

**SOCIO-CULTURAL FACTORS INFLUENCING GIRL CHILD
TRANSITION INTO SECONDARY SCHOOL IN BOMET CENTRAL
SUB - COUNTY, BOMET COUNTY, KENYA**

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OF NAIROBI**

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DECLARATION

This project paper is my original work and has not been presented for an award of a degree in any other university.

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Signature

Date

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

PROF. SIMIYU WANDIBBA

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Signature

Date

DEDICATION

I dedicate this work to my late father Mr. Johnstone Kilel and my mother Mrs. Esther Kilel who always believed in me and ensured that nothing stood in my way as I pursued my education as a girl child.

TABLE OF CONTENTS

LIST OF TABLES	iv
LIST OF FIGURES	v
ACKNOWLEDGEMENTS	vi
ABSTRACT.....	vii
LIST OF ABBREVIATIONSAND ACRONYMS	viii
CHAPTER ONE	1
BACKGROUND TO THE STUDY	1
1.1 Introduction.....	1
1.2. Statement of the problem.....	4
1.3 Objectives	5
1.3.1 Overall Objective.....	5
1.3.2 Specific Objectives	5
1.4 Justification.....	6
1.5 Scope and limitations of the study.....	6
1.6 Definition of terms.....	7
CHAPTER TWO	8
LITERATURE REVIEW	8
2.1 Introduction.....	8
2.2 Literature Review.....	8
2.2.1 Female genital cutting.....	8
2.2.2 Early marriage.....	11
2.2.3 Boy child preference	15
2.3 Theoretical Framework.....	18
CHAPTER THREE	20
METHODOLOGY	20
3.1 Introduction.....	20
3.2 Research Site.....	20

3.3 Research design	22
3.4 The Study Population.....	22
3.5 The Sample and Sampling Procedure.....	22
3.6 Methods of Data Collection	22
3.6.1 Secondary Data Collection	22
3.6.2 Semi - structured interviews	23
3.6.3 Focus group discussions	23
3.6.4 Key informant interviews	23
3.7 Data processing and analysis	24
3.8 Ethical Considerations	24
CHAPTER FOUR.....	26
SOCIO - CULTURAL FACTORS INFLUENCING GIRL CHILD TRANSITION TO SECONDARY SCHOOL IN BOMET COUNTY.....	26
4. 1 Introduction.....	26
4.2 Demographic characteristics of the Respondents	26
4.2.1 Age.....	26
4.2.2 Number of children in family	27
4.2.3 Number of boys in the family	28
4.2.4 Number of girls in the family.....	28
4.3 The class from which the respondents dropped out.....	29
4.4 Socio - cultural factors influencing transition of the girl child to secondary school ..	32
4.4.1 Respondents' views on FGC.....	32
4.4.2 Respondents' views on early marriage	35
4.4.3 Influence of the boy child preference	36
4.5 Recommendations on how girl child transition to secondary school can be improved.	40

CHAPTER FIVE	42
DISCUSSION AND CONCLUSIONS	42
5.1 Introduction.....	42
5.2 Summary of findings.....	42
5.3 Discussion.....	44
5.4 Conclusion	47
5.5 Recommendations.....	48
5.6 Suggestion for further research.....	50
REFERENCES.....	51
APPENDICES	55
Appendix 1: Questionnaire for the pupils who dropped out.....	55
Appendix 2: Interview Guide for Focus Group Discussion.....	60
Appendix 3: Key Informant Interview Guide for Primary school heads.....	61
Appendix 4: Key Informant Interview Guide for County Education Directors	63
Appendix 5: Consent form.....	65

LIST OF TABLES

Table 4.1: Reasons for dropping out.....	31
Table 4.2: Respondents' views on FGC	33
Table 4.3: Respondents' views on early marriage	35
Table 4.4: Respondents' views on the boy child preference	37
Table 4.5: Rating of influence of socio – cultural factors in this study	39
Table 4.6: Recommendations on how to improve girl child transition to secondary school.....	40

LIST OF FIGURES

Figure 2.1: Conceptual model.....	19
Figure 3.1: Map of Bomet County (Source: Google Maps)	21
Figure 4.1: Age of the respondents	26
Figure 4.2: Number of children in family	27
Figure 4.3: Number of boys in the family.....	28
Figure 4.4: Number of girls in the family	29

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ABSTRACT

The purpose of this study was to explore the factors influencing this low transition rate of the girl child into secondary school in Bomet County. The research objectives were to determine the extent to which female genital cutting, early marriages and preference for the boy child influence girl child transition rate to secondary school in the study area. Questionnaires and interview guides were used to collect data from sampled participants. Findings from the study indicate that girl child transition into secondary school is influenced by the belief that after female genital cutting, girls are ready for marriage and that early marriage among girls is triggered by the belief that they should get married immediately after puberty. In addition, the belief that educating a girl child is a waste of resources was found to be common in the study area. The study also revealed that the tradition of boy child being given preference in education was prevalent and has greatly influenced girl child transition into secondary school. It can, therefore be concluded that socio-cultural factors impose fundamental challenges to the advancement of girl child in education in Bomet County. In particular, FGC, early marriages and the preference for the boy child have a negative effect in the advancement of girls in the education sphere. From the study it is recommended the government work closely with civil society groups and NGOs to advocate against the practice of socio-cultural practices and create awareness to the entire community about the negative effects of the practices.

LIST OF ABBREVIATIONS AND ACRONYMS

FGC	- Female Genital Cutting
FGD	- Focus Group Discussion
KCPE	- Kenya Certificate of Primary Education
KDHS	- Kenya Demographic Health Survey
KNBS	- Kenya National Bureau of Statistics
MOE	- Ministry of Education
MOH	- Ministry of Health
NGOs	- Non-Governmental Organisations
STDs	- Sexually Transmitted Diseases
UN	- United Nations
UNDP	- United Nations Development Programme
UNESCO	- United Nations Educational, Scientific and Cultural Organisation
UNICEF	- United Nations Children's Education Fund
WHO	- World Health Organisation

CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

Education has been cited as one of the most important determinants of economic growth. It is both an indicator, and an instrument, of development. Education increases labour productivity in both urban and rural sectors, and economic returns to investment in education are typically high. The human capital theory (Schultz, 1961) stipulates that education is an investment that yields returns for the individual and for society at large. In fact, the economic benefits of education derive not just from increases in cognitive skills, but to a far greater extent from the increase in non-cognitive abilities as reflected by changes in a person's ideas, perceptions and attitudes (Colclough, 1982).

UNICEF (2004) report indicates that girls' education leads to more equitable development, stronger families, better services, better child health and effective participation in governance. Despite the obvious benefits of education to national development, research findings indicate that girls' dropout rate from school was higher than that of boys further the report indicates that girls' primary school completion rate was far behind that of boys at 76% compared to 85% for boys. This gender gap meant that a million more girls than boys are dropping out of school each year.

High girl-child participation rate in education is crucial in a modern society. This is because education is one of the most effective instruments a nation has at its disposal for promoting sustainable social and economic development (Republic of Kenya, 1999). Moreover, her education contributes directly to the general improvement of health and living standards (Karani, 1987). Though many countries have made progress towards achieving gender equality in education (Hyde, 2001), girls continue to face many obstacles that impede their path to learning. Factors include discrimination on the basis of sex, unequal rates of investments by governments, political conflicts, and hardships as barriers to girls' educational attainment.

The universal right to education has been affirmed by the world's governments for more than 50 years, most recently in the Millennium Development Goals adopted by the 191 member states of the United Nations in 2000. However, some 115 million children among them 62 million girls are still denied this right. According to data from UNFPA (2004), outside of the developed world, only 76 per cent of all boys and 70 per cent of all girls attend primary school.

If a child is barred from performing well by some factors, then she is not likely to join a higher institution for learning and may either get married not out of choice but out of circumstances and therefore get enslaved in child - bearing with no economic support and helping in extending the poverty lineage (Asikhia, 2010).

Girls face greater barriers at the secondary level of education than at the primary level. The gender parity index in secondary education in the developing world as a whole was 96 in 2010, compared with 97 for primary education. By 2010, sub-Saharan Africa had only 82 girls enrolled per 100 boys. But in Latin America and the Caribbean, enrolment rates in secondary school were actually higher for girls than for boys, with a GPI of 108 (UN, 2012).

In Kenya, girl-child education is elusive. Mwangi (2004) states that a combination of poverty, disease and backward cultural practices continue to deny the girl-child her right to education. Despite the introduction of free primary education in the country which accounted for an increase in enrolment, a sizeable number of children, especially girls, still find themselves out of school owing to a number of reasons. These reasons are: demands for their labour in the homes such as assisting in looking after their young siblings; child marriage, doing household chores, death of mother, and looking after sick members of the family. Some of the girls are given to marriage against their wish and when they refuse, they are threatened with death (Mwangi, 2004)

This study was carried out in Bomet Central sub - County in Bomet County. Bomet is predominantly inhabited by the Kipsigis, one of the Kalenjin-speaking communities. Like most Kenyan societies, this community is deeply patriarchal. The noose of patriarchy in this community manifests itself through relegation of the female members to lower status. The study explored the relationship between

the transition rate of the girl child into secondary school and the socio-cultural factors in the sub - County.

1.2. Statement of the problem

According to the Gender Policy in Education (MOE, 2007) whereas gender parity has virtually been attained in enrollment at both primary and secondary education levels, close scrutiny reveals serious gender disparities in enrollment between regions in favour of males with regard to access, retention, completion, performance and transition. Among the factors underlying causes of gender disparities in education are social, cultural and religious beliefs, attitudes and practices, poverty, child labour, poor learning environment, lack of role models, HIV/AIDS, curriculum, pedagogy and learners' attitudes, (MOE, 2007: 4).

