

**FACTORS INFLUENCING ENROLLMENT OF GIRLS IN PUBLIC PRIMARY  
SCHOOLS IN KAJIADO NORTH SUB-COUNTY.**

**BY**

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**DECLARATION**

**STUDENT’S DECLARATION**

I declare that this project report is my original work and has never been presented in any other university for any other award.

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**SUPERVISOR’S APPROVAL**

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## **DEDICATION**

This research project is dedicated to my dear husband Amos for financial and moral support and encouragement throughout the study, my children Lizzie, Mark, and Luke and my late mum, Rosemary.

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## TABLE OF CONTENTS

DECLARATION .....	ii
DEDICATION .....	iii
ACKNOWLEDGMENT.....	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES .....	viii
LIST OF FIGURES .....	ix
ABBREVIATIONS AND ACRONYMS .....	x
ABSTRACT.....	xii
CHAPTER ONE.....	1
INTRODUCTION: INTRODUCTION .....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem .....	3
1.3 purpose of the study .....	4
1.4 Objectives of the Study .....	4
1.5 Research Questions .....	4
1.6 Significance of the Study .....	5
1.7 Limitations of the Study.....	5
1.8 Delimitations of the Study.....	5
1.9 Basic assumptions of the Study.....	6
1.10 Definition of significant terms used in the study. ....	6
1.11 Organization of the study .....	7
CHAPTER TWO: LITERATURE REVIEW .....	8
2.0 Introduction .....	8
2.1 Empirical Literature .....	8
2.2 Enrollment of Girl Child in Public Schools .....	8
2.3 Culture and Enrollment of Girls in public primary schools. ....	10
2.3.1. Early Marriages and girl’s enrollment in public primary schools.....	11
2.3.2 FGM and its impacts on the enrolment of girls in public primary schools.....	14
2.3.3 Nomadic lifestyle and enrolment of girls in public primary schools. ....	18
2.4 Gender role dispositions and enrolment of girls in public primary schools. ....	23
2.5 Parents' academic level and its influence on the enrolment of girls in public schools .....	25
2.6 Poverty and enrolment of girls in public primary schools. ....	27

<b>2.7 Physical factors and enrolment of girls in public primary schools.....</b>	<b>31</b>
2.8 Conceptual Framework. ....	34
CHAPTER THREE: RESEARCH METHODOLOGY .....	35
3.0 Introduction.....	35
3.1 Research design.....	35
3.2 Location of the Study .....	35
3.3 Target Population .....	35
3.4 Sampling procedures and sample size.....	36
3.5 Research Instruments. ....	36
3.5.1. Questionnaires for teachers and pupils.....	36
3.5.2 Documentary Analysis. ....	36
3.6 Validity of the research Instruments. ....	36
3.6.1 Reliability of the research Instrument. ....	37
3.6.2 Piloting of Research Instruments. ....	37
3.7 Data Collection Procedures. ....	37
3.8 Data Analysis Procedures. ....	38
3.9 Ethical Considerations.....	38
CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION .....	39
4.0 Introduction .....	39
4.1 Questionnaire return rate.....	39
4.2: QUANTITATIVE ANALYSIS .....	39
4.2.1 PART A: DEMOGRAPHIC INFORMATION OF HEADTEACHERS .....	39
4.2.1.1 Gender of headteachers .....	39
4.2.1.2 Age of headteachers .....	40
4.2.1.3 Academic qualification of headteachers .....	40
4.2.1.4 Length of service of headteachers.....	41
4.2.1.5 School enrollment by class and gender. ....	42
4.2.3 PART B: RESPONSES BY HEADTEACHERS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS. ....	43
4.2.3.1: Headteachers responses on the factors affecting girls’ enrollment in public primary schools.....	43
4.2.4: PART A: DEMOGRAPHIC INFORMATION OF CLASS TEACHERS .....	44
4.2.4.1 Distribution of class teachers by age.....	44
4.2.4.2: Distribution of class teachers by gender. ....	45
4.2.4.3: Academic qualification of class teachers .....	45
4.2.4.4: Years of service of class teachers.....	46

4.2.5: PART B: RESPONSES BY CLASS TEACHERS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS .....	47
4.2.6 PART A: DEMOGRAPHIC INFORMATION OF GIRLS.....	48
4.2.6.1 Age distribution of girls. ....	48
4.2.6.2: Parents education .....	49
4.2.6.3 Parents’ source of income .....	50
4.2.7: PART B: RESPONSES BY GIRLS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS .....	50
4.3 QUALITATIVE ANALYSIS .....	52
4.3.1 Culture and girls’ enrollment in public primary schools.....	52
4.3.2 Girl role disposition and girls’ enrollment in public primary schools. ....	52
4.3.3 Parents education level and girls’ enrollment in public primary schools. ....	53
4.3.4 Poverty and girls’ enrollment in public primary schools. ....	53
4.3.5 Harsh climatic conditions and girls enrolment in public primary schools. ....	54
4.3.6 Physical factors and girls’ enrollment in public primary schools. ....	54
CHAPTER FIVE .....	55
SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS .....	55
5.0 Introduction .....	55
5.1 Summary of Findings .....	55
5.2 Conclusions of the Study.....	56
5.3 Recommendations .....	57
5.4 Suggestions for Further Research .....	58
<b>REFERENCE</b> .....	59
APPENDIX I .....	62
APPENDIX II.....	65
APPENDIX III.....	67

## LIST OF TABLES

Table 4. 1: Distribution of head teachers by gender.....	39
Table 4. 2: Distribution of head teachers by age.....	40
Table 4. 3:Academic qualifications of headteachers.....	41
Table 4. 4: Years of service as headteacher.....	41
Table 4. 5: Average school enrolment by class and gender.....	42
Table 4. 6: headteachers' opinions on factors affecting the enrolment of girls.....	43
Table 4. 7: Distribution of class teachers by age .....	44
Table 4. 8: Distribution of class teachers by gender .....	45
Table 4. 9: academic qualifications of class teachers .....	46
Table 4. 10: Distribution of class teachers of class 8 by the length of service. ....	46
Table 4. 11: class teachers' opinions on factors affecting the enrolment of girls .....	47
Table 4. 12: Distribution of class 8 pupils by age.....	48
Table 4. 13: Parents' level of education .....	49
Table 4. 14: Parents' income.....	50
Table 4. 15: Class girls' opinions on factors affecting the enrolment of girls .....	51



**LIST OF FIGURES**

Figure 2.0: Conceptual Framework ..... 34

## **ABBREVIATIONS AND ACRONYMS**

**ASAL:** Arid & Semi-Arid Lands.

**CEDAW:** Convention on the Elimination of all forms of Discrimination Against Women.

**CRC:** Convection on the Rights of the Child.

**EFA:** Education for all.

**FAWE:** Forum for African Women Educationalists.

**FGM:** Female genital mutilation.

**FPE:** Free Primary Education.

**GCN:** Girl Child Network.

**GEM:** Global Education Monitoring.

**GER:** Gross Enrolment Rate.

**GOK:** Government of Kenya.

**ISPABE Project:** Somali Girl's Education (meaning in Somali annotated)

**DSD:** Kenya: Demographic and Survey Data.

**KESSP:** Education Sector Support Program.

**KHDS:** Kenya Human Data Survey.

**KICD:** Kenya Institute of Curriculum Development.

**MDG:** Millennium Development Goals.

**MDNKOAL:** Ministry for the Development of Northern Kenya and Other Arid Lands.

**NER:** Net Enrolment Rate.

**SDGs:** Sustainable Development Goals.

UN: United Nations.

UNDP: United Nations Development Programs.

UNESCO: United Nations Educational Scientific and Cultural Organization.

UNFPA: United Nations Population Fund.

UNICEF: United Nations Children's Fund.

WHO: World Health Organization.

## **ABSTRACT**

Access to education in Semi-Arid areas is complicated by poor infrastructure, rural tradition, and circles of poverty. However, education officials see the promise of change in the form of scholarships and local support. Human society irrespective of its level of technical evolution devotes great attention to transmitting its cultural heritage to the young; however negative culture has been known to damage the education needs of a society. There is no doubt that education has an enormous potential to deliver people out of poverty, bridge the inequality gap and accelerate socio-economic growth and development. The study aims at establishing factors influencing enrollment of girls in public primary schools in Kajiado North Sub-County. The variables under the study are; cultural practices, the influence of gender role dispositions, parents' education level and attitude towards education, poverty, physical factors, climatic factors and their influence on girls' enrolment in public schools in Kajiado North Sub-County. The study will apply a mixed method approach, that is, quantitative and qualitative methods. The study will apply the explanatory sequential research design which will involve collecting, analyzing, and mixing both quantitative and qualitative research and methods in a single study to understand a research problem. The target population is all public primary schools in Kajiado North Sub-County. There are 100 public primary schools in Kajiado North Sub-County. Purposive sampling will be used to pick students and the head teachers in a sample of 10 primary schools. The schools will be stratified into the constituency, where simple random sampling will be used to pick the respondents for the study.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

Girls' education has become a key topic in most developing countries. In Sub-Saharan Africa, a large number of young girls still do not take part in education. Nearly 263 million children and youth are out of school, according to UIS (UNESCO Institute for Statistics) data. This number includes 61 million children of primary school age (about 6 to 11 years), 60 million young adolescents of lower secondary school age (about 12 to 14 years), and 142 million youth of upper secondary school age (about 15 to 17 years) for the school year ending in 2014, United Nations Educational Scientific and Cultural Organization, (UNESCO, 2016). Across the developing world, the gender discrepancy between boys and girls in primary school completion is more than 10%. In Sub-Saharan Africa, more than half of the girls (54%) do not complete primary education. Studies have demonstrated that gender disparities are there in educational systems in terms of school enrolment, retention, achievement, and completion (Ministry of Education, 2011).

In the contemporary world, formal education is amongst the values prescribed by the larger society. In the world over, formal education has been given high priority. In 2012, Education For All (EFA) an undertaking was initiated to ensure that by 2015 all children and above all girls had the right of entry to education. The United Nations Education, Science, and Cultural Organization (UNESCO) planned a meeting in Education forms the foundation upon which economic, social and political development of any nation is founded.

According to the ministry of education (2014) Olkeri ward had 2641 boys enrolled for school as compared 2267 girls in Ngong ward 3725 boys enrolled as compared to 3468 girls, in Ongata Rongai 5206 boys enrolled as compared to 5203 in Ololua ward 2764 boys enrolled for primary school as compared to 2899 girls while in Ongata Rongai ward 3725 boys enrolled as compared to 3468 girls.

Education in Maasai land faces serious deep-rooted difficulties that stem from the culture and values of Maasai people being at odds with what Western-style education appears to offer. Maasai parents and leaders continue to place value on livestock as a way of life centered on cattle-rearing. They do not see that school education will help children to enter this traditional

way of life. They are unwilling to send children to school, as boys of school age are useful herd's boys and girls are being equipped for marriage.

There are major factors associated with educational participation/non-participation in the Maasai community. Numbers are increasing, but these increases and total enrolment are dramatically lower than other (non-pastoralist) areas. The single biggest factor is the common predicament of pastoralists living in arid, semi-arid and thinly-populated lands. Only one in six children are being educated. Parents felt that boys with an education, but who were unable to get a job, would not fit back into herding and loiter around Maasai land and create other social problems. In the case of girls, parents fear that educated girls will run away from home to marry a man of their choice and will no longer compliantly accept the marriage customs of the Maasai. In effect, education of girls undermines the authority of the parents, the elders, and the educated girls' husbands.

Moreover, special consideration had been given to women and girls in other goals; for example, goal two stipulates that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities will have right of entry to a completely free and compulsory primary education of good quality.

Lack of education affects other features of the life of a woman and that of children in Africa. It is anticipated that every additional education a girl gets after primary education; child's survival rates increase by about 5%. In Africa, about 18 million girls do not access to education and more than 2/3 of Africa's 200 million uneducated adults are women. To allow girls, take part in education parents are required to supply adequate teaching and learning facilities, protection against early pregnancy and marriages, personal utilities like pads, less housework to allow them have modest time for school homework, on time school fees payment, clothing, and nutrition, positive motivation to transform mindset, good housing at home and above all be role model in all actions and talks that parents depict (GCN, 2014). Socio-cultural factor, socio-economic and approach of parents on girls' education have not maintained tempo with modernity.

According to Gender and Education in Kenya forum 2000 report, Culture is seen as a method of social control, in which people base their principles and behavior. The cultural ethics shape the founding philosophy of one's life. They influence one's values of life. They influence one's manner of living and therefore impact social life. The significance of culture lies in the fact that it is a connection linking people and their value systems. The values and traditions of one society

might differ from those of a different society. Nonetheless, no society exists on its own. Societies interrelate with one another and in doing so, they influence each other. Culture dictates people's social lives in many ways, as well as where they choose to stay, what they do, their insight of education, what occupation they think suitable, their behaviors, their accent, what they read or what they do during their leisure time.

The culture of pastoralist's communities is complex and surrounded by mythology and theories apprehended by people. Apart from cultural factors upsetting academic access and performance, family socioeconomic status also affects the learner's education where girl-child is more negatively affected than boys. Students in pastoralist regions have been fatalities of various and chaotic situations that have made them to either drop out of school or attain low quality academic grades which includes migration culture, initiation, FGM, warrior and moralism, cattle rustling amid others.

## **1.2 Statement of the Problem**

Arid and Semi-Arid Lands (ASALs) Kajiado Constituency included have been experiencing major tribulations which negatively impact on the girl-child participation in public primary school. Kajiado North Sub-County Kajiado has the low enrolment of girls of below 80 % (KICD, 2014). Peoples' ways of life have been known to determine the people's contribution to an activity and thus their performance in that activity. The Maasai have strong cultural traditions which very much impact on the way in which they welcome and uphold modern practices such as education. Nevertheless, lower enrollment, low access, conversion rates in education remains an issue in pastoral communities. (Kenya Primary Education Profile, 2017). The Millennium Development Goals (MDG), (goal 2), requires that all children ought to complete a full course of primary education by 2015, The enrollment of students in Primary schools in Kajiado North Sub-County has been constantly low, which if unchecked would have dire consequences for future leadership in the community. There is a requirement to look for a new understanding of the driving forces of negative cultural practices that would inform policy formulation for the full students' full contribution in schooling, thus undermining the need for this study.

According to the Basic Education Statistics Booklet (2014), 3,940 boys enrolled for the baby class as compared to 3,634 girls. 4,479 boys enrolled in nursery school as compared to 4,034 girls whereas 4,323 boys enrolled for the pre-unit class as compared to 4,220 girls in Kajiado North Sub-County.

