A STUDY OF GENDER ROLE PORTRAYALS IN SECONDARY SCHOOL HISTORY TEXT BOOKS IN KENYA

By

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DECLARATION

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

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ABSTRACT

Studies done in several countries and on Kenyan Primary Schools have noted the reoccurrence of gender-role stereotyping and the subsequent disadvantaged learning environment of the Girl-child.

The present study therefore focuses on Secondary School History textbooks in Kenya. It investigates whether similar stereotypes occur, their nature and extent. Secondly, investigation is done on the presence or absence of appropriate textual female role models and whether existing historical documents contain females whose contributions merit inclusion.

For the first part of the study, a representative sample of Secondary schools within Nairobi Province are selected to identify commonly used history textbooks. Critical content analyses are done and resultant data quantitatively analysed using descriptive statistics. The descriptive statistics are presented using tabular illustrations with major themes and patterns identified and discussed.

For the second part of the study, an exploratory random survey of Kenya National Archives historical accounts is done and relevant females contributions analysed. Modes of incorporating identified historical materials into future secondary school history syllabi and textbooks' revisions are discussed. Related recommendations are made.
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I dedicate this work to my parents Mr. Joseph Gichuri Mararo and Mrs. Winfred Wanjiku Gichuri. Forever I remain indebted to you for tirelessly being there for me and for standing by me when my will was almost spent. But for you, this creation would never have been actualised. Thank you for your outstanding inspiration!
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CHAPTER ONE
INTRODUCTION TO THE STUDY

1.0 Background to the study

In the Kenya National Development Plan (K.N.D.P.) for 1994 to 1996, the Government of Kenya has set out to strengthen women's role in the economy through education. Education is seen as a crucial agency in narrowing gender imbalances in various sectors of national life. More specifically, efforts are to be made towards creating comprehensive data on the situation of the girl child in Kenya to be used in national planning, and towards "... the removal of stereotyping of gender roles in educational materials ... the provision of role models, and improving the learning environment for girls." (K.N.D.P., 1994/96: 255).

Although the females make up fifty point four per cent (50.4%) of the Kenyan population total (Government of Kenya - GK - 1994a: 1-1), gender disparities and inequity in Kenya's skilled workforce exists. For instance, according to Kenya National Development Plan 1994/6, the females account for only twenty-five point one per cent (25.1%) of the total labour force currently with the majority in the public sector and in unpaid family work.

In addition, the occupational distribution by gender for both wage employees and the self employed in urban areas shows women as over-represented in secretarial, domestic, educational and agricultural occupations (G.K., 1991; G.K., 1994/b; K.N.D.P., 1994/96). For instance, as at 31st of March, 1993 employment in the civil service by gender and job group indicated that women constitute only 21 per cent of all civil servants of which nine per cent fall in job group 'L' and above (K.N.D.P., 1994/96; Women's Bureau, 1993). It is further noted that sixty point two per cent (60.2%) of females in total wage employment are confined to the educational and the agricultural sectors (G.K., 1994b). These findings illustrate women's low representation
in the high status/paying occupational positions both in public and private wage employment. Further studies indicate that only a small proportion of managers and owners of businesses are women with even fewer appointed as general managers, directors, or top administrators (G.K., 1991; G.K., 1984). In view of recent research findings discussed at detail in chapter two on the vital role of education in correcting the above imbalances, the Kenya Government 1994/96 Manpower Development Policy links improvement of girls’ access and participation in education with National Development (K.N.D.P., 1994/96).

Education has always been recognized around the world as a basic prerequisite for development. Beside encouraging behaviour changes that improve the human condition, education is seen as instilling knowledge and awareness which promote self-confidence and self-reliance in the individual that enable informed decision-making and increase productivity to the benefit of the entire community (World Education Report, 1993; King and Hill, 1993; UNICEF, 1992; Herz et al, 1991). Since fifty-nine per cent (59%) of the Kenyan population are below the age of 20 years (K.N.D.P., 1994/96) with forty-five point three per cent (45.3%) in the school going ages (05 - 21 years) of which girls make up 50.3 per cent (percentages worked from raw data; G.K., 1994a: 2-2); there is need to maximise these youths’ potential contributing ability.

Given the Kenyan Government goal of improving girls’ access and participation in education as stipulated in the Development Plan 1994/96, there is need to facilitate a system that caters fully and equally for all. Prevailing trends in education in Kenya indicate a virtual equality in the proportion of girls and boys who enter primary school in Standard One (Abagi, 1992; G.K., 1991). The proportion of girls in primary schools has risen from 34 per cent in 1963 to forty-nine per cent (49%) in 1993 (G.K., 1994b: 190). But these appearances of gender equity are deceptive since the ratio of enrollment in standard Eight, seven years later indicates attrition rates for girls are higher than for boys (G.K., 1991). Whereas enrollment levels stand at ninety-five per cent (95%)
nationally at primary level, the completion rate for girls is less than thirty-five per cent (35%) in contrast to fifty-five per cent (55%) for boys (O’Reilly, 1994). In addition, the retention rates at the same level for boys are seventy-six point eight per cent (76.8%) in contrast to sixty-six point eight per cent (68.5%) for girls (King and Hill, 1993).

There exists a broad gender gap based on considerable disparities in dropout rates and enrollments in further post-primary education. Continuation rates from standard Eight to secondary school by gender over the 1980 to 1990 period show a 5 percentage-point in favour of boys. In addition by 1993, of the 2,369 secondary schools in Kenya with a total enrollment of over 600,000 students, girls made up only forty-nine point three percent (44.3%; Government of Kenya, 1994b). However according to Makau, 1994, the female proportion of enrollment in Secondary schools dropped from about forty-four per cent (44%) to forty-two point nine per cent (42.9%) in 1992. Studies further indicate that the proportionate loss between each successive year of secondary schooling results in slightly over half of these girls remaining to Form IV (Ondieki, 1993).

It is to be noted that female enrollment in university courses has also been quite low. The highest female to male ratio realized in 1972 was 42:100 in the then Nairobi University College of the East African University. This ratio dropped to 37:100 in first year intake in the four state universities in Kenya in 1993 (K.N.D.P., 1994/96: 33). Gachukia, (1994) has also noted that female enrollment dropped to twenty-three per cent (23%) in the same 1993 intake.

The existence of gender disparities in Kenya’s education system to the disadvantage of the girl students are further confirmed in the already quoted National Development Plan (K.N.D.P., 1994/96: 255). This study therefore, seeks to investigate aspects of the education system that previous studies in other continents have identified as factors contributing to these gender disparities.
1.1 Statement of the Problem

The problem investigated in this study was the presence, nature and extent of male and female portrayals in secondary school History textbooks in Kenya. The study further investigated whether these portrayals correctly represent females documented historical participation and contribution in the topics covered.

Previous studies in the Latin American region by Bustillo, 1993; India by Khan, 1993; Zambia by Tembo, 1984; Middle Eastern Arab World by El Sanabary, 1993 and on Kenyan Primary School textbooks by Obura, 1991; have established that textbooks perpetuate gender role stereotypes. That these stereotypes strengthen a negative socio-cultural and economic status of females in society by failing to correctly represent their actual roles and notable contributions. Among the noted effects of this stereotyping is their limiting effect on girls’ motivation to excel in education and in high-status occupations.

In view of this and in the light of the 1994/96 Kenya National Development Plan’s endeavour to initiate the gradual removal of all stereotyping of gender roles in textbooks plus the provision of appropriate textual role models, it was important that a study such as the present one be done.

1.2 Purpose of the study

The purpose of this study was to investigate and identify gender-roles and stereotyping as reflected in the History textbooks used in Secondary schools in Kenya. In addition, the study sought to establish the nature and extent to which gender role stereotyping occurred. The study also explored the appropriate textual role models existing and documented as suggestions to be included in the Secondary school History syllabus and related textbooks.
Specific objectives of the study were to:

a) Identify gender role stereotypes in selected Secondary school History textbooks as noted in studies done in other countries and in Kenyan primary school textbooks.

b) Establish the nature and extent of gender role stereotypes identified.

c) Establish the presence or absence of appropriate textual female role models in the Secondary school History syllabus and selected text books.

d) Investigate the existing historical documents covering the topic areas covered by the syllabus and textbooks to identify existing female gender participation and contributions that could be included to provide appropriate textual role models.

1.3 Research Questions

The research addressed itself to the following questions:

a) How are individual female characters mentioned and presented in selected History textbooks as contrasted to the male characters?

b) What number and percentage, as opposed to the male, are the female indicated common nouns and pronouns present in the texts?

c) What roles are the female and male characters presented in pictures and illustrations within the texts?

(d) Are female Historical characters included in the History Secondary school syllabus outlined topics?
(e) What do existing historical records on the topics covered by the Secondary school syllabus textbooks have on female participation and contribution?

1.4 Justification For The Study

Secondary school: The study addressed itself to this cycle in recognition of a similar study done by Obura on Kenyan primary school textbooks in 1991 (Obura, 1991) and which the current study seeks to build on in the subsequent level of the Kenyan educational system.

The study also recognised the decisive significance of Secondary school on student’s career options and opportunities for further training. Examination grades obtained in its summative national examination filters the students into career training and placement (Herz et al, 1991). To achieve women’s potential gains in the economy therefore, their success rates in completing and excelling in Secondary schooling were crucial (G.K., 1991; Tinker 1990).

Textbooks: Although in-school factors include students, teachers, textbooks, teaching methodologies administrative practices and the school culture, this study sought to limit its investigation to the History textbooks. This was first in recognition of the fact that although the question of failure to attend school and the dropout syndrome have been researched, more remains to be done in the area of in-school factors whose crucial impact on girls participation in education and occupations have been highlighted (Eshiwani, 1985; Karugu, 1987; Nammudu, 1992; Brock and Camish, 1991). Secondly, gender-role stereotyping in textbooks has been established as a major in-school factor preventing the full participation of female students in learning by confining them to stereotyped roles and identities in the textual role models provided (K.N.D.P., 1994/96; Herz et al, 1991; Tinker, 1990).
**History:** The study centered its concern on History textbooks, in recognition of the socializing significance of History in its role of inculturating learners into socially prescribed values, beliefs, attitudes and identities thus significantly influencing their aspirations for participation and contribution to society’s leadership and decision-making (Thuo, 1987; Were, 1982).

### 1.5 Significance of the study

As recent World Bank studies have revealed that failure to improve women’s educational attainments leads to far reaching high costs in lost opportunities to raise productivity, increase income and improve the quality of life for the nation (King and Hill, 1993). The Kenyan government in recognition of this fact has linked national development to human resource development through education and training with particular emphasis on increased females participation in its Development Plan 1994/96.

Studies done in Kenya show that girls are disadvantaged in terms of levels of participation and benefits from education. For instance, girls suffer alarming drop-out rates as earlier noted. An interplay of factors ranging from girls’ socio-cultural and home environments’ to labour-market trends and in-school factors are seen as contributing to this state of affairs. However this study limited its concern to the textbooks.

Research studies (Obura, 1991; Tembo, 1984; Mohammed, 1985) have shown that stereo typing of gender roles in textbooks erects barriers for girls that contribute to their disadvantaged position in education and in occupations. In addition, the socializing impact of History as it discusses societies of the past increases the socio-cultural gender stereotypes that limit the female to subordinate, dependent and service roles (Obura, 1991).

In light of the Kenya Development Plan 1994/96’s commitment to the removal of all stereotyping of gender roles in textbooks and the provision of appropriate female role models, this study sought to generate data whose findings would be of benefit in the
formulation of interventionist programmes in line with the objectives of the K.N.D.P., 1994/96.

1.6 Basic Assumptions of the study

The following assumptions were of note in the study:

a) That the curriculum and examinations system for Secondary schools are crucial factors that influence females' entrance into professional careers.

b) That all Secondary school pupils study History in Forms One and Two.

1.7 Limitations of the study

a) Given the indepth and widespread nature of a study of this kind, attention was limited to Secondary school History textbooks in Kenya.

b) Given financial and time constraints the study limited its sample of textbooks to two K.I.E authored official pupils' textbooks for Forms One, Two, and Three and to three of the officially recommended supplementary class textbooks selected by their popularity of usage in a sample of schools.

c) The Archival survey was limited to Historical records within the topic areas covered by Secondary school History textbooks. The study's limitation to the Kenya National Archives was in recognition of its centralized role as the official national agency for the preservation and custody of all historical records relating to Kenya.

d) The study limited itself to the students studying History in public Secondary schools in Kenya. The results cannot therefore be generalized to private schools.
1.8 Operational Definition of Terms

It is noted that terms usually have a variety of meanings that are determined by the context of their usage. In this section therefore, the specific meaning of key terms used in the study are given. The more general meanings of the same terms are further discussed in the Review of Related Literature.

Gender - grammatical classification into feminine, masculine and neuter. The term goes beyond natural differences to include socio-cultural distinctions. As a system, it is seen as asymmetrical values opposing female to male in a hierarchical order (Bennaars, 1993: 111-113).

Gender-role - socially learnt behaviours and activities associated with women versus men and vice versa. It is different from sex-roles (Bennaars, 1993: 111-113).

Stereotyping - a category based cognitive response to another person. It includes prejudice (effect) and discrimination (behaviour) and describes people’s beliefs (cognitions) about an individual based on group membership (Fiske, 1993: 623).

History Textbooks - refers to two sets of books used in the study of History and Government in Kenyan secondary schools. The first set includes K.I.E authored official pupils textbooks in Kenyan Public schools. The second set includes three supplementary textbooks officially recommended by the Ministry of Education and selected on the basis of popularity in a sample of Public schools in Kenya.

History - Term is inclusive of the government component of the current History and Government syllabus for Secondary schools in Kenya.
Portrayal - Used synonymously with presentations. How either the male or female gender are presented through individuals discussed, words used, illustrations drawn, or pictures included in the various topics covered by the textbooks.
CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

The need to equalize access to educational opportunity and benefits on the basis of gender in Africa has long been recognized. The gender gap with girls at a disadvantage in terms of participation, completion and advancement of education are issues that have increasingly drawn global attention at the present time.

Research studies (King and Hill, 1993) have brought to light several factors that contribute to the gender gap. Notable among the highlighted factors is the role of the school text books in the total education of the girl child. For instance, recent World Bank initiated studies that covered 152 countries stretching across the African, American and Asian continents plus the Middle East reveal that gender-role stereotyping and absence of appropriate textual female role models exists in school textbooks to the disadvantage of the girl student in terms of reduced school completion rates and performance (King and Hill, 1993). The studies reveal that this has an effect on girls' educational and occupational aspirations. It is in line with these related concerns that this chapter addresses itself.

2.1.0 The Social Learning Theory

To appreciate the significance of gender-role stereotyping and absence of appropriate textual role models in school textbooks on the total education of the girl child, it is important to consider related learning theories.

Research work on factors influencing girl's and women's motivation to achieve have been done by scholars in several countries. In a study done on children's knowledge of societal stereotypes and preferences for sex-typed activities by Bigler and
Liben (Child Development, 1992: 1351-1363), two major theoretical orientations were identified as forming the basis for much of contemporary gender research: the Social Learning Theory and the Cognitive-Development Theory. In view of the this study's concern with gender-role stereotyping in Secondary History textbooks in the light of its noted implications, extracts from Albert Bandura's Social Learning Theory are applied as the theoretical framework.

The Social Learning Theory in part states that learning takes place through the process of role modelling and identification. People do more of what they see others do than what occurs if the individual is aware of the consequences of a behaviour. Knowing what behaviour will be rewarded under what conditions greatly improves the individual's learning. Since people lack psychic powers to see into the future, they learn from the good and bad experiences of others.

These experiences are also seen as past consequences of behaviour and act as motivators towards increased achievement and provide direction to behaviour while building up aspirations levels. In this study these others on whose past experiences learners base their motivation to achieve are textual female role models portrayed in Secondary school. These role models are seen in the light of Social Learning Theory as precipitating and actively stimulating behaviour that already exist in the potential of the students but which could otherwise remain dormant in their absence. These role models are seen as strongly influencing learners levels of aspirations, their willingness to persist in an attempt or activity, by determining their expectations of success and motivation to achieve in similar circumstances (Salkind, 1981: 169-177; Atkinson and Feather, 1966: v,7; Atkinson and Rayner, 1974: 94).
2.1.1 Role of Education

In discussing the significant influence of the textbook on the outcome of learning, there is need to understand the importance and nature of education on the global scene and more specifically in Kenya.