Against this background, the purpose of this study was primarily to respond to the question: Do socio-cultural factors influence the transition rate of the girl child into secondary school in Bomet Central sub - County?

Available data from three educational zones (Kembu, Silibwet and Longisa) of Bomet Central sub - County show that in the year 2012 there were a total of 18,700 pupils who sat for the Kenya Certificate of Primary Education (KCPE) examinations. Of this number 8,970 were girls and 9,730 were boys. Form 1 Admission records for this lot show that a total of 15,575 candidates were admitted into secondary school and out of these 7,307 were girls and 8,268 were

boys Going by these figures a total of 1,663 girls failed to transit to the next phase. This number accounts for 18.5% of the population of girls who sat for the KCPE examination.

This study sought to establish the extent to which some socio-cultural factors have influenced the transition rate of the girl child into secondary school in Bomet Central sub - County, Bomet County. The research questions were:

- 1) Does female genital cutting influence the transition rate of the girl child into secondary school?
- 2) Does early marriage influence the transition rate of girl child into secondary school?
- 3) Does boy child preference influence the girl child transition rate into secondary school?

1.3 Objectives

1.3.1 Overall Objective

To explore the socio-cultural factors influencing the transition rate of the girl child into secondary school in Bomet Central sub - County, Bomet County.

1.3.2 Specific Objectives

1. To **determine** the extent to which female genital cutting influences the girl child transition rate into secondary school.

2. To **investigate** the influence of early marriages on the transition of the girl child into secondary school.
3. To **establish the extent** to which preference for the boy child affect the girl child transition rate into secondary school.

1.4 Justification

Despite the Kenya Government's commitment to enhancement of girl-child education, their participation rate at secondary school level is still notably low (Jane-Irene *et al.* 2010). Exploring the socio-cultural factors that influence the transition rate of the girl child into secondary school brings critical focus to the issue of transition and identifies opportunities that may improve the situation. The findings of this research are intended to assist in the assessment and implementation of policies and strategies that can help in achieving gender parity in education within Bomet Central sub - County. Lastly, the findings should help researchers in identifying priority areas in which to carry out more research.

1.5 Scope and limitations of the study

This study analyzed the socio-cultural factors that influence the transition rate of the girl child with specific reference to Bomet Central sub - County, Bomet County. Given that the study only focused on Bomet Central sub - County, precaution needs to be taken in generalizing the findings of the study to a wider spatial context. The study was also conducted in a rural setting therefore the

findings are not likely to apply in an urban setting. In addition, the data used were widely obtained from the girl child but the attributes studied have a bearing on the boy child. Thus, the remarks made in some responses are likely to be subjective because they mostly represent perspectives of girls.

1.6 Definition of terms

Patriarchy – It means ‘‘Rule of father’’, and refers to male dominated social relations, ownership and control of power at many levels in society. It is thought to be the root cause of the existing system of gender discrimination (MoE, 2007).

The girl-child is a biological female offspring from birth to eighteen years of age. It is the age before one becomes a young adult. This period covers the nursery or early childhood (0-5 years), primary (6-12 years) and secondary school (12-18years) (Offorma, 2009).

Transition rate is the proportion of new students admitted into a first year of a given educational stage in comparison with the number of pupils in the last year of the preceding stage in the year before.

Gender disparity is the numerical concept referring to unequal number of girls and women, boys and men relative to their respective numbers in the population.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents the body of empirical evidence and theoretical positions that underpinned the conception of this study. The review was done using the following sub-headings: female genital cutting; early marriage; and preference for the boy child. The chapter also discusses the theory that guided the study.

2.2 Literature Review

2.2.1 Female genital cutting

Female genital cutting (FGC), a harmful traditional practice, is believed to affect over 132 million girls and women worldwide, with an additional two million girls at risk of some form of the practice each year. Also widely known as female genital mutilation (FGM) or female circumcision (FC), FGC describes a range of procedures that involve the removal of the external female genitalia. The practice, most often justified by culture and religion, is at once staunchly defended by practicing populations and vehemently condemned by women's health and human rights advocates. Once considered a practice limited to the African continent, instances of FGC are now found in developed and developing countries alike, remaining a firmly entrenched tradition of many societies despite geographical transitions (World Health Organization 1998).

FGC is predominant in Kenya, with 27 per cent of women aged 15-49 years reporting being circumcised (KNBS and ICF Macro, 2010). The practice is found in more than a half of the districts in Kenya. There are differences among ethnic groups. FGC is nearly universal among the Somali (98%), Kisii (96%) and Maasai (73%). It is also common amongst the Kalenjin (40%), Taita Taveta (21%), Meru (40%), Embu (51%) and to lesser extent among the Gikuyu (21%). The Kamba ethnic group is recorded to be 23% and Mijikenda/Swahili (4%) (KNBS and ICF Macro, 2010: 264).

Although the elimination of FGC was originally regarded as a mere question of health education and information, today FGC is recognised as a socio-cultural problem that is deeply rooted within the societies in which it is practised. Thus, social change is indispensable if the practice is to be ended permanently. Commitment to ending FGC is symbolic of the effort to strengthen the position of women and women's rights generally, because FGC is a serious violation of human rights, and its elimination would serve to advance virtually every one of the UN Millennium Development Goals (KNBS and ICF Macro, 2010: 264-265).

Initiation ceremonies are still important in some Kenyan communities. Evidence seems to show that initiation creates several dilemmas for girls. Affecting their school attendance and academic performance and even leading to dropping out of school. First and foremost, the scheduling of initiation ceremonies often conflicts with the school calendar. Leading to absenteeism from school (Chege and Sifuna, 2006 : 45).

In some regions in Africa, for instance Kenya, FGC is part of an initiation ritual that continues over a period of months, so that during this time girls come to school late or not at all. After this interval, the girls have trouble catching up with the rest of the class if indeed they ever do. Another reason that girls have to leave school is that their parents, having had to pay for an expensive FGC ceremony, are unable or unwilling to go on financing their daughter's education, as has been reported in Sierra Leone and Guinea (MoH, 2000).

In Kenya, too, school-age girls who have been subjected to FGC are often considered grown up and eligible for marriage. In some areas of Kenya they are then married off following the procedure and drop out of school. Sometimes this accords with the wishes of the girls themselves, who lose interest in school and identify entirely with their new role as wives. Some girls continue to go to school in spite of being married, but they soon become pregnant and cease school attendance at that point (MoH, 2001).

Female genital cutting among communities who practise it impact greatly on students' achievement and performance especially girls who undergo such practices (UNICEF, 1994). Because the practice is regarded as maturity to womanhood, graduands disregard education due to falsehood imparted on them that they are mature and ready for marriage. The circumcisers, being illiterate old ladies at most, brainwash the adolescent so much that they cannot take education with zeal. Seclusion prevents the learner from attending school.

Save the Children (2005) indicates that cultural norms also inhibit girls access to education in many parts of the developing world social traditions and deep rooted religions and cultural beliefs may make it unacceptable for a girl to express her opinions, make decisions for herself or participating in activities with boys of her age.

2.2.2 Early marriage

The term “early marriage” is used to refer to both formal marriages and informal unions in which a girl lives with a partner as if married before the age of 18. Early marriage, also known as child marriage, is defined as “any marriage carried out below the age of 18 years, before the girl is physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage and childbearing.” Child marriage, on the other hand, involves either one or both spouses being children and may take place with or without formal registration, and under civil, religious or customary laws UNICEF (2005a).

Early marriage is more prevalent in developing countries, particularly in the poorer rural sections of the community. A study by Singh and Samara (1996: 6) demonstrates that the higher the level of urbanization, the less likely it is that women marry before they reach 20 years. A close review of the evidence on the links between poverty and the pressure to marry early reveals that in wealthier countries, where girls have equitable access to education, further training and other employment opportunities, early marriages are rare.

For a number of poorer families, the potential rewards of educating daughters are too far off and therefore their education is not recognized as an investment.

Families perceive that a girl's education will only benefit her husband's household, and not her parents. Additionally, some parents believe that girls do not need an education for their roles as wives and mothers, that education undermines cultural practices, and that it teaches the girl to reject tradition. The following illustrate well the case:

At the age of about 14 years, my father sent me to my uncle so that he could let his wife train me for marriage. He believed that if I continued to go to school, I would be spoilt girl and no man would agree to marry me. Being spoilt girl meant that I would be too wise to marry back in village where he could get my dowry”.

(Womankind 1999 cited by the Forum on Marriage and the Rights of Women and Girls, 2000: 18).

The prevalence of child marriage is another hindering factor (Raynor and Wesson, 2006: 4). Child marriage is illegal but culprits get away without being punished, as it is traditionally an acceptable and 'normal' culture.

Marriages are arranged by families and in many cases without prior consent of the girl. Muslim women can only marry a non-Muslim under the Special Marriages Act where both partners are required to renounce their religious beliefs. Forty per cent of girls are under 14 years old upon marriage. Though the marriage

law stipulates minimum age at 18 for females and 20 for males, it is rarely effectively enforced and child marriages remain common, particularly in the rural areas. Customary marriages solemnized outside the purview of personal law – including child marriages – are accepted as valid, and while the perpetrators are liable to simple fines and imprisonment, they are rarely punished. A lack of effective birth and marriage registration systems remains a major hindrance to the abolition of child and forced marriages. (USAID, 2002: 8)

While marriage does not have to mean that a girl's or boy's education ends, the attitudes of parents, schools and spouses in many societies mean that it often does. Husbands of young wives are often older men, who expect their wives to follow tradition, stay home and undertake household and childcare duties. A girl may be unable to go against her husband's wishes and the husband's family may refuse to invest their scarce resources in the wife's continued schooling.