According to Ministry of education,2016 was found that the gross enrollment rate in Kajiado County was about 22 percent for boys and 18 percent for girls, both proportions of which were lower than the national averages stated as 60.1 percent by 2009, or 57 percent for girls and 63.1 percent for boys respectively (World Bank, 2009). The enrollment rates in Kajiado County was found to be 21 percent for boys and 18 percent for girls, which are also lower than the transition rates recorded during the transition from primary to secondary school which is 49.98 percent nationally (World Bank, 2009).

### **1.3 purpose of the study**

The purpose of this study is to assess the factors influencing enrollment of girls in Public Primary School in Kajiado North Sub-County.

### **1.4 Objectives of the Study**

The study used the following objectives:-

- i. To establish how cultural practices, influence the enrollment of girls in Public Primary School in Kajiado North Sub-County.
- ii. To determine the influence of gender role disposition on enrollment of girls in Public Primary School in Kajiado North Sub-County.
- iii. To investigate the influence of Parents level of education on enrollment of girls in Public Primary School in Kajiado North Sub-County.
- iv. To investigate the impact of poverty on enrolment of girls in public primary schools in Kajiado North Sub-County.
- v. To examine in what ways terrain and climatic conditions affect the enrolment of girls in public primary schools in Kajiado North Sub-County.

### **1.5 Research Questions**

The study used the following research questions: -

- i. How do cultural practices influence the enrollment of girls in Public Primary Schools in Kajiado North Sub-County?
- ii. In what ways do gender role dispositions influence the enrollment of girls in Public Primary Schools in Kajiado North Sub-County?



- iii. To what extent does a parent's level of education influence the enrollment of girls in Public Primary Schools in Kajiado North Sub-County?
- iv. To what extent does poverty influence the enrollment of girls in Public Primary Schools in Kajiado North Sub-County?
- v. In what ways do physical factors influence on enrolment of girls in public primary schools in Kajiado North Sub-County?

### **1.6 Significance of the Study**

The findings may be helpful in developing strategies and support for the improvement of Primary school's enrollment in Kajiado North Sub-County and in all other pastoralist societies. The study is also anticipated to be of use to curriculum policy makers, administrators, and teachers, the nomadic communities, in order to understand the fundamental factors responsible for poor enrollment and assist in the alleviation of the problem. The study may give data that form the base on which other researchers can build upon their studies in a bid to address the issues at hand. The education of people in marginalized areas has been a major concern of the international community to which Kenya is a party; consequently, providing experimental data from this study would lead to the attainment of rights to equal chances.

### **1.7 Limitations of the Study.**

The study had the following limitations:-

- i. The generalization of the findings will be limited because of the cultural differences among the communities of Kenya
- ii. The respondents may at first be hesitant to participate because of the fear of exposing the culture of the community, the researcher will overcome this challenge by way of assuring the respondent of the purpose of the study which is to recommend on the ways to improve the performance.

### **1.8 Delimitations of the Study.**

The study only covered some selected public primary schools in Kajiado North Sub-County.

This study will be carried out in Kajiado North Sub-County. The study will investigate both socio and cultural factors that affect enrollment in the study area. The research will be to

variables such as cultural practices, gender role dispositions, parents' academic level, poverty and physical factors and their effects on enrolment of girls in public primary schools in Kajiado North Sub-County thus any other variable will be out of the scope of the study.

### **1.9 Basic assumptions of the Study.**

The study will be based on the following assumptions that:-

- i. School going age girls in Kajiado North Sub-County would like to enroll in school but are hindered by outdated cultural practices such as early marriages, female genital mutilation and nomadic lifestyle, gender role dispositions, parents' academic level, poverty and physical factors.
- ii. The respondents will voluntarily participate in the study and will give factual information.
- iii. All the respondent's opinions are honest and a reflection of their stance.
- iv. The study will not experience non-response of the respondents.

### **1.10 Definition of significant terms used in the study.**

**Academic level**-educational qualification attained/successively completed by an individual.

**Cultural practices**-generally refers to the manifestation of a culture or sub-culture, especially in regard to the traditional and customary practices of a particular ethnic or another cultural group.

**Disposition** - an artificial habit, a preparation, a state of readiness, or a tendency to act in a specified way that may be learned.

**Early marriages**- Early marriage, or child marriage, is defined as the marriage or union between two people in which one or both parties are younger than 18 years of age.

**Enrolment**-the number of people registered for something, e.g. a class

**FGM**- female genital cutting and female circumcision, is the ritual cutting or removal of some or all of the external female genitalia

**Nomadic lifestyle-** Nomadic involves movement from place to place and region to region depending on variables such as climate, season, availability of water, and the movement of animal herds.

**Physical factors** - all non-living factors.

**Poverty-** is the scarcity or the lack of a certain (variant) amount of material possessions or money. If a family's total income is less than the official poverty threshold for a family of that size and composition, then they are considered to be in poverty.

**Public schools-**state/government owned schools.

### **1.11 Organization of the study**

Chapter One entails background to the study, problem statement, the purpose of the study, objectives of the study, research questions, significance of the study, delimitations, limitations, basic assumptions of the study, definitions of significant terms used in the study and organization of the study.

Chapter Two covers other researchers' work on social and cultural factors influencing enrolment of girls in public primary schools. The main sections covered in this chapter include empirical literature, theoretical framework, a conceptual framework and a recap of the literature review.

Chapter Three provides a discussion of the outline of the research methodology that will be used in this study. It focuses on the research design, study area, target population, sample size, sampling procedure, validity and reliability, data collection procedure, data analysis and presentation and ethical considerations.

Chapter One entails data analysis data analysis, presentation and interpretation while Chapter Five gives the summary of findings, discussions, conclusions, recommendations and suggestions for further study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Education stakeholders such as parents, teachers, schools, and government have made a lot of attempts to ensure learners wholly take part in education at every level. In spite of their efforts, enrollments keep failing. Cultural practices such as pastoralist have slowed down education for learners in both primary schools and secondary schools. Primary school education in nearly all pastoralist regions is still not achieved for all school going children even though it is their legal right; like all learners in part of the world. Education foster the learners to be dependable people in the society and so learners in spite of their physical, intellectual social, emotional, linguistics, spiritual, economic or other circumstances including learners from arid and semi-arid land majorly in pastoral communities should have access to quality education.

The main issues facing the education sector have been challenges of access, equity, quality, relevance and efficiency in the management of educational resources. Since 2003, the Ministry of Education has embarked on a series of reforms geared towards attaining the education-related Millennium Development Goals (MDGs) and Education for All (EFA). However, although the country is on track towards attaining the access targets at the national level, there are regional inequalities which will constrain the country from attaining the EFA, MDGs and the Kenya Vision 2030 goals. Education attainment levels are particularly low in disadvantaged areas, in Arid and Semi-Arid Lands (ASALs) and urban slums.

#### **2.1 Empirical Literature**

This section reviews previous work done on social and cultural factors that affect learning outcomes in schools, it starts by defining the cultural and social concept then will discuss several types of cultures and social aspects of pastoral communities and their influence on school enrolment of girls.

#### **2.2 Enrollment of Girl Child in Public Schools**

The Maasai tribe is a unique and popular tribe due to their long-preserved culture. Despite education, civilization and western culture influences, the Maasai people have clung to their traditional way of life making them a symbol of Kenyan culture. Nomadic pastoralism is a form

of pastoralism where cattle are moved from one place to another to find fresh pastures on which to graze. Girl-child education raises economic productivity, reduces poverty and fertility rates, lowers infant and maternal mortality and improves health, nutrition and environmental management (World Bank, 2015).

Traditionally Maasai girls from Kenya are circumcised at seven or eight in order to be eligible for marriage at fourteen or fifteen. Their fathers, however, are now arranging marriages for them at increasingly early ages, sometimes when they are only nine years old. Maasai girls want to go to school and escape marriages to men often as old as their fathers. The girls' mothers may help them escape, although they risk beatings if discovered. A developmental consultant who is herself Maasai, Naomi Kipury, says conservatives fiercely oppose schooling for girls because they believe "the girls will reject the traditions of Maasai culture if they are allowed to go to school. I think some parents are trying to get their children out of school to marry them quickly and regain control. Education opens up a whole other world and they fear the girls will get lost in the community." (Tong, R. (2001)

According to the UNESCO 2014 report, there are many barriers hindering Maasai children particularly from attending school and getting an education. Many of these barriers are associated with general education barriers witnessed across Kenya, but the challenges of Maasai students remain exceptional as compared to those of other students. The subject of poverty is exacerbated in many Maasai communities since not only are many Maasai families lacking in money and material possessions, they see affluence with an entire pastoralist approach. The majority Maasai, prosperity is quantified in the number of cows and the amount of livestock one has, not in the amount of cash or Kenyan shillings one has saved. Consequently, while one may possess a herd of cattle, he may not have the amount of money required to buy school uniforms and provisions for his children. Of course, cows and livestock can be sold at the market, but the fact that most rural Maasai do not have a regular source of earnings time and again puts many families in economically hard situations. Also, the fact that the Kenyan school system operates according to different monetary systems makes payment for school provisions and board in some cases, very intricate. Whether or not it is mainly caused by a pastoralist insight of wealth, many teachers shared that families were often not able to buy uniforms and school provisions for their children and that some children could not even bring or pay for the school food, thus going the entire school day without eating. Most parents find direct and indirect school fee charges harder to put up with, thus making the options of opting for boys to school while girls perform

household chores so as to allow them to search and prepare food for the other members of the family. The payment of additional school fee charges, therefore, acts as an obstacle to student's participation in Primary school education in such pastoral and nomadic communities. Household poverty affects students dropping out of school through its interactive effects with other factors.

According to the UNICEF-ISPABE, 2017, the girl child is measured by her importance as learned girls are seen as a threat to society and extremely immoral in African societies. The educated female child is looked at with some feeling of inferiority compared to her male counterpart both at home and in the office. At home, they are viewed as being too autonomous, bold and impolite while the men commit more terrible crimes to go scot free by virtue of being male. If not, enough prevention measures are put in place to curb this noxious treatment of the girl child in Africa, the problem will remain engraved in most traditional African settings.

### **2.3 Culture and Enrollment of Girls in public primary schools.**

According to the Ministry Of Education (2014) in Magadi had 2641 boys enrolled for school as compared 2267 girls (46.18%) in Ngong 3725 boys enrolled as compared to 3468 girls (48.21%), in Ongata Rongai 5206 boys enrolled as compared to 5203 (50%) in Ewuaso 2764 boys enrolled for primary school as compared to 2899 girls (51.19%) while in Ololua 3725 boys enrolled as compared to 3468 girls (48.21%).

Male circumcision and FGM from time to time take place during school time and this lead to wastage of school time and hence poor performance. The Maasai girl effortlessly opts for her cultural ways at the cost of educational chances. The girls have been 'encultured' with an attitude that formal education through the school system is best appropriate to the young uncircumcised ones, not her. Therefore, culture affects one's conduct and insight. It is from this aspect of culture that this study seeks to examine the influence of Maasai culture on girls learning outcomes.

The Kenya National Bureau of Statistics (KNBS) says these girls are married before their 18th birthday. UNICEF figures show that about one in every 12 girls lives under the danger of FGM, which further predisposes them to early marriages. This problem is particularly rife in rural Kajiado.

According to the 2015 Kenya National Adolescent and Youth Survey (NAYSHC, 2015), teenage pregnancy is one of the leading causes of school dropouts in the county. Schoolgirls are also in danger of FGM and early marriages. Culture plays a big role and exacerbates the problem. Once girls have undergone the cut, they are considered "mature women" and their parents see no need

to educate them. Cattle are certainly the generally an important feature of Maasai culture. They are Involved in rituals and ceremonies, they uphold relationships within families and clans, and they produce food. The Maasai are a patrilineal society in which clan memberships cows are inherited from the father, the men own the cattle but interestingly the women are central to livestock management; they milk the cattle, check for injury and infections, and act if needed.

Maasai women seem to be exploited through the Maasai customs of female circumcision and forced marriages; practices which are increasingly under attack from national and international organizations. The Maasai's ritual does not appear to be one of the kinder ways to carry out female circumcision and is often viewed in disappointment by outside cultures. Male age mates are ritually bound to each other for life. While a *moran*, males do everything with those in their age set, girls in the family have more responsibilities as they help their mothers to tend after their siblings.

### **2.3.1. Early Marriages and girl's enrollment in public primary schools.**

The marriage of children below 18-years-old remains a far and wide culturally traditional practice in various corners of the world. UNICEF estimates that 11% of women globally were married before attainment the age of 15. Even though boys can be affected by the practice, it is mainly girls who experience slavery in the form of cultural norms which subject them to marriage.

There has been increasing consciousness about the negative consequences of child marriage, particularly for girls, as well as the impact of marriage on children's education and risks to their physical and psychological health.

According to the education for all global monitoring report 2015, steps in the direction of reducing child marriage has been sluggish. Analysis of household survey data established that if existing laws on age of marriage were made mandatory, this would end in an overall 15% increase in schooling years in South and West Asia and a 39% increase in sub-Saharan Africa (Delprato et al., 2015). However, there is at current deficient evidence to demonstrate that the law itself is an effective curb too early marriage (Psaki, 2015a). In Bangladesh, while legislation limits the age of marriage to 18, the law allows for exceptions, and the popularity of child marriage, an estimate of 66%, is among the highest in the world. An evaluation of the National Marriage Act in Indonesia found no clear departure from the trend in child marriage after the act's introduction. In Yemen, a 2009 law set the minimum age for marriage at 17, but old school

parliament members and church officials objected and the law was not implemented (AlAmodi, 2013).

Despite national laws and international agreements, child marriage remains a real and present threat to the human rights, lives and health of children, especially girls, in more than a hundred countries. One in three girls in low and middle-income countries (excluding China) will marry before the age of 18. One in nine girls will marry before their fifteenth birthday. In the least-developed countries, the prevalence of child marriage is even higher—nearly one in two.<sup>1</sup> If present trends continue, the number of child marriages each year, 14.2 million in 2010, will be over 14 percent higher by 2030, nearly 15.1 million. In South Asia alone, 130 million girls are likely to marry as children between 2010 and 2030. As a grave and continuing violation of human rights, the persistence, incidence, and prevalence of child marriage are attracting broad attention. This report presents policy makers and programme managers with evidence and recommendations designed to assist needed efforts to reduce and eventually eliminate this harmful practice, and the disparities associated with it, in order to better protect and uphold girls' human rights. (UNFPA, 2016).

