itself to causes of dropout in Malindi District there is need to research on other causes of dropout in Malindi District and other areas of Kenya as causes may differ with time and location. This study has limited itself to primary school only. There is need for further research in educational dropout in secondary and even tertiary education levels. This project envisages that dropout in education in Malindi District, Kenya is a form of alienation of proletariat. It holds that reduction of dropout in education in Malindi District, Kenya will definitely lead to high participation in socio-economic and political development of the have-nots and eventually lead to access to education by all.

However there are economic factors that constrain the achievement of Education for All (EFA). The economic factors emanating from the families make the children drop out due to lack of survival means at home to fend for themselves and their families.

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ANNEXES:

Table 1: Number of Crime Related Incidences in Malindi District

	Type of crime	2004	2005	2006
1	Stealing	196	195	106
2	Other offences under the penal code	173	85	56
3	Assault	190	157	67
4	Breakings/Burglary	97	94	45
5	Offences against persons	94	124	41
6	Robberies	32	55	11
7	Drug Abuse	136	213	63
8	Rape	22	40	11
9	Stock Theft	22	24	9
10	Theft by servant	40	19	16
	Total cases	1,002	1,006	351

Source: DDP p.30

TABLE 2: DISASTER MAPPING- MALINDI DISTRICT

Disaster	Effects	Vulnerable Groups	Where/ Area Affected	When/ season	How	Why
Displaced/ Squatting persons & Civil strifes	-Civil strifes -Deaths -Destruction to Property	- Population settled on land belonging absentee landlords	- Watamu -Gede -Malindi - Goshi	- Througho ut the year	-When squatters are being evicted -When squatters put up permanent building and plant long term cash crops.	

Source: DDP p.43

TABLE 3: DISTRIBUTION OF POVERTY BY CONSTITUENCY.

Constituency	Population (1999)	Estimated No. of poor Individuals	Percentage of individuals below poverty line	Contribution to national poverty.	Contribution to provincial poverty.
Malindi	161,138	98,361	61	0.7	7.2

DDP p.46