A broad global recognition that education is essential to economic and social-political development exists based on abundant research evidence that education improves health, living standards, productivity and democratic participation in all nations irrespective of regional placement. Education is seen as the centre from which a country's development draws its energy thus, a basic prerequisite for development.

Articles 28 and 29 of Education in the United Nations Convention on the Rights of the Child (1989) illustrate that it is the right of every child to have access to education which develops the child’s personality, talents, mental and physical abilities to their fullest potentials (World Education Report, 1993). In the earlier 1960 Convention Against Discrimination in Education, Article One education is defined as referring to all types that include the quality which is to be free of discrimination from gender bias that could have the effect of impairing equality of treatment and achievement among all. The increase in international awareness over the gender disparities and gap over the last decade has been due, in part, to the steadily accumulating research evidence of their diverse implications for the processes of social growth and economic development. In addition, focus is concentrating on the vital role women play in agriculture and rural development and the crucial implications of female illiteracy on population growth, health and the relationship between mother's literacy and the educational achievement of her children (World Education Report, 1993).

In Africa, despite widespread poverty and cultural diversity, notable progress has been made in expanding education since independence. Student enrollment in schools at all levels quintupled to 63 million between 1960 and 1983. However, given the fiscal constraints and continuing population growth, the crucial challenge remains in the need to
maximise efficiency and quality of education. Of central concern is the need to narrow the gender gap by removing barriers that contribute to girls’ reduced attendance, participation, completion and performance in education (Hyde, 1993). In noting that differences in retention rates at girls’ disadvantage are as high as 20 percentage points, Hyde (1993) stressed the need to identify the factors responsible for the largely second-class status of women within the educational systems of Africa.

In Kenya, Education is not only seen as an economic but also as a social service. It is a principle means towards meeting the need of equalizing economic and socio-political opportunities among all citizens. These are to be achieved by creating a partnership between Education and National Development (Ominde Report, 1965; Economic Survey, 1994; K.N.D.P., 1994/96). However, apart from this economic orientation, education in Kenya emphasizes individual development and self actualization among all students without favour or bias. Emphasis is placed on parity in the development of their cognitive, psychomotor and affective skills through the various venues of school learning (Kenya National Examination Council, 1989; Ministry of Education, 1984). As Bennaars (1990) aptly states, education in Kenya aims at promoting human development in an all round manner to mature the student into a free person, independent in their rationality, volition and action, irrespective of gender, locality or economic status.

The foregoing introduces the issue of gender equity as it relates to the girl child and women of Kenya. Although women constitute 80 per cent of household and food production labour, returns are traditionally controlled by the male land and property owners. In addition women’s representation in wage employment where they could have access to their labour returns remains at a low 26.1 per cent in the Public Sector, 18.8 per cent in the Modern Sector and 25.1 per cent in the total labour force. These factors highlight the need as the government notes, “... to ensure women are allowed higher occupational choices in all sectors of the economy” (K.N.D.P., 1994/96: 205 - 7, 253
-5) to promote gender equity in the economic sector. To achieve this, there is need to expand educational opportunities for women. According to the Kenya National Development Plan 1994/96, education is significant in empowering women and fostering desired gender equity. However education can only do this if the gender gap existing against females is reduced. In recognition of this, the Development Plan encourages the generation of data and in formation desegregated by gender to assist policy makers and planners to formulate appropriate interventionist programmes to improve girls participation and completion rates. This study through its findings, seeks to contribute towards this objective.

2.1.2 Secondary School Education In Kenya

The education system in Kenya has three basic levels hence the name 8:4:4. This refers to the Eight years of primary schooling ending with the Kenya Certificate of Primary Education (KCPE) national summative examination. Performance in it determines students’ placement into the various categories of Public Secondary schools (National, Provincial and District Secondary Schools), and is also a criterion of admission into Private Secondary schools.

The Secondary school cycle covers four years upon completion of which the Kenya Certificate of Secondary Education (KCSE) is taken. On the basis of students’ performance, the State Universities select and distribute students into their respective disciplines for further education and training. Admission into other tertiary institutions and subsequent employment also use the KCSE results as one of the criteria for selection and admission. This tertiary level takes four years for most courses although some professional courses involving internship and field attachment require additional years.

In the Secondary cycle, a series of subjects are offered country-wide in Public schools. These are broken down into five major groups. Group One has three compulsory subjects. Group Two has five subjects from which students choose two.
Group Three has three subjects, including History from which students pick one. Group Four has 10 subjects and students choose one. Group Five has eight subjects and students choose one. Alternatively, students may choose at least one subject from group Four or Five and one additional subject from either Group Two or Three.

In total, all Secondary school students must have a minimum of Eight subjects in Form III and IV. In most schools, Groups One, Two, Three and several Options from Group Four and Five are compulsory for all students in Forms One and Two (KNEC, 1993). This ensures that all students get familiarized adequately before they decide to drop a subject at the onset of Form Three.

2.1.3 The Place of History

It was the concern of this study to investigate the portrayal of female gender in Secondary school History textbooks and its effects on girls’ educational and occupational aspirations. In view of this, it is important to understand what History is in general and in the context of the Kenyan Secondary schools.

History is the study of the human story. It studies past societies to discern and understand the forces, currents, issues and patterns that determined the causes and course of events. By so doing, History enables the ensuing generations to understand their present day society, to fit into it and to make their contributions towards its growth and development. Given human mortality, society depends on history to ensure its continuity. On this continuity depends society’s growth and legitimacy, its order and its survival. History gives society its identity thereby giving value to humanity’s daily collective and individual endeavours. History gives the present and the future value and perspective based on the past trends and outcomes.

For all individuals, therefore, seeking to fit into their society as productive, deserving members, Historical orientation becomes essential. It acts as the springboard that arms the young with knowledge and values that in part determine their place and
roles in adult society. As Thuo (1987) states, History provides students with information to understand themselves and to form opinions based on existing knowledge. In view of this, the History Curriculum in Secondary schools in Kenya goes beyond passing on of facts and figures to the training of students in forming perceptions of their roles and place in society (Were, 1982). With the inception of the 8:4:4 system, History became History and Government and was made compulsory (Wabende, 1986). However, revisions have made it compulsory up to Form II and elective in Form III and IV in a cluster that offers the alternatives of Geography, Religious Education among others.

The History and Government syllabus has a thematic scattered approach. It leaves out the period-type chronological approach of the previous 7:4:2:3 system. The current approach lays emphasis on facts and not figures or years in order to overcome the previous problems related to memorization and rote learning. In integrating knowledge from other subjects as it discusses the themes, it aims at giving learners a critical mind in interpreting issues of contemporary life. Themes follow a line of development that has both the horizontal and vertical perspectives. The horizontal perspective discusses all aspects of human life whereas the vertical perspective discusses each theme in depth from its past to present without integrating other aspects that influenced it (Wabende, 1986). The syllabus is spiral in that it introduces various themes in stages of increasing complexity running from Form One and building on to Form Four. The summative end of course examination is divided into two major papers that together add up to the final overall mark. The first paper concerns themes dealing with the History and Government of Kenya and the second paper consists of themes in World History.
2.2.0 Gender Role Stereotyping in Education: A Review of Previous Studies

Having discussed the significance of Education and the place and nature of Secondary school and History in it, a discussion of Gender Role Stereotyping in Education in general as relates to specific regional studies already done follows.

Ireson (1978) contends that attributes of female gender stereotype revolve around characteristics of dependence, submissiveness, passivity and self confidence. As Moghdam (1991) goes further to note, gender division of labour at the societal level reinforces these stereotypes. Men and women get differential access to political power and economic resources, with socio-cultural images and representations of females becoming fundamentally distinct from those of males. Gender-roles thus receive the social organization of sexual differences on a system of unequal relationships biased against women.

Gender-Role stereotyping in education is increasingly drawing the attention of people concerned with improving girls' participation and benefits from education. Previous studies have established that textbooks do promote gender biases. These prejudices, they suggest could be discouraging girls from excelling in educational occupations by limiting their aspirations (a finding of previous studies on textbooks in Latin American region, by Bustillo, 1993; Khan, 1993 on Indian textbooks; Obura, 1991 on Kenyan Primary School textbooks; Tembo, 1984 on Zambian Primary and Lower secondary schools textbooks and El Sanabary on Middle Eastern Arab World textbooks) to the inferior subservient and dependent roles that the textbooks portray. They argue that this gender-role stereotyping fails to motivate girls' full participation in education which in turn limits their access to high status/high paying occupations.

The significance of these findings as well stated by Obura (1991) rests on the fact that textbooks are Africa’s mass medium for children. Children are most exposed to textbooks than to any other print or electronic material, on the whole, while in school.
characteristics, but restricting the females more severely to a narrower range of characteristics. In portraying males as positive, strong and dynamic given the dichotomous relationship, women are shown to be negative, weak, passive and sometimes invisible. Various literary and illustrative devices are used to either expunge or marginalize women and girls.

The first device she identifies is the severe limitation of females’ presentation. For instance, in one History textbook analyzed by Obura, males were presented 92.1 per cent and women and girls 7.9 per cent in the first four chapters. Tembo (1984) too reported that males were presented many more times than females in the Zambian textbooks he analyzed. In his study of work done on Indian textbooks, Khan (1993) found only seven biographical sketches of women but 47 of men. El Sanabury (1993) in his study of Middle Eastern Arab textbooks noted that women were not presented in equal proportion to their numbers in the population since their portrayal was limited to a mere 20 per cent in the textbooks he analyzed.

A second device that was identified is delaying the presentation of females in the textbooks. For instance, in analysing a textbook of 123 pages Obura (1991) found the first mention of the female gender on page 23. Considering that this particular textbook is used for the school year, it means that girls learn the whole of first term in a disadvantaged environment lacking textbook role models.

A third device identified is the under-playing of female roles. In Obura’s analyses, she found that the few females presented are reduced in intensity and vividness by being literally anonymous (nameless) and by appearance being made relative to male figures. The extent of the latter is alarming since even where females outstanding leadership policies are present in actual History, the textbooks frequently miscredit these to their male courtiers. The few females portrayed are restricted to the traditional areas of petty trading, nursing, teaching and secretarial work. There are no role models at all of females in leadership, entrepreneurship or of women engaged in non-traditional activities
such as engineering or big business (Obura, 1991). Khan (1993) also noted that males were the exclusive leading figures appearing 75 per cent times as opposed to the seven percent of women. Bustillo (1993) revealed that Latin American textbooks portray women as passive with no power to make decisions, and that working women were minimally shown and when they were, remained confined to jobs traditionally associated with females. Tembo (1984) noted that male activities portrayed in Zambian textbooks were admirable and female activities ignored.

In terms of presentation therefore, males are depicted as active, energetic, rich and successful. They are shown as having foresight and as engaged in a variety of activities and ever present in the world of action. Males are presented as generators of power (politicians, managers, professionals, leaders) and users of modern powered machines and technologies (vehicles, computers, telecommunications) therefore associated with modernity and development. Females on the other hand are depicted as retrieving (do not own land or property), largely unemployed (no mention of salaried employment), not mobile (do not possess or ride bicycles, use public transport or drive), and not outward looking (not seen as utilizing telecommunication modes as men do). They are associated with domesticity and low technology (audiences in political rallies to be led, and preoccupied with the domestic tedious, routine, low technology chores). For instance, even in agriculture where women make-up 80 per cent of food crop and 50 per cent of cash crop production labour, the stereotype portrayed is of man the farmer and women his wife and helper, unremunerated and invalidated (Hyde, 1993; El Sanabary, 1991; Bustillo, 199; Khan, 1993, Obura, 1991).

Boys are portrayed as potentially hardworking, successful, independent, creative, productive, away-from-home, decisive and they can anticipate the fruits of their labour. Boys are shown as having physical drive, eager, adventurous, curious, ingenious, self assured, independent and forceful. Girls are portrayed as submissive, passive, engaged in the most dull and repetitive, unremunerated routine tasks in the home, indecisive and
dependent on males in decision-making. Girls are seen as intelligent as the boys but not inventive and fail to ask as many questions as the boys and interact less with outsiders (Obura, 1991).

Girls are described in terms of their physical features as contracted to boys description that is based on their achievements. Girls are shown as confined, circumscribed, instinctive, cautious, practical and reactive. They can only assist and support and cannot lead or create. Their traits are shown as hardworking, perseverance, co-operative domesticity, verbal-sparring, prettiness, striving for attention and admiration (Obura, 1991).

In Primary School History textbooks that were analysed, a predominance of men and a lack of women was found. Male gender indicated words pervaded the texts. History was told from a male perspective as his-story with individual females participation and contributions absent. Illustrations depicted mainly active males. Even modern leaders and peoples in Africa were typified by men while women were invisible, absent or in meager and supportive roles (Obura, 1991).

2.2.1 Effects of Portrayal

Although the studies done on textbooks gender-role stereotyping note the evidence of the effect of this against girls is lacking, they nevertheless discuss probable outcomes. This section reviews a range of these discussions.

The dichotomy in presentation of gender roles in negating and denying the complexity, ambivalence and diversity of human nature both in males and females has significant consequences. By demonstrating the ineptitude of women for the world of leadership and work, and by establishing a social hierarchy with men dominating and women in a subordinate position, they condition students’ behaviour into the stereotype thus reinforcing and justifying it. A study by Fiske (1993) established that stereotyping limits behaviour and controls out comes. By delaying, limiting and under-playing
females in role presentations, textbooks fail to portray women in real educational and occupational achievement roles, thus depriving girls of textual role models and reinforcing negative social attitudes towards females that are contrary to the reality of most countries' present socio-economic and political set-ups (El Sanabary, 1993; Obura, 1991).

It is also noted (Obura, 1991) that this results in self underestimation in women which in confirming girls' earlier home, community and media socialization which limits females to traditional service fields, reduces girls' aspirations to two alternative adult roles. They can either succeed in school and become efficient wage earners (in contrast to the norm) or marry a wealthy husband (in line with the dependence stereotype). Given that the former long-term educational strategy is access-restricted for girls from low income families and given that role models are meager, it is viewed as doubtful in outcome and fraught with risk and uncertainty. It remains unknown and threatening in its uncertainty and majority of girls consciously or unconsciously become dependent on the marriage alternative which is reinforced by their home cultural environment.

A second result of gender-role stereotyping is the females fear of success syndrome, noted by Rich and Golan (1992). These as discussed by Atkinson and Raynor (1974) in reviewing the works of Mead (1949) and Freud (1933) can be described as a female reaction to the accepted social belief that success is as a result of aggressive competition which is contrary to the traditional normative essence of femininity. As such, females through stereotyping are socialized to unconsciously equate excellence (hence success) with loss of femininity and one's social-esteem whose results are social rejection and the related depressive overtones. Since information absorbed as an individual matures shapes gender-based self-identity, attitudes and aspirations that become stronger with age, textbooks are seen as promoting the fear of success syndrome and thus predispose girls more than boys (masculine) to underachieve in school. In line with this, Ireson (1978) noted that girls achieve intellectually and maintain high
educational and occupational aspirations throughout childhood but in early adolescence begin to decline in both. This is seen as resulting in late adolescent girls giving-up their plans to become high-level achievers and instead opting for marriage or for traditional female middle-level occupations. Holms and Esses (1988) and Danziger (1983) further confirm this when they argue that textbooks in limiting females to domesticity create uncertainty and confusion among girls reflected in their findings that girls who had more traditional attitudes towards female-roles reported lower marks and lower aspirations. Ireson (1978) notes further that the fear of success syndrome inhibits females aspirations to achieve under competitive conditions in increasing forms from early adolescence (47 per cent) to college (64 per cent) and the world of occupations (88 per cent) thus contributing to females relative under-representation in high level occupations.

Textbooks stereotyping of gender-roles has also been held responsible for creating and sustaining the gender gap in education (Nammudu, 1992 and Dirasse, 1990). As Obura (1991) and Tembo (1984) observe, given the insistent textbooks stereotypes that limit and marginalise females, girls probably begin to wonder why they are in school when the textbooks' stereotypes stress their home-bound orientation. These studies argue that there are enough reasons presented in the textbooks for girls to lose interest in school activities since these are depicted as male oriented (El Sanabary, 1993; Bustillo, 1993; Khan, 1993; Hyde, 1993). The portrayed unremunerated female labour is damaging for the formation of girls and boys occupational attitudes because they encourage the misconception that it is natural not to remunerate women and that the invisibility of their labour is normal and acceptable. This depresses females occupational aspirations and contributes to the unjustified lower female wages (Obura, 1991). By failing to cultivate an understanding of the social and economic roles of women, textbooks neglect to portray the interdependence of human existence. They also question the role of women in contemporary society thereby depriving girls of role models with whom they can identify (Obura, 1991).
In view of the fact that Secondary school History remains conservative and lacking in understanding of the mechanisms of change involved in societal transition as noted by Shiroya (1990) and Hay (1984) it results in a fragmentary and incomplete view of society that restricts women from the competitive contemporary socio-economic and political world. They stress the need for presenting society as an interrelated totality by incorporating the female historical legacy of expertise in societies of their day.

