

**INFLUENCE OF CIRCUMCISION CEREMONY ON EDUCATION  
OF PRIMARY SCHOOL PUPILS IN KANDUYI DIVISION  
BUNGOMA DISTRICT, KENYA.**

**BY**

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Mukhongo, A N  
*Influence of  
circumcision*



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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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## LIST OF ABBREVIATIONS AND ACRONYMS

SPRED: Strengthening Primary Education.

KCPE: Kenya Certificate of Primary Education

KNEC: Kenya National Examinations Council.

AEO: Area Education Officer

## ABSTRACT

The study was to investigate the influence of circumcision ceremony on education of primary school pupils in Kanduyi Division of Bungoma District. The study was conducted in nine primary schools in Kanduyi Division of Bungoma District. The study's sample included eight headteachers, 51 pupils and 74 teachers. One Area Education Officer was also involved. The sampling methods were simple random sampling, and stratified sampling and purposeful sampling.

The instruments for data collection were interview and questionnaires. Responses were analysed using frequencies, percentages and tabulation. The study findings were: circumcision ceremony has a negative influence on pupils' discipline, school attendance and performance in internal examination. The ceremony also contributes to high school dropout among primary school pupils and that there are virtues acquired during circumcision ceremony through teachings and songs sung during such times that can be integrated in the primary school curriculum. Finally, on the basis of the findings, modifying circumcision ceremony by including counseling of boys and girls, integrating moral aspects acquired in the primary school curriculum in Bungoma District, decentralising the curriculum and monitoring of youth during circumcision ceremony were recommended. Suggestions for further research were also made.

*Andy*

## CHAPTER ONE

### INTRODUCTION

This chapter deals with the background to the study, statement of the problem, purpose of the study, research questions, significance of the study, scope and limitations of the study, organisation of the thesis, problems experienced in the field, assumptions of the study, definition of significant terms and theoretical framework.

#### **Background to the Study**

Culture can broadly be defined as learned behaviour or social inheritance of any society. Linton (1940) defines culture as the totality of knowledge, attitudes and habitual behaviour patterns shared and transmitted by members of a particular society. Musgrove (1982) defines culture as customs of a group of people. He says a culture of one group may include polygamy, female circumcision and monogamy. Musgrove goes further to say that culture is outside people and does something to individuals, for instance, it makes them do well or badly at school. Cockerham (1995) defines culture as knowledge, belief, values, customs, habits, and behaviours shared by people within a particular society. Hence from the definitions, culture may be seen to either have a positive or negative influence on education through the knowledge, values, customs, and habits imparted to an individual.

Culture being an important aspect has been given consideration in educational commissions. One of the recommendations in the Kenya Education Commission (Ominde Commission report, 1964) states that education should foster and develop Kenya's rich and varied cultures. In this case, education should instil in the youth of Kenya with an understanding of past and present cultures and their valid place in contemporary society. Hence, there should be inculcation of cultural values for enrichment of peoples' lives and maintenance of a cohesive and productive society. Report of the National Committee on Educational Objectives and Policies (NCEOP, 1976) recommends promotion of cultural practices that help in educational and technological development. Some of the cultural practices that exist in Kenya are: marriage practices, funeral ceremonies, female circumcision and male circumcision. Most of the communities in Kenya practise circumcision.

Parrinder (1971) defines circumcision as the removal of the male foreskin, an operation often with religious significance. The ritual of circumcision practised by various ethnic groups may certainly have something to contribute towards education. From Cockerham's (1995) definition, circumcision being a cultural practice, may have a lot to contribute towards knowledge, attitudes and behaviour of members of a society. Yegon (1996) says that circumcision is a variant of initiation ceremony and is a ritual practised by different groups in many parts of the world. He however notes that circumcision ceremonies vary greatly in form of

rituals connected with them and in their degree of elaboration. Most of the Bukusu people live in Bungoma District. They speak Lubukusu and belong to Luhya community, which belongs to the larger group of Bantu speaking peoples of Eastern and Central Africa. Circumcision is one of the initiation rites of the Bukusu people.

Wagner (1949) says of the boy has to be circumcised before he is permitted to carry and use the weapons of a real warrior. This view is affirmed by Makila (1986) who says that, among the Bukusu people of Western Kenya, a boy has to reach a warrior's age before being circumcised and that was between 18 and 20 years of age. The age suggested is contrary to the present circumcision timing among Bukusu people, which is done as early as at the age of 10 years. Makila further observes that circumcision marked the end of childhood and introduced the youth to adulthood morality, behaviour, and responsibilities and also exposed him to a more serious form of traditional education. He also notes that symbolic maturity was followed by tuition in all areas of life including sex education. From Makila's (1986) observation, it is clear that circumcision was the function of preparing a person to be a warrior and take up the adult's responsibilities. In most Kenyan societies, formal traditional education was strongly manifested in initiation ceremonies, though formal traditional education did not have a programmed syllabus.

In ancient times, there was no formal education in schools with programmed syllabus to be covered in a given time. Yegon (1996) observes that circumcision among the Kipsigis conflicts with formal education, particularly when the practice of seclusion is emphasized through prolonged absence from school. Our current school curriculum does not cater for such practices as circumcision ceremonies. The Kenyan system of education is examination-oriented with limited time to cover the required content. Circumcision among the Bukusu community is an elaborate ceremony requiring approximately three months. Wagner (1949), observes that the entire procedure takes between three and six months or even longer among the Bukusu people.

Circumcision ceremony takes three months. This may mean that part of the school hours have to be utilized to cater for the practice. Wagner (1949) in his research among the Bukusu community says that this rite differs from others because it is performed collectively and not individually like other rites of transition. Mbiti (1992) supports Wagner's view of circumcision rite being performed collectively. Circumcision rite is said to be collective because it involves every member of the community.