When girls drop out of school to get married, there is a knock-on effect for the community as a whole, and for future generations. Evidence suggests that children of young, uneducated mothers are less likely to have a good start to their education, do well in class or continue beyond the minimum schooling. Their daughters especially are likely to drop out, marry young and begin the cycle again (Lewis, 2009).

South Asia leads the world in the number of early marriages. Fifty-eight per cent of girls marry before the age of 18 (and are considered 'women' from the age of 10 in some countries), compared with 42 per cent in Africa and 29 per cent in

Latin America and the Caribbean. Education is a huge determinant in preventing early marriages (UNICEF, 2005b).

Early marriage is the most often cited reason that Maasai girls drop out of school. Maasai girls are taught that circumcision is a rite of passage into womanhood that accompanies puberty and an immediate precursor to marriage. Once circumcised, they are ridiculed by their peers if they continue their education, since school is for children. Further escalating the pressure for early marriage is the reality that in the Maasai culture women are traditionally valued on the basis of how many children they can produce for their husbands, not by how educated or economically successful they might become. Again, in the Maasai culture, girls sleep in separate houses without supervision and when a girl becomes pregnant before marriage, she brings disgrace and reduces bride wealth to the family. This is why parents insist that their daughters leave school and marry early. A daughter's marriage increases the wealth of a Maasai girl's family through combined cattle and cash in bride wealth and, since a girl joins her husband's family upon marriage, her father is relieved of the economic burden of supporting her. The practice of early marriage is also worsened by the increasing poverty of the Maasai people, which leads Maasai fathers to marry their daughters off at increasingly young ages (Tan, 2007)

2.2.3 Boy child preference

Traditionally, all societies have given preference to males over females when it comes to educational opportunity, and disparities in educational attainment and literacy rates today reflect patterns which have been shaped by the social and education policies and practices of the past. As a result, virtually all countries face gender disparities of some sort.

South Asia remains the most gender-unequal and insensitive region in the world (UNICEF, 2005c). Cultural and social beliefs and practices interface with each other to form multiple and overlapping disparities that exclude girls from their right to education. Patriarchy and a preference for sons, combined with parental perceptions of the opportunity costs of investing in girls' education, often seen as 'watering a neighbour's tree', have become risk factors for girls' education.

According to Eshiwani (1985: 91) some preference persists for educating boys, reflecting traditional limitations on women's roles, customary patriarchy inheritance systems and perceptions that boys will have greater prospects for modern sector employment. Moreover, in rural areas, the opportunity cost to parents of educating girls seems higher. Consequently, the gender roles that a society assigns to its children will have a determining effect on their future such as schooling, labour force participation and status in relationships.

As Dreze and Sen (1995: 132) contend, education of girls in India's 'dominant Brahminical tradition' is historically seen as a threat to the social order. Although

this belief is increasingly challenged in most Indian societies, the hidden value of male chauvinism – which is reflected mainly in the attitudes and behaviours of male social elites belonging to the so-called upper caste – is culturally engraved. Boys are always preferred over girls if a choice for an opportunity has to be made. Such a preference takes effect soon after the pregnancy of a woman begins. Abortion based on sex-preference is rampant in India resulting in millions of missing women every year.

The girl-child academic achievement is influenced by cultural beliefs. According to Croll (2006), ethnographic studies suggest that parents have very different expectations for girls and boys, in that sons are uniformly expected to live with or near parents, provide long-term support and succeed in education, careers or other income-generating activities

Holmes (2003) argues that the opportunity cost of sending female children to school in rural areas in some sub-Saharan African countries is high. This is because the benefits of their schooling do not accrue to their parental households but to those of their in-laws. Odaga and Heneveld (1995) further note that parents worry about wasting money on the education of girls because they are most likely to get pregnant and/or married before completing schooling and that once married, girls become part of another family and the parental investment in them is lost. Therefore this perpetuates the parents' discouraging of the girl child from continuing with schooling.

Guha and Sengupta (2002: 1621) note that in many regions, girls are married off at a young age. Their education is viewed as a poor investment, because it yields no long-term benefits to their natal families. Sometimes education is withheld simply because it is felt that it instills 'non-conformist' behaviour in girls, and makes marriage prospects difficult, for 'suitable' grooms cannot be found so easily. Girls are less cared for and more undernourished than boys and as a result, even if enrolled they perform poorly in school and tend to drop out early. This difference in educational opportunities and attainments is an important aspect of gender inequality itself, and is also a powerful instrument for perpetuating it.

Chege and Sifuna (2006) observe that parents in Kenya tend to discourage their daughters to acquire too much education for fear that they would have difficulties in finding educated husbands or being good wives. In such cases, the cultural beliefs of the household influence their attitudes and practices in relation to girl child education. Parental attitudes determine the child's chances of education as the parents control the initial decision of a child to attend school and often influence the nature of a child's participation in education. The two scholars also show that culture favours education for the boys as opposed to that of the girls; therefore boys received more parental support than girls did (Chege and Sifuna, 2006: 41).

The fact that boys are traditionally favoured in Turkish families is widely attributed to Turkey's patriarchal society and often cited as a central cause of why families do not invest in their daughters' education. Especially girls who come

from families with limited economic resources living in rural areas are subjected to gender discrimination and are less likely to attend primary and secondary school (Uçan, 2012; Aydagül, 2007). Selective discrimination against girls is particularly common among families with low social economic status because they often view the cost - benefit ratio of sending their daughters to school as insufficiently attractive. Families who cannot afford to send all of their children to school prefer to keep their daughters at home to do domestic work or agricultural labor and to send their boys to school (Uçan, 2012; Aydagül, 2007).

2.3 Theoretical Framework

This study was guided by **liberal feminism** of the 18th and 19th centuries whose primary goal is **gender equality**. It has its basis in the ideas about natural justice, human rights and democracy. Hence it focuses mainly on the issues of equal opportunity in access to resources for women and men, especially in education and employment. Thus, it supports affirmative action as a compensatory strategy for redressing past inequalities, particularly against women and girls. There are several strands of feminism but this study used liberal feminism associated with Mary Wollstonecraft, John Stuart Mill, Gloria Steinem and Rebecca Walker (Alison, 1983).

The argument of the liberal feminism theory that there should be gender equality in education was critical to the subject of this study. The patriarchal

system and socio-cultural practices that give rise to inequalities and deny the girl child opportunities in education can be conceptualized as shown in Figure 2.1.

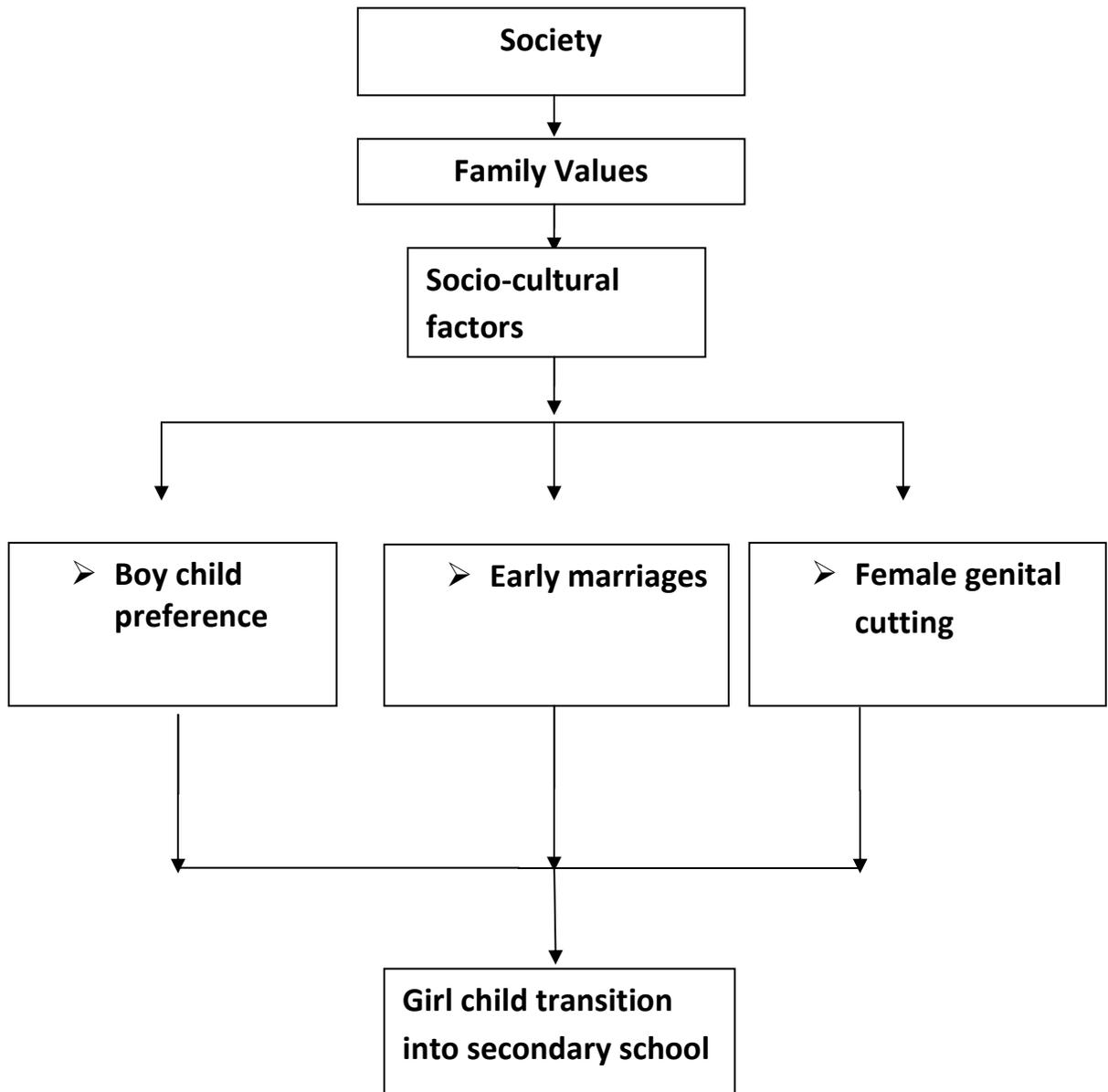


Figure 2.1: Conceptual model.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter focuses on the methodology used in this study. It discusses the research site, research design, study population, the sample and sampling procedure, methods of data collection as well as data processing and analysis. The chapter ends with a discussion of the ethical considerations that were adhered to in the study.