2.2.2 Suggested Corrective Measures

All the research studies reviewed call for more studies that will facilitate the development of realistic interventionist strategies. As Obura (1991) in reference to evidence from Burton and Townsend (1986) states, there is need to improve girls' learning conditions by including more aspects of the female gender in textbooks. There is need to provide strong female role models in non-traditional and diverse socio-economic and political achieving positions (cf. Bellow and King, 1993; Bustillo, 1993; Herz et al, 1991).

As Herz et. al. (1991) note, revamping textbooks to remove gender bias is costly if textbooks are not due for replacement, but it must also be recognized that improving the relevance of curriculum so that both boys and girls learn is more cost effective than irrelevant education. It is worth noting too that several countries have already initiated large scale projects to broaden the ways in which females are depicted in textbooks. Of special interest in the present study are several developing countries similar to Kenya where efforts are currently underway to correct the gender stereotyping of educational materials to girls' disadvantage. In Zimbabwe, a government policy against gender-stereotyping in teaching materials was introduced in 1985. In Mexico, gender stereotypes depicting females in traditional roles are being removed from textbooks. In Costa Rica, textbooks have been redesigned to include positive female roles. Guatemala has begun a major effort to modify its textbooks. In Bangladesh and The Gambia,
World Bank assisted projects are supporting the development of unbiased educational materials and teacher training programmes designed to eliminate gender-bias in the classroom (Bellew and King, 1993; Bellew and King, 1991; Herz et al, 1991).

Another measure as suggested by Obura (1991) could be the inclusion of female historical achievers into the current topics being studied. Hyde (1993) posits the need for retraining both female and male teachers to be sensitive to gender equity. This could be done, as Obura (1991) suggests, through in-service workshops and also involving textbook publishers and writers (involved in rewriting existing texts and for future publications). In addition, teacher training programs would be re-designed to eliminate gender-role stereotyping through sensitization and awareness creation. In this, Kenya could learn from the current attempts under-way in Bangladesh and The Gambia as noted in the foregoing.

In conclusion, previous studies in other countries and in Kenyan Primary School text books have established the existence of gender role stereotyping to the females disadvantage and the absence of appropriate textual role models for female students. These studies have also highlighted the significant and constraining impact of these situations on the female students sustained motivation to aspire for excellence in education and their access and participation in high status/high paying social, political and economic occupations after school. The negative impact of this on a country's continued development in all spheres of life is also highlighted since females make up an appreciable half of the human resource of most countries.

With these factors in mind it was important that a study such as the present one was done. It endeavoured to establish whether Obura (1991) findings on Primary school textbooks were also true at the Secondary school. However the study went further to do a thorough, indepth analysis of an individual subject in order to investigate the various textbooks used in the subject.
The study also went beyond establishing the presence, nature and extent of the gender stereotypes to investigating existing historical records to identify potential accounts of female participation and contributions along the topics covered by the current History syllabus and related textbooks. The findings of this investigation will be of benefit in the formulation of interventionist programmes in line with the objectives of the K.N.D.P., 1994/96.
CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

The problem investigated in this study concerned the presence, nature and extent of gender-role stereotyping and the presence or absence of appropriate female textual role models in Secondary school History textbooks. The study further investigated existing historical records to establish whether there are accounts of females participation and contributions that could be included in the topics discussed by the History syllabus and related textbooks currently in use.

3.1 Research Design

The research designs will be qualitative in nature. The first will be Descriptive Content Analysis which will be used in investigating the presence, nature, extent of gender-role stereotyping and the presence or absence of appropriate female textual role models.

This design was adopted because of its validity as an acceptable scientific tool suitable for the systematic and objective investigation of Sociological and Historical phenomena which are an integral part of the practice and make up of Education (cf Hosti, 1968:608; Achola, 1991:3). In addition, previous studies done in other countries and in Kenyan Primary schools' textbooks successfully employed this design in their investigation of the presence, nature and extent of gender-role stereotyping in school textbooks. With the resulting findings, they were able to make significant analyses and related recommendations that have led to the formulation of far-reaching intervention programmes that are successfully being implemented in specific countries. It is in line with this that the Kenyan Government in its National Development Plan for 1994 to 1996
calls for concerted research efforts centered on Kenya to create comprehensive data to facilitate the removal of stereotyping of gender-roles in educational materials and the provision of role models to improve the learning environment for girls (K.N.D.P., 1994/96:255)

This study, in recognition of similar work already done on Primary school textbooks in Kenya by Obura (1991) concentrates its analysis on the subsequent Secondary school cycle. As a result, a Content Analysis Rating Scale integrating the one used by Obura (1991) with similar ones used by Khan (1993); Bustillo (1993); El Sanabary (1993); and Tembo (1984); has been constituted and was employed in investigating the study's textbooks. The Content Analysis Rating Scale addressed itself to the following:

a) Female vis a vis male characters mentioned and presented in the History syllabus and related textbooks

b) Female vis a vis male gender indicated common nouns present in the texts (eg Priestess, Queen, e.t.c.).

c) Female vis a vis male gender pronouns present in the texts (eg her, she, e.t.c.).

d) Pictures/illustrations of females vis a vis males in the textbooks.

The second research design was Descriptive Exploratory Archival Survey. Given the findings of previous studies and especially of Obura (1991) on whose work this study built upon; the presence of gender stereotyping has been shown to exist in school text books. So, in addition to this study's objective of confirming their presence in Secondary school History textbooks and discussing their nature and extent, it went further than previous studies to investigate in an exploratory manner whether historical documents had accounts of females participation and contributions in topics covered by
the textbooks. Accounts identified, it is hoped, will facilitate the development of appropriate interventionist programmes that will provide textual role models for girl-students and thus improve their learning environment as stipulated in the K.N.D.P., 1994/96.

Given the constraints of time and finance, the Exploratory Archival Survey was limited to the Kenya National Archives in recognition of its centralized role as the official national agency for the preservation and custody of all historical records relating to Kenya. The survey will also be limited to historical records within the topic areas covered by secondary school History syllabus and related textbooks.

3.2 Sampling Procedures

In the first part of the study, the textbooks population included all the History textbooks used by Secondary school students in the study of History in Kenyan Public Secondary schools. However, due to financial and time constraints, the textbooks population was confined to the official K.I.E authored History and Government pupils' textbooks and related syllabus, and three Ministry of Education officially recommended supplementary History and Government textbooks. In addition, because of the same financial and time constraints, the sample of schools will be limited to Nairobi Province and will be purposively selected to represent the three categories of Single and Mixed gender schools and the three status-levels of public national, provincial and district schools. These categories and status-levels are representative of public schools in Kenya and the accrued sample is graphically illustrated in Table One.

The K.I.E authored textbooks and related syllabus were limited to those used in Form One and Two because History is compulsory and studied by all Secondary school students up to Form Two such that the resulting findings of the study were be generalizable to all Form One and Two Public secondary School students. (Silverman 1993). Thus, quantitative data was generated by the numerical analysis of texts and will
be analysed using descriptive statistics. These included Means, Frequencies and Percentages. Graphic illustrations in the form of tables are used to represent the data and resulting findings.

Table 1: Sample of schools by category and status

<table>
<thead>
<tr>
<th>Category</th>
<th>Status</th>
<th>Other (Provincial, District)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys Only</td>
<td>National School</td>
<td>Jamhuri H. School</td>
</tr>
<tr>
<td>Girls Only</td>
<td>Kenya High School</td>
<td>Ngara Girls H. School</td>
</tr>
<tr>
<td>Mixed Gender</td>
<td>None</td>
<td>Nembu H. School</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kangemi H. School</td>
</tr>
</tbody>
</table>

Thus, two Single gender boys, girls and mixed gender schools were selected amounting to six. There being no National Mixed gender school in National Province, two other status schools were selected for the Mixed category.

The schools History teachers for Forms One and Two who were six in total were orally interviewed on the three most commonly used Supplementary, Library and teacher’s Reference textbooks used from the Ministry of Education recommended list. However, it was found that the Ministry of Education recommended list was on the whole out of touch with actual practice in the schools as far as textbooks selection and use are concerned. Apart from the official K.I.E. authored History and Government Pupil’s course textbook, the majority of the schools deviate from the Ministry’s list of recommended books and its categorisation of them. Most teachers interviewed did not even know of the existence of a recommended list of textbooks to be used. Therefore as far as categorisation is concerned, the majority of the schools grouped Supplementary, Library and teacher’s Reference books as uniformly supplementary books. Thus, the
study's sample of textbooks in reflecting on popularly used textbooks, differs from the Ministry of Education recommended list in several instances as discussed below.

At Nembu High School for instance, students basically use the official K.I.E. authored Pupil’s course books because neither the school nor the students can afford to buy supplementary textbooks. The students however rely on teacher’s supplemented notes drawn from series of books including some on the Ministry’s recommended list.

Another example was from Kangemi High School where several factors were noted as encouraging deviation from the Ministry’s recommended list and categorisation. Lack of funds was noted as making it difficult in providing students with supplementary books especially given in regular revisions and changes being affected which in the last tend years have made schools change History textbooks thrice. It was noted that the current syllabus makes the Ministry of Education recommended reference and library books unsuitable. This is because the current syllabus in having a wider perspective and scope has limited in-depth treatment of topics thus making the recommended books in-depth presentations excessively detailed and confusing to the average and weak students. It was noted also that the current Kenya Certificate of Secondary Education Examination trends in History and Government, by directly emphasising the K.I.E. authored official course books presentation and treatment of materials, encourages teachers to exclusively concentrate on them and ignore other books. However, it was noted that the teachers consult other books including some on the Ministry’s recommended list in supplementing their student’s notes.

At Kenya High School, it was noted that the official K.I.E. authored coursebook is used as a supplementary book because the school deviates from the K.I.E. Syllabus layout. Instead of teaching History and Government of Kenya (KCSE Paper 1) and Themes in World History (KCSE Paper 2) simultaneously in each successive year of Secondary school, they separate the two in line with how Kenya National Examinations
Council presents the end of course History and Government examination. Thus History and Government of Kenya (Paper 1) is taught in Forms One and Two thereby giving a chance to those students who will drop History at the end of form two a chance to study their national history and makeup of Government. This way, this students who opt to continue with their study of History in Forms Three and Four then go on to study Themes in World History (Paper 2). It was noted that this approach aided continuity in presentation of historical materials enhancing pupils understanding of the concepts because of the logical and sequential treatment of topics and themes. It was noted that the approach ensured pupils did not get confused at the end of course revision for the final examination. As a result of this deviation in teaching the K.I.E. Syllabus topics, the school uses what the Ministry of Education categorises as supplementary textbooks as their pupil's course books and the K.I.E. authored pupil's course book as supplementary textbooks.

Nairobi School maintained the Ministry of Education recommended list's categorisations and titles. The same was found at Jamhuri and Ngara High Schools.
### TABLE 2: Secondary School History Textbooks

<table>
<thead>
<tr>
<th>School</th>
<th>Course Book</th>
<th>Supplementary</th>
<th>Library and Teacher’s Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nembu High School</td>
<td>K.I.E, Hist. &amp; Govt BK 1 &amp; 2 (Revised)</td>
<td>M. Singh, KCSE Examination History &amp; Govt Paper 1 &amp; 2 E.S.A. Odhiambo &amp; P. Ogula, History &amp; Govt of Kenya BK 1</td>
<td>C. Ondieki, Themes in World History BK 1</td>
</tr>
<tr>
<td>Ngara High School</td>
<td>K.I.E., Hist. &amp; Govt BK 1 &amp; 2 (Revised)</td>
<td>C. Ondieki, Themes in World Hist., BK 1 M. Singh, Hist. &amp; Govt (Revised) BK 1 &amp; 2</td>
<td>W.R. Ochieng A History of Kenya</td>
</tr>
<tr>
<td>Jamhuri High School</td>
<td>K.I.E., History &amp; Govt BK 1 &amp; 2 (Revised)</td>
<td>M. Singh, Hist. &amp; Govt BK1 &amp; 2 E.S.A. Odhiambo &amp; P. Ogula, Hist. &amp; Govt of Kenya BK 1</td>
<td>G. Were &amp; Wilson, East Africa Through A Thousand years</td>
</tr>
</tbody>
</table>
From the tabled group of books, five were sampled such that the two K.I.E. authored pupil’s textbooks for Form One and Two, and one book per the other categories were included.

**Table 3: Sample of History Textbooks by category**

<table>
<thead>
<tr>
<th>Course book</th>
<th>Supplementary</th>
<th>Teacher’s Reference</th>
<th>Library</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.I.E., Hist &amp; Govt Bk1 &amp; 2 (Revised)</td>
<td>E.S.A. Odhiambo &amp; P. Ogula, Hist. &amp; Gov’t of Kenya BK 1</td>
<td>C. Ondieki, Themes In World History BK 1</td>
<td>W.R. Ochieng, A Hist. of Kenya</td>
</tr>
</tbody>
</table>

**3.3 Data Collection Procedures.**

For the first part of the study, the History and Government textbooks were systematically investigated using a rating scale that sought to identify the following variables:-

1. **Female/Male First Appearance:** Appearance of the first female in the textbooks’ topics as opposed to that of males are described.

2. **Female/Male mention by name:** mention of female vis a vis male characters by name was quantified and the nature of mention described.

3. **Female/Male achievers:** female vis a vis male characters discussed in relation to the historical achievements are quantified and their activities and characteristics as presented described.
(4). Female/Male indicated Common nouns: Their presence in the texts was quantified and the emerging characteristics - patterns described.

(5). Female/Male indicated pronouns: Their presence in the texts was quantified and the emerging characteristics - patterns described.

(6). Pictures and illustrations: Those appearing in the texts portraying gender roles are described and implications discussed.

In the second part of the study, the catalogue of the Kenya National Archives was studied to identify documents containing historical accounts of females participation and contributions to the societies of their day along the topic areas covered by the Secondary school K.I.E. authored History and Government textbooks and syllabus fro Forms One and Two. Identified documents are highlighted in the study's conclusions and recommendations.

3.4.0. Data Analysis Procedures

Data generated by the first part of the study was both quantitative and qualitative.

3.4.1 Quantitative Data

Content Analysis involves establishing Catalogues and then counting the number of instances when these catalogues are used in a particular text (Silverman 1993). Thus, quantitative data was generated by the numerical analysis of texts and will be analysed using descriptive statistics. These included Means, Frequencies and Percentage. Graphic illustrations in the form of tables are used to represent the data and resulting findings.
3.4.2 Qualitative Data

Qualitative data generated from Content Analysis was analysed so that major themes, patterns and generalizations were identified. Qualitative data is important because it reveals underlying insights and reasons that backup and add significant value to the related quantitative data.

In the second part of the study, qualitative analyses were made. Historical accounts of females participation and contributions were analysed in terms of relevance to the existing curriculum content for Forms One and Two. Relevant modes of incorporating the identified materials are discussed with relevant. Related recommendations were made.
CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Introduction

This chapter presents the quantitative and qualitative data generated in the study. The data is analysed, results interpreted and discussed in relation to the study objectives outlined in Chapter One.

The main purpose of the study was to investigate whether the history textbooks used in Secondary schools in Kenya, reflect gender role portrayals noted in previous studies. The study sought to establish the nature and extent of such gender role portrayals as identified and also sought to make suggestions on appropriate textual role models that can be included by investigating in an exploratory manner, the existing documented accounts of outstanding females historical participation and contributions in line with topics studied in the Secondary school History syllabus and related textbooks.

4.1 First Appearance of Female Gender in Contrast to Male in the Textbooks

Previous studies on in-school factors that contribute to girls disadvantaged participation in education as reviewed in this study's Related Literature, have noted the significance of delayed first appearance of females in textbooks which contributes to the under-playing of female roles in society.