Some researchers have noted some of the problems associated with cultural practices on schooling. Wamahiu and Njau (1995) indicate parents' perpetuating the persistence of certain traditional institutions and cultural practices as a reason

to why parents push or pull their girls out of school. Wamahiu and Njau also note attitudinal changes leading to rejection of formal education; this may be that girls feel they are adults and cannot conform to school rules. Discipline problems are noted especially when girls return to school after circumcision. Absenteeism is also noted because of time spent away from school in preparatory activities and actual operation.

From the foregoing, it can be noted that circumcision can affect discipline and yet it is a crucial element in school learning and achievement. Kirui (1982), points out that the cultural aspects imparted in young circumcised boys, conflict with discipline. Mbiti (1974), affirms the importance of discipline in learning and achievement. He says discipline is necessary because it makes it possible for individuals or a team of individuals to succeed in the set goals and without it success cannot be attained.

Schools exist in societies and they cannot isolate themselves from the societies. Hence, Ondiek (1986) argues that formal school system cannot educate a child in isolation from the socio-economic system in which it operates. He says that children like adults learn more from their environmental experience of life than books and teachers. This may mean that what a child learns at home has a contribution to total education. In other words, there is more education acquired through socialization than book learning.

Farrant(1980) argues that education is a universal practice engaged in, by, within societies at all stages of development. He however says people tend to associate universal education with going to school. He differentiates the two terms by defining education as total process of human learning by which knowledge is imparted, faculties trained and skills developed while schooling is only one form in which education is provided. If schooling has to provide education, it cannot isolate itself from other forms of education because education cannot be complete without its three aspects. These aspects are formal, non-formal, and informal. Bennaars (1994) argues that with the introduction of Western type of education, through the approaches by the missionaries and colonialists, schools became an extraneous element and relatively isolated from the social life of local communities.

### **Statement of the Problem**

Bishop (1986) says that formal and non-formal education are not rival systems but two branches each supporting the other. He further says neither by itself can formal or non-formal education solve world's educational crisis but they should co- exist. From the background, it is noted that non-formal aspects outside the school curriculum of education have been given little attention and thus it has been seen as a hindrance to formal education. There is little empirical evidence on how non-formal education, specifically education provided during circumcision, can

complement formal education. The problem is, does circumcision ceremony influence the total education of the youth, and if so is it positive or negative influence? Is it direct or indirect influence? Is it in the school curriculum or outside the school curriculum? Hence, this study sets out to investigate both positive and negative aspects of circumcision ceremony with a view to integrating it as an aspect of total education.

### **Purpose of the Study**

The purpose of this study was to investigate the influence of circumcision on education among primary school pupils in Kanduyi Division, Bungoma District. The study set out to establish the interplay between the teachings and practices of circumcision ceremony and formal education with a view to finding an integrating pattern of the two forms of education.

### **Objectives**

The study was guided by the following specific objectives

- To find out the influence of circumcision ceremony on pupils' discipline.
- To find out the influence of circumcision ceremony on pupils' school attendance.
- To establish the influence of circumcision ceremony on performance in internal and external examinations among primary school pupils.
- To establish positive aspects of circumcision ceremony .

- To make the necessary recommendations with a view to improving education among primary school pupils, especially those who have circumcision ceremony.

### **Research Questions**

The following research questions were derived from the objectives.

- What is the influence of circumcision ceremony on pupil's discipline?
- What is the influence of circumcision ceremony on pupil's school attendance among primary school pupils?
- How does circumcision ceremony influence performance in internal and external school examinations among primary school pupils?
- What are the positive aspects of circumcision ceremony?

### **Significance of the Study**

In their general application, the findings of the study are important in that they may be used to determine the positive aspects of circumcision ceremony with a view to improving education among primary school pupils. It is anticipated that the information will prompt other researchers from different communities to evaluate the practices that are normally regarded as part and parcel of life to see if they have an influence on education.

The findings are a contribution to existing literature on factors influencing education among primary school pupils. They can also be used to determine whether formal schooling can be integrated with non formal education for optimal benefits.

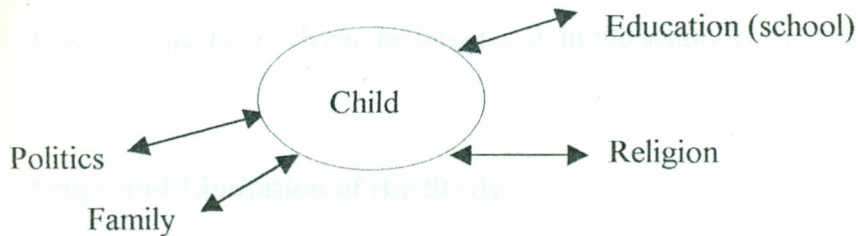
### **Theoretical Framework**

The current study was based on the functionalist theory by Malinowski (1943). The theory compares society to the human body. Society is viewed as an integrated whole, a total system. The whole is made up of constituent parts, for example, the heart, lungs and limbs. In the case of society, we have institutions like family, religion, politics and education. The various parts of the society like those of the body are interrelated and work together to maintain a system. For society to function effectively, it is necessary that its parts are well-integrated or else there will be destabilization in the society or in other words there will be lack of equilibrium.

Schools are formed by the society and are agents of education. The schools should therefore serve societies in which they exist. Being part of the society, the role played by schools should complement and not contradict those roles played by other institutions in the society. Schools being part of the society, they cannot separate themselves from what is happening in other institutions around them. Hence schools in Kanduyi Division can not separate themselves from what is

happening around them. In case, schools can be influenced negatively or positively by what is going on around them. Influenced for example the circumcision ceremonies. The influence of identified institutions in the learners environment can be presented as follows:

Fig 1



This study was also based on post-colonial theory. Post-colonial debates about the African continent have gained enormous intellectual territory since 1980. The debates have assumed a significant place in overall strategies for addressing the African condition in the 21 century. Said (1993:25), says formal independence for colonised countries has rarely meant the end of first world's hegemony, rather westerners after their withdrawal from these countries have continued to rule the post- colonies morally and intellectually. Xie (1997:10) says:

With its economic and technological superiority, Western culture is penetrating the so called third world countries or pre-capitalist spaces with entire system of values, attitudes, morality, institutions and more importantly, mode of production.