3.2 Research Site

This study was done in Bomet County which is inhabited by the Kipsigis. The County is located in the Rift Valley Region and borders the following Counties: Kericho to the North, Narok to the South and Nyamira to the West (Fig.3.1). Before the establishment of County governments, the current Bomet Central sub-County was known as Bomet Constituency with two divisions namely Bomet East and Bomet Central. There are eight educational zones in the sub – County. Agriculture and livestock rearing are the main livelihoods for the rural population. The major crops grown are tea, maize, millet, and sorghum. Livestock kept in the district is mainly for beef and milk for household consumption and any surplus is sold to cater for the day – to - day running of families. The boys and men are often involved in rearing of livestock whereas the women and girls carry out milking, fetching water and firewood, cooking and farm activities.

The Kipsigis are a part of the Highland Nilotes and a sub-group of the Kalenjin community. They are one of the communities in Kenya that still hold their cultural values dearly and are patriarchal in nature.

In the study area there are 183 primary schools out of which thirty two (35) are privately owned and one hundred forty eight (148) are public schools.

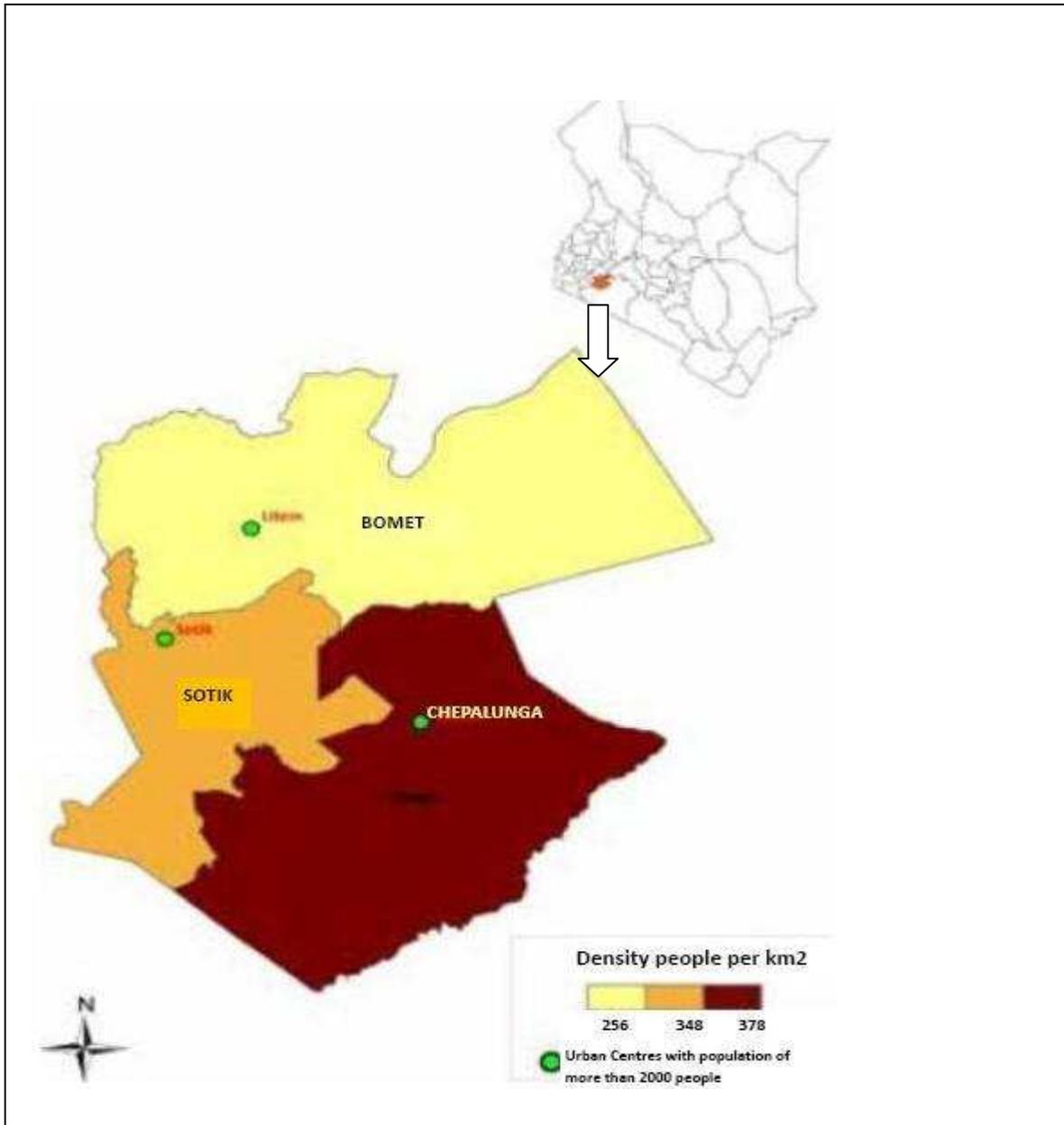


Fig. 3.1: Map of Bomet County (Source: Google Maps)

3.3 Research design

The study was cross - sectional and used both quantitative and qualitative approaches. The first phase involved quantitative data collection with the aid of a semi-structured questionnaire administered to the girl child dropout. The second phase involved two focus group discussions (FGDs) with elderly women and men from two divisions. Third, key informant interviews were conducted with primary school heads, and County Education Directors.

3.4 The Study Population

The study population consisted of 1,663 girls who did not transit to secondary school after sitting for KCPE in 2012 in the study area.

3.5 The Sample and Sampling Procedure

The sample population comprised 100 girls who dropped out of school. Snowballing technique was used to select the sample population.

3.6 Methods of Data Collection

3.6.1 Secondary Data Collection

Articles published in peer reviewed journals, theses, grey literature and books were first used to lay the background of the study. Thereafter they were used to the end of the study process as a frame of reference for interpretation and discussions of the study findings.

3.6.2 Semi - structured interviews

A semi-structured questionnaire (Appendix 1) was used to collect data from girl child drop outs. This technique was used to explore individuals' views on the factors influencing girl child transition rate into secondary school in the study area.

3.6.3 Focus group discussions

Two focus group discussions were held in two divisions with the aid of a FGD guide (Appendix 2). One group comprised 10 elderly men and the other had 10 elderly women. The FGD method is very vital to a study since it enables the researcher to compare the outcome of the discussions with the responses given in the questionnaires. This enables the researcher to come out with consensus (Frankfort-Nachmias and Nachmias, 2007). These discussions yielded qualitative information on the socio-cultural factors influencing girl child transition rate into secondary school in Bomet Central sub - County. They enabled the researcher to probe into issues arising from the survey.

3.6.4 Key informant interviews

Key informant interviews were used to collect information from professionals who interact with pupils. Stratified and simple random sampling techniques were used to select 3 zones and 3 primary school heads from each of the selected zones in the sub – County. Key informant interview guides were used to collect data from the 9 primary school heads (Appendix 3). Purposive sampling technique was

used to identify the 2 County Education Directors and a key informant interview guide was used to collect data (Appendix 4). Key informant interview technique was used to gather participants' views on socio – cultural factors influencing girl child transition rate into secondary school in the study area.

3.7 Data processing and analysis

Qualitative data collected through FGDs and key informants were analyzed thematically following the procedure documented by Glaser and Strauss (1967). In this process, the focus was on verbatim statements by the informants/ discussants. Where the verbatim statements were in a language other than English, they were translated into English. The common thematic areas identified were blended with the arguments in the presentation of qualitative findings.

Quantitative data were analyzed using statistical procedures. The results were categorized, summarized and presented using frequency distribution tables, pie charts and bar graphs. The task was accomplished with the aid of the Statistical Package for Social Sciences (SPSS Version 18).

3.8 Ethical Considerations

This study took into consideration the code of ethics in conducting the research. The researcher ensured protection of the image of the agent (University of Nairobi) by reporting accurately and correctly its findings without bias. The informants were carefully handled and their personal identity details avoided in

the presentation of the findings. This ensured that they were accorded maximum protection from the risk of exposure to the public. The study was conducted in full knowledge and consent of the Ministry of Higher Education. In addition the ethical principle of respect for respondents' privacy was upheld. The respondents were informed of their right to choose whether to participate or not and were guaranteed the right to withdraw from the study at any time they desired.

CHAPTER FOUR
SOCIO - CULTURAL FACTORS INFLUENCING GIRL CHILD
TRANSITION TO SECONDARY SCHOOL IN BOMET COUNTY

4.1 Introduction

This chapter presents the study findings. It begins by describing the demographic characteristics of the respondents, pointing out the implications of these features on the responses provided and draws conclusions there from. Thereafter, the results corresponding to the specific objectives of the study are presented.

4.2 Demographic characteristics of the Respondents

This section presents the demographic characteristics of the respondents in terms of age, number of children in the family, the number of boys and girls in the family.