In four of the five textbooks analysed in this study, it was noted that females first appearance is delayed as contrasted to that of males. Table 4 clearly illustrates the extent and nature of these delays.
Table 4: First Gender Appearance In Selected History Textbooks

<table>
<thead>
<tr>
<th>Textbook</th>
<th>Female</th>
<th>Nature of Appearance</th>
<th>Male</th>
<th>Nature of Appearance</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.I.E., History and Government Book 1</td>
<td>Page 9</td>
<td>Distinction of female from previous used generic noun of man</td>
<td>Cover page</td>
<td>Maasai morans in full war regalia.</td>
</tr>
<tr>
<td>K.I.E., History and Government Book 2</td>
<td>Page 8</td>
<td>Description of females’ dress</td>
<td>Cover page</td>
<td>First four leading presidential aspirants in the first multiparty elections.</td>
</tr>
<tr>
<td>C. Ondieki, Themes in World History Book 1.</td>
<td>Page 3</td>
<td>Female archaeologist presented under her husband’s historical mention</td>
<td>Cover page</td>
<td>Three different males actively engaged in productive activities.</td>
</tr>
</tbody>
</table>

Of note in the table is the fact that females first appearances come long after that of males except in K.I.E. History and Government BK1. Exclusive male first appearances in four books come on the cover page. In K.I.E. History And Government BK1, the cover page portrays Maasai morans in war regalia -- a cover illustration that is gender biased since the textbook does not revolve around war or cultural practices of the males but addresses itself to both world and Kenyan history and Kenyan government. Since history is a record of humanity's past events in reaction to their environment (K.I.E., 1993:1); the textbook's cover page should have

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been more representative of society's male and female gender as is done on the cover page of History And Government Of Kenya BK1.

History And Government BK2 in portraying four male presidential aspirants as its cover page illustration though within the scope of its Government sub-topic on General Elections, fails to portray the presence and participation of females in the same election by using an illustration of voters participating in multi-party democracy for instance. Although it is true there were no female presidential aspirants in this election, the book writers should have used a gender balanced illustration from the same election as is done in History And Government Of Kenya BK1 to portray the fundamental importance of all citizens irrespective of differences such as gender in democratic practice of government which is the central theme of the sub-topic.

In Themes In World History BK1, the cover page presents first male appearance where one man is assembling a vehicle, a second one from the hunting and gathering epoch and a third one of a boy working with a computer. All three males are engaged in productive activities with no visible supervision. Since the book deals with themes in world history, the photographs are relevant but the book writer fails by excluding females on the cover page since themes discussed in the book include female roles and participation as exist in historical documentations, for example: the origin of human species need to include Mary Leakey's discoveries of proconsul; the role of female missionaries in the coming/activities/effects of missionaries; the food situation in Africa and other third world countries; and the scientific revolution especially as applies to the female historical figures highlighted in table 9, among others.

In A History Of Kenya, male first appearance is in the use of male generic terms such as 'man' for humanity and 'brothers' for kindred peoples. Given the current global effort of neutralising gender portrayals especially in school textbooks, neutral terminology instead of male generics is required.
In addition to delayed first presentation of females, their first appearance is also confined to invalidated and stereotyped roles. A History Of Kenya has first female appearance as wives and Queen-mother. One of the wives of two brothers locked in power-seeking rivalry is presented and discussed as a victim of murder in the power struggle and whose murder leads to the brink of political strife. Her name is not given. Immediately following, the Queen-mother of the two rival brothers is presented and discussed for her political acumen in controlling the sons rivalry and in averting political strife through several ploys over an appreciable length of time. However, her name is not given. These first presentation of females underplays the roles they played by presenting them as anonymous\nameless thus reducing the significance of their contributions. The presentations also reinforce the stereotype of female portrayal as dependent on males since the males names are given (page 21).

Themes In World History BK1 has its first female appearance in its presentation of Mary Leakey relative to her husband Louis Leakey in page 3. Her individual discovery of fossil remains of Australopithecus though historically documented (K.I.E., 1993:13), is not presented.

History And Government BK2 presents the first female appearance on page 8 when it discusses the fashion of dress of Waswahili women in discussing the impact of Indian Ocean trade on Kenyan coastal culture. Male dress is not presented although in actual history their dress was also influenced. Since this is the first presentation of females, the implication has stereotypical overtones which view females as being overly interested in fashion as opposed to males. This is a social stereotype that is not relevant to the book's prevailing discussion.

History And Government BK1 presents the first female appearance on page 9 in distinguishing females from the previously used generic noun 'man' and pronouns 'he', 'his', in the preceding first chapter of the book:
In the book of Genesis, it is written that God created the universe and all the living creatures, including man, in six days. God created man and woman in his own image.

This distinction's gender stereotype is questionable since it is addressed to all Public school students irrespective of gender as the course is compulsory in Forms One and Two.

4.2 Extent and Gender-role Portrayals of Historical characters by Name.

This category of analysis was subdivided into two sub-categories. The first sub-category concentrated on the presentation of individual characters by gender who are mentioned by name in recognition of their participation and contribution in the historical societies of their time but whose contributions are not discussed. The second sub-category concentrated on the presentation of individual characters by gender whose names are given and their participation and contributions to the historical societies of their day discussed.

4.2.1. Portrayal Of Characters Mentioned by Name

It was found that the Secondary school History textbooks apart from stereotyping, also marginally portray females under the category of characters mentioned by name in recognition of their participation and contribution in their historical societies as contrasted to that of males.

For instance, in K.I.E. History And Government BKI, females total mention is three times while that of males is six times. The difference is better illustrated in K.I.E. History And Government BK2 where females total mention is two times as contrasted to 98 mentions of males. In Themes in World History BK2, females mention is nil as contrasted to 34 mentions of males. K.I.E. History And Government BK1, has no female mention as contrasted to 11 mentions of males. A History Of Kenya, has no mention of females as contrasted to three male mentions.
The predominate gender roles that emerged from the content analysis were summed into three categories: powerful characters, achievers and contributors. Powerful characters were those whose mention was related to their historically notable power while achievers and contributors were those mentioned in relation to their historical achievement or contribution in the societies of their day. Table 5 illustrates the frequency of mention by gender, role and textbook. It also presents the percentages of mention by gender-role and textbook while summing up the total frequency of mention and related percentage by gender and role, plus totals of frequency of mention by gender and related percentages for the five books analysed. As defined above, historical role is defined by the patterns of Human agency roles as portrayed in the textbooks analysed. Emerging patterns were then categorised into the predominate three that emerged and 'powerful' characters, 'achievers', and 'contributors' were derived.

Table 5: Portrayal Of Historical Characters Mentioned By Name

<table>
<thead>
<tr>
<th>Textbook</th>
<th>Powerful Male f</th>
<th>Powerful Female f</th>
<th>Achiever Male f</th>
<th>Achiever Female f</th>
<th>Contributor Male f</th>
<th>Contributor Female f</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K.I.E. Bk. 1</td>
<td>05 03.18</td>
<td>02 01.27</td>
<td>00 00.00</td>
<td>00 00.00</td>
<td>01 00.64</td>
<td>01 00.64</td>
</tr>
<tr>
<td>K.I.E. Bk. 2</td>
<td>20 12.73</td>
<td>00 00.00</td>
<td>63 40.13</td>
<td>01 00.64</td>
<td>15 09.55</td>
<td>01 00.64</td>
</tr>
<tr>
<td>Ondeki Bk. 1</td>
<td>05 03.18</td>
<td>00 00.00</td>
<td>25 15.90</td>
<td>00 00.00</td>
<td>04 02.55</td>
<td>00 00.00</td>
</tr>
<tr>
<td>Odhiambo &amp; Ogula Bk. 1</td>
<td>00 00.00</td>
<td>00 00.00</td>
<td>05 03.18</td>
<td>00 00.00</td>
<td>06 03.82</td>
<td>00 00.00</td>
</tr>
<tr>
<td>Ochieng</td>
<td>00 00.00</td>
<td>00 00.00</td>
<td>01 00.64</td>
<td>00 00.00</td>
<td>02 01.27</td>
<td>00 00.00</td>
</tr>
<tr>
<td>Total</td>
<td>30 19.09</td>
<td>02 01.27</td>
<td>94 59.85</td>
<td>01 00.64</td>
<td>28 17.83</td>
<td>02 01.28</td>
</tr>
</tbody>
</table>

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It is noted that females total mention in the five books amounts to five times in contrast to 152 times of males. This means that females total mention is 3.2 per cent as contrasted to 96.8 per cent of males. This marginal portrayal of females shows that girl-students learn for the most part of their history course in a disadvantaged environment lacking textual same gender role models with whom to identify and emulate as required by the course's objective of serving to foster "... empathy - the ability to understand how people think and feel and their positions and roles in society."


To compound this marginal portrayal of females further is the confined gender-role presentation. Females are confined to restricted roles as contrasted with males. This is done in three ways. First is the under-playing of female roles where females presentations are reduced in intensity and vividness by being anonymous (nameless). Second is the making of female presentation relative to male figures. Third is the limitation of their presentation.

To illustrate these concerns, it is noted from the foregoing table that females presentation in the three categories of powerful, achievers and contributors mentioned by name, reflect the stereotyping devices noted above.

In the powerful category, out of the five textbooks, only two females are mentioned. Both are goddesses whose names are not given and whose presentations are made relative to their male spouses (gods) whose names are however given. Contrasted to this, males are mentioned 30 times and are on the whole identified by name. This means that female power-mentions in the five books have a mean of 0.4 as compared to one of 6 for males. In other words, females appear 1.27 per cent as contrasted to 18.09 per cent of males. The implication, therefore, is that females historically did not occupy power roles and the few instances when they did, they had to be sanctioned and dependent on their male contemporaries for their basis of power. Girl students, therefore, have no independent same-gender role models in independent power or
leadership roles. Also implied is that females have no power to make or participate in decision making and other roles associated with power status. This portrayal of females does not accurately represent the reality of historical societies under discussion. For instance the portrayal of goddesses subject to their god spouses ignores the fact that goddesses had independent power and status in the societies discussed. The powerful historical roles of Queen mothers for instance among the Ethiopian Courts (Ochieng, 1985: 21), Medicine women and their historical role in Luo military governance (Ayoo, 1994), among others are not portrayed though relevant.

In the achievers' category, only one female is presented in the five books as contrasted to 94 presentations of males. The single female is mentioned in the K.I.E History And Government BK2 and refers to Professor Wangari Maathai's achievements as a leading Multiparty activist. It is notable that she is presented independently of male contemporaries but on equal footing with them. However, in spite of this improvement in nature of presentation, females presentation is still limited. Female achievers in the five books still have the low mean of 0.2 in contrast to that of 18.8 for male achievers. Female achievers appear 0.64 per cent as opposed to 59.87 per cent of males. This implies that females were either passive or so weak as to have their achievements rendered insignificant and invisible as contrasted to those of males. This implies further that society owes its present development and achievements almost wholly to its male members who thus are the justified possessors of society's achievements. By limiting and failing to portray females in real achievement roles, the textbooks demonstrate and reinforce the stereotype of female's ineptitude for the world of leadership, invention and work. This fails in accurately presenting the history of societies under discussion by failing to include achievements of female missionaries in the spread of Christianity, female inventors in the Scientific Revolution, among others (Obura, 1991). As discussed at the onset of this section, the Form One and Two syllabus listing of themes
and topics consists of varied instances which call for the inclusion of female historical characters in the textbooks discussions of relevant content.

In the contributors category, females appear two times in the five books whereas males appear 26 times. Of the two female contributors, one is Mumbi, the maternal ancestor of the Agikuyu and thus mentioned in relation to her contribution in founding the group, while the second mention is of Mary, the mother of Jesus Christ whose contribution in the virgin birth that facilitated Christianity's foundation is noted but not discussed. Both female appearances are limited to their mother-roles with no discussion of Mumbi and Mary's individuality. For example, was Mary only a vessel in the birth of the Christ Child or did she show historical/heroic strength of character in consenting to divine command in the face of social outrascism for pre-marital pregnancy and the risk of losing her betrothed in ways that defined history for years to come. For Mumbi, was she only a mother or the matriarch of the forerunners of the Kikuyu tribe. These limitations of female portrayals among others are in contrast to those of males which are made on the basis of their individuality and self directed contributions. Of further note is that female contributors mean still falls to a meager 0.4 in contrast to 56 of males. In other words, female contributors amount to 1.28 per cent in comparison to 17.83 per cent of male contributors. This again fails to portray the actual productive contribution of females such as female traders and agriculturists in economic activities of indigenous Kenyan societies and female administrators under the administrative structure of Kenyan government among others.

4.2.2 Portrayal of Characters Discussed by Name

In this sub-section, attention is placed on the nature and extent to which individual characters as contrasted by gender were discussed by name. It was noted that gender-role stereotyping was present and reflected in the way characters were presented and discussed.
As concerns limitation of portrayal, females were discussed 18 times as contrasted to 956 of males. In History And Government BK 1, females total presentations were five times as opposed to 23 of males. History And Government BK 2 with a total of 181 pages had only two female presentations as opposed to 392 of males. Themes In World History BKI illustrated female limitation even further with 11 female presentations as opposed to 372 of males. History And Government of Kenya BK1 further demonstrated female limitation with no female presentation in contrast to 35 of males in its 76 pages. A History of Kenya further demonstrated this limitation with no female presentation as opposed to 134 of males.

The gender roles categories that emerged most frequently during the content analysis were powerful, achiever and contributor. Powerful category included all the appearances of individuals identified by name and discussed in connection with their notable power status either as sovereign leaders be they political, social, economic or religious e.g. Kings, Chiefs, gods, Rulers, Lord, Sultan, Governor, Pope, President or Pharaoh among others. Achiever category included all appearances of individuals identified by name and discussed in connection with their independent or self-directed achievement. Contributors were all appearances of individuals identified by name and discussed for their role or participation in noted historical achievements where they worked under another or worked with others.

Table 6 illustrates the frequency of portrayal of characters discussed by gender, historical role and textbook while summing up the total frequency of presentation and related percentage by gender and historical role with the related grand total. The term 'role-model' in the present study recognizes the previous theoretical work on gender-specification in children's identification with and of role-models as discussed at length in Chapter two. The present study acknowledges that 'role-models' refer both to the male and female instances and the discussions made in this section reflect this since the nature
and extent of female role portrayals in the textbooks are made by contrasting emerging patterns against those evident for male roles.

Table 6: Portrayal of Historical characters Discussed by name

<table>
<thead>
<tr>
<th>Text</th>
<th>Powerful</th>
<th>Achiever</th>
<th>Contributor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>f %</td>
<td>f %</td>
<td>f %</td>
</tr>
<tr>
<td>K.I.E.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bk. 1</td>
<td>004 00.41</td>
<td>000 00.00</td>
<td>018 01.85</td>
</tr>
<tr>
<td>K.I.E.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bk. 2</td>
<td>150 15.40</td>
<td>000 00.00</td>
<td>227 23.00</td>
</tr>
<tr>
<td>Ondieki</td>
<td>097 09.96</td>
<td>002 00.21</td>
<td>265 27.21</td>
</tr>
<tr>
<td>Odhiambo &amp; Ogula</td>
<td>019 01.95</td>
<td>000 00.00</td>
<td>012 01.23</td>
</tr>
<tr>
<td>Bk. 1</td>
<td>053 05.44</td>
<td>000 00.00</td>
<td>040 04.11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>323 33.16</td>
<td>002 00.21</td>
<td>562 57.40</td>
</tr>
</tbody>
</table>

It is noted from the table that females total presentation is 1.85 per cent in contrast to 98.15 per cent of males. As noted, this marginalisation of females results in a disadvantaged learning environment for the girl child and its subsequent overtones. The confining of gender-roles to stereotyped domains is further illustrated in this sub-section.

In the powerful category, out of the five textbooks, only two females were presented as contrasted to 323 males. Of the two female presentations, both are of goddesses presented relative to male spouses (gods) with a subsequent brief discussion of their power that is, Hather wife of Ra and Ixchel wife of Hzamna with power over the moon. It is worth noting too that the first presentation of a female powerful model appears on page 65 with the second mention appearing on page 69. In contrast and in the same book, the first male powerful role model appears on page 20 where four different
powerful models are discussed -- that is, King Sargan as one of the most famous kings, King Hammurabi of renowned authority who formulated the first ever code of laws and whose reign brought notable peace and prosperity; among others. The mean of female presentations is 0.4 as contrasted to 64.6 of males. This makes female powerful role models almost absent in an environment predominantly full of powerful male role models.