UNESCO (1975), explains that the problem facing African countries is that of developing their educational systems from colonial heritage to truly national systems. Kenya is conceived as a post-colony because the country is confronted with the problem of hegemonic phase of colonialism, which requires attention.

Post-colonial movement presents an urgent need and determination to dismantle imperial structures in realm of culture. Kenyan schools being charged with the duty of imparting education can play a major role in the dismantling process by finding how indigenous aspects can fit in our formal education. The study aimed at finding out not only the negative aspects of circumcision ceremony but also the positive aspects which can be integrated in the school curriculum.

### **Scope and Limitation of the Study**

The study focused on primary schools in Kanduyi Division of Bungoma District. Hence, the results of the study may not be generalised to other districts that practise circumcision. The study also focused on the school community and looked at the positive and the negative influences as expressed by the headteachers, teachers, pupils and the Area Education Officer.

### **Assumptions of the Study**

The researcher based the study on the following basic assumptions:

- That most standard eight boys were circumcised. This is because they originate from an area that practises circumcision.
- Girls in standard eight had participated in circumcision ceremonies for a longer period of time than those in standards one to seven.
- That circumcision ceremony had an influence on education of girls and boys.

### **Organisation of the Thesis**

The study is organised into five chapters. Chapter one deals with the background to the study, statement of the problem, purpose of the study, objectives, research questions and, significance of the study. The chapter also deals with, theoretical framework, scope and limitations of the study, assumptions of the study and definitions of the key terms. Chapter two is a review of literature related to the present study. Chapter three presents the methodology adopted in conducting the research. This included such details as the research design, study locale, target population, sampling procedures for data collection and analysis. In chapter four, data are presented, analysed and discussed. Chapter five presents a summary of research findings, conclusion, recommendations of the study and suggestions for further research

### **Problems Experienced in the Field**

During data collection period, the researcher encountered these problems:

- The absence of teachers in some of the rural schools. Teachers were out of school to attend communal activities while some of the headteachers were out on official obligations. This interfered with the researcher's time schedule as several visits had to be made to collect the necessary data.
- Some schools were not easily accessible. This made the researcher walk for long distances hence taking a longer time to collect data.

### **Definition of Significant Terms**

These terms were defined as follows:

**Achievement:** How pupils score in examinations or tests

**Attitude:** The perception of pupils concerning education or schooling.

**Boda boda:** The use of bicycles for commercial purposes as a means of transport

**Class teacher:** A teacher who keeps the class register and frequently interacts with individual pupils.

**Circumcision:** The act of removing the foreskin of the boy's organ or cutting of girls' clitoris.

**Circumcision ceremony:** The process of circumcision, which is what is done before and after circumcision.

**Cultural practices:** The activities that go on in a certain culture in the society.

**Discipline:** The way pupils adhere to school rules and how they behave in school.

**Education:** Total process of human learning by which knowledge is imparted, faculties trained and skills developed for individual's social, cultural, and economic benefit and for the whole society.

**External examinations:** Examinations set by the Kenya National Examinations Council. (KNEC)

**Internal school examinations:** Examinations set by teachers in a particular school and done by pupils of the same school.

**Upper primary:** This comprises standards five to standard eight.

**Schooling:** The process by which education is obtained in schools.

**Stream:** Refers to a group of students who are in the same grade level but due to high enrolment cannot be in one classroom. The students are then assigned different rooms but follow the same syllabus and curriculum.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

In this chapter, literature is reviewed under four topics. The first topic is indigenous education; and secondly, relationship between community, of integrating, indigenous education and schooling is discussed. Lastly, the literature on influence of cultural practices on education is reviewed.

#### **Indigenous Education**

Education is a total process of human learning. Hence education can be from various institutions and cultural practices, for example the family, school and initiation ceremonies. Farrant (1982) argues that education has existed from the time human-beings existed though schooling is a comparatively recent feature of human society; education is an old phenomenon. This implies that education is more than classroom learning experiences. Any learning experience, whether acquired inside or outside the classroom is considered education.

For a longtime western education has been perceived as a main tool for acquiring education. However, Molestane (1977) points out that:

Long before western education was introduced in Kenya, people had their own indigenous education.

Indigenous education was essentially practical training which was designed to enable the individual member to play a useful role in the society. Indigenous

education was gradual, moral, progressive, practical, collective and universal. Mwanakatwe (1968) and Ocitti (1993) pointed out that indigenous education is indispensable for smooth integration of growing children into their society. Ocitti (1993), argues that schools today can be seen as divorcing the children from African culture.

Indigenous education has both formal and informal aspects of education. Whereas informal aspects of education were spontaneous learning by individuals as they interact with their social and physical environment in the process of day to day living, formal aspects were organised learning. Indigenous education relied mostly on informal instruction. It was not confined to a particular place. Abidi (1987) affirms by saying traditional African education took place almost everywhere-home, field, law courts and others.

The content of indigenous education grew out of physical, and social situation of a particular ethnic group. Usually, the environment provided a source of subject matter. Initiation ceremonies were also used for educational purposes. Thompson (1983, notes that schools are no longer serving to prepare children for life in their own local communities so much as to fit some children to new roles in national sphere the way African indigenous education did. Hence, it necessitates a study on how formal schooling can be integrated with some important aspects of African indigenous education which still exist to achieve the role. Ocitti (1993) notes that

there are still many traditional societies in Africa whose system of indigenous education have never been subjected to empirical investigation.