4.2.1 Age

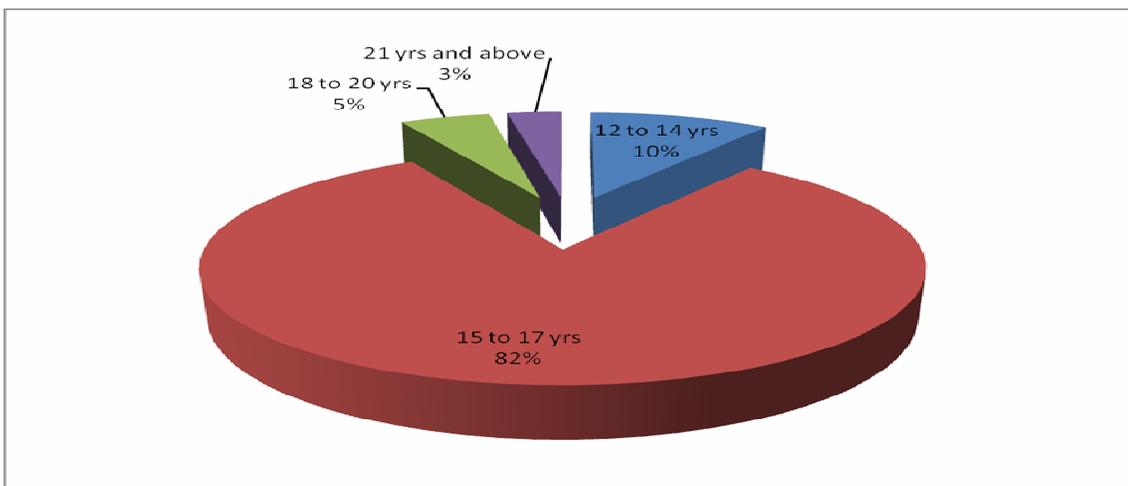


Figure 4.1: Age of the respondents

Findings in Figure 4.1, above indicate that 82% of the respondents were aged between 15 and 17 years, 10% were aged 12 to 14 years, 5% were aged bracket of between 18 to 20 years and 3% were aged 21 years and above. The findings show that a majority of respondents were aged of 15 -17. This is the age when children should be in secondary school.

4.2.2 Number of children in family

Respondents were asked to state the number of children in their families. Their responses are summarized in Figure 4.2 below.

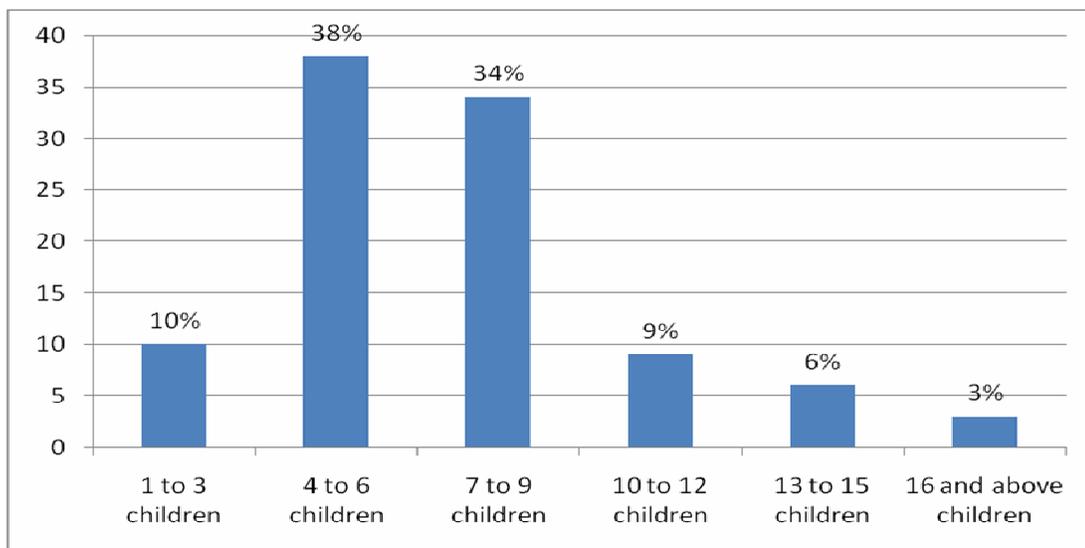


Figure 4.2: Number of children in family

Results in Figure 4.2 indicate that cumulatively 90% of the girls who were interviewed were from families who had 4 children and above. This appears to

suggest that the larger the family, the higher the drop out rate. The reason could be scarcity of resources leading to parents preferring to educate boys at the expense of the girls

4.2.3 Number of boys in the family

Respondents were asked to state the number of boys in their families. Their responses are presented in Figure 4.3 below.

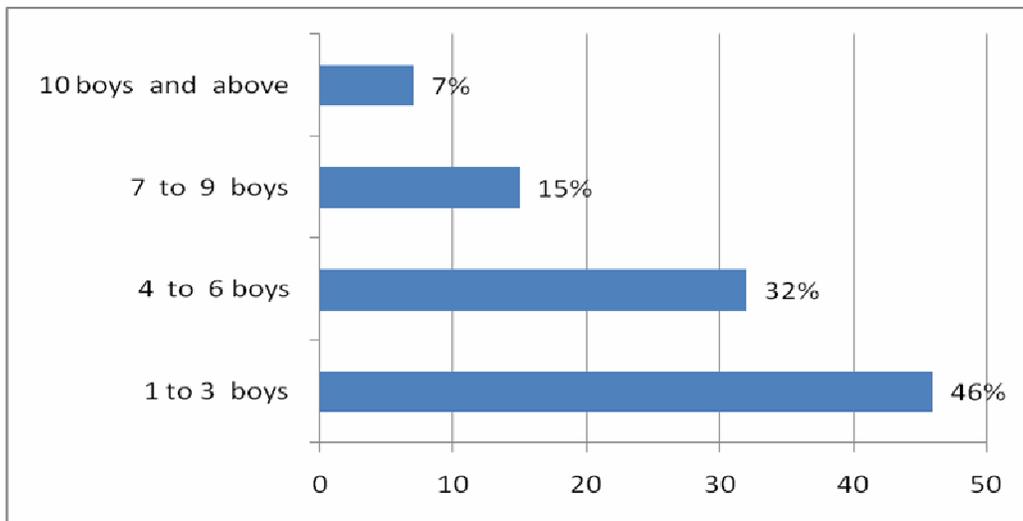


Figure 4.3: Number of boys in the family

Figure 4.3 reveals that 46% of the respondents had between 1 to 3 boys in their family, 32% had 4 to 6 boys, 15% had 7 to 9 boys and 7% of the respondents had 10 boys and above.

4.2.4 Number of girls in the family

Respondents were asked to state the number of girls in their families. Their responses are summarized in Figure 4.4 below.

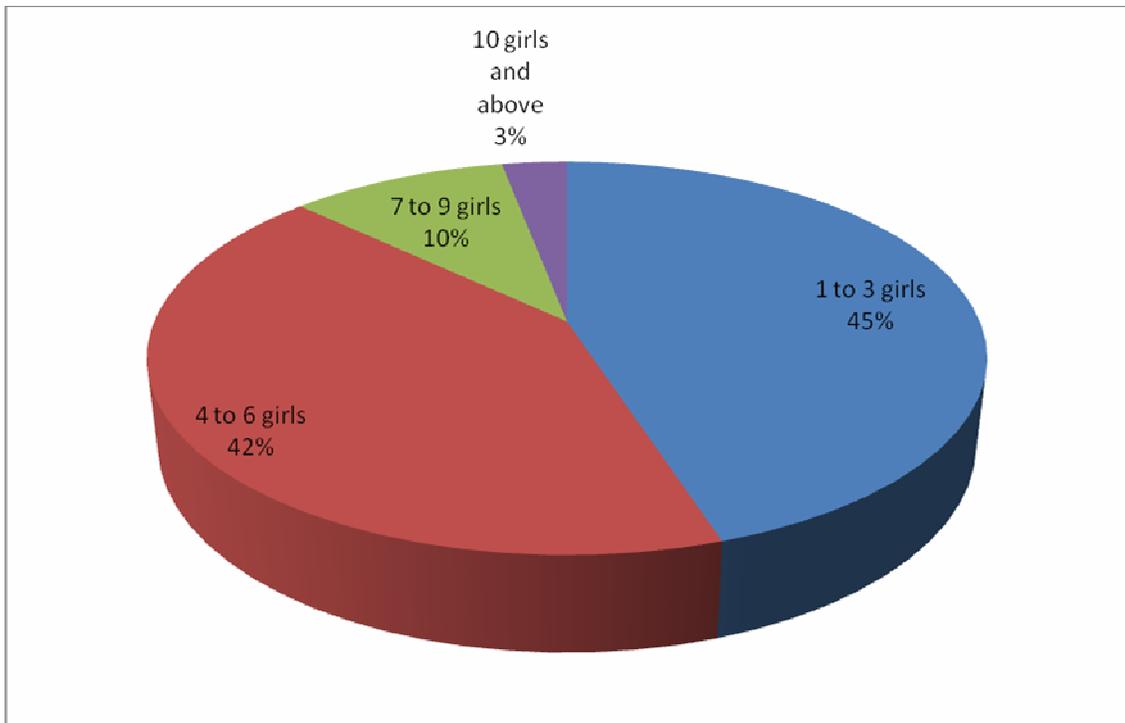


Figure 4.4: Number of girls in the family

In relation to the number of girls found in the household, the findings in Figure 4.4 indicate that 45% of the respondents had 1 to 3 girls , 42% had 4 to 6 girls, 10% had between 7 and 9 girls and 3% of the respondents said that they had 10 girls and above.