Child marriage is a violation of Article 16(2) of the Universal Declaration of Human Rights, which states that “Marriage shall be entered into only with the free and full consent of the intending spouses.” Article 16 of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) states that women should have the same right as men to “freely choose a spouse and to enter into marriage only with their free and full consent”, and that the “betrothal and marriage of a child shall have no legal effect”. The Convention on the Rights of the Child (CRC) sets out the human rights of children: the right to survive; the right to develop to their fullest; the right to protection from harmful practices, abuse and exploitation, and the right to participate fully in family, cultural and social life.

Child marriage violates girls' rights and it does so in a number of ways. It effectively brings a girl's childhood and adolescence to a premature and unnatural end by imposing adult roles and responsibilities before she is physical, psychologically and emotionally prepared. It is not uncommon for marriage to impose social isolation on girls bringing unwanted separation from their friends and family. Often child marriage brings an end to a girl's chance of continued education. Girls may be removed from school for many reasons: recent research suggests that dropping out of school is less likely to be a direct consequence of child marriage than of poverty, the low status afforded to women, and social norms that lead parents to discount the value of



investing in girls and their education. But under these conditions, when girls drop out of school, they become even more vulnerable to child marriage. (Wangila, M. N. 2015)

UNFPA (2016) argues that early marriage is child marriage because it is carried out below the age of 18 years before the girl is physical, physiologically and psychologically prepared to bear the responsibility of marriage and childbearing. A good number of early marriages are agreed upon by the parents with some elements of the force. Most are based on the assent of parents and often fail to guarantee the interest of the girl. Early marriage is an infringement of girl's rights as it denies them education and contribution to civic life. Forum of Africa Women Education (FAWE) shows that over 12000 girls drop out of schools in Africa every year due to Pregnancy.

Child early marriage affects the girls' school enrolment. Many of these young brides cannot continue their education when get married. In some instances, child brides are pulled out of school and denied a chance to advance their education and so can lack the skills to help better their families out of poverty likewise; their children are as well more likely to be uneducated which affects the achievement of the Sustainable Development Goals (SDGs). The child brides are often cut off from their age mates and consequently this widens gender inequality further, and in situations where child marriage often results in disconnection from family and friends and lack of self-determination to participate in community activities, it can have major consequences on girls' mental and physical well-being (UNICEF, 2015).

There is a need for interventions to tackle the gender disparities in education. Some of the ways suggested for enhancing participation of girls in education are; sensitizing parents and the communities on the importance of girls' education, enforcing the government policies and laws for ensuring that all girls attend school, female teachers and leadership positions be distributed justifiably to make sure that the girls in schools have suitable models. (UNICEF, 2015).

In patrilineal societies, like most African communities including the Maasai, it is sons who become heir to their fathers; girls could be seen as 'temporary' family members who will soon be given away by marriage to join a new household. Even though all children in Kenya could benefit from better access to affordable education, girls are particularly vulnerable and marginalized (UNICEF and UIS, 2012b).

FGM and child marriage are to account, partly, for the low educational accomplishment of girls in African and Asian countries and high levels of illiteracy amongst women in these regions. In

some African populations, Female genital mutilation is the first sign that a girl is marriageable and interferes with the attendance of girls who are in school, and the prolonged absenteeism it causes often leads to drop-out. Most circumcision rites in African society can take as long as two months. During this period the initiates are out of school and miss out a lot on school work such that they are not able to cope up with pressure from work that piled whilst they were away. For girls who have never enrolled in school whatsoever, child marriage might be seen as the only path in their life. Whether girls are withdrawn from school or have never attended, child marriage signifies the start of subordination to their husbands and the dangers of early pregnancy, as well as the end of education (Equality Now, 2014).

Educating girls is the sole, most competent means of reducing poverty, advance health and economic development in communities all over the world. According to MGEF on the Maasai community in Kenya, it's only 48 % of girls that enrol in school, and only 10 % attained secondary education. Unrelenting poverty and cultural belief systems promote the suppression of women, denying them fundamental human rights.

If you educate a woman, she will get acquainted with her rights and have the confidence and liberty to defend for them. She will decide whom to get married to and at what time to get married. She will have smaller of a number of children, and they will have good health and will access better education as compared to the children of an educated mother. She will not subject her daughters to circumcision nor early marriage. She will work towards daughters (children) with better living standards than hers. She will have economic security

### **2.3.2 FGM and its impacts on the enrolment of girls in public primary schools.**

Female genital mutilation (FGM) has been defined by World Health Organization (2018) includes all procedures that involve partial or total removal of the external female genitalia, or another injury to the female genital organs for non-medical reasons.

The practice is mostly carried out by traditional circumcisers, who often play other central roles in communities, such as attending childbirths. In many settings, health care providers perform FGM due to the erroneous belief that the procedure is safer when done in a hospital, W.H.O strongly urges health professionals not to execute such procedures in their line of duty.

FGM is acknowledged globally as an infringement of the human rights of girls and women. It reflects the deep-seated disparity between the sexes and constitutes an extreme form of

unfairness against women. It is almost always performed on minors and is therefore also a violation of the rights of children. The tradition also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life when the practice results in loss of life.

WHO estimates that roughly 140 million girls and women have undergone the cut globally with an average of two million girls at danger of being circumcised yearly. A similar report on female genital mutilation released by the World Health Organization in February 2017, notes that 140 million girls and women worldwide are living with the lasting consequences of female genital mutilation. The practice is responsible for rising cases of deaths in developing countries, Kenya included. In developed countries, genital mutilation occurs mainly among immigrants from countries where FGM is practiced. It has been reported in Australia, Denmark, France, Italy, UK, USA, Sweden, Britain, and the Netherlands. Doctors from their own communities who are residents there from time to time operate on girls unlawfully. More often, traditional practitioners are brought into the country or girls are sent to another country to be mutilated (World Bank Report on FGM 2014).

The practice, intense in Africa, it is extensive and forms an interrupted belt across the center of the continent that extends to the length of Nile. It has been practiced for centuries in 28 African countries where over 100 million women have been circumcised. A number of the states and estimated percentage of circumcised women include Somali (98%), Sudan (89%), Ethiopia (85%), Eritrea (95%), Mali (94%), and Sierra Leone (90%), Burkina Faso (70%); Gambia (80%), Chad (60%), Congo, (98%), Egypt (97%), Kenya, Liberia (60%), Nigeria, Togo, Guinea, Guinea- Bissau (50%), Cote d'Ivoire (43%), Djibouti (98%) (United Nations, the World Women, 2017).

The Kenya Demographic and Health Survey (KDHS) data for 2014 showed that 21 % of women age 15-49 have been circumcised. There is some evidence of a trend over time to circumcise girls at younger ages. 28% of circumcised women age 20-24 were circumcised at age 5-9, as compared with 17% of circumcised women age 45-49.

The Kenya Demographic and Survey Data (KDSD 2014) show that roughly all women (96%) have heard of female circumcision, with only small differentials by background characteristics. Twenty-one percent of women admit that they themselves are circumcised. 11 percent of women age 15-19 are circumcised compared with more than 20 percent among those over age 30. More

than 40 percent of women age 45-49 are circumcised. Rural women (26 %) are more likely to have been circumcised compared with their urban counterparts (14 %). The survey further point out FGM is predominant among the Somalis (97%), Kisii (96%) and Maasai (93%). It is as well common amongst the Taita (62%), Kalenjin (48%), Embu (44%) and Meru (42%). The levels are lower amongst the Kikuyu (34%) and Kamba (27 %). Among the Luo and Luhya, it is rare.

The Kenya Demographic and Health Survey (KDHS) 2014 data has a clear data on numbers by communities in Kenya that practice this culture. Communities that practice FGM have people who specialize in performing the procedure, including traditional circumcisers, traditional birth attendants, and medical professionals. 78% of girls and 81% of women were circumcised by a traditional circumciser. Younger girls (age 5-9) are more likely than older girls (age 10- 14) to have been circumcised by a traditional circumciser (85% versus 70%). Among women age 15-49, there has been an increase in the proportion circumcised by a traditional circumciser since the 2008-09 KDHS (75 %).

A number of scholars attempt to establish the factors that contribute to FGM perseverance and its effects on the academic and professional growth of the girl child, such factors have not been investigated in details. while to a large extent awareness has been paid to the physical and health effects of FGM on the girl, the social effects, especially coping up to a formal school setting following FGM, socialization and the attainment of knowledge have been deserted. As a result, no concerted attempt has been made to empower these girls to get better educational prospects as a way of successfully competing academically and professionally on the same level as uncircumcised girls and boys.

A society in which it is practiced, female genital mutilation is a sign that gender disparity that is intensely ingrained in social, economic and political structures. Like the now deserted foot-binding in China and the practice of dowry and child marriage, female genital mutilation shows society's control over women. Such practices have the effect of perpetuating normative gender roles that are imbalanced and harm women. Study of international health data shows a close connection linking women's ability to exercise control over their lives and their belief that female genital mutilation should be brought to a halt. (UNICEF, 2005b).

Areas where female genital mutilation is extensively practiced, it is supported by both men and women, more often than not with no query, and anyone departing from the custom may face disapproval, harassment, and exclusion. For itself, female genital mutilation is a social rule

governed by rewards and punishments which are a powerful force for continuing the practice; it is, therefore, difficult for families to abandon the practice without the goodwill of the entire society. Actually, it is frequently practiced even when it is known to cause injury upon girls because the apparent social benefits of the practice are seen higher than its disadvantages (UNICEF, 2005a). Members of the extended family are usually consulted in decision-making and preparation of female genital mutilation ceremony, although women are usually responsible for the practical arrangements for the ceremony. Female genital mutilation is deemed necessary to bring up a girl appropriately and to get her ready for adulthood and marriage.

Also, in a number of places, girls who go through the process are given rewards such as celebrations, public gratitude, and gifts (UNICEF, 2013a). Thus, in cultures where it is extensively practiced, female genital mutilation has developed into a significant part of the cultural identity of girls and women and might also impart a sense of self-importance, a coming of age and a feeling of belonging to the community. There is often anticipation that men will wed only women who have been circumcised. The aspiration for a good marriage, which is often vital for economic and social security as well as for satisfying local standards of womanhood and femininity, might be the reason for the perseverance of the practice. Some of the other justifications given for female genital mutilation are too associated to girls' ability to get married and are in line with the traits well thought-out to be requisite for a woman to become a "good" wife. It is over and over again believed that the practice ensures guarantees a girl's or woman's virginity before marriage. In some communities, it is thought to hold down sexual urge, thus ensuring marital faithfulness and preventing sexual behavior that is against the social norms and immoral. Female genital mutilation is as well considered to make girls "clean" and attractive.

In Kenya, surprisingly religion has an impact in the practice of FGM, religion often intersects with ethnicity. Of the women surveyed in one study, only 7% felt that FGM is required by their religion. Those who were already circumcised were more likely to believe it is required by their religion. (KDHS, 2014). The survey further provided more up-to-date insight on respondents' opinions about whether circumcision is required by their religion varies according to an ethnic group; the majority of Somali women (82%) and men (83%) believe that circumcision is required by their religion. Residents of North Eastern are most likely to report that circumcision is required by their religion (89 % of women and 87% of men). Women (36 %) and men (37%) with no education are more likely to report that circumcision is required by their religion than

women and men with any education. Women (15%) and men (14%) in the lowest wealth quintile are most likely to believe that circumcision is required by their religion.

The study demonstrated that there is a strong connection between educational level and circumcision status. FGM goes against the Kenyan government's pledge to international declarations, protocols, and conventions as agreed upon in world conferences on EFA and by the Sustainable Development goal for Africa, UN,2015 particularly goal four which emphasizes on ensuring all-encompassing and quality education for all and uphold lifelong learning by 2030.

FGM is closely linked to child marriage since the girl is prepared for marriage through this initiation rite. These practices account partly, for the low educational accomplishment of girls in African and Asian countries and high levels of illiteracy amongst women in these regions. In some African populations, Female genital mutilation is the first sign that a girl is marriageable and interferes with the attendance of girls who are in school, and the prolonged absenteeism it causes often leads to drop-out. Most circumcision rites in African society can take as long as two months. During this period the initiates are out of school and miss out a lot on school work such that they are not able to cope up with pressure from work that piled whilst they were away. For girls who have never enrolled in school whatsoever, child marriage might be seen as the only path in their life. Whether girls are withdrawn from school or have never attended, child marriage signifies the start of subordination to their husbands and the dangers of early pregnancy, as well as the end of education (Equality Now, 2014).

### **2.3.3 Nomadic lifestyle and enrolment of girls in public primary schools.**

It is the Government's policy within the context of EFA and the MDGs to enhance gender equity. The gender disparity in enrolment has been improving steadily and the disparity is relatively small with a gender parity index at primary level. The national Gross Enrolment Ratio (GER) at primary level increased from 91.2 % (92.7 and 89.7 % for boys and girls respectively) in 1999 to % (109.8 % and % for boys and girls respectively) in 2010. The Net Enrolment Rate (NER) increased from 68.8 % (for boys and girls) in 1999 to 91.6 % (94.1 % and 89.0 % for boys and girls respectively) in 2007 to 92.5 % (94.6% and 90.5% for boys and girls respectively) in 2008 and further to 92.9% (93.6% and 92.1% for boys and girls respectively) in However, in 2010 the NER dipped slightly to 91.4% (90.6% and 92.3 % for boys and girls respectively). Despite this impressive performance, there still exists gender and regional disparities in access and participation in primary education level. Special consideration will have to be given to the marginalized/vulnerable learners in ASALs and urban slums. Analysis at the regional level

shows unsatisfactory primary school enrolment levels in most ASAL counties. Garissa and Turkana have especially low NERs of 34% and 25% respectively against a national average of 91.4 %. In general, the primary school NER for boys was higher to that of girls in most Counties except in some Counties in Central and Eastern Regions Ministry of Education EMIS and Economic Survey (2012).

Nomadic pastoralism is a subsistence system based on domesticated animal's production. There are two forms of pastoralist nomadic and transhumance. Nomadic pastoralists lack permanent settlements and often follow a seasonal migratory pattern whose living destinations are determined by needs of the herd animals for water and fodder; Pastoralists are seen as a minority community whose way of life and values are poorly understood and threatened by dominant social and political forces.

It is estimated that there are between 25 million and 40 million children of school age living in nomadic or pastoralist households of whom only between 10% and 50 % attend school. Between 15 million and 25 million of the estimated 100 million out-of-school children are probably nomads and pastoralists. While rates of participation and completion of basic education for pastoralist boys are very low, the rates for girls are far lower. (UNESCO, 2014).