### **Relationship Between Community and School**

Some scholars have termed the relationship between community and school as the sharing of responsibilities between teachers and parents for the promotion of educational progress. According to Litwak and Meyer (1974), school-community relation is an inevitable contact because the school will always be influenced by the economic standard of the community members, by its budget that came from public tax money, and by parents who were involved in their children's learning in one way or another. They continue to argue that the inevitable contact and influence should be made a consciously planned programme so that it may produce maximum benefit both to the school and community. The school tends to be working in isolation from the community and any learning from the community especially which takes school time may be seen as a hindrance to schooling.

Schools cannot be blamed solely. Thompson (1983) argues that the school is surrounded by confusion of ideas both old and new as to what it should be doing, and it is this confusion which largely accounts for inefficiency. Looking at the co-operation between families and school in German Democratic Republic, Hans (1980) indicates that since parents are main educators of their children, their co-operation with teachers is crucial for achieving the objectives of education.

Usually, the parents will educate children on their communities' culture, which may include their values, customs, and beliefs. Farrant (1980) argues that:

Modern education in Africa, because it has cut its connections with traditional values, customs and culture, is no longer engaged in transmission of culture, rather a puzzled search for a new one.

The relationship between community and the school is characterised by existence of varied cultural setups. Kenya is not excluded from this situation. Each community in Kenya has its own cultural setup. Kimani (1982) says that in Kenya, the activities of school-community relations are mainly through the Parents Teachers Association (PTA) and School Committees. Sakajja (1987) in investigating whether the Parents Teachers Associations were accomplishing their roles as required, found that the relationship between teachers and parents was not satisfactory. The relationship may hinder effective learning in school and other learning institutions in the society. education especially other learning institutions. The present study addressed the question of how positive aspects of circumcision ceremony as a cultural practice could be integrated with the school curriculum to improve education.

### **Importance of Integrating Indigenous Education and Schooling**

African indigenous education today cannot prepare the youth for the challenges of modern world, neither the school on its own can do so. UNESCO (1977) argues that:

Whether the school is even the most appropriate vehicle is questioned and in 'new paths to learning', it is postulated that the simple arithmetic of economics suggests that the school will not be able to meet minimum essential learning for all needs and that more radical approaches (which are not school centered) will be required...perhaps the solutions will be with a network of formal and non-formal provisions for learning or perhaps with a hybrid of the formal and non-formal.

Indigenous education may present us with a model of education that could provide a lesson to the understanding of some current problems of providing an education that enables one to fit properly into one's society-an education which encompasses all aspects of life. Ngwere (1996) outlines some aspects of African indigenous education which can be borrowed by formal schooling such as the practical aspect of indigenous education. Traditionally, children learnt by doing; an aspect that the modern schooling in Kenya is striving to achieve. Formal education system can get ideas which made African indigenous education to be a total education to implement a complete curriculum.

Ajayi (1985), argues that it is the indigenous systems that determine the basic and religious instincts, aesthetics and ethical values, attitudes to authority and essential worldview of most African parents. This aspect is very important and yet very little research seems to have been done to investigate the values in institutions of indigenous education, which can be integrated in school curriculum. The present study addressed the question of integration.

### **Influence of Cultural Practices on School Education**

Research done on cultural aspects and learning (where achievement is a component of learning) has found that culture contributes to academic performance. Kimball (1974:117) says:

Success or failure in school learning is related to the pattern of learning acquired by a child in the cultural setting of his home.

Kimball (1974) says that realities of the learning process must be viewed in the context of the total social arrangement and cultural practices that constitute education and the environment within which it operates. Wamahiu and Njau (1995) found those traditional initiations, payment of bride price and early marriage by themselves might not cause girls to drop out of school but observe that most of the girls who have undergone the rite of circumcision often undergo attitudinal changes and reject formal education. This is because they feel they are too mature to go to school.

Yegon (1996) also notes attitudinal change by saying circumcision among the Kipsigis conflicts with formal education of the initiates. This conflict comes about especially during the seclusion period when initiates are taught what is contrary to formal education teaching. He gives an example of the gender bias instruction they receive. The initiates are instructed to view women as completely inferior to them and therefore after seclusion the newly initiated find it difficult to follow the

instructions or yield to punishment (if any) from female teachers. This may lead to dropping out of school.

Odongo (1996) found that traditional and cultural beliefs contribute to early withdrawals of girls from schools in Migori District. He gives an example of parents forcing their daughters into early marriages in order to get dowry. In a report by the Ministry of Education (1993), it was observed that socio-cultural beliefs and practices such as initiation rites and ceremonies were some of the factors that escalate the drop-out rates of pupils from school. Ministry of Education report (1994:55), gives an example of 'moranism', which causes pupils to drop out of school. The same report further notes that most teachers feel that the cause of wastage in primary education in Kenya is due to the involvement of the child in some cultural activities, which compete with schooling. The report states:

Such involvement may mean children fail to receive adequate learning and therefore fail to pass examinations or tests required for movement to the next class.

In the report, headteachers said that the cause of repetition is the existence of cultural practices, which downplay the importance of formal education. The negative practices may lead to lack of interest in schooling and irregular attendance, thus culminating in frequent repetition of classes by specific group of pupils. Circumcision was identified as a factor causing absenteeism of primary school pupils. The report further notes attitudinal change, which is attributed to

the learning received during and after circumcision. The pupils feel they are adults and cannot continue with schooling. Ministry of Education report (1994: 103) states that:

Once circumcised, boys and girls feel they are adults, equal to their teachers, they cannot cooperate well with those uncircumcised.... Attitude changes. Boys beat their teachers, girls get pregnant.