4.3 The class from which the respondents dropped out

Respondents were asked to state the class in which they were when they dropped out of school. Their answers are presented in Figure 4.5 below.

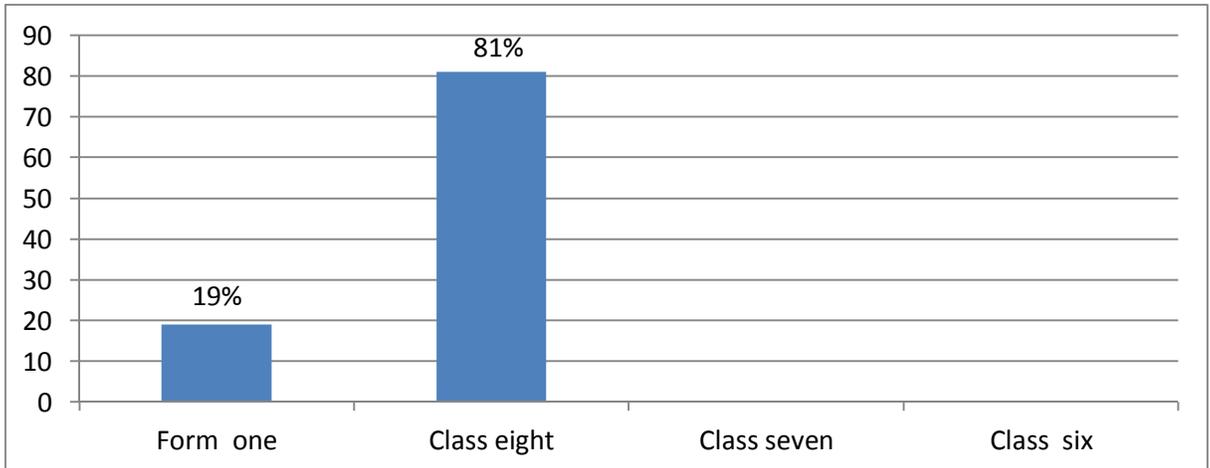


Figure 4.5: Class from which the respondents dropped out

The findings in Figure 4.5 indicate that 81% of the respondents dropped out in class eight while 19% dropped out in form one. The findings suggest that girls drop out immediately after KCPE and even the few who join secondary do not last.

Respondents were then asked to give the reasons that led to their dropping out of school. Their responses are summarized in Table 4.1 below.

Table 4.1: Reasons for dropping out

Reason for dropping out	Frequency	Percentage
Pregnancy	15	17.64
FGC	12	14.11
Peer pressure	12	14.11
Forced marriage by my parents	10	11.76
Lack of school fees	9	10.58
Poverty	8	9.41
Negative attitude	8	9.40
Dad refused to support my	7	8.23
Drug abuse	3	3.52
STDs/ HIV/AIDS	1	1.2
Total	85	100

The findings in Table 4.1 show that 17.64% of the respondents dropped out of school because of pregnancy, 14.11% because of FGC, another 14.11% as a result of peer pressure, while 11.76% dropped out because they were forced by the parents to get married, 10.58% of the respondents dropped out because of lack of school fees, 9.41% as a result of poverty, 9.40% said it was because of their negative attitude towards schooling, 8.23% said their fathers refused to pay school fees, 3.52% said they had bad relationship with the teachers, 3.52% stated it was because of drug abuse, and 1.2% said they contracted STDs and eventually HIV/AIDS which forced them to drop out of school.

4.4 Socio - cultural factors influencing transition of the girl child to secondary school

This section contains information on socio-cultural factors influencing the transition of the girl child to secondary school in Bomet County as perceived by the respondents. The information collected from the questionnaire responses, key informants and FGD participants were related to the objectives of the study.

4.4.1 Respondents' views on FGC

This section addresses objective one which sought to determine the extent to which FGC influenced the girl child transition into secondary school in the study area. To this end, they were asked to state whether they strongly agreed, agreed, were neutral, disagreed or strongly disagreed with beliefs associated with FGC. Their responses are given in Table 4.2 below.

Table 4.2: Respondents' views on FGC

Attitude	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Belief that girls must undergo FGC	15	17.64	10	11.76	1	1.2	20	23.52	40	47.05
Girls who have gone through FGC should not continue with schooling	9	10.58	20	23.52	7	8.23	20	23.52	29	34.11
After FGC a girl is ready for marriage	30	35.29	23	27.05	4	4.70	10	11.76	18	21.17
Girls who have not undergone FGC cannot get husbands	13	15.29	16	18.82	10	11.76	22	25.88	25	29.41

From the findings in Table 4.2 in relation to the belief that girls must undergo FGC, 17.64% of the respondents strongly agreed, 11.76% agreed, 1.2% were neutral, 23.52% disagreed and 47.05% strongly disagreed. This suggests that other than FGC, other factors come into play in determining the girl child transitioning to secondary schools.

On the issue of whether girls who have gone through FGC should not continue with school, 10.58% of the respondents strongly agreed, 23.52% agreed, 8.23% were neutral, 23.52% disagreed, and 34.11% of the respondents strongly disagreed.

Regarding the belief that after FGC girls are ready for marriage, 35.29% of the respondents strongly agreed, 27.05% agreed, 4.70% were neutral, 11.76% disagreed and 21.17% strongly disagreed. The findings therefore suggest that FGC contributes significantly to girls not pursuing their studies with a combined percentage of those on the affirmative side standing at 62.34%. Seven out nine primary school heads who acted as key informants in the study were in agreement with the respondents that after FGC, a girl is ready for marriage.

Respondents were then asked whether the belief that girls who have not undergone FGC cannot get husbands, the responses were as follows: 15.29% strongly agreed, 18.82% agreed, 11.76% were neutral, 25.88% disagreed and 29.41% strongly disagreed. Majority of male discussants in a FGD had a common view with the respondents when they said that FGC is not a requirement for marriage. This indicates that this belief, to a significant degree, affects the commitment of the parents to support girls to continue with their education through secondary school.

4.4.2 Respondents' views on early marriage

The second objective of the study was to investigate the influence of early marriages on the transition of the girl child into secondary school. To this end, they were asked to state whether they strongly agreed, agreed, were neutral, disagreed or strongly disagreed with perceptions associated with early marriage. Their responses are presented in Table 4.3 below.

Table 4.3: Respondents' views on early marriage

Attitude	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Girls will not get husbands after education	4	4.70	3	3.52	8	9.41	16	18.82	52	61.17
Girls should get married immediately after puberty	23	27.05	20	23.52	9	10.58	13	15.29	20	23.52
Girls should marry early to avoid unwanted pregnancies	33	38.82	13	15.29	8	9.41	9	10.58	22	25.88
Educating girls is a waste of resources since husbands will provide for them	10	11.76	15	17.64	3	3.52	17	20	40	47.05

The results in Table 4.3 on the perception that girls will not get husbands after education indicate that 4.70% of the respondents strongly agreed, 3.52% agreed, 9.41% were neutral, 18.82% disagreed and the majority (61.17%) strongly disagreed.

On the perception that girls should get married immediately after puberty, 27.05% of the respondents strongly agreed, 23.52% agreed, 10.58% were neutral, 15.29% disagreed, while 23.52% strongly disagreed.

Furthermore, concerning the perception that girls should get married early to avoid unwanted pregnancies, 38.82% of the respondents strongly agreed, 15.29% agreed, 9.41% were neutral, 10.58% disagreed, and 25.88% strongly disagreed.

The researcher wanted to find out from the respondents whether the perception that educating girls is a waste of resources since future husbands will provide for them. The responses were as follows: 11.76% of the respondents strongly agreed, 17.64% agreed, 3.52% of the respondents were neutral, 20% disagreed while 47.05% strongly disagreed. This suggests that the society consider that educating girls is not a waste of resource especially when the resources are available.

4.4.3 Influence of the boy child preference

Finally, this study sought to establish the extent to which preference for the boy child influenced the transition of the girl child to secondary school. Respondents were required to state whether they strongly agreed, agreed, were neutral, disagreed or strongly disagreed with perceptions associated with boy child preference. Their responses are contained in Table 4.4 below.

Table 4.4: Respondents' views on the boy child preference

Attitude	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Boy child should be given priority in education	11	12.94	22	25.88	5	5.88	18	21.17	30	35.29
Boy child will benefit biological parent after education	26	30.58	20	23.52	15	17.64	16	18.82	10	11.76
Educating a girl child is a waste of resources	15	17.64	13	15.29	5	5.88	11	12.94	41	48.23
Girl child education will not benefit biological parents after education	21	24.70	20	23.52	10	11.76	10	11.76	24	28.23

The results in Table 4.4 show that 12.94% of the respondents strongly agreed, 25.88% agreed, 5.8% were neutral, 12.9% disagreed while 48.2% strongly disagreed with the view that a boy child should be given priority in education.

In reference to the perception that the boy child will benefit biological parents after education, the findings indicate that 30.5% of the respondents strongly agreed, 23.52% agreed, 17.64% were neutral, 18.82% disagreed and 11.7% strongly disagreed. Participants in the female FGD were of the view that the boy child will benefit biological parents after education.

On the perception that educating a girl child was a waste of resources, 17.6% of the respondents strongly agreed, 15.29% agreed, 5.8% were neutral, 12.9% disagreed while 48.2% of the respondents strongly disagreed.

Regarding the perception that the girl child's education will not benefit biological parents, the results show that 24.7% of the respondents strongly agreed, 23.52% agreed, 11.76% were neutral, 11.7% disagreed and 28.2% strongly disagreed. Seven out of nine primary school heads who acted as key informants supported the respondents' view that girls benefit in-laws after getting married yet the biological parents are the ones who educated them. One of them said, *'You cannot waste money paying school fess for a girl because after getting employment, her salary will go to her husband and parents- in-law'*.