Nomadic and pastoralist children still do not enjoy their right to a basic education. The 2015 Education for All targets will not be achieved unless policies and resources are directed to provide these children with access to relevant, good-quality education. There is little evidence, however, that pastoralist education has been addressed through major national initiatives in any country, with the exceptions of Uganda.

A document written to the ministry of Education by a United Nation states that, every child in the nation must get a basic education by 2015. The National Commission for Education of the pastoralist and nomadic communities was set up with the mission to give special impetus in pastoralist and nomadic education to achieve the goals of Education for all with the hope of giving all members of these communities' access to life education.

In the areas where pastoralists live, for example, generally low trends of enrolment, retention, and achievement in formal schooling are largely evidenced (UNESCO 2014). Kenya has long experience of formal and non-formal education delivery modalities in the context of high policy visibility of “missing learners” from pastoralist groups. These groups total about 7 million people, largely concentrated in the Arid and Semi-Arid Lands (ASALs) that comprise 70% of

Kenya (MDNKOAL 2010b).

The mobility of nomadic communities is likely to be affected by poor retention of teachers in rural areas. Owing to the generally low education levels in these communities, it is difficult to recruit enough teachers from the region. Therefore, the areas are characterized by harsh ecological zones that are prone to periodic droughts, low unreliable rainfall and a fragile environment that is subject to degradation. The lifestyles of the communities in the areas are also highly vulnerable in terms of poverty and insecurity. Due to an unpredictable weather pattern that is characterized by inadequate rainfall, nomadic pastoralist practices a mobile lifestyle in order to balance the water and grazing requirements of their livestock.

In the contemporary world, modern technology, formal education cultural integration, concern for the quality of life is gradually changing people's perspectives on their traditional beliefs and practices. However, this has not been so with the pastoralists (nomadic) communities who keep on moving with their livestock in search of water and pasture for their livestock. There have been many attempts to establish education services to meet the learning needs of the nomadic pastoralists. On the whole, they have failed for some, this because pastoralists are enabled to develop beyond traditional economic practices and cling stubbornly to outdated cultural practices. Sometimes pastoralists are seen as a minority community whose way of life and values are poorly understood and threatened by dominant social and political forces. Nomadic lifestyle and form of livestock production has survived through centuries and globally.

Abolition of school fees in Kenya had basically failed to speed enrolment in the ASALs, leaving a big difference between those children and the rest of Kenyan children (MDNKOAL 2010a). While costs are not the only issue, allocating resources and staffing equitably and appropriately for fluctuating learner populations is difficult. The capitation grant, for example, follows a formula that disadvantages the 12 counties in the ASALs that are home to 46% of the country's out-of-school population, because it is distributed on the basis of the number of students enrolled.

Nomad and pastoralist girls and boys have a right to good-quality basic education, but nomadic and pastoralist girls access less education than boys, and their participation and achievements are much lower than those of boys.

Decisions about where to locate static schools have important implications for girls. Pastoralist children living in dispersed mobile groups may have many kilometers to walk each day to and



from school. This raises safety issues for girls on the route, and also in school, where they may be far from their family and therefore more vulnerable to abuse. In drought-stricken pastoralist zones school feeding programs are essential if boys and girls are to attend school, given the many hours they spend walking there and back. Parents may let their sons sleep on the school floor during the week, but not their daughters. If schools have no toilets or running water that is safely accessible to girls, they may miss many weeks a year of schooling while they are menstruating.

A further hardship facing children is the nomadic lifestyle which causes regular disruptions in education for the majority of Maasai children is the walking distance to the nearest school. Since the pastoral Maasai need large land resources to graze their cattle, their seasonal villages are made far apart from each other. Nomadic Maasai lifestyle at times requires that families travel to where there are water and pasture for livestock. For instance, during dry spells, families might travel as far as 200-300 kilometers looking for of pasture and water for the people and animals. Since there are very few boarding schools in Maasai land, many Maasai children frequently drop out of school during the dry conditions—occasionally they return when the rains return and sometimes, they discontinue schooling for good since their parents need them to do household tasks.

The ASAL region forms 84 percent of Kenya's land mass and is characterized by low rainfall. These regions are sparsely populated making it difficult to provide infrastructure and social services within reasonable distances. The economic mainstay of these areas is pastoralism. The regions have low enrollment rates compared to other areas in the country. According to the 2014 Education Statistical Yearbook, the bottom 7 counties in the country in terms of primary gross and net enrollment rates were in the ASAL region, with only Isiolo (14th lowest, but still below the national average) above this (MOEST, 2014). Further, an analysis conducted to map schooling levels of all persons aged 6 and above indicates that only 32 percent of the population in Northern Kenya has ever enrolled in school compared to the national average of 77 percent (KNBS, 2012). The low levels of primary and secondary education attainment are attributed to early or forced marriages; child labor, and other sociocultural practices that place a low value on formal education.

One school may be serving several villages typically within a 15- to the 20-kilometer radius. Children have to walk to and from school since most Maasai do not possess cars or bicycles, and there is no communal transportation. A 15- to 20-kilometer walk each day is a deterrent to all but

the strongest willed students, particularly because they often walk across lands where lions, elephants, and other dangerous animals wander freely. Only a small number of Maasai students make it to school every day under these circumstances. (UNICEF, 2012).

Unlike in the urban areas of Africa where children eat lunch and snacks at school three times a day, Maasai children walk from two to five hours without having eaten anything for breakfast. When children get home following such long walks, they are still required to do household tasks such as collecting firewood or water and tending cattle and care for goats. Since there is no electricity in the Maasai villages, the students cannot read at night, which implies they have to rise up very early the next day so as to make it to the school early to be able to do homework before class starts.

The movement of nomadic communities from place to place, the hardships associated with the ASALs and the small numbers of teachers with a nomadic background make recruitment, deployment, and retention of teachers hard. Since the existing teacher management policies, as well as decentralization, have not sufficiently addressed staffing problems, there is a need to evaluate the whole process of teacher training, recruitment, and deployment.

According to the revised policy framework on nomadic education in Kenya report (2015), absence of a lucid institutional structure, to supervise the development and execution of nomadic education has contributed to the following, lack of appropriate harmonization of the different stakeholders concerned in providing education services for nomadic groups, absence of a vision and obvious focus on how to grow nomadic education, replication of efforts and unnecessary overlaps in the delivery of education materials and services, lack of good planning leading to wasted resources, lack of appropriately analyzed and synthesized information concerning to nomadic education, including information on the population of school-going age children who have not yet joined school, absence of an obvious monitoring and assessment structure for evaluating improvement and impact of nomadic educational plans that are already in place.

The revised policy framework on nomadic education in Kenya report (2015) further concludes that ensuring the provision of quality education to the nomadic groups enhances communities' production system and enterprises, competitiveness and efficient participation to Kenya's socio-economic expansion. The integration of the Kenya nomads into the world economy is however constrained by their failure to fully embrace conventional education as reflected in low school

Gross enrolment rates. Although the introductions of free primary Education (FPE) Programme in public schools by the government of Kenya raised the total primary school enrolment from 5.8million to 7.2million children, the case for nomadic areas has remained unimpressive. Most Children from (ASALS) areas have not fully benefited from the governments initiative as they live in the hash socio-economic environment.

In order to design a flexible education policy and deliver gender-equitable education, policymakers need to identify what motivates nomads and pastoralists to send their children to school, understand the expectations and motivations of girls and their households and then develop strategies that take account of their expectations. There is a lack of relevant data about nomads and pastoralists in general and women and girls in particular.

#### **2.4 Gender role dispositions and enrolment of girls in public primary schools.**

According to the global education monitoring report 2018, gender disparities school dropout rates have reduced substantially over the last 15 years. Though globally, a gap exists only in primary education: 9.7% of primary school-age girls and 8.1% of boys are out of school, or 5 million more girls than boys. In lower and upper secondary education, there is parity overall, but disparities appear at the regional level.

In patriarchal societies, like most African communities including the Maasai, it is the sons who become heir to their fathers, girls could be seen as ‘temporary’ family members who will soon be given away by marriage to join a new household (UNICEF and UIS, 2012b).

Girls are socialized to concede that their brothers' education is much more important than theirs and they are willing to drop out of school for the sake of their brothers. Family foundations are laid down; it is hard to wipe away the attitudes and behavior patterns that are formed about girls and boys.

In many African societies, cultural norms can also merge with poverty to fuel the child labor that keeps girls away from school. The majority of children out of school globally live in the poorest households, but poverty may amalgamate with firm cultural norms to deny girls, in particular, an education. Girls are expected to fetch and carry fuel and water in households that do not have electricity. In other words, the culture is oppressing the women whereby they are taken as minders of others at their expense.(UNICEF, 2015)

According to the UNICEF, 2014 report, Girls and women encounter cultural, social, legal and economic obstacles that even poor boys and men do not. The predicament of water and sanitation is felt most by the poorest group as well as by women and girls who usually have the least involvement in policy making. Owing to this, water and sanitation issues fail the normal standards in many regions of Africa. Women and girls are known to be the ones who on a daily basis spend time walking long distances in search of water, and in terms of sanitation, they are the ones who slot in home cleaning and taking care of younger children ailing from waterborne diseases. Thus, the brunt of poor sanitation and water is experienced most by them.

According to UNICEF 2013 global report, Maasai girls are circumcised between the ages of 11 to 13 and soon afterward married to a man chosen by her father in exchange for cattle and cash. A Maasai woman will never be allowed to divorce, except in the most egregious cases of physical abuse, and will never be allowed to marry again, even if the husband her father chooses is an old man who dies when she is still in her teens. Instead, she becomes the property of one of her husband's brothers. She will be one of the multiple wives and will have many children, regardless of her health or ability to provide for them. She will rise early every day to milk cows, and spend her days walking miles to water holes to launder clothes and get water, and to gather heavy loads of firewood to carry back home. If she is lucky, she will have a donkey to share her burden. She will live a life of few physical comforts, dependent on a husband and a family she did not choose. Her life expectancy is 45 years.(UNICEF, 2013)

The Maasai are one of the most impoverished tribes in East Africa. A noble and dignified people, they have proudly maintained their traditional lifestyle and cultural identity despite the pressures of the modern world. They live a nomadic lifestyle raising cattle and goats, wearing traditional clothes, and living in small villages called manyattas, which are circular arrangements of mud huts. But increasing land acquisition throughout Kenya's Maasai land is threatening their nomadic culture, and pressure to accept change is growing. With this pressure comes a more urgent need to educate the current generation of boys and girls. In the process of preserving their culture, however, the Maasai have embraced a system that denies women basic human rights: the right to an education; the right to control her body, the right to choose whom and when to marry, and the right to express an opinion. (EFA, 2015 report).

Gender discrimination, in particular, intersects with poverty, ethnic and linguistic differences, disability and traditional attitudes. These combined factors of discrimination undermine the ability to exercise the right to education. (World Education Forum 2015, final report)

The gendered dimensions of child labor are also important to note that girls undertake the majority of routine domestic chores, such as household labor and caregiving, which take up considerable time and interfere with schooling (Lyon et al., 2013).

### **2.5 Parents' academic level and its influence on the enrolment of girls in public schools.**

Literacy rates in Kenya have risen slowly. Literacy rate in 2014: 87.8% for women and 92.4% for men.<sup>8</sup> Regional differences in literacy rates do exist. The North Eastern region, in particular, suffers from a low literacy rate for women, at only 23.9%. 69% of women in the North Eastern region have had no education. The region with the highest literacy rate for women is Nairobi, at 96.5%. Women in rural areas are twice as likely as women in urban areas to have had no education (19.5% compared to 8.9%). Wealth also affects both literacy rates and access to education. For women, there is 96.6% literacy in the highest wealth quintile, as opposed to 58.3% in the lowest, and the percentage of women with no education in the highest wealth quintile is only 4.8%, as opposed to 42% in the lowest. (KMD, 2016)

Fathers' education, livelihood, and earnings level determine children access to school. Children of learned women are much more expected to go to school and the more education women have received, the higher the probability that their children excel in their education (UNICEF, 2014). Learned parents will be a role model to their children and will nurture a positive approach towards school in their children from a tender age. They will encourage their children to develop an interest in academics as opposed to uneducated parents who may have less control over the education of their children UNICEF (2014).

Parents with professional qualifications make sure that their children sign up and remain in school. Parents with low levels of education have a negative approach towards because they do not see instant benefits (MOEST, 2012). They are as well not capable to assist their children in areas of academic difficulties which discourage learners making them withdraw from school. Education of the mother is taken to be one of the great links between parent-child relations to child's academic success. Believably, being better schooled, allows for a parental understanding of the worth of unswervingly boosting their child's schooling. Uneducated mothers and fathers might have had life (as well as school) encounters making them feel significantly less capable of being totally concerned with their child's school.

UNESCO (2015) report indicated that the illiteracy level is very high in Kenya and Africa at large where 142 million adults are illiterate. This has negatively impacted to access to education

programs. There are parents who have been not successful in school, therefore, they do not advocate for their children to go to school.

Children whose parents have low levels or no education are likely not to go to school given that their parents do not realize the importance of school for their children. Educated parents appreciate the value of education more than ignorant ones and this plays a major role in enrolling children in school. Uneducated parents are not able to assist their children to develop in education both personal and materially participation this also leads to them seeing no need for education since it has no impact in their lives.

Juma et al (2012) established that parental education is certainly an essential and important distinctive predictor of child accomplishment. There is a direct effect of parental education as both parental education and income exert indirect effects on parent's achievement nurturing behaviors, and afterward student's success in the broad social learning and social-cognitive behavior is fashioned in part through observational and direct learning experiences. Those experiences lead to the development of internalized cognitive scripts, values, and beliefs that steer and uphold behavior over time. Parental attitude is a gauge or an index of parental participation. A child, bred with fondness and care in the least limiting environment would be able to cope up better in the world. For instance, higher levels of education might improve parents' facility at becoming concerned in their children's education, and as well allow parents to obtain and model social skills and problem-solving strategies favorable to children's school success. Consequently, students whose parents have higher levels of education might have an improved regard for learning, further positive beliefs and a stronger work course.

Parents' positive approach towards a child's education is significant in determining school attendance and academic attainment of the child. The favorable approach towards schooling and education enhances parental participation in children's current and prospect studies. Parent's attitude towards their children's education is affected negatively by low socio-economic status and because the ethnic constitutes the underprivileged population, it is anticipated that the attitude of parents of tribal children will be unfavorable towards education. Nevertheless, the current study aims to examine whether the tribal parents, today, exhibit a positive and favorable attitude towards their children's education as a result of rising understanding of principles of education.