The Ministry of Education (1994) indicates that there was a high drop-out rate especially after circumcision. In the report, it is noted that 60 percent of girls get married, mostly to male dropouts. Discipline problems have been cited as being caused by some cultural practices. Circumcised girls become indisciplined when they return to school (Wamahu and Njau, 1995). Absenteeism was caused by time spent away from school in preparatory activities and actual operation. Ministry of Education report (1994) also cites that indiscipline is a cause of wastage, which was traced to the traditional practice of circumcision of both boys and girls in Baringo and Nyandarua districts. Absenteeism was also high especially when circumcision season coincides with the school term. Ministry of Education report (1994:103) states thus:

This year the Njemps are preparing for the initiation of their age set. Usually, a generation span of ten years. After December - they will be initiated...the age group between 12 to 24 years. A lot of rituals have to be performed, for example, in August, the older generation held meetings, slaughtered animals. However, because of the war between the Njemps and the Pokot, the older boys had to prepare to fight. They missed classes up to mid-September. Also, they had no time to prepare for their K.C.P.E.

Cultural practices have been found to influence behaviour. Ember and Ember (1990), say that rites of passage are a symbolic way of giving communal recognition to an entire complex of new or altered relationships. Because of the nature of circumcision conferring on them the adult status, the circumcised experience change in behaviour (Ministry of Education, 1994). Culture, which constitutes cultural practices, has been found to have an influence on achievement. Godia (1987) gives factors that determine achievement as nature of society, social class and family. Under nature of society, he says that certain cultures transmit values that do not motivate students to become high achievers while others do motivate students to be high achievers. Under those that motivate high achievers, they have these qualities:

- Appreciation of individual achievement and initiative.
- Availability of alternative prestige goals.
- Cultural and social variation due to incorporation of strangers in local societies.

Godia goes further to say that those cultures that discourage achievers emphasize traditional values such as: "submission to established authority and rejection of innovation. Datta (1984:155), has this to say concerning the advantage a culture may give to an individual in an educational or economic field:

There may well be something in a cultural system which, other things being equal, spur those who are exposed to it to move ahead, make use of existing

opportunities, exert themselves and achieve success, be it in the educational or economic field.

Datta's (1994) argument makes us realize that there is something more than school factors like lack of teaching learning resources and others that have an influence on education. Culture that constitutes cultural practices and ceremonies has been found to have a positive contribution to schooling. Harman (1974:73) brings out the importance of the environment:

Man and his environment exist in harmony, each with the other. The environment holds man's attitudes and behaviors just as man has the capacity to shape the environment. Hence an education programme that attempts to divorce the one from the other is not only dysfunctional but self-destructive

This means that cultural ceremonies have a contribution towards the formal schooling. Hurley (1962) still declares the significance of culture and hence terms it a right for all children to be exposed to their cultural heritage. Godia (1987) quotes culture as one of the vital factors to attain the Kenyan educational objective of promoting national consciousness and unity. Though he notes that school has a challenge of acting as an agent of cultural transmission, this is because in traditional society, children were brought up through a series of steps towards maturity. Circumcision is given as an example for marking a stage to adulthood however, with new challenges brought by technology and urbanization, our social setup has taken a new dimension.

Bishop (1985), asserts the importance of culture by advocating for a curriculum to reflect the major social and cultural needs of society. He terms schools which bear no relationship to their surrounding as 'unproductive' school which train pupils for civil service and destroy national cultural values and personality and produce people who are foreigners to their own society. Obanya (1999) cites transformation as necessary in Africa. For transformation to take place, education has a key role in the process. This can only happen if education in Africa works towards the mutually supporting goals of conservation and transformation. Obanya relates conservation to the preservation of cultural heritage through educational practices. He further notes that educational practices in Africa are yet to respect the role of culture, which is the primary goal of education. Likewise, circumcision ceremony in Bungoma District and other districts that practise it seems to have been given little concern in the curriculum.

Obanya (1999) brings out the importance of outside influences for enriching existing cultural heritage and values. He traces the 'shaky' educational achievement in Africa to these factors:

- Lack of consolidating traditional heritage through educational practices that really acculturate.
- Intelligently borrowing from outside sources to ensure that the inherited values are not lost but meaningfully enriched by new ideas and built into a cohesive force to face future challenges.

The International Labour Office report (1972), proposes that education must be developed to support the basic activities of life and hence notes that the learning that takes place in the home, on the farm and workbench must be blended with learning that takes place in school. Hence, learning that takes place during circumcision ceremony if integrated with learning in school can enhance total education among primary school pupils in Kanduyi Division of Bungoma District.

Makila (1986) notes that circumcision among Bukusu the community exposed the candidate to more serious education, where virtues like courage, honesty and hard work were imparted. The virtues may have a positive contribution when put in the school context, for example hard work may make a pupil be committed to his/her schoolwork, which will later result in good academic results.

From literature reviewed, there exists some gaps. Most of the research has been done on female circumcision and not on how circumcision ceremony affects education of both boys and girls. The findings from previous research are on the negative influence on schooling. Most of the negative consequences seem to emanate from the argument that school time is used for circumcision ceremonies. This argument may be due to lack of recognition of other forms of education in the society, in which the school is situated. . Abidi (1987) affirms the existence of other forms of education by saying that:

One needs to understand that literacy and schooling do not constitute the only type of viable education.

Although theoretically little has been noted on positive aspects of circumcision ceremony, a gap exists on how positive aspects of circumcision ceremony can be integrated in formal education while limiting the negative aspects. Hence, the study sought to fill this gap.

#### Research Design

Since the study dealt with the influence of circumcision ceremony on education and socialization, the descriptive survey was used. Descriptive survey is a research design that describes the characteristics of a population as they occur (Sproull, 1984). The kind of design also yields a narrative volume of data that can be classified by type and frequency (Miller, 1991). The design is also appropriate because it uses the aid of research instruments such as questionnaires and interview schedules (Gay, 1976).