This suggests that some girl child drop out as well as their parents and the society do not consider the quality of life of girls after marriage.

The researcher asked the respondents to give their views by rating the three factors in this study which affect the girl child's transition to secondary school starting with the most important one. Their answers are summarized in Table 4.5 below.

Table 4.5: Rating of influence of socio – cultural factors in this study

		1(Very strongly)		2(Strongly)		3(Moderately)	
		Frequency	%	Frequency	%	Frequency	%
1	Female genital cutting	33	38.82	23	27.05	30	35.29
2	Early marriage	40	47.05	38	44.70	7	8.23
3	Preference of Boy child	20	23.52	25	29.41	40	47.05

The findings in Table 4.5 show that 38.82% of the respondents said that FGC very strongly influences the girl child transition to secondary school, 27.05% said FGC strongly influences transition while 35.29% said FGC moderately influences girl child transition to secondary school. In relation to early marriage, 47.05% of the respondents said it influences very strongly, 44.70% of the respondents said it does so strongly, and 8.23% said it influences moderately. Thus, 92.5% of the respondents were of the view that early marriage affects transition.

Furthermore, the researcher wanted to find out whether preference for the boy child influenced girl child transition to secondary school. The results were as follows: 23.52% of the respondents said it influences very strongly, 29.41% said it influences strongly while 47.05% said it influences moderately. These results suggest that the respondents rated early marriage as very strongly influencing, FGC as strongly influencing and boy child preference as moderately influencing girl child transition to secondary school. The County Education

Directors and the primary school heads who were key informants in this study rated the factors in the same order as the respondents.

4.5 Recommendations on how girl child transition to secondary school can be improved.

Respondents were asked to give recommendations on how the girl child transition into secondary school could be improved. Their responses are presented in Table 4.6 below.

Table 4.6: Recommendations on how to improve girl child transition to secondary school

Response	Frequency	Percentage
Avoid early marriages	17	19.92
Gender equality	12	14.11
Banning of FGM	12	14.11
Bursaries and sponsorships	8	9.37
Free secondary education	8	9.37
Laws and regulations	8	9.37
Awareness to importance of education to parents and girls	8	9.37
Poverty eradication	7	8.23
Sanitary towels and other essential services to girls	5	5.88
Total	85	100

Results in Table 4.6 show that 19.92% of the recommended avoidance of early marriages, 14.11% suggested promoting gender equality in the educating of children. Other recommendations were banning female genital mutilation (14.11%) giving sponsorships and bursaries to girls (9.37%), provision of free secondary education (9.37%) and passing of laws and regulations on girl child education (9.37%).

Results further show that 9.37% of the respondents said there is need to enhance awareness among the parents and the entire society on the importance of education for girls, 8.23% cited eradication of poverty among people living in the communities because it will help them to address and provide for education, food and other necessities to their children whereas 5.88% said there is need to provide sanitary towels and other basic needs to girls to encourage them to continue with their studies. Some of the recommendations that were given by County Education Directors and primary school heads who were key informants in this study were similar to those of the respondents. These include enforcing laws banning FGC, jail terms for perpetrators of early marriage and sensitization of the community on the benefits of girl child education.

CHAPTER FIVE

DISCUSSION AND CONCLUSIONS

5.1 Introduction

The purpose of this study was to establish the socio-cultural factors influencing girl child transition to secondary school in Bomet County. This chapter summarizes the findings of the study based on empirical findings in chapter four. It also presents discussions, conclusions, recommendations and suggestion for further research.

5.2 Summary of findings

The study explored socio-cultural factors that influence the transition of the girl child to secondary school in Bomet County. The specific issues assessed were influence of FGC, influence of early marriage and influence of preference for the boy child on the transition of girl child to secondary school.

In reference to objective one which sought to determine the extent to which FGC influences the transition of the girl child into secondary school in the study area, a majority of the respondents felt that it is not a must for girls to undergo FGC. Most of the primary school heads felt the same. Similarly, on the issue of rating the belief that girls who have undergone FGC should not continue with schooling, more than 50% of the respondents disagreed with the belief. Once again, the primary school heads and County Education Directors were in agreement that girls who have undergone FGC should continue with schooling. However, a majority of

the respondents agreed that after FGC girls are ready for marriage. The primary school heads and participants in FGDs had a similar opinion. However, 55.29% of the respondents disagreed with the opinion that girls who have not undergone FGC cannot get husbands.

In relation to objective two that sought to investigate the influence of early marriage on the transition rate of the girl child to secondary school, 80% of the respondents disagreed that girls will not get married after education. A majority of primary school heads were also of the same opinion. Finally, about 51% of the respondents were of the view that girls should get married immediately after puberty, a view supported by primary school head informants.

A majority of respondents agreed with the belief that girls should marry early to avoid unwanted pregnancy. Primary school heads and male discussants in the FGD had similar views. The respondents disagreed with the belief that educating a girl is a waste of resources since husbands will provide for them. This view was also supported by primary school heads. However, female discussants in the FGD agreed that educating a girl is a waste of resources since husbands will provide for them.

Finally, objective three sought to establish the extent to which preference for the boy child influenced the transition rate of the girl child to secondary school. On the issue of whether the boy child should be given priority in education, about 57% of the respondents disagreed while most of the primary school heads and of

FGD discussants agreed. Regarding whether the boy child will benefit biological parents after education, findings from the respondents, primary school heads and FGDs discussants were in agreement. In reference to whether educating a girl is a waste of resources, both the respondents and the primary school heads disagreed with the belief. In relation to the belief that girl child education most of the respondents as well as primary school heads were in agreement with it.

5.3 Discussion

In objective one, the researcher sought to find out the extent to which FGC influences the girl child transition rate to secondary school. There was a common agreement that FGC contributes to the change of attitude towards education among girls and they tend to focus on marriage. A girl who has initially been progressing smoothly with her studies and eventually subjected to FGC loses focus in her studies and focuses on getting a husband and settling down. This is influenced by the assumptions by the parents and the society is that a girl who has gone through FGC does not have to stay at home but should immediately get married. After FGC girls develop a feeling that they are grown ups that can no longer fit into the school system. Society views girls who have undergone FGC as full members who are ready to contribute in ways other than pursuing education.

The culture of FGC is viewed as a practice that is meant to prepare girls for marriage. The findings of the study, therefore, indicate that girl child transition to secondary school is influenced by the belief that after FGC girls are ready for marriage. This is in agreement with the statement by UNICEF (1994) that female genital cutting (FGC) among communities who practice it impact greatly on student's achievement and performance especially girls who undergo such practices. Because the practice is regarded as maturity into womanhood, graduands disregard education due to falsehood imparted on them that they are mature and ready for marriage.

In relation to objective two, the researcher investigated the influence of early marriages on the transition of the girl child into secondary school. Early marriage has been considered as a factor which negatively affects girl child transition to secondary school. From this study it appears that early marriage among girls is triggered by the belief that they should get married immediately after puberty. In addition, the assumption and belief that educating a girl child is a waste of resources could be attributed to the low status accorded to women and girls in society.

Parents are driven into marrying off their daughters by the fear that girls might get pregnant and bring shame to the family. This finding is in agreement with some studies carried out in Kenya that backward cultural practices continue to deny the girl-child her right to education (Mwangi, 2004).

Finally, the researcher investigated preference for the boy child in relation to the girl child transition rate to secondary school. In African traditional societies, a boy child is more preferred to continue with schooling than a girl child. Therefore, in the face of challenges, a girl child will be pulled out of school to enable the boy child to continue with schooling. Furthermore, preference for the boy child ensures that the girl child tends to be neglected whenever arrangements are being made for children to go to school. In situations where financial resources are scarce due to poverty or a large number of children in the family, the girl child will be forced into early marriage and the limited resources used to finance boy child education.

The study revealed that in Bomet County, the practice of the boy child being given preference in education was prevalent and has influenced girl child transition to secondary school.

The society seems to be aware of the existence of bias in the treatment of boys and girls. This is a firm confirmation of the general claim in the responses across the data collection approaches used that the overtly low level of transition of girl child to secondary school can be attributed to the historically biased preference for investment in males rather than females. This finding was confirmed by Eshiwani (1985) who states that some preference persists for educating boys, reflecting traditional limitations on women's roles, customary patriarchy inheritance systems and perceptions that boys will have greater prospects for modern sector employment.

5.4 Conclusion

On the basis of these findings, it can be concluded that socio - cultural factors impose fundamental challenges to the advancement of the girl child in education in Bomet County. A combination of backward cultural practices continues to deny the girl child her right to education.

FGC is an accepted cultural practice and contributes significantly to the transition of the girl child to secondary school. Majority of respondents were of the view that once a girl has undergone FGC, she is ready for nothing else but marriage. FGC therefore curtails continuity in education by the girl child because it appears the society including the girls themselves believe that FGC should lead to marriage. FGC is still widely sanctioned even though it is a violation of human rights.

From the study, early marriage is the leading factor that influences transition of girl child to secondary school in the study area. Majority of respondents believe that girls should get married immediately after puberty. Puberty starts from the age of twelve to fourteen years. This is the age when girls are supposed to be in upper primary and preparing to go to secondary school. To say that they should get married immediately after puberty is to say that they should stop going to school. Findings of the study also indicate that majority of the respondents believe that girls should marry early to avoid unwanted pregnancies. It appears therefore that parents are in a hurry to marry off their daughters at the school going age. Early

marriage is therefore intrinsically linked to drop out and low level of education among girls.

Preference for the boy child has a negative effect on the advancement of girls in the education. Results from the study show that there is a wide belief in the society that education for girls will benefit parents-in-law and not the biological parents. This is the reason that leads parents to invest in education of the boy child.