Lack of education affects other aspects of the life of a woman and that of children in Africa. It

was estimated that every additional education a girl receives after primary education, child's survival rates increase by about 5%. In Africa, about 18 million girls are without education and more than 2/3 of Africa's 200 million illiterate adults are women. (UNICEF, 2016).

Around the late 1990s, nomadic pastoralist communities were routinely omitted from national population counts and ignored in education planning (Carr-Hill, 2012; Dyer, 2015). Nomadic children had difficulty accessing schools, and formal education was often not highly relevant or compatible with their lifestyles. Educational needs of nomadic children remain extremely limited (Dyer, 2015).

The result was low demand and poor retention for much of the past decade. Only recently have pastoralists begun to acknowledge education as a means out of poverty and a way to diversify livelihoods, and even as a complement to pastoralist knowledge. Today, pastoralist populations remain among the most underserved by education globally. Even in countries in eastern Africa, where nomadic groups make up at least 20% of the population, infrastructure and other investments for the

## **2.6 Poverty and enrolment of girls in public primary schools.**

Globally, the percentage of people in developing countries living on less than US\$1.25 per day fell from 47% in 1990 to 22% in 2010. But economic growth has not led to the same degree of poverty reduction everywhere. While in East Asia and the Pacific, the share of those living in extreme poverty decreased from 45% in 1990 to 14% in 2010, the decline in sub-Saharan Africa was far more modest, from 56% to 48%. There will still be a billion extremely poor people in the world in 2015. One in eight people continue to suffer from chronic hunger (World Bank, 2014a).

According to the education for all report 2015, Poor children, in particular, girls are generally at risk of being out of school. During the 2000s, 9 of 10 countries with the highest percentages of children who had never had access to formal education were in sub-Saharan Africa. And while the overall proportion of children who had never been to school fell, the poorest girls' persistence to have never attended school is a predominant issue. In Guinea and Niger, roughly 70% of the poorest girls had never accessed formal education, compared with less than 20% of the richest boys.

Poverty is a multi-dimensional indicator of the lack of well-being, reflected in the lack of access to basic necessities such as food, clothing, and shelter. The proportion of people living below the

national poverty line in 2014 was estimated at 45.2%, which is decreased from 46.8 percent in 2007. This constitutes 50.2% in the rural areas and 33.5% in urban areas. This means that about half of the country's population in lives below the poverty line.

The Kenya National Bureau of Statistics (KNBS), has undertaken an integrated household budget survey which is expected to inform the measure of people living on less than \$1.25 per day, poverty coping mechanisms, among others and which will establish the current poverty levels.

The proof is all around us, in the form of cycles of poverty that is passed from one generation to the next, widening inequity that threatens societies all over. Children who do not the opportunity to grow the skills they will need to compete as adults can neither break these vicious cycles in their lives nor give their children a chance to achieve their prospective goals in life. Their societies, too, miss the full contributions and changes that these individuals might have made. Left unsolved, gaps will grow wider and cycles more vicious, affecting more children

The Global Education Monitoring Report (GEM Report 2016) establishes that education is key to sustainable development and the Sustainable Development Goals (SDGs), yet it also makes us see clearly just how far away we are from achieving the SDGs. The GEM Report provides a trustworthy account of how education is the most fundamental contribution towards sustainable development. Education gives us the key tools – economic, social, technological, even ethical – to take on the SDGs and to achieve them.

The gaps in educational realization between rich and poor, within and between countries, are simply atrocious. In many poor countries, poor children face practically undefeatable obstacles. They lack books at home; have no chance for pre-primary school; and learn in facilities without electricity, water, hygiene, competent teachers, textbooks and the other requirements of a basic education, much less a quality education. The implications are staggering. While SDG 4 calls for universal completion of upper secondary education by 2030, the current completion rate in low-income countries is a meager 14 % (GEM, 2016).

According to the education for all report 2015, Poor children, in particular, girls are generally at risk of being out of school. During the 2000s, 9 of 10 countries with the highest percentages of children who had never had access to formal education were in sub-Saharan Africa. And while the overall proportion of children who had never been to school fell, the poorest girls' persistence to have never attended school is a predominant issue. In Guinea and Niger, roughly 70% of the



poorest girls had never accessed formal education, compared with less than 20% of the richest boys.

The level of family income is another powerful influence on demand for education in Kenya and ASAL area in particular. According to UNESCO (2017), poverty levels have been increasing with time and 52% of the population lives below poverty line thus poor people tend to give priority to essential needs such as food, shelter, clothing, and education are placed at a distance. This is due to declining income and the escalating cost of education materials which have made most of the parents to be unable to educate their children even though they may be willing to do so.

The economic status of the family has a stronger influence on girls' access to education than boys. Unless the family is able to educate both boys and girls, the latter are less likely to reach the apex of the educational ladder. Poor economic growth in Kenya has led to persistent poverty among Kenyans which has resulted in declining enrolment rates, increasing dropouts' rate and gender disparities where girls are married off at an early stage.

Educating a girl is one of the strongest ways not only to improve gender equality but promoting economic growth and healthy development of families, communities and nations (world development Report, 2011) Since poverty is linked to the limited educational attainment and low occupational status of the parents, poor families do not reinforce the value of education and more specifically of girls.

In poor families, children who worked hard had no time to study so it weakened their academic performance and achievement level. Furthermore, many did not see the value of education. In Eritrea, parents of the girls felt that by enrolling or retaining the girl child in school, they have to face a problem at the time of searching a suitable bridegroom. These parents are of the opinion that settling down of an educated girl with lesser education is easier than the girl with higher education.

A vast number of girls is not in school because of poverty. Poverty also leaves families with little choices. Still, when girls attend school, they continue to look after the home and siblings, collect water and firewood. This leaves them with little or no time to do school work and attend classes on a regular basis. Low socioeconomic status and culture are the motivating factors behind the practice of early marriage. From an economic standpoint, some households view girls as 'gold mines' that augment family prosperity through cattle and cash dowries. Poverty, on the other

hand, results in a low transition rate of girls, child labor and low performance owing to irregular school attendance.(EFA, 2014)

Poverty is a major factor underlying child marriage. Many parents genuinely believe that marriage will secure their daughters' futures and that it is in their best interests. Alternatively, girls may be viewed as an economic burden, as a commodity, or a means for settling familial debts or disputes or securing social, economic or political alliances. Customary requirements such as dowries or bride prices may also enter into families' considerations, especially in communities where families can give a lower dowry for younger brides. Girls' vulnerability to child marriage can increase during humanitarian crises when family and social structures are disrupted. In times of conflict and natural disaster, parents may marry off their young daughters as a last resort, either to bring the family some income in a time of economic hardship or to offer the girl some sort of protection, particularly in contexts where sexual violence is common. These girls are called "famine brides", for example, in food-insecure Kenya. Young girls were married to "tsunami widowers" in Sri Lanka, Indonesia, and India as a way to obtain state subsidies for marrying and starting a family. During the conflicts in Liberia, Uganda, and Sudan, girls were abducted and given as "bush wives" to warlords, or even given by their families in exchange for protection. (UNFPA, 2016)

Cultural norms can also merge with poverty to fuel the child labor that keeps girls away from school. The majority of children out of school globally live in the poorest households, but poverty may amalgamate with firm cultural norms to deny girls, in particular, an education. Girls are expected to fetch and carry fuel and water in households that do not have electricity.

In several countries, poverty combines with geography and ethnicity to keep girls away from school, and schooling disparities between girls and boys from socially alienated groups are much outsized than in the wider population. Because inaccessible rural populations tend to be spread over a large area and may not have a government school nearby, their children—predominantly girls—are likely to enter the school system about two years behind and rarely make up enough of the lost school time to move beyond primary education. Rural areas in Bolivia, Guatemala, and Peru all have lower enrolment and turnout for girls than boys in secondary school, due to the shortage of neighbourhood schools, the heavy toll of housework on rural girls, and the unfairness they experience within several ethnic groups (EFA report, 2015).

If you educate a woman, she will get acquainted with her rights and have the confidence and

liberty to defend for them. She will decide whom to get married to and at what time to get married. She will have smaller of a number of children, and they will have good health and will access better education as compared to the children of an educated mother. She will not subject her daughters to circumcision nor early marriage. She will work towards daughters (children) with better living standards than hers. She will definitely have economic security.

Differences in educational realization account for a significant percentage of employment inequality in the countries where women are most educationally disadvantaged. The analysis suggests that equalizing educational attainment would decrease inequality in informal employment by 50% for Ghana and 35% for Kenya, with working poverty dropping by 14% and 7%, respectively (Chua, 2015).

## **2.7 Physical factors and enrolment of girls in public primary schools.**

The vulnerability of nomadic groups is growing due to factors beyond their control. Natural hazards, droughts and conflicts have decreased the resilience of pastoralists and forcibly displaced nomadic groups in countries such as Kenya. While this threatens their lifestyle, it may force them to settle in rural or peri-urban areas, intensifying demand for their inclusion in regular formal schooling (Schrepfer and Caterina, 2014). In India, mobile pastoralism is rapidly losing ground to agricultural and industrial expansion (Dyer, 2015).

Policy measures may not have increased enrolment of nomads. The 2003 abolition of school fees in Kenya largely failed to catalyze enrolment of nomads in arid and semi-arid lands. Capitation grants that take fixed schools as their reference point have not been useful for attracting mobile learners (Dyer, 2015). Commitment to explore or expand open and distance learning, potentially a useful model for nomadic communities, has been limited (Dyer, 2015). Alternative basic education packages that were expected to serve mobile communities better, with flexible curricula and respect for community values (Dyer, 2015), have mostly helped populations with more predictable mobility patterns. In India, for example, seasonal laborers have been easier to reach than pastoralists (Dyer, 2014).

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ground to agricultural and industrial expansion (Dyer, 2015).

The remoteness has had a negative brunt on the number of teachers in schools. Many teachers are unwilling to work in these areas particularly if these are not their residential districts, as a result, ASAL areas experience high teacher turn over due to the interplay of factors, for example, harsh climatic conditions, poor infrastructure, insecurity and lack of teacher accommodation. Further, teachers from other parts of the country do not want to provide their services in these areas. ASALs are harsh areas and teachers find it hard to live in these areas and hence look for transfers leaving the areas without enough teaching force.

Lack of adequate female teachers in some schools also affects girls' enrolment, retention, and completion of schooling. As pointed out by (UNICEF, 2018), report, there is a positive relationship between gender parity in retention and the proportion of female teachers. This is because female teachers are role models to the young girls while at the same time; the parents feel secure about sending their girls to schools with at least a female teacher. They trust that their girls will be protected and counseled accordingly by a female teacher. Most schools, particularly those located in remote and insecure areas, lack female teachers. Studies in Kenya have shown that some schools do not have a female teacher at all and in such schools, girls' enrolment rate is very low. Qualified female teachers are in short supply and sometimes due to security concerns and poor infrastructure, they may not be willing to work in remote parts.

Distance from School and its effect on girl's school dropout Research points to distance to school is an important determinant of educational access in areas where schools are further away from homes, the distance may be considered too far for younger children to travel, especially young girls. This is also true in the cases of older girls and those children regarded by parents as vulnerable to sexual harassment. Long distances girls travel to school has two major problems including one related to the length of time; and the energy children have to expend to cover the distance, often on an empty stomach.(Gender and Education in Kenya Since World Education Forum 2000).

Another main threat affecting girls is a unique climatic condition of the Arid and semi-Arid lands which makes provision of education a challenging task. These areas experience extremes in climatic conditions which are sometimes characterized by recurrent droughts. The topography is harsh as much of it is dry with average precipitation of only 250mm. (Statistic Kenya, 2015). In arid and semi-arid areas, for instance, Kajiado County at large, the level of poverty and economic

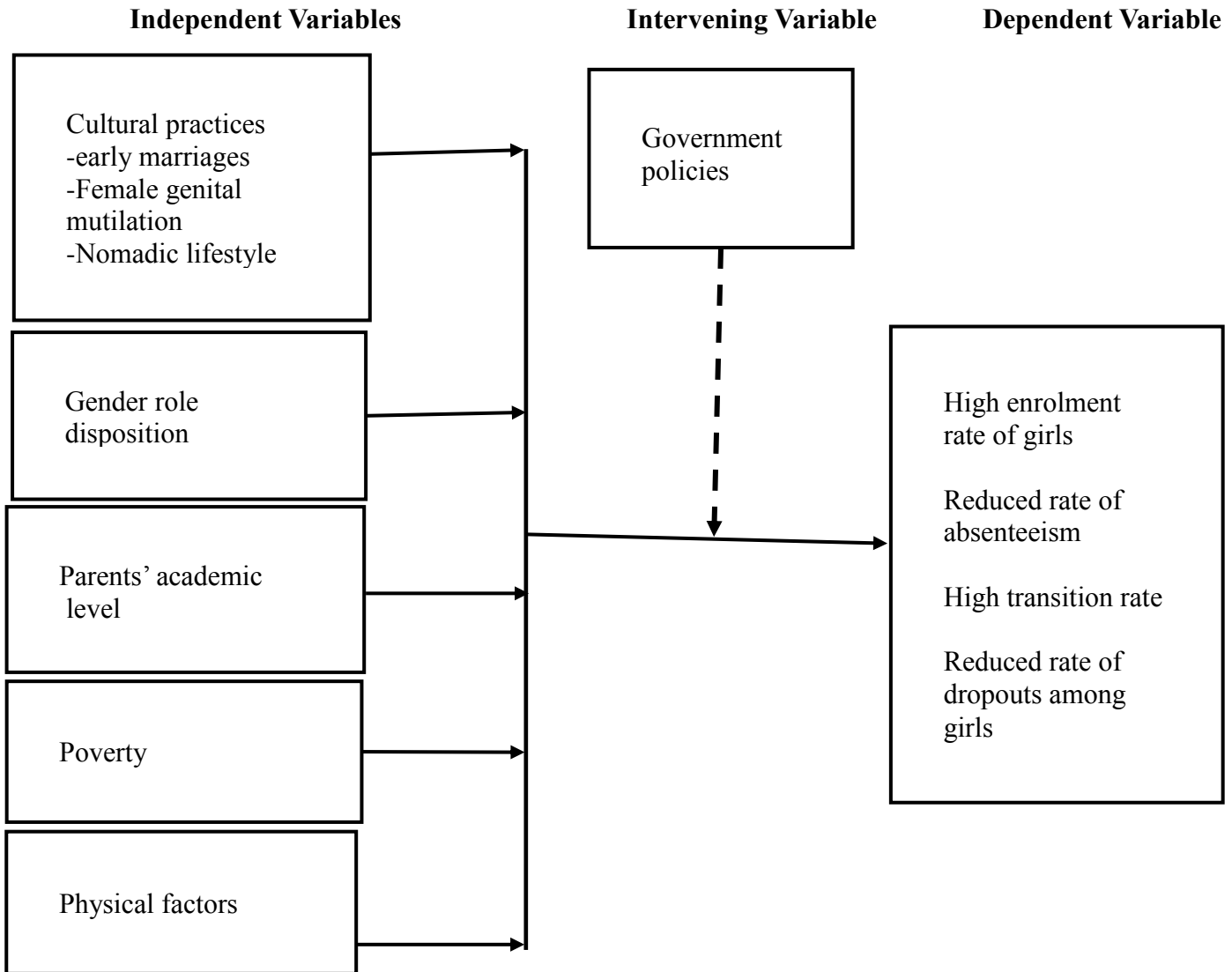
under-development may be higher than in other parts of the country with more dependable weather patterns. This is because the mainstay of the country is agriculture and thus weather patterns take part in an important role in the economy (Statistic Kenya, 2015).