#### Description of the Study

The study was carried out in Kiboga District, Kiboga District, Western Province of Kenya. The district has a population of 100,000. Most of the population consists of the Baka people who practice circumcision as one of their cultural

## **CHAPTER THREE**

### **DESIGN AND METHODOLOGY**

This chapter gives procedures for data collection and analysis to answer research questions. Focus is on research design, location of the study, target population, description of research instruments, piloting, and procedures for data collection and data analysis.

#### **Research Design**

Since the study dealt with the influence of circumcision ceremony on education among primary school pupils, the descriptive survey was used. Descriptive survey determines and reports the way things are. The descriptive survey was used in this study because it explores the relationship between variables in their natural setting as they occur (Sproull, 1988). The kind of design also yields a sizeable volume of data that can be classified by type and frequency (Miller, 1991). The design is also appropriate because it allows the use of research instruments like questionnaires and interview schedules (Gay, 1976).

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

The study was carried out in Kanduyi Division of Bungoma District, Western Province of Kenya. The district has seven divisions. Most of the population consists of the Bukusu people who practise circumcision as one of their cultural

practices. Kanduyi Division was used for the purpose of the study because it has more schools (80) as compared to the other divisions. Singleton (1993) argues that the ideal setting for any study should be easily accessible to the researcher. Hence the researcher chose Kanduyi Division because of being familiar with the division, which made it easier for the researcher to access the schools and it is also believed that Kanduyi division is the original home of the Bukusu people.

### **Target Population**

The total number of schools in Kanduyi Division of Bungoma District was 80 primary schools. The schools were in two categories; one girls' school, and seventy-nine mixed schools. The respondent population for the study comprised headteachers, class-teachers, and standard eight pupils in primary schools in Kanduyi Division of Bungoma District. In addition, the seven Divisional Education Officers were also used. The four groups of respondents formed the core of this study because they were subjects directly involved in the curriculum implementation in Kanduyi division.

### **Sample Selection**

Mugenda and Mugenda (1999), say that for a descriptive study, 10 percent of accessible population is adequate. The schools were first stratified into two strata: one girls' schools and seventy-nine mixed schools. A total of eight mixed primary schools was randomly selected for the study. This was done by writing the

names of the schools on small pieces of paper after which the papers were randomly picked. The only girls' school was selected purposively. This formed a total of nine schools which is more than 10 percent of the total number of schools in Kanduyi Division. The researcher used nine schools only so that data collected could be manageable taking into consideration that both class-teachers and pupils were to be used. Equal number of three boys and three girls in class eight in each mixed school were selected randomly to form a total of 24 girls and 24 boys. In addition, three girls from the only girls' school were selected randomly making a total of fifty-one pupils. Standard eight pupils were used because they are mature and all the boys were likely to have undergone circumcision.

One class-teacher in each school was selected purposively. This is because they interacted with pupils closely; this enabled the researcher to get information required as compared to other teachers in schools. This made a total of eight classteachers per school. Hence seventy-two class-teachers from nine schools. In two schools we had two streams of standard seven making it necessary to select two more classteachers giving a total of seventy-four classteachers. One headteacher from each school selected purposively making a total of 9 headteachers. One headteacher did not respond, however, so in final we had 8 headteachers. In addition, one Divisional Education Officer was selected purposively because of being able to provide vital information on education concerning Kanduyi Division.

## **Research Instruments**

Two research instruments were used. These were: interview schedule, written questionnaire. In addition content analysis of circumcision songs was done.

### **Questionnaire**

The researcher developed a questionnaire for each of the following classes of respondents: Head-teachers, teachers and pupils.

#### **Headteachers' Questionnaire**

The questionnaire was used to elicit information on headteachers' personal background, attendance of pupils in school, performance, and influence of circumcision ceremony on school management and discipline among primary school pupils. The questionnaire had both open and closed-ended questions. Open-ended questions allowed the respondents to give varied views by expressing themselves freely. The closed-ended questions were used to gather specific information in relation to influence of circumcision ceremony on education.

#### **Pupils' Questionnaire**

The pupils' questionnaire was used to collect information on pupils' personal background, and influence of circumcision ceremony on their school attendance, and virtues learnt during circumcision ceremony. The pupils' questionnaire contained both open- ended and closed-ended questions.

### **Class-teachers' Questionnaire**

The classteachers' questionnaire was used to gather information on the influence of circumcision ceremonies on pupils' attendance, discipline, academic performance, attitude towards formal schooling, positive aspects of circumcision ceremony, which could be integrated with schooling to improve education. The questionnaire had both open-ended and closed-ended questions.

### **Interview schedule**

The interview schedule was used to collect information from the Kanduyi Area Education Officer on the influence of circumcision ceremony on school attendance, pupils' discipline, their performance in external and internal examinations, positive contribution of circumcision ceremony on schooling, and possible ways of integrating positive aspects of circumcision ceremony and schooling.

Besides the discussed instruments, a content analysis of selected circumcision songs was also done. Kilemi, and Wamahiu (1995) contend that content analysis is when one analyses the meaning of words, perhaps for their emotional or aesthetic meaning. Content analysis was used to find out the values in circumcision songs.

### **Pilot study**

After developing the instruments, expert opinion was received from supervisors and in seminars that were held at the department. The instruments were reviewed and corrected basing on the suggestions received. The instruments were piloted in one school, which was not part of those ones selected for the study. Pupils' questionnaires were also discussed with teachers and corrected accordingly. Pilot study was done to test the appropriateness and effectiveness of the instruments. This enabled the researcher to correct the mistakes made when constructing the instruments.

### **Data Collection Procedure**

The researcher administered the headteachers, classteachers and pupils questionnaires personally. Administering of questionnaires was done in two consecutive days for each school. The interview was done by visiting the Divisional Education Officer on appointment.

### **Data Analysis**

According to Gay (1976), the most common method of reporting a descriptive survey research is by developing frequency distributions, calculating percentages and tabulating them appropriately.