5.5 Recommendations

On the basis of the conclusions, the study makes the following recommended actions:

There is need for the government to ensure that laws prohibiting the practice of FGC are strictly adhered to. In addition, there is need for the government to work closely with civil society groups and NGOs who advocate against the practice of FGC, and create awareness to the entire community about the negative effects of FGC.

Following the results that early marriage is prevalent in the society the researcher recommends that the law stipulating the minimum age of marriage is enforced effectively. Parents should be sensitized by the government on the negative consequences of early marriages and the benefits of educating girls

in the society. The government should consider use of mass media to increase awareness of the whole community about the consequences of early marriage of girls themselves, their families and the community as a whole. Once sensitized, parents will send their girls to school and support them to stay on. Furthermore, the government through assistance of civil society, NGOs and the private sector should put their efforts together towards ensuring that they develop mechanisms of retaining girl child in school. This can be done through sourcing of bursaries, sponsorships and ensuring that school fees for the needy girl child are drastically reduced to enable the girls to continue with education

Finally the research study also indicates that the culture of attaching more value to the boy child is still deeply rooted in the community. The subtlety of the culturally embedded subordinate status of women and girls needs to be unfolded and the issue needs to be addressed through consciously including gender disaggregated analyses in all national, regional and local educational surveys. A gender audit should be institutionalized to address the cultural bias against opportunities for girls. There is need for the government to carry out awareness campaigns to sensitize all the stakeholders on the importance of education especially for the girls. The government needs to consider offering assistance in form of bursaries to girl child in situations where parents have limited resources which will improve girl child transition.

5.6 Suggestion for further research

The study recommends research on socio-economic factors influencing girl child transition to secondary school. This will provide another dimension that will assist in developing strategies to increase transition rates of girl-child to secondary education

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APPENDICES

Appendix 1: Questionnaire for the pupils who dropped out

Dear Respondent,

This questionnaire is designed to gather information on the socio-cultural factors influencing transition of the Girl Child into secondary school in Bomet Central sub-County. You have been selected to participate in the study. The information collected will only be used for the purpose of this study and not any other. It will also be treated with the highest level of confidentiality. You are therefore kindly requested not to write your name or any other form of identification. Respond to the questions as they apply to you.

Section A:

(Demographic information)

1) Indicate your age

13-14 ()

15-17 ()

18 -20 ()

21 and above ()

2) How many children are you in your family-----?

3) How many boys? -----

4) How many girls? -----

5) In Which class did you drop out?

Form 1 ()

Class Eight ()

Class Seven ()

Class Six ()

6) What was the reason for your drop out?

SECTION B:

This section is meant to collect information concerning ‘Factors influencing transition of the Girl Child into secondary school.

8) To what extent do the following factors contribute to the transition of the girl child into secondary school?

Tick the most appropriate answer for each question in the boxes provided	Strongly agree	Agree	Neither agree or Disagree	Disagree	Strongly Disagree
A. Female genital cutting					
i. Girl child transition to secondary school is influenced by the belief that girls must undergo female genital cutting.					
ii. Girl child transition into secondary school is influenced by belief that girls who have undergone female genital cutting should					

not continue with schooling.					
iii. Girl child transition into secondary school is affected by belief that after female genital cutting a girl is ready for marriage.					
iv. Girls who have not undergone FGC cannot get husbands					
B. Early marriage					
i. Girl child transition into secondary school is influenced by the belief that girls will not get husbands after education.					
ii. Girl child transition into secondary school is affected by the belief that girls should get married immediately after					

attaining age of puberty					
iii. Girl should marry early to avoid unwanted pregnancies					
iv. Educating girls is a waste of resources since their husbands will provide for them					
Boy child preference					
v. Girl child transition into secondary school is influenced by the belief that the boy child should be given priority in education					
vi. Girl child transition into secondary school is influenced by the belief that the boy child will benefit the biological parents after education					
vii. Girl child transition into secondary school					

is influenced by the belief that educating a girl child is a waste of resources.					
viii. Girl child transition into secondary school is influenced by the belief that the girl child will not benefit the biological parents after education					

9) In your opinion please rate the following factors starting with the one that affect girls' transition into secondary school starting with the most to the one that least affects using numbers (1-3): (**1 – very strongly 2 – strongly 3 –moderately**)

		1	2	3		
1	Female genital cutting					
2	Early marriage					
3	Preference of boy child					

10) Please give some recommendations on how the Girl child transition into secondary school can be improved.

- 1)
- 2)
- 3)

Thank you very much for your cooperation

Appendix 2: Interview Guide for Focus Group Discussion

Dear Respondent,

This questionnaire is designed to gather information on a study being carried out in Bomet County entitled ‘To investigate socio-cultural factors influencing the transition of Girl Child into secondary school in Bomet Central, Bomet County. You have been requested to kindly provide information that may facilitate the carrying out of the study. The information provided will be treated with the highest level of confidentiality and will only be used for the purpose of this study and not any other. Please respond to the questions as they apply to you and do not write your name or any other form of identification on the questionnaire.

- 1.) How are children socialized in the community?-----
- 2.) Is there discrimination in the treatment of boys and girls?-----
- 3) Is female genital cutting a requirement before marriage?-----
- 4) Does the community attach more value to the boy child.....
- 5.) According to you considering boy child preference, early marriage and Female genital cutting which one of them influence the most to girl child transition to secondary school?

		1	2	3		
1	Female genital cutting					
2	Early marriage					
3	Preference of boy child					

8) Please give some recommendations on how the Girl child transition into secondary school can be improved.

- 1)
- 2)
- 3)

Thank you very much

Appendix 3: Key Informant Interview Guide for Primary school heads

Dear respondent,

These interview questions are meant to collect information on a study that is being done in Bomet County on the topic “Socio-cultural factors influencing the transition of Girl Child into secondary school in Bomet Central sub - County in partial fulfillment of my Masters of Arts degree in Gender and Development Studies. I kindly request you to spare your time to complete this questionnaire as truthfully as possible. The information given will be treated with the confidentiality that it deserves.

- 1) For how long have you been in charge of the school?-----
- 2) What is your opinion about the girl child transition into secondary school in the school?-----
- 3) Is the transition the same for both the girl child and the boy child?
- 4) Do you think the cultural belief that boys are more valuable than girls has any influence on the girl-child transition into secondary school?
- 5) In your opinion does female genital cutting influence the transition of the girls into secondary school?
- 6) From your own observation, do early marriages in the community have any influence on the transition of girl child into secondary school?
- 7) In your opinion please rate the following factors starting with the one that affect girls’ transition into secondary school starting with the most to the one that least affects using numbers (1-3): (**1 – very strongly 2 – strongly 3 –moderately**)

		1	2	3		
1	Female genital cutting					
2	Early marriage					
3	Preference of boy child					

11) Please give some recommendations on how the Girl child transition into secondary school can be improved.

1)

2)

3)

Appendix 4: Key Informant Interview Guide for County Education Directors

Dear respondent,

These interview questions are meant to collect information on a study that is being done in Bomet County on the topic “ Socio-cultural factors influencing the transition of Girl Child into secondary school in Bomet Central sub - County in partial fulfillment of my Masters of Arts degree in Gender and Development Studies. I kindly request you to spare your time to complete this questionnaire as truthfully as possible. The information given will be treated with the confidentiality that it deserves.

- 1) For how long have you been in charge of the District?-----
- 2) What is your opinion about the girl child transition into secondary school in the District?
- 3) Is the transition the same for both the girl child and the boy child?
- 4) Do you think the cultural belief that boys are more valuable than girls has any influence on the girl-child transition into secondary school?
- 5) In your opinion does female genital cutting influence the transition of the girls into secondary school?
- 6) From your own observation, do early marriages in the community have any influence on the transition of girl child into secondary school?
- 7) In your opinion please rate the following factors starting with the one that affect girls’ transition into secondary school starting with the most to the one that least affects using numbers (1-3): (**1 – very strongly 2 – strongly 3 –moderately**)

		1	2	3		
1	Female genital cutting					
2	Early marriage					
3	Preference of boy child					

11) Please give some recommendations on how the Girl child transition into secondary school can be improved.

1)

2)

3)

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Thank you very much for your cooperation.

Appendix 5: Consent form

Respondent/Key Informant’s Informed Consent Form for Participation in the study

Project title: Socio cultural factors influencing girl child transition rate into secondary school Bomet Central sub - County.

Investigator
HELLEN CHEPKORIR KILEL

Institute of Anthropology, Gender and African Studies
University of Nairobi,
P.O. Box 30197 00100, Nairobi;

This **consent form** gives you the information that you need in order to decide whether you want to participate in this study or not, am carrying out a study on *socio-cultural factors influencing girl child transition into secondary school in Bomet Central sub – County, Bomet County.*

If you agree, I will invite you for an interview and subsequent informal conversations on this subject. The interview will take about forty five minutes to one hour and subsequent conversation may follow at any time to clarify some issues related to this study. The conversation and interview will be private. Your name will not be used in the study. Information recorded in the note book will be typed onto paper by a professional transcriber. Your privacy will be respected as the transcriber subscribes to the principle of confidentiality. Your name or any other identifying information will not be attached to the files and thesis. If there are things you do not want to mention or discuss, please do not feel any pressure to share it.

You may not receive any additional benefits following the completion of the study. The interview only requires your time. You may ask additional questions at any time of the interview or decide to withdrawal from the study, without penalty. If you decide to take part in the study, sign this consent form as shown below. If you have any concerns about this study, please feel free to contact me.

I voluntarily agree to take part in the study.

Research participant’s signature

Date

Researcher’s signature

Date