School-based factors Issues considered under the school portfolio are such as physical environmental factors, teachers, and teaching/learning materials. The school environment is a factor that causes gender inequity in learning. According to the Poor European Scientific Journal (March 2016), environmental factors affect all learners. However, girls have special needs, especially during puberty period, which if not provided for, the girls' attendance will be poor. Such facilities such as toilets/latrines and sanitary pads should be provided with enough privacy. Also, water and proper desks/benches are essential for girls' comfortable stay in school and for learning.

Even where girls achieve the same level as boys, they are underrepresented in those non-traditional subjects such as physics. In Kenyan schools, girls drop out of school earlier and obtain lower test scores as compared to boys due to gender inequality. Substantial challenges such as the availability of schools with safe walking distances and the quality of infrastructure, from toilets for girls to proper buildings within which to learn and adequate teaching and learning materials are still elusive in pastoralist communities. The presence of female teachers does not only act as role models but also acts as security for the girl child. For many girls throughout the world, there is a shortage of schools within safe walking distances from their homes. Many schools still operate in despair, with crumbling toilets that is if any for girls, and overcrowded. (EFA report, 2015).

## 2.8 Conceptual Framework.

Figure 2.01 : Conceptual Framework



A conceptual framework is an analytical instrument with a number of variables and contexts. It is used to make conceptual distinctions and organize dependent and independent variables. The conceptual framework reflects a social change in the society. This is why the social aspects of a society are interlocked with their cultural disposition. There is an association of independent variables, cultural practices, gender role disposition, the level of parents' education, poverty and physical factors can influence the enrolment of girls in public primary schools in Kajiado North Sub-County. Any significance relationship among the intervening variables (IV) would have an influence on the enrolment of girls in public primary schools in Kajiado North Sub-County. (DV)

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY.**

#### **3.0 Introduction**

This chapter provides a discussion of the outline of the research methodology that will be used in this study. It focuses on the research design, study area, target population, sample size, sampling procedure, validity and reliability, data collection, data analysis and presentation and ethical considerations.

#### **3.1 Research design**

The study will apply the mixed method approach, that is, quantitative and qualitative methods. The study will also apply explanatory sequential research design which will involve collecting, analyzing, and mixing both quantitative and qualitative research and methods in a single study to understand a research problem.

The study will apply the explanatory sequential research design which will involve collecting, analyzing, and mixing both quantitative and qualitative research and methods in a single study to understand a research problem. The procedure will start with the collection and analysis of quantitative data which will be followed by the subsequent collection and analysis of qualitative data. The second, qualitative phase of the study will be designed so that it follows from the results of the first quantitative phase.

#### **3.2 Location of the Study**

The ideal setting for research is one which is directly related to the researcher's interest, objectives, easily accessible and allows immediate rapport with the respondents. (D Ary et al 2018). The research will be done in public primary schools in Kajiado North Sub-County whose inhabitants are mainly the Maasai community. The area will be chosen because there is a low enrolment of students for the last 5 years and negative cultural practices are prevalent.

#### **3.3 Target Population**

Target population refers to members or a set of people, events or objects to which the researcher wishes to generalize the results of the research. (D Ary et al 2018). There are 100 Primary schools in Kajiado North. Purposive, stratified and simple random sampling will be used to

select the respondents. Purposive sampling will be used to pick students and the principals in a sample of 10 Primary schools. The schools will be stratified into the sub-county, where simple random sampling will be used to pick the respondents for the study.

### **3.4 Sampling procedures and sample size**

Sampling is the process of selecting a sample size from the entire population so as to make a generalization. Purposive, stratified and simple random sampling will be used to select the respondents. (KF Punch, A Oancea, 2014) Purposive sampling will be used to pick students and the principals in a sample of 10 Primary schools. The schools will be stratified into the sub-county, where simple random sampling will be used to pick the respondents for the study.

### **3.5 Research Instruments.**

The researcher will apply a variety of data collection instruments to gather pre-requisite information for the study. These will include;

#### **3.5 1. Questionnaires for teachers and pupils**

A questionnaire is a data collection instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents and is often designed for statistical analysis of the response. (D Ary et al 2018). In this study, the researcher will apply a questionnaire to collect data from teachers and pupils. The questionnaire will be divided into two sections. The first section will consist of information on respondents' demographic profiles, while the second part will contain Likert type questions with information on research objectives.

#### **3.5.2 Documentary Analysis.**

The researcher will also use existing records and documents on enrollment of Primary school students.

### **3.6 Validity of the research Instruments.**

Validity is the ability of the research instrument to measure well what it is intended to measure. (D Ary et al 2018) To test for validity, the researcher will use content-related validity, which applies to how representative of the total defined domain that instrument is, that is, does the instrument contain adequate traits expected to measure the domain. As such, the researcher in the current study will submit the instruments to the supervisor who is an expert in the department of



education in the University, who will carefully and critically examine the items that make the instruments in order to ascertain whether each of them is adequately constructed to elicit desired responses.

### **3.6.1 Reliability of the research Instrument.**

Reliability is the extent to which a test consistently measures whatever it measures. (KF Punch, A. Oancea, 2014). In this particular study, the researcher will test the reliability of the research instruments by applying the test-retest procedure. The instrument will be administered to selected Primary schools with similar characteristics to the target population. After a fortnight the similar instruments will be re-administered to the same group. The two sets of data will then be correlated using The Pearson Product Moment Correlation Coefficient ( $r$ ) formula. The researcher will also make the instructions used in the instruments as clearly as possible in order to improve clarity to the respondents. In addition, the researcher will make the instrument moderately longer in order to improve reliability. The researcher will analyze the instruments for suitability of test items so in order to single out any ambiguity or non-clear areas. Such item shall be restructured to make sure that the respondents understand them clearly. From the results of the pilot the study, the reliability coefficient will be determined using Pearson's Product Moment Correlation Method. If a reliability coefficient value obtained will be  $r > 0.75$ , then this will show higher internal reliability.

### **3.6.2 Piloting of Research Instruments.**

The researcher will pilot the research instruments before the actual day of the study. It will be conducted be amongst 1 principal, 2 School Teachers and 10 students in Ngong ward. The purpose of conducting the pilot study will be to assess the suitability and the clarity of the questions on the instruments designed, the relevance of the information being sought and the language used and to test the reliability and validity of the research instruments. The respondents who will have participated in the pilot study will not be included in the actual data collection.

### **3.7 Data Collection Procedures.**

The researcher will obtain an introductory letter from University of Nairobi and Authorization Letter. These documents will enable the researcher to secure an authorization letter from The County Director of Education Kajiado North Sub-County. The researcher will then visit sampled schools and explain to the head of the institution the mission of the visit. With permission

granted the researcher will explain to the school's principals the need for them to fill out the questionnaire.

### **3.8 Data Analysis Procedures.**

After data collection, the researcher will embark on a data analysis procedure which will involve identifying common themes from the respondents' account of their experiences. The process of data analysis will start with the collection and analysis of quantitative data. This will be followed by the subsequent collection and analysis of qualitative data. The second, qualitative part of the study will be designed so that it follows from the outcome of the first quantitative phase. The relevant information will be broken into phrases or sentences, which reflect a single, specific idea. The responses to the close-ended items will be assigned codes and labels. Frequency counts of the responses will be obtained to generate information about the respondents and to illustrate the general trend of findings on the various variables that are under investigation.

### **3.9 Ethical Considerations**

Ethical considerations in research entail outlining the content of research and what will be required of participants, how informed approval will be obtained and discretion ensured. The researcher will undertake to keep private any information given by the respondents that touch on their persons or their private life. The researcher will guarantee the respondents that no personal information will be divulged to a third party. The respondent will be certain that no identifying information about him or she shall be revealed in written or other communication.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### 4.0 Introduction

The chapter presents and discusses the findings of the study, the analysis of data collected and interpretation in relation to the objectives and research questions. It includes an assessment of the factors that were investigated. The responses were compiled into frequencies and converted into percentages presented in cross-tabulations.

#### 4.1 Questionnaire return rate

The pupils, class teachers and head teachers' questionnaires were the main instruments. The pupils' questionnaires were given to 200 pupils, class teachers' questionnaires to 50 class teachers of Class 8 and head teachers' questionnaires were given to 10 head teachers. The total number of questionnaires given was 260, out of which 248 were filled and returned forming 95.4% return rate. The return rates were considered high and therefore could make the findings reliable.

#### 4.2: QUANTITATIVE ANALYSIS

##### 4.2.1 PART A: DEMOGRAPHIC INFORMATION OF HEADTEACHERS

It was essential to determine the respondents'(headteachers) age, gender and length of service in the schools so as to ascertain the validity of information generated from them.

##### 4.2.1.1 Gender of headteachers

There was the need to know the distribution of headteachers of sampled schools by gender. The findings are in Table 4.1.

**Table 4. 1: Distribution of headteachers by gender.**

<i>Gender</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>Male</i>	6	66.7
<i>Female</i>	3	33.3
<b><i>Total</i></b>	<b>9</b>	<b>100</b>

Table 4.1 shows that out of the 9 headteachers who participated 66.7% were male while 33.7%

were female. Majority of the headteachers were therefore male. Male, therefore, dominate in the leadership of the sampled schools which may send a negative gendered message to the girls. This concurs with the findings of Plan International (2012) that male-dominated school environments erode girls' confidence and participation in school.

#### 4.2.1.2 Age of headteachers

The researcher sought to establish the age of headteachers in the sample. Table 4.2 shows the findings.

**Table 4. 2: Distribution of head teachers by age**

<i>Age (years)</i>	<i>Frequency</i>	<i>Percentage (%)</i>
21-25	0	0.0
26-30	1	11.1
31-35	2	22.2
Over 35	6	66.6
<b>Total</b>	<b>9</b>	<b>100</b>

Table 4.2 shows that those headteachers in the age bracket of over 35 years were more than those in any other age bracket at 66.6%. 22.2% of the sampled headteachers were in the age bracket 31-35 years while 11.1% of the headteachers were in the age bracket 26-30 years. There were no headteachers in the age of 25 years and below. This age distribution was deemed fit since attaining the position of headship is directly related to age. It was also a confirmation that the sampled headteachers would be able to give satisfactory information about girls' enrolment in primary schools. In most cases, age is directly proportional to experience. It was felt that the more advanced in age and in the profession, the more reliable the information collected from the headteachers.

#### 4.2.1.3 Academic qualification of headteachers

Academic and professional qualifications of head teachers were also a factor to consider in this study. Head-teacher's professional qualifications directly or indirectly determine how both materials and facilities in schools are handled in terms of planning of learners needs without bias.

This can have an impact on the girls' enrolment in public primary schools. The qualified school administration is reliable in giving accurate information during data collection. Table 4.3 shows academic qualifications of head teachers.

**Table 4. 3: Academic qualifications of head teachers**

<i>Level of education</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>Certificate</i>	0	0.0
<i>Diploma</i>	1	11.1
<i>Degree</i>	6	66.7
<i>Master</i>	2	22.2
<b><i>Total</i></b>	<b>9</b>	<b>100</b>

The survey showed that 11.1% of headteachers were diploma-holders, 66.7% were degree holders whereas 22.2% had a master's degree. There was no headteachers who were certificate holders.

#### **4.2.1.4 Length of service of headteachers**

The researcher sought to establish the length of service of the headteachers in the schools. This would help in validating the information they would give based on their experience within their respective schools. The findings are in Table 4.4.

**Table 4. 4: Years of service of head teachers**

<i>Years</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>0-5</i>	1	11.1
<i>6-10</i>	1	11.1
<i>11-15</i>	5	55.6
<i>16 and above</i>	2	22.2
<b><i>Total</i></b>	<b>9</b>	<b>100</b>

Table 4.4 shows that, out of 9 headteachers, 22.2% had been heading in their schools for more than 16years, 55.6 % had been heading in their schools for between 11 to 15 years, and 11.1% had been in their schools as heads for between 6 to 10 years while another 11.1 % had been in their specific school for less than 6 years. Majority of the headteachers had therefore served in

their schools for a time long enough to understand the experiences within the schools. They were deemed fit, based on length of service, to give reliable information.

#### 4.2.1.5 School enrollment by class and gender.

The researcher collected data on school enrolment per class by gender. The table below shows the findings.

**Table 4. 5: Average school enrolment by class and gender.**

<b>Class</b>	<b>Boys frequency</b>	<b>Percentage (%)</b>	<b>Girls frequency</b>	<b>Percentage (%)</b>
1	78	55.7	62	44.2
2	84	52.8	75	47.1
3	68	50.7	66	49.3
4	54	54.5	45	45.5
5	56	52.8	50	47.2
6	45	51.1	43	48.9
7	40	52.6	36	47.4
8	35	55.6	28	44.4
<b>Total</b>	<b>460</b>	<b>53.2</b>	<b>405</b>	<b>46.8</b>

Table 4.5 shows a slight difference between the number of boys and girls enrolled in each class with the number of boys being slightly higher than the average number of girls enrolled, the study clearly reveals a decrease in the number of enrolments in upper classes in both sexes, for instance, on average 62 girls enrolled for class one as compared to an average of 78 boys, 75 girls on average enrolled for class 2 as compared to an average of 84 boys ,66 girls on average enrolled for class 3 as compared to 68. Average Enrollment for girls in class 7 was 36 while that of boys was 40; consequently, class eight had an average enrollment of 28 girls as compared to 35 boys. The average enrollment for both sexes decreases as the class level increases; this could be attributed to the high dropout rate in the region.