This further means that females are presented in power roles 0.21 per cent and males 33.16 per cent of total discussions of historical figures by name and gender. This representation of females is negligible and reinforces the noted stereotype of females as passive (to be led), lacking power (thus not involved in decision making) and inept in the world of leadership as contrasted to males near exclusive power status. Though actual history of societies under discussion had a predominance of males in power status; females also had historical roles in power structures of their societies either as checks to or as actual leaders.

For instance, Queen mothers and to a lesser extent Queens, had powerful roles in determining how their societies were ruled. It is worth noting that some of the societies under discussion such as Kenyan Indigenous Societies respected and accepted independent female rulers such as Mangana of the Kadem in Western Kenya (Ayot, 1994: 19). As William and Finch (in Ayot, 1994: 19) state: "... Ethiopian Queens were independent rulers ... such independent female rulers are found throughout Africa in time and space ...." As Van Allen (1976: 62 in Ayot, 1994: 20) further states: "... some African women -- Igbo women are striking example, actual or potential autonomy, economic independence and political power did not grow out of Western influence but existed already in traditional ethnic life."

In the achievers category, out of the five books, female presentation is limited to four as contrasted to 562 presentations of male. Of the four females presented, three refer to Mrs Mary Leakey and the fourth to Mumbi. Mrs Mary Leakey is presented for
her historical achievement as an archaeologist in finding the skull remains of Australopithecus (K.I.E., 1993:13). All her three presentations are in reference to this although the third mention also credits her as the mother of another acclaimed archaeologist, Jonathan Leakey (worth noting that the preceding page identified Dr. Louis Leakey as the father of Richard Leakey with no mention of Mary). The fourth female presentation of Mumbi acclaims her achievement as a co-founder of the Agikuyu, as wife of Gikuyu and mother of their nine daughters.

Thus, except for Mary Leakey’s find of Australopithecus, females achievements are confined to their stereotyped roles of mother, hence nurturance and domesticity as opposed to males unconfined roles of dynamic, energetic, active engagement in a variety of activities, entrepreneuring and independent self-direction patterns. Of significance here is the restriction of females to a narrower range of domesticated characteristics that are invalidated thus not historically acclaimed, as opposed to their male contemporaries.

Thus, females have a mean of 0.8 and a percentage of 0.41 as contrasted to that of 112.4 and percentage of 57.71 of males. Thus, females representation as achievers when compared to that of males is paltry whereas historical records show that women not only participated but achieved significant accomplishments in some of the societies under discussion. For instance female healers, spiritual leaders, agriculturalists (Kenyatta, 1938; Ayoo, 1994), and even in fighting as noted by Ayot (1994: 20):

Women ... provided foodstuffs as well as nursing the wounded, during the war. It was also the women who collected the dead bodies and carried those killed in action home. Many such women participated in actual fighting and there were women military leaders such as Odete Ny’ olande who often led female regiments into the battle fields.

In the contributors category, female presentation is limited to 12 appearances as contrasted to 71 of males. Of the nine female appearances, one is in relation to Mrs Mary Leakey (three different presentations) as an assistant to her husband Dr. Louis Leakey in his archaeological achievements. A second presentation is of Halima al Saadayah (three
different presentations) for her skills as a nurse-maid in caring for the child Mohammad later Prophet of Islam. The last presentation is of Khadija (six different presentations) the rich, respected and older (40 years old to Mohammad’s 25 years) female who used her status through marriage to help Mohammad establish himself into his subsequent prominence as Prophet of Islam. It is worth noting that out of the 12 presentations, nine are confined to traditional female stereotyped roles of nurturance thus domesticity and the related overtones of invalidation. This as opposed to male roles that range from notable historians and scholars, legendary leaders, sovereign Kings, energetic warriors, renowned missionaries, venerated gods, brilliant engineers, inventors, pioneers among others. Thus, females presentation has a mean of 2.4 as contrasted to that of 14.2 for males. In other words, females appear 1.23 per cent as discussed contributors as opposed to 7.29 per cent of males although historical records show females contributions as acclaimed missionaries, venerated goddesses such as Athena, brilliant inventors and pioneers such as Rosalind Franklin, Marie Phuisalix-Picot among others (Obura, 1991).

It is noted that in this sub-section, gender-role stereotyping is clearly illustrated and highlighted. For instance, of the three categories of powerful, achiever, contributor; males highest mean (112.4) is for their role as historical achievers closely followed by 64.6 for their role as powerful members of society with their lowest mean (14.2) being for their role as contributors. In contrast, females highest mean is as contributors (2.4), followed by 0.8 for their role as achievers and the lowest being 0.4 for their role as powerful individuals in their societies. This clearly illustrates the stereotype of females absence in the world of power and as having their achievements ignored, unrepresented or down-played while their contributions go invalidated and unremunerated (at least as far as historical acclaim goes). This not only deprives girls of textual same gender role models but also reinforces negative social attitudes that are contrary to the reality of most countries past and present socio-economic and political set-ups.
Another factor worth noting is that females contribute the most (mean 2.4), get much less recognition for their achievement (mean 0.8) and even lesser power (mean 0.4) whereas males are recognized for their achievements most (mean 112.4), have power (mean 64.6) but contribute relatively little (mean 14.2) given the large drop from the previous two means. This reflects the stereotype of males as exclusive leading figures who are also generators of power, energetic, successful and ever present in the world of action, dynamic, self-directed and independent meaning their activities are validated and remunerated in contrast to those of females.

4.3 Gender Indicated Common Nouns

This section concentrated on identifying common nouns such as Queen, King as used in the five textbooks and then analysed them to identify and determine the nature of their usage by gender to establish existing characteristic patterns. It was found that these patterns clearly reflect the gender-role stereotyping identified in previous studies and in the foregoing sections.

Female-indicated common nouns in the five books were 99 in contrast to 1,855 of males. Thus females were represented 5.07 per cent of total noun representation by gender in comparison with 94.93 per cent of males. Once more, females were minimally present as contrasted to males which is contrary to their actual presence in Kenyan society.

Apart from the limitation of females representation was also the confining of their roles to stereotypical areas of domesticity and dependence. The analysis identified six major characteristic patterns of noun-indicated roles by gender. These were power, authority, wealth, essential services, recognized roles, and predominance.

Power category includes all nouns used to represent powerfullness such as Sultan, Ruler, Emperor, King, Chief, President, Kabaka, Tsar, Pope, Caliph, god, Pharaoh, Prime Minister, Vicevoy, Leader, Governor, General among others. The
authority category included all nouns used to represent authority but not indiscriminate power. These included nouns such as Ambassador, Inspectors, Employers, Prophets, Bishop, Agents, Archbishop, Priests, Administrators among others. Wealth category included all nouns used to represent significant ownership of material possessions such as Landlord, Managers, Businessmen, Merchants, Noblemen, Planters, Settlers, Creditors, Entrepreneurs, Traders, Investors, Money lenders among others. The category of essential-services referred to nouns that represented activities valued and recognized by society as vital, and for which the participants are remunerated or given societal and historical acclaim such as Teachers, Missionaries, Explorers, Scientists, Scholars, Warriors, Artists, Apostles, Doctors, Policemen, Pioneers, Engineers, Sailors, Authors, Adventurers, Smiths, Workers, Preachers, Archaeologists among others. The recognized roles category included all nouns representing individuals in relationships such as grandfather, son, brother, wife, husband, uncle, boy, girl, man, woman, mother, widow, mistress, sister among others. Predominance category included all nouns that are gender-domineering or overtly sexist in nature such as manlike, middlemen, layman, chairman, craftsmen, clergymen, workmen, policemen, statesmen, countryman, Frenchmen, mankind, manmade among others.

Table 7 presents the predominant emergent nouns used and illustrated by textbook, characteristic patterns, and contrasted by gender. Frequencies per characteristic pattern and gender are given with the related percentages. Totals of characteristic patterns portrayed by textbook and total frequencies of appearance by gender and related percentages are given.
Table 7: Gender Indicated Nouns By Characteristic Pattern and Textbook

<table>
<thead>
<tr>
<th>Text-book</th>
<th>Characteristic Patterns of nouns used</th>
<th>Wealth</th>
<th>Essential Services</th>
<th>Recognized Roles Predominance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Power Authority</td>
<td>Male</td>
<td>Male</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td>f %</td>
<td>f %</td>
<td>f %</td>
<td>f %</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f %</td>
<td>f %</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K.I.E. Bk.1</td>
<td>051 02.61 002 00.10 079 04.04 001 00.05 005 00.26 000 00.00 035 01.79 003 00.15</td>
<td>201 10.29 010 00.51 029 01.48 000 00.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K.I.E. Bk.2</td>
<td>242 12.39 000 00.00 079 04.04 003 00.15 108 05.53 001 00.05 174 08.91 005 00.26 066 03.38 030 01.54 052 02.66 000 00.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ondieki</td>
<td>100 05.63 001 00.05 048 02.46 001 00.05 042 02.15 001 00.05 082 04.20 003 00.15 130 06.65 020 00.02 018 00.92 001 00.05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Odhiha &amp; Ogula</td>
<td>052 02.66 002 00.10 045 02.30 000 00.00 012 00.61 000 00.00 016 00.82 001 00.05 009 00.46 002 00.10 001 00.05 001 00.05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ochieng</td>
<td>068 03.48 000 00.00 046 02.35 001 00.05 000 00.00 000 00.00 016 00.82 000 00.00 032 01.64 009 00.46 007 00.36 001 00.05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>513 26.67 005 00.25 297 15.19 005 00.30 167 08.55 002 00.10 323 16.54 012 00.61 438 22.42 071 02.63 107 5.47 003 00.15</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In the power category, females appear five times in contrast to 523 times of males. In the authority category, females appear six times in contrast to 297 times of males. In the wealth category, females have two appearances in contrast to 334 of males. In the recognised roles category, females appear 71 times in contrast to 438 of males. In the essential services category, females appear 12 times as contrasted to 323 of males. In the predominance category, females appear three times to males 107 times.

Females marginal representation is clearly evident with females covering a total of 5.07 per cent whereas males cover 94.93 per cent. Thus, in accordance with outcomes in preceding sections, Secondary school History textbooks present a disadvantaged learning environment to the girl - student devoid of textual same - gender role models on the whole since those presented are so marginal as to be invisible given that they appear randomly in isolated parts of the books. Also of note is the fact that females significant representation is confined to the recognised roles category (3.64 per cent) only. In this category, mother appears nine times, wife 15 times, woman 32 times, female three times, girl four times, Queen once, mistress once, widow once, daughter twice, sister three times. All these nouns represent relationships such that historical presentation is not individual oriented but dependent on the females attachment to a male. The fact that this category represents females highest percentage of appearance means that the stereotype of females domesticity such as wife (15 times) and dependence is reinforced by the five books. In contrast, males highest percentage of representation is in the power category (26.77 per cent) thus further reinforcing the stereotype of male independence, strength, and predominant presence in power oriented roles. Males also dominate the authority category with 15.19 per cent appearances to females 0.3 per cent. In Wealth, the stereotype of males as the owners of property is reinforced with male appearances at 8.55 per cent to females 0.1 per cent. In essential services category, with males at 16.54 per cent to females 0.61 per cent, the stereotype of females as passive with contributions as insignificant and near invisible in contrast to males dynamic, active and significant
contributions, is reinforced. The implication here is that either females do not engage in activities/services or that their activities/services are non-essential to society thus not worth of mention as contrasted to the essential ones of males.

The stereotypes reinforced in this section not only restrict females to a narrow range of home-bound, dependent roles, but also reinforces the stereotype that it is okay for females to be passive and non-productive since strength, dynamism and energetic productivity are male specific roles. For instance, in the recognised roles category for males, other than the dependent roles of father, son, uncle, grandfather, boy and man, they are also portrayed as citizens, friends and nationalists. The latter three nouns exclude females totally in the five books. For instance in, Themes In World History in discussing Early Urbanisation in Greece, the noun -- citizen -- appears three times as a male specific prerogative further qualified thus: “...Most had about 5000 citizens excluding women and slaves. Citizens were only the free men who could vote, the rest being of less importance....” (Ondieki, 1988: 147).

4.4 Gender Indicated Common Pronouns.

This section identified the common pronouns such as he, she, his, her, him, herself, as used in the five textbooks with subsequent analysis of the nature of presentation such that four characteristic-pattern categories of self-directed, individual recognition, owners-of-production and 'Other', were established. Self-directed category includes all pronouns used to express independence and self-directed participation or contribution by the individuals under discussion. The individual category includes all pronouns used to identify a particular individual in relation to their achievements, participation or contribution over others presented or not presented. Owners of production category includes all pronouns used to identify the individual as the owner or possessor of the particular historical achievement under historical review. The 'Other' -
category includes all pronouns used to personalise things such as countries e.g. use of pronoun 'she' or 'her' in reference to a country.

Table 8 presents gender-indicated pronouns by textbook, characteristic-patterns of pronoun used and gender, with frequencies, related percentages and totals of appearance.

Table 8: Portrayal of Gender Indicated Pronouns

<table>
<thead>
<tr>
<th>Text</th>
<th>Pronoun Used:</th>
<th>Indiv. Recognition</th>
<th>Owners of Prod.</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Self-Directed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Fem.</td>
<td>Male</td>
<td>Fem.</td>
</tr>
<tr>
<td></td>
<td>f %</td>
<td>f %</td>
<td>f %</td>
<td>f %</td>
</tr>
<tr>
<td>K.I.E. Bk. 1</td>
<td>107</td>
<td>09.23</td>
<td>001</td>
<td>00.09 020 01.73 001 00.09 068 05.87 001 00.09 000 00.00 003 00.26</td>
</tr>
<tr>
<td>K.I.E. Bk. 2</td>
<td>214</td>
<td>18.46</td>
<td>000</td>
<td>00.00 035 03.02 002 00.15 150 11.22 000 00.00 000 00.00 073 06.30</td>
</tr>
<tr>
<td>Ondieki</td>
<td>159</td>
<td>13.72</td>
<td>000</td>
<td>00.00 042 03.62 001 00.09 102 08.80 000 00.00 000 00.00 006 00.52</td>
</tr>
<tr>
<td>Odhiambo &amp; Ogula</td>
<td>037</td>
<td>03.19</td>
<td>000</td>
<td>00.00 003 00.26 000 00.00 024 02.07 000 00.00 000 00.00 000 00.00</td>
</tr>
<tr>
<td>Ochieng</td>
<td>049</td>
<td>04.23</td>
<td>000</td>
<td>00.00 003 00.26 000 00.00 024 02.07 000 00.00 000 00.00 014 01.21</td>
</tr>
<tr>
<td>TOTAL</td>
<td>566</td>
<td>48.93</td>
<td>001</td>
<td>00.09 104 08.99 004 00.33 342 29.43 001 00.09 000 00.00 096 08.29</td>
</tr>
</tbody>
</table>

Once more, females representation is marginal to the extreme with a total of seven human appearances since 96 appearances under the 'Other' category are representative of nations and countries. This is in contrast to 1,056 human appearances of the male pronoun taking into account the fact that male-indicated pronouns are not used at all in the 'Other' category. Thus the 1,056 appearances directly refer to individual male characters presented in the five books.

The total of individual female-indicated pronouns thus covers 0.6 per cent as contrasted to 91.11 per cent of males. The remaining 8.29 per cent represents feminised personalisation of countries. It is worth noting that that is only done when the discussion centers on a country's maternal traits of nurturance and further that this feminisation of countries has the underlying element of a country as a possession.
Of the self-directed category, 0.09 per cent of females are presented in contrast to 48.83 per cent males. This marginal representation not only trivialises females' roles in society but reinforces the stereotyped traits of indecisiveness hence dependence on decisive, independent, self-directed males given the magnitude of their appearance.

For the individual recognition category, females have 0.42 per cent to males 9.92 per cent meaning that females are marginally recognised for their achievements and participation as contrasted to males. This paints a shadowy figure of females in History that when taken at face value means that either females were absent in societies of the past or so passive as not to merit recognition. In reality though, the image conveyed is that females do support and assist but they neither create nor achieve much of significance as contrasted to males given their paltry portrayal in this individual recognition category thus the stereotype of females supportive, quiescent and unremunerated roles.

Representation of females as owners of their production is a paltry 0.09 per cent in contrast to 32.36 per cent for males. This reinforces the image of males as productive members of society who own property and are therefore masters of their own productivity whereas females either remain passively unproductive or have no claim to their productivity thus unremunerated. The image conveyed by the five textbooks is that boys can anticipate and look forward to the fruits of their labour whereas girls are encouraged to be passive or seek attachment to male owners of production since their individual - production will go unremunerated. This limited portrayal of females as owners of their production, hence negligible role models, not only depresses girls' motivation to excel, be energetic, enterprising and hardworking but also depresses their aspirations to become high-status achievers.