After the actual fieldwork, data collected from questionnaires and interview schedule were carefully organised. The data collected were organised according to research questions that guided the study as a way of making data useful for analysis. For closed-ended questions, a code was assigned to each category where as for open-ended questions, the responses were listed and tally marks used to note those that were identical. Counting was done manually to determine frequency of each response and percentage computed. The findings presented in chapter four were discussed basing on research questions the elicited data sought to answer.

## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION

In this chapter, data are presented, analysed and discussed. The study aimed at investigating the influence of circumcision ceremony on education among primary school pupils in Kanduyi Division, Bungoma District. The study sought to answer the following research questions:

- What is the influence of circumcision ceremony on discipline among primary school pupils?
- What is the influence of circumcision ceremony on school attendance among primary school pupils?
- How does circumcision ceremony influence performance in internal and external examinations among primary school pupils?
- What are the positive aspects of circumcision ceremony?

#### **Influence of Circumcision Ceremony on Discipline among Primary School Pupils**

Discipline is a crucial element for any educational objective to be attained. Farrant (1980) points out that discipline is important as a means of learning and a goal of education. Hence, it was essential for the researcher to investigate the influence of circumcision ceremony on discipline.

When the headteachers were asked to explain the state of discipline in schools among boys before being circumcised, 2 (25 percent) said they were respectful, 7 (87.5 percent) said they were disciplined, 1 (12.5 percent) said they were obedient, and 1 (12.5 percent) said they were irresponsible. We note that most of the headteachers were positive in their answers. From the responses, it is noted that the highest number 7 (87.5percent) of headteachers said the boys were disciplined. Obedience and respect are indicators of discipline, hence 3 (37.5 percent) of headteachers gave the indicators of discipline.

The headteachers were then asked about the state of discipline among the boys in their respective schools after being circumcised. Majority of the headteachers 5 (62.5 percent) said they became indisciplined, 2 (25 percent) said they stopped respecting female teachers, 2 (25 percent) said they became responsible, 4 (50 percent) said they became rude. A large number of headteachers 6 (75 percent) gave the indicators of indiscipline which were rudeness and lack of respect to female teachers. The researcher went further to ask the state of discipline of girls in school before circumcision ceremony. Two (25 percent) of headteachers said they were highly disciplined, 1 (12.5 percent) said they were obedient and 5 (62.5 percent) said they were respectful. Majority of them said the girls were disciplined, this is based on the fact that respect is an indicator of discipline.

During interviews with the Area Education Officer, he said pupils' discipline is very poor during circumcision period. He pointed out thus:

There is a lot of merry making where both boys and girls are involved in. They participate in discos freely without fear. I believe these ceremonies are not as they were in the old days where children were taught good behaviour, and I feel that they should change to have a session where they are taught good behaviour. In fact these days the people who teach the initiates are also young.

From the Area Education Officer's reaction, it may be that circumcision ceremony in itself is not a problem, but they have missed a necessary element of teaching that used to be important. From the responses of the headteachers, the highest number 5 (62.5 percent) pointed out that the boys became undisciplined. When the results for the state of discipline among primary school boys before they were circumcised and after being circumcised are compared, it is noted that the highest percentage of headteachers said the boys were disciplined before being circumcised, then later on became undisciplined after circumcision. This might be due to the fact that the circumcised boys feel they are mature and they are not given a chance in the school context to be part of decision makers.

Abagi (1996) in addressing issues of quality in primary schools reveals that once pupils are circumcised, some feel that they are grown-ups. This might be the reason for the circumcised boys' undiscipline; taking into consideration that they feel mature and would want to make their decisions and not adhere to school rules. When the headteachers were asked to explain the state of primary school girls after

circumcision ceremony, 8 (100 percent) indicated that the girls became undisciplined. These results tend to agree with Ministry of Education report (1994) that cited indiscipline as a result of boys and girls circumcision in Baringo District. The difference is that in the present study, girls' indiscipline is associated with the involvement in the circumcision ceremony and not the act of circumcision. Hence, circumcision could not be seen as the only cause of indiscipline.

### **Ways Circumcision Ceremony Influences Relationships**

When the 74 classteachers were asked how circumcision ceremony influences relationship between circumcised boys and male teachers, various responses were given: 18 (24.3 percent) said the boys showed respect, 37 (50 percent) said the boys did not respect male teachers while 19 (25.7 percent) said they began to relate to them freely and maturely. The highest number 37 (50 percent) said the influence of circumcision ceremony is that it made them not respect male teachers. This further confirms that circumcision ceremony has a negative influence on pupils' discipline.

About the relationship with female teachers, 59 classteachers (79.7 percent) said the boys became disrespectful. A total of 1 (1.4 percent) of the teachers said that circumcision ceremony influenced primary school boys to stop shying off from female teachers, 8 (10.9 percent) said circumcised boys respected female teachers, while 4 (5.4 percent) said the boys feared them. The responses for the influence of

circumcision ceremony on relationship between circumcised boys and uncircumcised boys were: 57 (77 percent) said the circumcised boys started despising the uncircumcised boys and 13 (17.6 percent) said the circumcised boys bullied the uncircumcised boys. Concerning the relationship of circumcised boys with girls 28.4percent said the circumcised boys bullied the girls, 4 (5.4 percent) said they demand respect from them, 15 (20.3 percent) said they despise them, 31.1 percent said they start befriending them, 4 (5.4 percent) said they start abusing girls sexually, while 2 (2.7 percent) said they isolate themselves from them.

When classteachers were asked about relationship with those who have been circumcised, 69 (93.2 percent) said they respect each other while 3 (4.1 percent) said they do not relate well because all feel superior. It can be noted that the majority of classteachers 57 (77 percent) said that the circumcised boys despised the uncircumcised boys. When the circumcised boys do not have a good relationship with uncircumcised pupils, discipline may be negatively influenced. The highest percentage of responses were on the negative influence of circumcision ceremony on the relationship between circumcised boys and girls; which will have a negative influence on primary school pupils' discipline.