### 4.2.3 PART B: RESPONSES BY HEADTEACHERS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS.

#### 4.2.3.1: Headteachers responses on the factors affecting girls' enrollment in public primary schools.

Respondents were asked to indicate their responses on factors affecting girls' enrolment in public primary schools in Kajiado Sub County by using a tick on Strongly Agree (SA), Agree (A) Undecided (U), Disagree (D), and Strongly Disagree (SD). The analysis is given in Table 4.6 The findings are summarized in the Table 4.6.

**Table 4. 6: Head teachers' opinions on factors affecting the enrolment of girls.**

FACTOR	SA	%	A	%	U	%	D	%	SD	%
Early marriages	7	77.8	1	11.1	0	0.0	1	11.1	0	0.0
Female Genital Mutilation	6	66.7	0	0	0	0.0	2	22.2	1	11.1
Nomadism	6	88.9	1	11.2	0	0.0	0	0.0	2	0.0
Gender role disposition (male preference in the family)	4	44.4	2	22.2	0	0.0	1	11.2	2	22.2
Parents level of education	3	33.3	2	22.2	0	0.0	1	11.2	3	33.3
Poverty	4	44.4	3	33.3	0	0.0	2	22.2	0	0.0
Distance from home to school	4	44.4	1	11.2	0	0.0	2	22.2	2	22.2
Harsh climate conditions	4	44.4	2	22.2	0	0.0	2	22.2	1	11.2
<b>TOTAL</b>	<b>38</b>	<b>52.8</b>	<b>12</b>	<b>16.6</b>	<b>0</b>	<b>0.0</b>	<b>11</b>	<b>15.0</b>	<b>11</b>	<b>15.2</b>

KEY: S A-Strongly Agree A-Agree U-Uncecided D-Disagree SD-Strongly Disagree

The findings in Table 4.6 shows that 77.8% of headteachers Strongly Agreed that early marriages affect enrollment of girls, 11.1 % Agreed with only 11.2% of headteachers who Disagreed. 66.7% of headteachers Strongly Agreed that female genital mutilation affects girls' enrollment in public primary schools.

77.8% of the headteachers were of the view that nomadism affects girls' enrollment in the region. The research clearly shows that participants had a strong conviction that nomadism affects girls' enrollment in the region except few cases where participants were of different opinion due to being culture conservatives.

On the question of gender role disposition, 88.9% of head teachers Agreed while 11.1% head teachers Disagreed.

On parents' level of education, participants opinion was split almost by half.55.5% Agreed while 44.5% Disagreed.

77.8% of headteachers Agreed that poverty affects girls' enrollment in public primary schools with only 22.2% of the participants Disagreed.

55.5% of the participants were of the opinion that distance from school affects girls' enrollment while 44.5% Disagreed.

66.7% of participants Agreed that harsh climatic conditions affect girls' enrollment in the region while 33.3% Disagreed with this.

#### **4.2.4: PART A: DEMOGRAPHIC INFORMATION OF CLASS TEACHERS**

It was essential to determine the respondents'(class teachers') age, gender and length of service in the schools so as to ascertain the validity of information generated from them.

##### **4.2.4.1 Distribution of class teachers by age**

There was the need to know the distribution of class teachers of sampled schools by age.

The findings are in Table 4.7.

**Table 4. 7: Distribution of class teachers by age**

<i>Age (years)</i>	<i>Frequency</i>	<i>Percentage (%)</i>
21-25	3	6.8
26-30	9	20.5
31-35	4	9.1
Over 35	28	63.6
<b>Total</b>	<b>44</b>	<b>100</b>

From Table 4.7, out of the class teachers sampled, 6.8 % were in the age bracket of 25 years and below, 20.5% in the age bracket of 26 to 30 years, 9.1% in the age bracket 31 to 35 years and



63.6% were in the age bracket of over 35 years. In most schools, the responsibility of being a class teacher is normally given to teachers who are mature enough in age and have worked in that particular school for a longer time. The distribution, therefore, reflects a normal trend in schools and the teachers were deemed likely to give reliable information.

#### 4.2.4.2: Distribution of class teachers by gender.

The researcher sought to establish the distribution of class teachers by gender. The findings are in Table 4.8.

**Table 4. 8: Distribution of class teachers by gender**

<i>Gender</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>Male</i>	30	68.2
<i>Female</i>	14	31.8
<b><i>Total</i></b>	<b>44</b>	<b>100</b>

Table 4.8 shows that there were more male class teachers of class eight, 68.2% male compared to 31.8% female. Male, therefore, dominate in the leadership (headteachers and class teachers of the most senior class) of the sampled schools which may send a negative gendered message to the girls. This concurs with the findings of Plan International (2012) that male-dominated school environments erode girls' confidence and participation in school.

#### 4.2.4.3: Academic qualification of class teachers

Academic and professional qualifications of teachers were also a factor to consider in this study. Teachers' academic and professional qualifications directly or indirectly determine how both materials and facilities in schools are handled in terms of planning of learners needs without bias. This can have an impact on the girls' enrolment in public primary schools. The qualified teaching staff is reliable in giving accurate information during data collection. Table 4.9 shows academic qualifications of class teachers.

**Table 4. 9: Academic qualifications of class teachers**

<i>Level of education</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>Certificate</i>	3	6.8
<i>Diploma</i>	35	79.5
<i>Degree</i>	6	13.6
<i>Master</i>	0	0.0
<b><i>Total</i></b>	<b>44</b>	<b>100</b>

Table 4.9 shows that 79.5% of the teaching staff had a diploma, 13.6% were degree holders, 6.8% were certificate holders whereas none had a master's degree. A significant number of class teachers are diploma holders probably due to the fact that it is the minimum qualification requirement in Kenya for primary school teachers.

#### **4.2.4.4: Years of service of class teachers**

The distribution of class teachers in the sample by the length of service in their respective schools was also established. This was to help in finding out whether they would be in a position to give reliable information about the girls in their classes. The information is summarized in Table 4.10.

**Table 4. 10: Distribution of class teachers of class 8 by the length of service.**

<i>Years</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>0-5</i>	4	9.1
<i>6-10</i>	32	72.7
<i>11-15</i>	6	13.6
<i>15 and above</i>	2	4.6
<b><i>Total</i></b>	<b>44</b>	<b>100</b>

Table 4.10 shows that of all the class teachers sampled, 9.1% had taught in their respective schools for less than 6 years, 72.7 % for between 6 and 10 years and 13.6 % had been teaching in their schools for between 11 to 16years, while 4.6 % have been teaching for over 15 years. The findings on the age and length of service of class teachers of class 8 confirmed that they had the necessary experience both in the teaching profession and in their respective school. They could, therefore, be relied upon to give more reliable responses.

#### 4.2.5: PART B: RESPONSES BY CLASS TEACHERS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS

Teachers were asked to indicate their responses on factors affecting girls' enrolment in public primary schools in Kajiado Sub County by using a tick on Strongly Agree (SA), Agree (A), and Undecided (U), Disagree (D), and Strongly Disagree (SD). The analysis is given in Table 4.11. The findings are summarized in the table below.

**Table 4. 11: Class teachers' opinions on factors affecting the enrolment of girls**

<b>Factor</b>	<b>SA</b>	<b>%</b>	<b>A</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>SD</b>	<b>%</b>
Early marriages	32	72.7	8	18.2	0	0.0	2	4.5	2	4.5
Female Genital Mutilation	30	68.2	4	9.1	0	0.0	8	18.2	2	4.5
Nomadism	28	63.6	5	11.4	0	0	10	22.8	1	2.2
Gender role disposition (male preference in the family)	18	40.9	6	13.6	2	4.5	7	15.9	11	25
Parents level of education	20	45.4	18	40.9	4	9.1	2	4.6	0	0
Poverty	37	84.1	2	4.5	0	0.0	2	4.5	3	6.8
Distance from home to school	35	79.5	3	6.8	0	0.0	4	9.1	2	4.5
Harsh climate conditions	33	75.0	4	9.1	0	0.0	6	13.6	1	2.3
<b>Total</b>	<b>233</b>	<b>66.2</b>	<b>50</b>	<b>14.2</b>	<b>6</b>	<b>1.7</b>	<b>41</b>	<b>11.6</b>	<b>22</b>	<b>6.3</b>

KEY: SA-Strongly Agree A-Agree U-Undecided D-Disagree SD-Strongly Disagree

Table 4.11 shows that 90.7% of class teachers Agreed that early marriages affect enrollment of girls with only 9.0 % of class teachers who Disagreed.77.3% of class teachers Agreed that female genital mutilation affects girls' enrollment in public primary schools with only 12.7 % who held a different view.

75% of the class teachers were of the view that nomadism affects girls' enrollment in the region while 25 % Disagreed. The study clearly shows that participants have a strong conviction that nomadism affects girls' enrollment in the region despite few cases where participants were of different opinion due to being culture conservatives. On the question of gender role disposition, 54.5 % of class teachers Agreed, 40.9% class teachers Disagreed while only 4.5% who were Undecided over gender role disposition and its effects on girls' enrolment.

On parents' level of education, participants' opinion 86.3% of the class teachers Agreed.9.1% were undecided whereas 4.6 % Disagreed.

88.6 % of class teachers Agreed that poverty affects girls' enrollment in public primary schools while only 11.3 %of the participants Disagreed probably because with the introduction of free primary education in Kenya, the burden of school fees was lessened.

86.3 % of the participants were of the opinion that distance from school affects girls' enrollment while 13.6 % Disagreed. Teachers interact with the pupils on day to day activities and therefore they are likely to identify their challenges in and out of the class.84.1 % of participants agreed that harsh climatic conditions affect girls' enrollment in the region while 15.9 % Disagreed to this.

#### **4.2.6 PART A: DEMOGRAPHIC INFORMATION OF GIRLS**

##### **4.2.6.1 Age distribution of girls.**

There was the need to establish the distribution of pupils by age. The result is analysed in Table 4.12.

**Table 4. 12: Distribution of class 8 pupils by age**

<i>Age(years)</i>	<i>Frequency</i>	<i>Percentage (%)</i>
<i>13 and below</i>	0	0.0
<i>14</i>	106	54.4
<i>15</i>	60	30.7
<i>16</i>	17	8.7
<i>17 and above</i>	12	6.2
<b><i>Total</i></b>	<b>195</b>	<b>100</b>

The official primary school age as recognized by the Ministry of Education is 6-13 years. Since the ages were quantified in years excluding months, an error could be permissible for age 14 years to be within the primary school age bracket. However, this still left pupil above 14 years old to be 45.6% of the girls sampled. This implied that there were either high rates of late enrolment or, high rate of repetition.

#### 4.2.6.2: Parents education

The study sought to establish the academic achievement of the parents of the participating pupils in the study so as to establish whether there is any relation between parents' education and girls' enrolment in this region. Table 4.13 shows the data collected.

**Table 4. 13: Parents' level of education**

<i>Level of education</i>	<i>Father frequency</i>	<i>Percentage (%)</i>	<i>Mother frequency</i>	<i>Percentage (%)</i>
<i>Below class 7</i>	73	39.2	103	54.5
<i>Class 8</i>	69	37.1	48	25.4
<i>O level</i>	38	20.4	25	13.2
<i>Degree</i>	6	3.2	13	6.9
<b><i>Total</i></b>	<b>186</b>	<b>100</b>	<b>189</b>	<b>100</b>

From Table 4.13, it's clear that 39.2% fathers and 54.5% mothers have attained below class 7, consequently 37.1 % of fathers and 25.4% mothers have attained class 8 education while only 3.2% fathers and 6.9% mothers who have attained a degree. This data confirms to some extent the researcher's argument that parents' level of education is a factor that can affect girls' enrolment in school. Educated parents know the benefits of education and they are willing to pay the price. The data also clearly portrays the society bias towards male education; there are more women who have attained below class 7 as compared to men. In all level of education other than degree, there are more male than female.

#### 4.2.6.3 Parents' source of income

It was necessary for the researcher to collect data on parents' source of income so as to establish how it can affect girls' enrolment in public primary schools. Table 4.14 shows the data collected.

**Table 4. 14: Parents' income**

<i>Income source</i>	<i>Father frequency</i>	<i>Percentage (%)</i>	<i>Mother frequency</i>	<i>Percentage (%)</i>
<i>Unemployed</i>	68	36.6	106	56.1
<i>Casual labour</i>	103	55.3	60	31.7
<i>Employed</i>	15	8.1	23	12.2
<b>Total</b>	<b>186</b>	<b>100</b>	<b>189</b>	<b>100</b>

Table 4.14 shows that 36.6% fathers and 56.1% of mothers are not employed, 55.3% fathers and 31.7% of mothers are casual laborers while 8.1% fathers and 12.2% of mothers are employed. The number of parents without a stable income is very high and consequently, this translates to poverty. It's also evident that a great number of mothers are stay at home mothers, probably to take care of young ones and the domestic animals.

#### 4.2.7: PART B: RESPONSES BY GIRLS ON FACTORS INFLUENCING ENROLLMENT OF GIRLS

Class 8 girls were asked to indicate their responses on factors affecting girls' enrolment in public primary schools in Kajiado Sub County by using a tick on Strongly Agree (SA), Agree (A), and Undecided (U), Disagree (D), and Strongly Disagree (SD). The analysis is given in Table 4.15. The findings are summarized in the table 4.15.

**Table 4. 15: Class girls’ opinions on factors affecting the enrolment of girls**

<b>Factor</b>	<b>SA</b>	<b>%</b>	<b>A</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>SD</b>	<b>%</b>
Early marriages	116	59.5	64	32.8	3	1.5	10	5.1	2	1.0
Female Genital Mutilation	128	65.6	46	23.6	2	1.0	0	0.0	19	9.7
Nomadism	110	56.4	74	38.0	4	2.0	7	3.6	0	0.0
Gender role disposition (male preference in the family)	126	64.6	12	6.2	3	1.5	35	17.9	19	9.7
Parents level of education	77	39.5	37	18.9	14	7.2	22	11.3	45	23.1
Poverty	149	76.4	35	17.9	0	0.0	3	1.5	8	4.1
Distance from home to school	73	37.4	55	28.2	0	0.0	63	32.3	4	2.0
Harsh climate conditions	110	56.4	25	12.8	0	0.0	60	30.8	0	0.0
<b>Total</b>	<b>889</b>	<b>56.9</b>	<b>348</b>	<b>22.3</b>	<b>26</b>	<b>1.7</b>	<b>200</b>	<b>12.8</b>	<b>97</b>	<b>6.2</b>

Table 4.15 shows that majority of girls Agreed that early marriages, female genital mutilation, nomadism, poverty and harsh climate conditions are the factors that highly affect girls’ enrolment. Although the responses in each factor had diverse opinions, these factors were highly vouched for by majority of the girls. The varied opinions could be attributed to the fact that children are likely to give responses according to their personal situation rather than observer perspective. On the effect of early marriage on girls’ enrollment.59.5% of the girls Strongly Agreed, 32.8% Agreed, and 1.5% was Undecided, 5.1% Disagreed and 1.0% Strongly Disagreed.