The 'Other' category has the highest feminine representation and no male representation and further reinforces the submissive, dependent and passive status and role of females. It is interesting to note that countries (which are passive, material possessions) are represented more times - 8.29 per cent - than females' total representation.
- 0.6 per cent - in the five books analysed. Thus, passive, material possessions are valued or validated more in History than are female co-partners of males in the societies discussed by the five books considering males 91.11 per cent total representation thus giving validation.

4.5. Gender-Roles in Photographs and Illustrations

A total of 77 gender-specific photographs and illustrations were identified in the five books.

4.5.1 K.I.E., History and Government, Book 1

K.I.E., History and Government Book 1 had a total of seven photographs and illustrations that were gender-specific. The first one was on page 23 depicting early man making fire with an antelope lying next to him ready for roasting. No females were represented although the illustration was to pictorially reinforce the text in which it was specified that men hunted while females collected wild fruits and berries (K.I.E 1993: 21). This illustration contributes to the marginalisation and invalidation of female roles in society by under-playing female complementary economic activities of gathering which were equally vital as hunting and thus needed inclusion in the pictorial illustration.

Following is an illustration of the shadoof in Mesopotamia (K.I.E, 1993: 29); then an ox-drawn plough (K.I.E, 1993: 30), and lastly the shadoof in ancient Egypt (K.I.E, 1993: 31) which exclusively portray males. Considering that females contribute 80 per cent of agricultural production in Africa (World Bank, 1980), these illustrations not only falsify the reality of African societies, but promote stereotypes of females unproductivity and non-productivity that are destructive to the sustainance of Africa’s economic expansion. Failure to validate female’s previous participation and contribution could destroy their inclination to carry on these previous roles in agricultural production in the upcoming generation passing through our schools today.
Next illustration appears on page 42 reinforcing the textual discussion on early sources of energy. It shows four different sources, two of which depict males in direct control of energy sources and two of which are gender neutral. No females are pictorially represented although they are included in the accompanying textual discussions. Following is the illustration on page 56 on animal transport where a male figure is driving the donkey cart with no female representation. This promotes the stereotype of males as owners of or in control of society's means of production with the total pictorial exclusion of females. Of note is the illustration on page 54 on human transport which commendably attempts at neutral gender presentation where the seven characters are similarly dressed and carrying goods in varying styles commonly associated with both males and females.

4.5.2 K.I.E., History and Government, Book 2

A total of 13 photographs and illustrations are used. The first one appears on page 36 and pictorises the textual discussion of food marketing and distribution in relation to transport networks in third world countries. A man is riding the bicycle carrying milk cans while a car, whose driver is not discernible, drives by. No females are pictorially represented. Following is a photograph on page 38 depicting three men clearing a forested area to illustrate the textual discussion on deforestation. No females are present. In both illustrations, females are absent even in roles where traditionally females are known to have participated more than males. For instance in food marketing and distribution, most African societies as noted by Ochieng (1985 and Kenyatta, 1938; Ayot, 1994) had males as owners of land and responsible for its initial clearing from its uncultivated state, but its agricultural utilisation and marketing of ensuing harvests were the domains of females. This is true today as evidenced by the World Bank Report (1980) that females makeup 80 per cent of Africa's agricultural labour and production. The absence of female representation is thereby lamentable.
On page 90 appears an illustration of Daimler's first car which has four men comfortably seated and no sign of females. On page 93 follows a photograph of the Kenya Air Bus with an appreciable representation of males, females and youth. Thus, though the second illustration is laudable, it is worth noting that the one on Daimler reinforces stereotypes of males as anticipating enjoying the fruits of their labour, here seen as historical textual and pictorial acclaim, unlike their female counterparts who are neither portrayed as inventors (though several exist in actual history [Obura, 1991: 147]) nor as participants in male achievements though the accompanying textual discussion represents this.

Page 95 has a photograph of some assorted Kenyan magazines showing a commendable representation of males and females as cover models. It is however noted that financial news, political news and current affairs news magazines have male cover models as contrasted to family, consumer awareness, romance, fashion news magazines that have female cover models. Thus stereotypes of males in power - decision - making roles and as owners of means - of - production and production in contrast to females domesticity and home - bound orientation, are reinforced. These stereotypes are contrary to the current social reality in Kenya where both gender are involved in the cross-section of roles represented by the magazines.

On page 120 follows an illustration of Egyptian gods with no representation of goddesses even though several are presented in the related textual discussion. On page 130 is an illustration of Hindu castes as exclusively male with no female representation even in the gods and goddesses caste though the latter are present in the accompanying textual discussion. On page 154 is a photograph of the Kaaba at Mecca with a predominance of male-figures despite the fact that the textual discussion validates and acclaims the significant roles played by several females in the founding of Islam.

Page 161 has a photograph of a Kenya African National Union National Governing Council meeting that totally excludes females even though the present reality
is that several females do participate in it. On page 170 follows a photograph of Jaramogi Oginga Odinga as Ford Kenya’s first chairman, addressing a rally with no females in the foreground but a dim (shadowy) representation by a white woman in the background. Page 174 has a photograph of Matiba on the campaign trail for presidency on a Ford Asili Party ticket which has no visible representation of females. Kibaki’s photograph follows on page 178 where he is depicted displaying his election symbol with no female representation. On page 180 is a photograph of President Moi being re-sworn in as president with no representation of females. This exclusion of females from the political arena is unfortunate since the textual discussion revolves on democratic electorate representation where currently, females make-up slightly over half of the Kenyan electorate given their 50.4 per cent total in the Kenyan population (Government of Kenya, 1994a: 1).

4.5.3 Ondieki, C., Themes in World History.

A total of 33 photographs and illustrations are employed. The first appears on page 6 and is an illustration of skull profiles of early man which all depict males despite the fact that the text identifies the existence of a skull remain of a female which is not illustrated.

An illustration of the Egyptian shadoof follows on page 23 with exclusive male representation implying male predominance in agricultural practice of ancient Egypt. This is reinforced by two subsequent pictures on pages 37 and 38. The first one depicts a young African boy harvesting maize while the second one is of two Indians inspecting maize in a farm in India. It is interesting to note that both pictures appear immediately following a textual discussion on how new legislation among other measures have effectively led to self-sufficiency in food production in third world nations by legally incorporating females into ownership of land and its related produce independent of males:
In Kenya sound planning and incentives have resulted in generally adequate food despite the fact that only a small fraction of land is suitable for farming ... credit availability, extension services and legislation permitting women to own land have proved effective here. (Ondieki, 1988: 37).

This latter sentence of the quote is immediately followed by the photograph of the boy harvesting maize with the caption: “Maize harvesting in Kenya: The country is self-sufficient in food production.” Then follows a short paragraph on other third world countries and the second photograph of two males from India inspecting maize.

Though the text is commendable in accurately presenting the current realities in agriculture - where as stated by Khasiani (1992: 7) “…women make up a large number (80 per cent in Kenya) of the world’s agriculturists…” and are thus being given increased attention by economic planners given the mainstay of agriculture as the backbone of most third world countries economies - there was need for the photograph illustrations to be gender-balanced instead of being exclusively male in order to reinforce the thrust of the text.

Page 41 has an illustration of the famous bronze masks from ancient Benin which is of a female. This is the first illustrative representation of females in the book. A presidential tour of an oil exploration site in Marsabit Kenya is presented in photograph form on page 46. There is no discernible representation of females although twelve males are visible. Page 47 has an illustration of men puddling iron but no females are represented. A second picture on this page illustrates the ‘spinning mule’ in a Nineteenth century factory and has two women and a man at work.

The next illustration is on page 58 and is a photograph of Colonel Gamal Abdel Nasser as President of Egypt during whose tenure marked industrial growth was achieved. Females are absent in both text and illustrations. Page 62 is a photograph showing students learning how to use computers at Starehe Boys Center. Females are absent in this world of modern technology use. The latter illustration in failing to portray
females, inaccurately represents the current reality where as many girls are learning to use modern technological tools as boys.

Page 66 has two illustrations depicting Egyptian gods and in both illustrations the gods are accompanied by females whose presence is not acknowledged in the captions below and whose postures imply deference and subservience to the gods. It is interesting that the accompanying textual presentation includes discussions of the illustrated gods wives who are also goddesses such that the female accompanying the sun-god Ra could be (according to the text) his wife and goddess Hather also called “the eye of Ra”. This male exclusiveness in illustrations contrary to the reality of related texts is further emphasized on page 72 where another illustration of a Hindu god is given with no representation of female goddesses.

Page 76 presents an illustration of Christians being sacrificed in Rome and depicts bravery and courage. Of significance is that both males and females are commendably represented with even a girl discernible. Pages 80 and 81 follow with illustrations of outstanding contributors in the making of the present Christian church and two photographs of Martin Luther and Ignatius of Loyola are presented. No females are pictorially represented implying absence or insignificance of contributions contrary to the accompanying textual discussion that notes the significant roles played by clergywomen in the Catholic Reformation and role of Queen Catherine in the founding of the Anglican Church.

Page 86 has an illustration on a mode of transport where at the front is a donkey driven by a male with no load on himself. Behind the donkey and male are a group of women with large loads on their backs and two children -- with no luggage -- following them. Of note here is the depiction of male control of means of mobility that make work easier for humanity exemplified by the donkey as a means of transport and mobility. Note too the positioning of the females behind the male implying dependency and subservience in that the male leads and they follow behind. The females have no access
to the means of transport (donkey) and have to carry their loads on their backs unlike the
man carrying nothing. The females apart from carrying their loads on the back have also
to mind the children who walk behind the male with them. This illustration not only
clearly represents stereotypes already mentioned in this study but strongly reinforces
them. Females multiple, invalidated, unremunerated roles are clearly depicted in contrast
to male leadership and associated independence and power both in the home and outside,
male ownership of means of production inaccessible to females and males absence in the
parental roles of minding, caring for and bringing up the children on a non-material-
oriented basis. With the current government intention of removing gender role
stereotyping from the school environment, this stereotyped illustration among others are
inconsistent with this current policy.

More illustrations on transport follow on pages 87 and 89. Two illustrations
appear on page 87. One depicts a train of horses drawing a carriage and driven by a male
on a horse with no discernable female portrayed. The second one depicts a camel
carrying loads. In the foreground is a man watching while another figure clad from head
to feet drives the camels with a stick. This figure could be either gender but the head veil
and the different clothing of the male in the foreground implies this second figure is a
female. Following on page 89 is an illustration of a dhow with an African male at the
controls and a white female relaxing against the sails in the breeze. This illustration
implies that the male is making his living by serving the lady thus is independent and in
control of his means of production while the female is portrayed as passive with no
visible control of means of production in this instance the dhow and dependent on the
male’s skills to control the dhow and thus enable her to achieve her objectives.

Page 96 has an illustration of an automobile factory assembly lines and only
males are depicted as both workers and supervisors. Page 97 has two illustrations of
Richard Trevithick’s and George Stephenson’s steam engines respectively. Trevithick’s
1808 engine demonstration has gender balance in the spectating crowd though male
predominance is noted. The same is noted in Stephenson’s ‘Rocket’ demonstration. Page 98 has a photograph of the first train to leave Mombasa for Kisumu and no females are portrayed. Page 103 illustrates traditional modes of communication in Africa with a male drummer and no female representation. Pages 107, 108 and 109 depict historically acclaimed inventors of modern means of communication who are exclusively male. Page 107 has a photograph of John Baird with his electromagnetic waves picture - transmitting apparatus. Page 108 has Guglielmo Marconi’s photograph with his “telegraphy without wires” apparatus. Page 109 has Alexander Graham Bell’s photograph with his pioneer telephone and with his assistant Mr. Watson, half-visible.

Page 113 has an illustration of a caravan crossing the Sahara desert with vague human representation - undiscernible by gender - either riding or driving the train of camels. Page 181 follows with a photograph of Copernicus illustrating his theory of the earth orbiting round the sun. No females are portrayed although actual history has records of female pioneers that could have been included in the textual discussion and illustrations such as Mary Quintz and her astronomical tables dating back to the 17th Century.

Pages 182 and 183 depict historically acclaimed achievements in medicine. Page 182 presents Louis Pasteur experimenting with a human subject (boy) with a male spectator. Page 183 has two photographs. The first one is of an operation showing the patient (woman) strapped and singing hymns to counteract pain. The doctor and his three attendants at the operating table are males with a black female slave in a doorway in the background in the domestic servant’s dress uniform. The second photograph is in contrast to the first one and depicts the patient (woman) peacefully anaestheted while eight males watch over her. Both the text and illustrations reinforce stereotypes of males as exclusive inventors and possessors of specialized knowledge and skills (the three doctors) while females are equated with children (Ondieki, 1988: 182). Females are further depicted as passive, dependent and unskilled patients dependent on males’ skills.
for wellbeing and submissive to male superiority in skills and specialised knowledge. Thus no textual nor pictorial role models are provided for the Secondary school girl students. This is questionable since female historical achievements in medicine abound covering the period under discussion such as Hildergard de Bingen's Twelveth Century discoveries in medicine, Marie-Jeanne d' Assonville's Eighteenth Century discoveries in pharmacopaeia among others.


A total of 19 photographs and illustrations are presented. First illustration appears on page 6 and depicts a male hunter. Given the fact that the accompanying text discusses the economic interdependence of males as hunters and females as gatherers in early human societies, makes the illustration gender biased and disadvantaging to girl students.

Next photograph appears on page 21 on nomads and depicts a male herding cattle. A second photograph depicts fishing on Lake Victoria where boat and trap-fishing are illustrated by two males. Both illustrative photographs are questionable since the accompanying text discusses indigenous institutions and systems in Nineteenth Century Kenya. The implication here is that females were either absent, invisible or too insignificant to be worthy of illustrative representation as opposed to the males whereas historical records show the complementary and significant economic roles of females as food gatherers and cultivators and as engaged in fishing on Lake Victoria (Ochieng, 1985). These observations are further reinforced by illustrations presented on pages 22, 23, and 26. Page 22 has an illustration of a traditional blast furnace managed by a lone male with no females. Page 23 depicts clothing of indigenous peoples (skins) and shows three males and the animal they are slaughtering after hunting it (implied by their visible weapons). This illustration is gender biased by failing to portray female clothing in
indigenous society which was different from males, but also portrays males hunting which is not the issue under discussion. Page 26 has two illustrations. The first one presents the material culture of indigenous African societies where a lone male is carving wood in the visible foreground. The second illustration also on material culture depicts three different types of pots used for different purposes by indigenous African societies. No females are presented although in actual history women engaged in material culture since they were the ones with home-bound sedentary roles thus had time to weave cloth, baskets, mats, make pots among others therefore the need to be illustratively represented.

Page 27 presents an illustrative diagram of an African extended family and both females and males are presented. Pages 38, 39 and 45 exclusively portray male illustrations of people historically acclaimed for their achievements in East African coastal history. Page 38 presents a photograph of Prince Henry the Navigator. Page 39 presents a photograph of Vasco da Gama. Page 45 presents a photograph of Seyyid Said. No female is represented.

Page 46 illustrates a slave caravan in which males are yoked by the neck while females are chained by the neck so that they can carry head-loads and babies while minding the children who walk unyoked and unchained. Females stereotyped multiple roles that are invalidated and unremunerated (carrying loads, babies and minding children while male slave counterparts carry nothing and mind nothing except their yokes) are illustrated. Other unstereotyped illustrations and photographs of slave caravans exist that could replace this one and improve girls learning environment. Page 46 has a second illustration of an anti-slavery demonstration in England depicting a majority of males with few females discernable in the crowd.

Page 49 has a photograph of pioneer missionary Ludwig Krapf to pictorially reinforce the preceding discussion of his pioneer missionary work in East Africa.
female representation although historically, Krapf did bring his wife in his initial pioneer missionary work but who died due to the adversities of unfamiliar African terrain.

Page 54 presents a photograph of Kenyan President Moi and officers (all male) in a fundraising event where the person contributing money is a woman. This reinforces the stereotype of males exclusive hold over power-status with females as the led, submissive, sources of the power invested in the males. This does not reflect the present reality of government in Kenya where female officers are found across the Civil Service. This is further reinforced in page 55 where the photograph illustrates election by queuing where candidates are males and the majority of queuing supporters are females. The next page illustrates voting by ballot and all the people presented are male. Note the difference from the previous illustration and how it inaccurately portrays the present reality in elections where females in Kenya actively participate in both queue and ballot voting.

Page 57 has the single illustrative representation of females in an un stereotyped role in the five textbooks analysed. It is a photograph of a female District Officer (D.O.) addressing a group composed equally of males and females with an appreciable mix of gender seated at the front and standing at the back.

Page 61 has a photograph of a Kenyatta Day Celebration depicting a Kenya Army march-past. The squad is exclusively male inaccurately implying females non-existence in the Army.


Four illustrations are presented in the 40 pages analysed. The first one appears on page 30 and depicts young men of the Miji Kenda illustrating the peoples of Eastern Kenya. The implication here is that females were absent or insignificant among the peoples of Eastern Kenya. This is questionable since historical accounts for instance on
Mekatilili wa Menza and the Giriama Resistance of 1913 (Ndeda, 1994) clearly illustrate the complementary and leading roles played by females among Eastern peoples.

Page 45 presents the next illustration which is a photograph of Kikuyu women doubled over carrying huge loads of firewood. This is the only illustration representing females in the 40 pages and it is interesting to note that it reinforces the stereotype of female domesticity (carrying firewood) which is historically invalidated and unremunerated. This is because the earlier picture on Miji Kenda young men portrays them at leisure and thus depicts the Eastern males but the Kikuyu women portray the females of the group as little more than “beasts of burden” since the historical acclaim or significance of the fire-wood is not discussed nor mentioned in the accompanying text. Gender balance would have required that the Kikuyu women too be presented at leisure as the Miji Kenda men or the Miji Kenda men at work such that both photographs illustrate a people without reinforcing gender stereotypes disadvantaging to girls gender-role conceptualisation.

Page 46 has the next photograph of Maasai morans getting anointed by their elders for wealth and prosperity in their future. This not only reinforces the gender stereotype that males anticipate the rewards/returns of their labour given their independent standing in society unlike females, but also negatively contrasts with the preceding page’s photograph of Kikuyu women.

Page 55 presents a photograph of Vasco da Gama to illustrate one of the historically acclaimed achievers in the early history of the East African coast.

4.5.6 Summary of Gender Roles in Photographs and Illustrations.

It is clearly evident that the five history textbooks have significant stereotyping of gender-roles to the disadvantage of the girl-child within the learning environment. The girls learn for the most part in a historical world devoid of female presence on the large part and in which the few females that appear are presented in unattractive, dependent.
submissive, invalidated, unremunerated roles unlike the males except for the single photograph of the female District Officer (Odhiambo and Ogula, 1992: 57).

It is noted that the first appearance of female - representative illustrations is always significantly delayed in the five textbooks. In History And Government BK1, the first semi-appearance of female-representation in illustrations is on page 54 as contrasted to the first male-representation on page 23. Note that no female is actually represented on page 54 but the semi-appearance is because the seven characters appearing in the illustration are similarly dressed thus can be either male or female. No other illustration depicts or includes females in the book's 102 pages and total of seven illustrations.

In History and Government BK2, a book of 181 pages having 13 gender indicated illustrations and photographs, the first female-inclusive illustration appears on page 93 as contrasted to that of males on page 36. Note that the female-inclusive illustration on page 93 depicts females as part of a crowd also including men and youth. A total of three out of 13 illustrations include females.

In Themes In World History BK1, with a total of 33 photographs and illustrations, the first female-inclusive portrayal is on page 41 in contrast to that of males on page 6 given that the book has 188 pages. A total of nine illustrations out of 33 include females with the remaining 24 being exclusively male in representation. Of note is the fact that only one out of the nine female-inclusive portrayals is gender-role unstereotyped (illustration of Christians being sacrificed on page 76) meaning that eight out of the nine illustrations reinforce gender-role stereotypes disadvantaging the girl-child in the learning environment.

In History And Government of Kenya BK1, out of a total of 19 photographs and illustrations in a book of 76 pages, the first female-inclusive portrayal appears on page 27 in contrast to that of males on page 6. A total of five female-inclusive portrayals out of 19 are presented meaning exclusively male portrayals appear 14 times. Of note is the

In *A History Of Kenya* a total of four photographs and illustration are presented with three being exclusively male and one exclusively female. However, the four portrayals perpetuate gender-role stereotypes to the disadvantage of the girl-child in the learning environment they provide.

### 4.6 History Syllabus Portrayal of Gender.

Forms One and Two History syllabuses were analysed. Since the syllabus is a summarised outline guiding the teachers on topics to be addressed and teaching objectives to be attained, it is noted that the actual selection of textbook content and illustrations are largely left to the discretion of book writers and publishers.

There are no female characters represented in the syllabuses in contrast to five male characters presented for their outstanding achievements. Only one female indicated noun is presented in contrast to eight of individual males. Only one gender indicated pronoun is used and it is male.

Thus the syllabus is seen as reflecting gender-role stereotypes identified in the school textbooks and is seen as promoting the disadvantaged learning environment of the girl-students in the study of History at the Secondary school given its role as the blueprint or master guide that determines the topics and subtopics discussed in schools.

### 4.7 Existing Historical Records on Topics Covered by History Syllabus and analysed Textbooks on Female Participation and Contribution.

The Form one history topic on *Emergence of Kenyan Societies and Their Indigenous Institutions upto the Nineteenth Century* on the sub-topic of political, social and economic organizations of the Bantu, Nilotes and Cushites could draw from existing historical records to be more gender balanced. For instance, the textbooks leave out the
significant social, political and economic activities of females that were vital to the survival of their societies and also complementary and interdependent with the activities of males. Examples include gathering, childrearing and nurturing the home. These activities were not necessarily subservient to those of the males since they were independent and complementary.

For instance in the hunting and gathering stages of these societies, males are exclusively portrayed with females as invisible yet it is well documented that females gathered supplementary food to what males hunted to ensure a balanced diet hence survival. In *Bantu Societies Upto the Nineteenth Century*, females and males had specific agricultural roles and claims to ownership of the land for instance among the Kikuyu as presented by Kenyatta (1938). Nyakwea (1994) further notes that females of the Maasai, Kamba and Kikuyu societies engaged in active barter trade independent of males contrary to the analysed textbooks textual and pictorial illustration. Ayoo (1994) states further that among the Kalenjin Tugen, both males and females emerged as medicine and spiritual-men and women with supernatural powers and had high status in society. Only upright, hard-working, understanding and kind people could be chosen for this role. An illustrative discussion of a famous medicine woman is presented.

Ayot (1994) further states that among the Luo of South Nyanza, females were often the main traders since tradition recognised them as potential wives to male warriors thereby protecting them from any enemy attacks unlike for the males. Ayot further notes that political organisation among Luo societies recognised individual contribution not restricted by gender such that during deliberations of serious matters, the elder women whose children had married would sit with the male elders and were free to contribute to the discussions. It is further noted that Luo society recognised the influence of females in certain decisions affecting the community and were consulted by the elders. Thus Luo society is presented as one where females ability to perform political, economic and social duties was recognized and sanctioned.
It is therefore unfortunate that the textbooks in discussing political, social and economic organisations of the Bantu, Nilotes and Cushites of Kenya to the Nineteenth Century remain blind to the actual roles and status of females.

In Form Two History, the topic on *Agrarian and Industrial Changes From The Mid-Eighteenth Century To The Present Day*, in the sub-topic on *Scientific Revolution* exclusively presents male scientific inventors and pioneers totally excluding existing female scientific inventors and pioneers (Obura, 1991). Table 9 illustrates a selection of historically documented female scientific inventors and pioneers who can be integrated into the sub-topic.

**Table 9: Instances of Female Scientific Inventors and Pioneers**

<table>
<thead>
<tr>
<th>Name</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marie-Jeanne d' Assonville</td>
<td>scientific discoveries in pharmacopoeia</td>
</tr>
<tr>
<td>Genevi' ve Thiroux - d' Arconville</td>
<td>scientific discoveries in medicine</td>
</tr>
<tr>
<td>Dorothea Bocchi</td>
<td>discoveries in medicine</td>
</tr>
<tr>
<td>Mme. de Staal de Launay</td>
<td>pioneer work in anatomy: 18th century</td>
</tr>
<tr>
<td>Ange' lique Marie Leboursier- Ducoudray</td>
<td>pioneer work in anatomy &amp; obstetrics: 1st century</td>
</tr>
<tr>
<td>Mlle. Biberon</td>
<td>pioneer work in dissection &amp; anatomy: 18th century</td>
</tr>
<tr>
<td>L'dy Montague</td>
<td>pioneer work in virology: 18th century</td>
</tr>
<tr>
<td>Marie Phuisalix - Picot</td>
<td>pioneer work in herpetology: Nobel prize</td>
</tr>
<tr>
<td>Sister Marie -Suzanne/Alice Novia</td>
<td>pioneer work in virology.</td>
</tr>
<tr>
<td>Jeanne Ley</td>
<td>pioneer biochemist</td>
</tr>
<tr>
<td>Rosalind Franklin</td>
<td>pioneer work in genetics (DNA)</td>
</tr>
<tr>
<td>Barbara McLintock</td>
<td>pioneer work in physiology/medicine: Nobel prize</td>
</tr>
<tr>
<td>Anne - Marie Dubois</td>
<td>pioneer work in physiology</td>
</tr>
<tr>
<td>Harriett Ephrussi</td>
<td>pioneer work in bacteriology</td>
</tr>
<tr>
<td>Helen Brooke - Tausig</td>
<td>pioneer work in Physics and medicine</td>
</tr>
</tbody>
</table>

More historical accounts of female roles in the history of their societies abound in historical records especially relating to the topics covered in Forms 3 and 4 which are beyond the scope of the present study.
4.8 Typographical Errors Within Textbooks Analysed.

Of significant importance were typographical errors identified in the course of the content analyses and which affect the content and therefore need to be addressed in the eventual revision of the textbooks.

History And Government BK1 had two errors. The first was on page 6 where “as” instead of ‘us’ was used. The second one was on page 64 where “Macadam” was written as “MacAdam.”

History And Government BK2 had six errors. The first one was on page 56 where it was written “a women” instead of a woman. On page 57, Wright Brothers are presented as “Wrights Brothers.” On page 66 Franklin Delano Roosevelt was presented as Frankling. On page 112, people is written as “pill.” On page 126, god is written as “gold.” On page 142 Samuel Ajayi Crowther is written as “Alayi.”

Themes In World History BK1 had one error where Ra was written as “Re”

History And Government Of Kenya BK1 had one error where farthest was written as “fartherst.”

A History Of Kenya by Ochieng had no errors on the pages analysed.
CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The preceding chapter has analysed, classified and tabulated gender-role-specific information along several objectives outlined in Chapter One and in the Content Analysis Rating Scale (see Appendix A).

These analyses were done to gain insights into the complex social and psychological variables presented to both girls and boys at the Secondary school through gender-role stereotyping in the textbooks they use in their study of history. The nature and extent of these stereotypes were established to give a clearer understanding of how the Secondary school history girl student might interpret gender roles or what the average Secondary school student understands about history and gender.

The information derived from the analyses could be directly applied in the revision of History textbooks among others and in the development of remedial programs in the meantime before revisions are done. This chapter makes recommendations based on conclusions drawn on possible revisions.

5.1 Summary and Conclusions

Prior to making the summary and conclusions of the findings generated by this study’s analyses, it is appropriate to set off with an introductory direct representation of the History and Government definition of History and overall objectives of the course as expounded by the recommended pupils’ textbooks introduction of Secondary school students to their study of History. History And Government BK1 begins by defining the term History:

The word 'History' is derived from a Greek word Historia which means "ask, ensure or search for the truth" and "report the findings". History is the study of
man's past chronological account and record of events in reaction to his environment. (K.I.E., 1993:1).

It is evident right from the onset that History is going to be a study of man and his exploits. It is assumed that the use of noun ‘man’ and pronoun ‘his’ in this definition is generic. Unfortunately, analyses already presented in the preceding chapter illustrate that the use of noun man and pronoun his are gender specific since only marginal mention and presentation of females actually follow in the entire textbook and in others related to it. In the History And Government BK1 quoted here, out of 1,954 nouns used, only 99 refer to females while male-indicated nouns total 1,855. In the same book, out of 1,159 pronouns presented, only 103 refer to females while 1,056 are male-specific. Of 1,131 historical individuals presented and discussed (both mentioned and discussed), in the same book, females are a paltry 23 in contrast to 1,108 males. It is thus evident that History is all about “man’s past chronological account and record....”

Of significance is that this gender bias directly contradicts the same textbook’s evaluation of the primary objectives of the study of History which it states thus:

... history becomes a vital element in education for world interdependence. History enables people to appreciate and understand their past ways of life... gives us a glimpse of what might happen in the future... helps us (sic) find a solution to present problems ... encourages us to check our information from various sources until we select what is most convincing ... Makes one acquire appropriate attitudes and values which will make the learner a useful member of society.(K.I.E., 1993: 6).

The first notable contrast of this discussion from the previous quoted one is the fact that generic use of noun man to represent the human race is replaced by the neutral nouns “people” and “learner” while gender-specific pronouns are replaced by gender-neutral use of “us”, “our” and “we”. The message here is clear. Whereas History’s content is to the larger extent “the story of male past accounts and records,” the purpose or importance of studying History are gender neutral meaning they apply the same to both boys and girl-learners who are expected to derive the same outcomes and benefits. Girl learners are expected to understand their past ways of life (as females) through their study
of History which will give them a glimpse of what might happen to them (as females), in the future. Girls are further expected to acquire appropriate attitudes and values as females through their study of History, which will make them useful members of society.

These important objectives of the study of History at Secondary school are further evidenced on page 7 which states: “History also fosters empathy - the ability to understand how people think and feel and their positions and roles in society” (K.I.E., 1993).

In the light of these introductory insights, following are conclusions from the study’s analyses. The study addressed itself to five questions with regard to which conclusions may now be drawn. The first question concerned the nature and extent of individual female characters mentioned and discussed in the History textbooks as contrasted to male characters. In the five books, total gender ‘mentions’ were 157 and ‘discussions’ were 974 thus a total of 1,131 individual characters presentation. Of these 1,131 individual characters presented, females were 23 and males 1108. The analyses identified three major role-identities under which the lesser roles of the particular individuals fell. These major roles were powerful, achiever and contributor as presented in the preceding chapter.

Based on a reading of this evidence, it was evident that gender-roles follow stereotypical patterns identified in previous studies reviewed in this study’s Review Of Related Literature. In the first instance, females’ political, social and historical roles are marginalized to near invisibility. Of the total 1,131 portrayals under mention and discussion, females appear 23 times to males 1,108 times. This invisibility or at best shadowy portrayal of females does not represent their actual proportion in the population of either the societies under historical review nor the current society of the Secondary school students. Considering the fact that these gender portrayals are directly related to the individual characters contributions or achievements to the societies of their day, the message conveyed is that females were either absent or extremely passive and
unproductive such that their contributions are insignificant and not worthy of historical recognition.

This invisibility and trivialisation of female roles in society has two effects: first, girls have inadequate gender-role models to identify with as females, to emulate and to base their aspirations on. Thus the textbooks fail in actualising the objectives of Secondary school History as noted earlier since they do not offer the girl-child an accurate nor positive "...glimpse of what might happen in the (their) future..." (K.I.E., 1993: 6). They also fail to foster empathy or the ability in girl students to understand in realistic terms how people as distinguished by gender, think, feel, and their positions and roles in society as required by the course objectives (K.I.E., 1993: 7). What the textbooks convey to the girl-student is that females had no visible roles or positions in society and the exceptional ones were insignificant and unattractive as contrasted to those of males. The message conveyed therefore is that female roles are confined to the background (invisibility) and not dependent on an individual's hard work or merit.

The second effect of the inadequate portrayal of female role models is to depress the girl-student's expectation of future returns to their productivity since the societies of the past did not (according to History) reward their females with visible status or acclaim for their roles. This results in uncertainty about output returns to effort expended thus dampening girl-students input of effort and their aspirational drive as discussed by the Social Learning Theory and as reflected in the course objective of fostering empathy (K.I.E., 1993: 7). The textbooks thus contribute to the females fear of success syndrome discussed in this study since its portrayal of females depict success as unfeminine by exclusively portraying it as a male prerogative which is contrary to existing historical records on females historical participation and achievements.