89.2% Agreed that female genital mutilation affects girls' enrollment, 1% was Undecided while 9.1% Disagreed. 94.4% of the girls Agreed that nomadism affects girls' enrollment. 2.0% were Undecided while none Disagreed. 94.3% of girls Agreed that poverty affects girls' enrollment, no one was Undecided while 1.5% Disagreed and 4.1% Strongly Disagreed.

#### **4.3 QUALITATIVE ANALYSIS**

The researcher also used interviews and focus group discussion to gather data intensively so as to compare with the data collected by use of a questionnaire.

##### **4.3.1 Culture and girls' enrollment in public primary schools.**

The study has established that culture is one of the deterrent factors to girls' enrolment in public primary schools in Kajiado North Sub-County. Although some participant had a different opinion concerning the culture as a deterrent to girls' enrolment probably due to defending their way of life, the majority agreed that culture affects girls' enrolment in schools particularly early marriage and Female Genital Mutilation. Early marriage and Female genital mutilation had most participants agreeing probable because they feel it's a effects the girl directly, however, a good number of the participants felt that nomadism does not affect girls' enrolment may be due to the fact that the nomadic community has begun to settle due to unavailability of pastoral lands.

##### **4.3.2 Girl role disposition and girls' enrollment in public primary schools.**

From group discussions and also the critical analysis of the data collected, girls have a predetermined path to follow in the family, set roles, set expectations throughout their life in the society and a deviation from the set standards always lead to severe outcomes. In traditional societies, the division of labor has always been based on gender roles. Women have grown up by learning what traits are suited to their gender and the roles each gender has in a family. Men were constantly considered to work outside the household being the ones that brought the bread home, thus termed as the 'breadwinners'. Women were occupied in the house taking care of everyone and everything relating to the daily life and were (and still are) called the 'caretakers'.

According to this survey, there is a slight margin between the number of women who are educated and those who are working probably because most women are comfortable in the predestined path as a caregiver (stay at home mother). This notion probably explains why girls



are not enrolled in school and also have a low retention rate after all caregivers do not need to be educated.

#### **4.3.3 Parents education level and girls' enrollment in public primary schools.**

Although there was a quite a number of participants who didn't agree to parents' education as a factor that can affect girls' enrolment probably due to the fact that in some cases there are uneducated (without formal education) who have educated children, most participants agreed that parents' level of education can affect girls' enrollment in school.

In most cases, educated parents are salaried and therefore they are financially capable of enrolling their children. They are also aware of education benefits and are therefore more than willing to pay the cost.

There is a close link between education and poverty. Parents without education are not able to secure formal employment and therefore will lack in providing for their family basic needs including education. Poor parents in most cases opt for casual labor, and probably girls are left at home to do house chores and take care of the siblings.

Educated parents sire fewer children as compared to their uneducated counterparts. They embrace family planning and therefore get a few children that are well spaced, this means that their children can access quality education, good health care, and a proper diet.

#### **4.3.4 Poverty and girls' enrollment in public primary schools.**

The survey shows that most participants agree to the fact that poverty affects girls' enrolment in public primary schools. Poor parents are not in a position to send their children to school because they cannot afford the school fees and other educational provision. In cases of abject poverty the children have no food to eat and there are forced to work for food and in this case, education remains a luxury.

From the researcher group discussion, poverty denies poor children the chance to have a better future and this creates a cycle of poverty because uneducated children will later raise uneducated children. In case of schools where learning was free, poor parents cannot send their children to school because they lack materials needs such as uniform and books.

#### **4.3.5 Harsh climatic conditions and girls enrolment in public primary schools.**

Kajiado Sub County being an ASAL areas experience high teacher turns over due to the interplay of factors, for example, harsh climatic conditions, poor infrastructure, insecurity and lack of teacher accommodation. Most participants agreed that harsh climatic conditions is a factor that affect girls enrolment in public primary school in the sub county of Kajiado

#### **4.3.6 Physical factors and girls' enrollment in public primary schools.**

Although there is a small number of participants who did not agree to the fact that distance from school can affect girls, enrollment in public primary schools in Kajiado North Sub-County, quite a good number of participants agreed to this. The researcher's opinion is probably those who didn't agree to this live close to the school.

From group discussions, members argued that distance plays a big role in girls, enrolment because parents would delay their children enrolment age if the school is far away. This is confirmed by the surveys demographic data that shows late enrolment in schools. When girls enroll late to school, their chances of completion are low since they attain circumcision age and consequently marriage age even before completing basic education.

Parents are afraid to send their children to school for long distance in fear of attacks by wild animals and also fear of being raped.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

The chapter presents the summary of findings of the study and conclusions made from the findings.

#### 5.1 Summary of Findings

The research findings led to the following conclusions.

There is a low rate of girls' enrolment in public primary schools in Kajiado North Sub-County due to adherent to the cultural practices, girl role disposition factors (preference for male child), parents' level of education, poverty, and physical factors.

The researcher also established that cultural practices are the root cause of poor girls' enrolment in public primary school. Girls have a predestined role in the culture that is not in line with the western education. Educated girls are seen as outcast and who defy their elders. Most girls agree to social norms so as to conform and fit. Culture in most cases is seen as oppressive to women. Though many residents are uncomfortable castigating some cultural practices such as F.G.M, they agree that it's a deterrent to girls' education. Female Genital Mutilation is outlawed in Kenya but some families in Kajiado North Sub-County practice it behind closed doors whereas some of these incidences come to the light in case of fatalities such as excessive bleeding and sometimes death.

Early marriage was also established as a major cause of poor girls' enrolment in public primary schools in Kajiado North Sub-County, though this practice is outlawed in Kenya, some residents still practice this in secret. Children are withdrawn from schools and married off to far counties away from home indiscretion of the family.

Nomadism affects girls' enrolment as families move from place to place in search of pasture. In recent years more schools are being built as compared to earlier years and nomadic families are

now almost static. They are almost adopting a sedentary lifestyle because the pastoral lands are becoming scarce to due to human settlement and farming.

Poor girls' enrolment in public primary schools in this region can be attributed to low adult literacy level. Many parents in the region have not attained basic education and as a result, do not understand the direct and indirect gains of education and therefore do not invest much in education.

There is a direct relationship between girls' enrolment and poverty in the county. Poor parents are not in a position to send their children to school even if they wished to do so due to the expenses involved. Children from poor homes tend to have more responsibilities bestowed upon them as the parents try to eke a living. They may join the school at an early age and sometimes drop earlier to financial hardships. Poor fathers opt to marry off their daughters hoping to ease the pangs of poverty.

Walking to school for longer distance have greatly contributed to low girls' enrollment in Kajiado North Sub-County. Parents probably would delay a child school enrollment age if the school is not within reach, as the survey clearly shows that the children complete primary school beyond the officer recognized the age of primary education of 6-13 years.

## **5.2 Conclusions of the Study**

The study came up with the following conclusions:-

- Early marriage has a major effect on enrollment and retention of girls in public primary schools in Kajiado North Sub-County. Though the practice is carried out in secret, it's still deeply rooted among the Maasai in the Kajiado North Sub-County and safely guarded by the majority of members of the society.
- Female genital mutilation is still in practice in some families among the Maasai of Kajiado North County. Girls are withdrawn from school to take part in the ceremony. Girls are not able to return to class because they are made to believe that they are no longer children but ripe for marriage life.
- Nomadism contributes to a greater extent to the low enrolment of girls in Kajiado North Sub-County. In most settings in our country, schools are static while nomads

move around with their families. Distance, therefore, may be due to scattered schools in the vast Kajiado North Sub- North Sub-County or distance created as families move away from schools in search of pasture.

- High adult illiteracy is also partly to blame for low enrollment rates for girls in public schools in Kajiado North Sub-County.
- Poverty is a major cause of low enrollment of girls in public primary school. When children from poor family's lack of education, the poverty cycle continues on an on. This also widens the disparity between the rich and the poor further.
- Walking for longer distance to school either due to sparse distribution of schools or due to movement in search of pasture can be so discouraging to pupils and only the strong-willed can cope up.

### **5.3 Recommendations**

From the research findings, cultural practices affecting not only the education of girls but also their human rights are still in practice despite them being outlawed.

- Communities, churches, schools and the government should take the responsibility of safeguarding the interest of a child.
- School administration ought to be reporting cases of early marriages and female genital mutilation since both will be evident when the girl child is withdrawn from school. In such incidences, they should be in strategic positions and easy to access in order to stem out some outdated cultural practice.
- The society should step in and rescue young girls who have been married off. These children should be taken through counseling before being allowed to join the school.
- The county government should put up mobile schools to cater for the needs of nomadic learners.

- The authorities should do a home to home check-up to ensure no school-age children are at home. This should follow after a campaign against denying the child the right to education through channels such as Chiefs' barazas, radios and social media.
- Adult literacy should be introduced and campaigned for so as to reach as many parents as possible in the region
- Government incentives in education should be increased to ease the burden of education from the parents.

#### **5.4 Suggestions for Further Research**

Further research should be done on the effects of culture on girls' performance and retention rate in Kajiado North Sub-County.

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## APPENDIX I

### HEADTEACHERS' QUESTIONNAIRE

I am Esther Wambui, a postgraduate student at University of Nairobi pursuing a post graduate diploma in education. This research project is a partial fulfillment for award of the post graduate diploma in education. You have been selected to complete the questionnaire below to enable me get an insight on the factors that affect girl's enrolment in public primary schools in Kajiado North Sub-County. Your response will be highly appreciated, treated with confidentiality and used for academic purposes only.

#### INSTRUCTIONS

Answer all the questions by filling in blank spaces OR ticking (✓) where necessary. All your responses are meant for research purposes only. **Do not write your name.**

#### Part I: Demographic background information.

1). What is your gender?

Male  Female

2). What is your age bracket?

21-25yrs

26-30yrs

31-35yrs

Over 35yrs

3). What is your academic qualification?

Graduate  Diploma  Certificate

4). How long have you served as a headteacher in this school?

**0-5yrs**     

**6-10yrs**     

**11-15yrs**     

**Over 15yrs**     

5). What is the total enrolment of girls and boys in your school?

<b>Class</b>	<b>Girls</b>	<b>Boys</b>
Standard (i)		
Standard (ii)		
Standard (iii)		
Standard (iv)		
Standard (v)		
Standard (vi)		
Standard (vii)		
Standard (viii)		

**Part B: The factors that are affecting girls' enrolment in your school.**7). Indicate the rate at which the following factors affect girls' enrolment in your school. Give your opinion by ticking (√) the most appropriate column in the table below.

<b>Factors</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strong disagree</b>
Cultural practices.					
Early marriage.					
Female genital mutilation (FGM)					
Nomadic lifestyle					
Male preference in the family					
Parents level of education					
Poverty					
Distance from home to school					
Harsh climatic conditions					

7. a) Do you think the parental level of education affect their children enrolment?

Yes  No

b) If yes please explain how \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

## APPENDIX II

### CLASS TEACHERS' QUESTIONNAIRE

I am Esther Wambui, a postgraduate student at University of Nairobi pursuing a post graduate diploma in education. This research project is a partial fulfillment for award of the post graduate diploma in education. You have been selected to complete the questionnaire below to enable me get an insight on the factors that affect girl's enrolment in public primary schools in Kajiado North Sub-County. Your response will be highly appreciated, treated with confidentiality and used for academic purposes only.

#### INSTRUCTIONS

Answer all the questions by filling in blank spaces OR ticking (√) where necessary. All your responses are meant for research purposes only. **Do not write your name.**

#### Part A: Demographic background information.

1). What is your gender?

Male  Female

2). What is your age bracket?

21-25yrs

26-30yrs

31-35yrs

Over 35yrs

3). What is your academic qualification?

Graduate  Diploma  Certificate

4). How many years have you been teaching in this school?

0-5yrs

6-10yrs

11-15yrs

Over 15yrs

**Part B: The factors affecting girls' enrolment in your school.**

5). Please indicate the rate at which you agree how the following factors affect girls' enrolment in your school.

<b>factors</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strong Disagree</b>
parental level of education					
Female Genital Mutilation					
Early marriages					
Lack of school fees					
Conflict with teachers					
Lack of teaching learning materials					
Harsh terrain and climate					
Distance to/from school					

## APPENDIX III

### GIRLS' QUESTIONNAIRE

I am Esther Wambui, a postgraduate student at University of Nairobi pursuing a post graduate diploma in education. This research project is a partial fulfillment for award of the post graduate diploma in education. You have been selected to complete the questionnaire below to enable me get an insight on the factors that affect girl's enrolment in public primary schools in Kajiado North Sub-County. Your response will be highly appreciated, treated with confidentiality and used for academic purposes only.

#### INSTRUCTIONS

Answer all the questions by filling in blank spaces OR ticking (√) where necessary. All your responses are meant for research purposes only. **Do not write your name.**

#### Part A: Demographic background information.

1). What is your age?

13yrs and below

14yrs

15yrs

16yrs

17yrs and above

2) a) What is your father's level of education?

Below class 7/8

Class eight

'O' level

**'A' level**

**Degree**

b) What is your father's source of income?

**Unemployed**

**Casual labourer**

**Employed (pensionable)**

3) a) What is your mother's level of education?

**Below class 7/8**

**Class eight**

**'O' level**

**'A' level**

**Degree**

b) What is your mother's source of income?

**Unemployed**

**Casual labourer**

**Employed (pensionable)**



**Part B: Factors affecting girls' enrolment in your school.**

4). Indicate the rate at which you agree how the following factors affect girls' enrolment in your school.

<b>Factors</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strong disagree</b>
Early marriage					
Female genital mutilation (FGM)					
Nomadic lifestyle					
Male preference in the family					
Parents level of education					
Poverty					
Distance from home to school					
Dry and hot climatic conditions					

5). Do your parents encourage you to work hard at school? **Yes**  **No**

6a). Are there cultural factors that affect girl- child participation in primary education?

**Yes**  **No**

b) If yes please Specify?

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