Underplay of female roles is a second stereotypical pattern which has the following facets: first, restriction of females to stereotyped roles as contrasted to males. Of the three gender-role categories identified both for mentioned and discussed
characters, females are restricted to the contributor - category which has the lowest male portrayals too. Female contributors are 12 out of a total of 23 female portrayals whereas male contributors are 99 out of 1,108 male portrayals. This is contrasted to 5 female achievers out of 23 portrayals in contrast to 656 male achievers out of 1,108 male portrayals. Female powerful characters are 4 out of 23 whereas males are 353 out of 1,108 portrayals. The message conveyed here is that females when they become historically visible is when they contribute towards a male (as presented in the textbooks) historical achievement. For instance Mrs Mary Leakey’s contributions to Dr. Louis Leakey’s archaeological achievements. Alternatively, females are visible if they become associated with a male powerful character -- for example wives of gods thus goddesses, wives of Kings thus Queens or Queen mothers. This is inaccurate since documented historical accounts of female rulers exist.

The textbooks thus reinforce females’ dependent, passive, circumscribed, un inventive and unobtrusive roles as part-actors in society who support and assist but neither lead nor create. This is in contrast to males’ hard working, successful, independent, creative, productive, inventive, enterprising roles as fully active members of society.

The second facet of the underplaying of females’ historical roles concerns the reduction of the intensity and vividness of the few females portrayed by their appearance being made relative to male figures. This is true of all the 23 female characters mentioned or discussed with the exception of one portrayal of Mrs Mary Leakey independently for her achievement although all preceding mentions are relative to Dr. Louis Leakey. A second exception is the mention of Professor Wangari Maathai independent of males and in recognition of her achievement. Thus only two exceptions of independent female portrayals in contrast to 1,108 independent portrayals of males. This means that girls lack appropriate unstereotyped role models unlike their boy counterparts.
These stereotypical patterns reinforced by the history textbooks, negate and deny the complexity, ambivalence and diversity of human nature in both females and males. They erroneously demonstrate the dichotomous differences between the sexes and establish a social hierarchy of female dependence and subordination in favour of males (independent, dominate). By conditioning both girl and boy students into these stereotypes, the textbooks reinforce and justify them thus limiting these students' behaviours and controlling outcomes contrary to the objectives of the study of History. The history textbooks for instance fail in becoming a vital element in education for world interdependence. They also fail in presenting the truth of human past societies they discuss by reinforcing these negative stereotypes by gender that disadvantage females while being contrary to the reality of females past roles and position in the societies of the past and in contemporary society.

The second research question around which the study was organized took up the percentage of female-indicated common nouns and pronouns as opposed to the male-indicated ones in the textbooks: A total of 3,113 nouns and pronouns were presented. Of these, 202 were female-indicated and 2,911 were male-indicated. Thus, a total of 6.49 per cent female-indicated nouns and pronouns in contrast to 93.51 per cent male-indicated nouns and pronouns were used.

Once more, the marginalisation of females in portrayals was confirmed. Nouns and pronouns are used in the five textbooks to reinforce gender-role stereotypes to the disadvantage of females. The invisibility of females is better appreciated with the fact that out of the 202 female-indicated nouns and pronouns, 96 pronouns included do not refer to females but to nations and countries such that only 108, that is 3.41 per cent nouns and pronouns are female representative in contrast to 93.51 per cent of males.

Added to the near invisibility of females is the underlying disadvantaged learning environment for girl-students who lack adequate role models since their study of History is 93.51 per cent the study of male roles and positions in the societies of the past and thus
in contemporary society. Girl students thus have limited/restricted role models who can not adequately give them opportunities to empathize with (by gender) and learn -- in realistic terms -- how to tackle problems and how to think, feel and conceptualize their positions and roles in society as human beings and as females. The boy students on the contrary have a super-abundance of gender-role models but also an inaccurate and unrealistic portrayal of male roles and positions in society which are not true in society. Thus, the severe limitation of female portrayal disadvantages girl-students in the short- and long-run but also disadvantages boys in the long-run since their entrance into adult society after school will be faced by contrary gender roles and positions than the stereotypes incalculable in them by the history textbooks among other sources in school.

The nouns and pronouns restrict females to stereotyped roles and positions giving them a narrower range of options in their participation in and contribution to society as contrasted to males. Females are restricted to passive, routine, supportive, quiescent, unremunerated and invalidated roles that are played out in the (supposedly static) domestic arena. Males in contrast are presented as anticipating (with adequate reason) the fruits of their labour with roles away from the domestic arena and as owners of means of production and the resultant produce. They are the leaders, the decision makers, active and energetic in enterprising ways. Males depicted in power roles are 26.77 per cent in contrast to 0.27 per cent of females. Males in authority roles are 15.19 per cent in contrast to 0.3 per cent of females. Males in wealth positions are 8.55 per cent in contrast to females 0.1 per cent. Males in self directed roles are 48.83 per cent in contrast to females 0.09 per cent. Males in owners-of-production-positions are 32.36 per cent in contrast to 0.09 per cent of females. Males in recognition-roles are 22.42 per cent to 3.64 per cent of females. In essential services, males appear 16.54 per cent to females 0.61 per cent. In gender-predominant positions, males have 5.47 per cent while females have 0.15 per cent.
Thus it is evident that females highest representation is in individual recognition - roles a category that includes nouns and pronouns used to refer to a specific individual as distinguished by gender such as boy, girl, mother, uncle and his, her (when used in reference to a specific individual over others presented). Females high representation here means that nouns individual recognition's -- such as mother of, wife of -- are used instead of naming the individual in portraying females relative to males as dependent and subordinate members of human society already noted in the preceding section. This is in contrast to male's highest portrayal in the self - directed category with 48.83 per cent followed by 32.36 per cent of males as owners of production and 26.77 per cent of males in power-roles. These illustrations add evidence to the already noted stereotyped dichotomy of gender-roles with females at disadvantage.

The third research question concerned female vis a vis male portrayal in photographs and illustrations within the texts. Photographs and illustrations portraying females are significantly delayed in their first appearance in addition to their being severely limited as contrasted to those exclusively or inclusively depicting males. Females as contrasted to males are also portrayed in stereotyped roles and positions except for the single portrayal of a female District Officer addressing a public baraza (Odhiambo and Ogula, 1992: 57).

Female-inclusive portrayals appear significantly after the first portrayal of male-exclusive photographs or illustrations in four of the five books. In addition, only one female-exclusive photograph is portrayed in the five books in contrast to 54 exclusively male photographs and illustrations and 18 both gender-inclusive photographs and illustrations.

Females portrayal except with the photograph of the District Officer, restrict females to dependent, submissive, invalidated unremunerated roles. Thus the girl child learns for the most part in a disadvantaged environment either lacking female photographic or illustrative role models and even when they appear, they are unattractive
and aspiration-depressing stereotyped roles as contrasted to the more attractive and aspiration-creating male roles of leadership, ownership, independence, validation and success.

The fourth research question concerned female historical characters included in the history syllabus outlined topics. No female historical characters are included in all the outlined topics of the Secondary school syllabus. This is significant since it means even the marginal portrayal of female characters in the textbooks is solely as a result of the efforts of the textbook writers since the syllabus is blind to the roles and positions of females in society which contradicts the introductory text already quoted and the general objectives outlined in the syllabus for Secondary school study of history.

Finally, the fifth question concerned female participation and contribution in existing historical records on the topics covered by Secondary school History Syllabus. Females played an active role in many of these topics, but their role is usually ignored or understated. For example, in Form One history, there is a topic on Emergence of Kenyan Societies and Their Indigenous Institutions up to the Nineteenth century. The sub-topic on political, social and economic organisation of the Bantu, Nilotes and Cushites could benefit from inclusion of female historically significant participation and place in the social and economic roles and positions within their society which were complementary rather than passive and subordinate to males. For instance, the food gathering economic activities of females in complementing the males hunting in early hunting and gathering communities should be given its place in the history textbooks studied. Females' ownership of the agricultural produce of their farms in Bantu societies although males possessed the land but with females having recognized claims to it determined by marriage [even though unmarried females too laid claim to paternal lands if they had children for example among the Kikuyu (Kenyatta, 1938: 178)] should be represented in the textbooks.
In Form Two history, the topic on *Kenya and The World Upto the Nineteenth Century* especially on the sub-topic on missionary activities and their effects fails to accurately represent the pioneer efforts made by female missionaries in establishing and running educational centers and health centers alongside the male missionaries. The syllabus and textbooks paint a picture of exclusively male missionary activities which is inaccurate and restricting of females to stereotyped passivity and lack of self-drive and initiative which are unfounded in actual history. Documents exist of female pioneer work in early mission centers that complemented the male contributions and work.

In Form Two, the topic on Agrarian and Industrial Changes from the Mid Eighteenth Century To The Present Day especially in the following sub-topics needs inclusion of existing historical accounts of female achievements and contributions: first, the sub-topic on the food situation in Africa and other Third World Countries needs to accurately portray the place and roles of females in providing the larger percentage of food production labour (80 per cent, Obura, 1991; K.N.D.P. 1994/96). Second, the sub-topic on scientific revolution should avoid the current male exclusiveness of scientific inventors whereas in reality female scientific inventors of the period under study do in reality exist. A table of potential inclusions is given in the preceding chapter.

In both Forms One and Two topics on Government of Kenya, there is lack of gender balance in noun, pronoun and pictorial illustrations usage especially since the discussions are of contemporary society in Kenya where females and males share equal rights and access to the political and administrative processes of government.

### 5.2 Recommendations

Previous studies analysed in the Review of Related Literature have noted that gender-role stereotyping derives from the erroneous dichotomisation of humanity into male and female. This denies the complementary and interdependent reality of the sexes in human society by dividing them into contrasting opposites that not only restrict females
to lesser and disadvantaged roles and positions in society, but also hinder the growth and development of society by limiting the participation and productivity of females.

Since females makeup more than 50 per cent of the Kenyan population, there is urgent need to remove restrictive gender stereotypes that confine them to passive, dependent, uninventive, trivial and quiescent roles. Failure to remove such stereotypes means that the larger half of the country's human resource remains not only under-developed but under-deployed and a drain on the remaining half's productivity (i.e. males on whom female-role stereotypes encourage dependence upon). Females productivity can only be encouraged if stereotypes of unremunerated, invalidated, routine, supportive and unobtrusive roles are replaced by gender-neutral roles where possible and gender-balanced positive roles for the rest of the instances.

The History syllabus for Secondary schools though a brief summary outline of topics, should make attempts at gender neutrality by avoiding terms or nouns such as man, mankind among others and instead use gender-neutral nouns such as humanity, human race, people among others. It should also avoid gender-specification of representative pronouns for instance where it masculinizes teachers thus excluding female teachers by using pronoun - him - instead of a gender neutral - them - (K.I.E., 1992: 31). The syllabus should also include more individual female characters whose achievements, contributions and participation merit their inclusion in the topics outlined. For instance, under the subtopic on Biographies of Kenyan Leaders within the topic of Political Developments and The Struggle For Independence in Kenya 1919 to 1963; historically documented accounts such as the following could be included: Mekatilili and the Giriama resistance of 1913 and 1914; Moraa Moka Ngiti: Defender of Freedom among Abagusii of Western Kenya; Mary Nyanjiru and the Harry Thuku Riots of 1922; Field Marshall Muthoni and the Mau Mau Freedom Struggle, 1952-1964; The Role of Women in the Mau Mau Freedom Struggle.
However, the textbook writers in building upon the syllabus outlined topics should ensure the inclusion of the above stated female roles that are achievement oriented and powerful to accurately present societies history and thus avoid role-stereotyping.

Apart from including individual female characters as the ones given above and the others highlighted in the preceding chapter, textbook writers should also represent females participations and contributions independent of males. For example, instead of introducing the goddess Hather first as the wife of god Ra then as a goddess with specific powers given in passing or ignored, the presentation of her power ought to be made first before mention is made in passing of her being married to god Ra. Another example is the current stereotyped presentation of Mary Leakey as the wife of Dr. Louis Leakey without further clarification of whether her mention is purely as wife or for her assistance to Leakey in his work and achievements. In contrast, in discussing the achievements of Alexander Graham Bell, Mr. Watson is first and immediately presented and qualified as Bell's assistant and his assistant role discussed. A similar portrayal of Mary Leakey is necessary and the same applies to all other female assistants to male historical achievers where they exist. In so doing, females supportive roles which are not negative per se will be validated and remunerated through historical recognition and acclaim.

Textbook writers should also be gender sensitive in their use of nouns and pronouns. They should avoid the use of masculine terms as generic terms since there is no specification of when the masculine generic stops being generic and becomes male-specific for instance the use of noun man as generic and then as male specific when accompanied by noun woman. Another example is generic use of pronoun he to refer to generic mankind or as in the Syllabus (K.I.E., 1992: 31) use of pronoun - he - to refer to generic noun teacher. Instead of these masculine terms, gender neutral terms such as humanity, people, human race, they, their, our, among others should be used.

Textbook writers should also be very careful and gender-sensitive in choosing the photographs and illustrations to use in highlighting the issues and concepts being
discussed in the texts. Effort should be made to include gender-neutral illustrations and photographs as far as possible and gender-balanced illustrations and photographs where necessary. Particularly important is the need to avoid photographs and illustrations that reflect gender stereotypes no matter how subtle given the image-forming significance of pictorial illustrations. It is also recommended that in topics where females actual contributions, participation or achievements are largely outnumbered by those of males, then, as much as possible, the textbook writers should try to balance these gender textual portrayals by including more photographic and illustrative representations of females in the few roles included to ensure that girl-students do not learn for lengths of time in environments devoid of female role models as contrasted to males.

It is re-emphasised that the invisibility of females in textbooks and in the wider social society they portray, the lack of perception of the real and valuable nature of females work and of the diversity of multiple roles played by females, do lead to the under-estimation and to the devaluation of the contributions of a major social group. The multiple results of this marginalisation and depreciation result in unjustifiably low female wages, depressed female career-aspirations, reduced interest, involvement and attention span of girl-students at school, and thus poor performance. It is noted that the depreciation of a social group generally leads to diminished self-concept and consequences of diminished self-concept are reduced performance and the resultant inferior career achievement (Obura, 1991).

It is therefore crucial as noted by the current development plan (K.N.D.P. 1994/96) to remove stereotypes of gender-roles from school textbooks given education's goal of changing behaviour towards a desirable direction through the provision of knowledge, skills and attitudes appropriate to contemporary society. Since social interactions in the home and wider community reinforce the negative female stereotypes, the school should counteract these destructive role-images by striving to provide the girl-child with aspiration-motivating role images that emphasize the complementarity and
interdependence of human society with the related diversity of roles. Both girl and boy students should be motivated by the school learning environment to utilise their potential by providing them with role models that offer equal expectation and assurance of access to validation and remuneration of their individual contributions and participation based on merit and not on gender.

History textbooks quoted could achieve this by depicting ideal social institutions and an ideal society where the males and females are active contributors to the economic, socio-political sectors but with images of contemporary reality also presented in their diversity and richness, with imperfections accompanied by comments to lead learners to reflect on desirable social preferences for a better future which is in their power to mould.

It is therefore important that the current textbooks in use in Secondary school history be revised while gender sensitisation should be done through the avenues of mass media to draw the attention of teachers, textbook writers, educationists, publishers and students to the need for gender-role awareness to counteract the effects of gender-role stereotyping. History teachers should be encouraged through the mass media sensitisation, to incorporate female representations either in supplementing the notes they give their students or during their lesson time class discussions, projects, assignments and presentations. The Kenya National Examinations Council, subsequent to syllabus revisions, could further reinforce these efforts by including gender-role conscious and balanced question items along the themes discussed in the foregoing sections.
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APPENDIX

SECONDARY SCHOOL HISTORY AND GOVERNMENT TEXT BOOKS

CONTENT ANALYSIS RATING INSTRUMENT

1. a) Appearance of the first mention of a female in the textbook as contrasted to that of the male.

2. a) Female characters mentioned by name in the textbook.
   b) What they are mentioned in relation to.

3. a) Female characters discussed in relation to their historical achievement in the textbook.
   b) Their activities as presented.
   c) Their characteristics as presented.

4. a) Percentage of female gender indicated common nouns presented in the textbooks, (eg Queen, King etc).
   b) Their characteristic patterns as presented.

5. a) Percentage of female gender pronouns present in the textbooks, (eg. he, she, etc).
   b) The characteristic-patterns these presentations are made.

6. Roles in which females are presented in pictures and illustrations included in the textbook.