Good relationship among circumcised boys has a positive influence on their cooperation and solidarity. The relationship of circumcised boys with female

teachers can be due to what the circumcised boys are taught about women during circumcision ceremony. Eryn (1981), says that after circumcision, the boys are usually expected to denounce those things in life, which used to belong to the feminine world in order to assume complete masculinity. In general, it can be noted from the information provided by most of the teachers, headteachers and the Area Education Officer that circumcision ceremony has a negative influence on discipline among primary school pupils in Kanduyi Division.

### **Influence of Circumcision Ceremony on School Attendance**

Blum (1990) indicates that one of the conditions that determine high achieving schools is when students and teachers attend school regularly. Any type of education has a purpose and we can only tell the attainment of that purpose by looking at the learners' achievement and that is why the researcher had to look at the influence of circumcision ceremony on school attendance which in most cases determine how much a learner can learn.

The class-teachers were asked to indicate whether circumcision ceremony has an influence on pupils' school attendance. A total of 67 (97.2) percent of class-teachers said that it had an influence on pupils' school attendance while 2 (2.7) percent claimed that circumcision ceremony has no influence on pupils' school attendance. The class-teachers did not indicate whether the influence was negative or positive. The class-teachers were further asked to explain the influence of

circumcision ceremony on school attendance among primary school pupils. The responses are indicated in the table.4.1.

**Table 4.1: Class-teachers' responses on how circumcision ceremony influences pupils' school attendance.**

N=74

Responses	f	%
Boys to be initiated are always absent in preparation for the ceremony as early as mid-May.	26	35.1
There is poor school attendance.	1	1.4
During and after circumcision ceremony most pupils do not come to school.	21	28.4
Schools forced to close earlier.	5	6.8
Pupils have no interest in attending school during circumcision ceremony because of excitement brought about by the ceremony	9	12.2
Some pupils drop out of school.	5	6.8
Pupils keep away from school moving around the village singing and dancing.	9	12.2
Most pupils come to school late during circumcision ceremony.	2	2.7

Pupils were asked to indicate whether circumcision ceremony interfered with school attendance or not. A total of 32 (62.7 percent) of pupils said it interfered with their school attendance while 14 (27.5 percent) of pupils said circumcision ceremony did not interfere with their school attendance. Five (9.8 percent) pupils did not respond to the item. The pupils were later asked to explain how circumcision ceremony interfered with their school. Some of the answers given by the pupils were:

When the boys pass with their jingle bells they make a lot of noise and that makes me follow them singing bad songs

Another pupil said this:

It interferes because people may pass near school singing and this makes us leave school at times until the following day.

While one boy said that:

It interferes because when you get circumcised you will have to stay home until you get better.

The responses are shown in table 4.2

**Table 4.2: Pupils' responses on how circumcision ceremony influences their school attendance**

N = 51

Responses	f	%
Missing school in preparation for the ceremony.	4	7.8
Pupils get excited and follow the candidates to be initiated when they pass around the school singing, hence, end up not coming back to school.	8	15.7
Lack of interest in coming to school	4	7.8
Spend time at home to heal after being circumcised.	4	7.8
Lack of concentration because of what they learn during circumcision ceremony.	1	2
Part of the ceremony takes place during school time.	1	2
Pupils fear because of the newly circumcised boys who beat them.	1	2

Table 4.2 shows various ways in which circumcision ceremony influences pupils' school attendance before and after circumcision. The circumcised boys answered the question. The results of the pupils' responses are shown in tables 4.3 and 4.4.

**Table 4.3: Boys' responses on time spent away by pupils from school before being circumcised**

N=24

Time	f	%
Less than 15 days	10	41.7
2 weeks - 1 month	14	58.3

**Table 4.4: Boys' responses on time spent away by pupils from school after being circumcised**

N=24

Time	f	%
1 day – 2 weeks	10	41.7
2 weeks - 2 months	10	41.7
Above 2 months	4	16.6

### **Influence of Circumcision Ceremony on Pupils' school dropout**

The headteachers were asked to indicate the classes that experience high dropout.

(Table 4.5)

**Table 4.5: Headteachers' response on high dropout rate per class due to circumcision ceremony.**

N = 8

Class	f	%
4	1	12.5
6	3	37.5
7	8	100
8	4	50

One (12.5 percent) of headteachers indicated class four to be experiencing high drop-out rate, then 3 (37.5 percent) indicated class six, 8 (100 percent) said class seven and 4 (50 percent) said class eight. From the table, standard seven experience the highest dropout. The headteachers were further asked to explain

why and the reasons given were: 4 (50 percent) said most boys get initiated while in class seven, 2 (25 percent) said it is because of adolescence stage, 1 (12.5 percent) said it is because of pregnancies and early marriages, 3(37.5 percent) gave poor performance as a reason. One (12.5 percent) said it is because of lack of guidance and counselling, 1 (12.5 percent) gave repetition as a reason, 1 (12.5 percent) said it is because of fear of K.C.P.E examinations

The pupils were asked to indicate if there were any pupils who had left school before standard eight. The pupils who answered in affirmative were 46 (90.2 percent) while 5 (9.8 percent) said no pupil had left school before standard eight. The 5 (9.8 percent) pupils who answered in negative might not be sure of their responses. This is because it is not possible for all pupils to start standard one and not to have any of them leave school before standard eight for one reason or another.

The pupils were further required to give the reasons that made the pupils leave school. Twenty seven (52.9 percent) said lack of fees, 15 (29.4 percent) said it is because of early marriages and pregnancy during circumcision ceremonies, 5 (9.8 percent) said it is due to poor performance, 10 (19.6 percent) said it is indiscipline, 3 (5.9 percent) said it is because some boys feel they are too old to go to school, while 4 (7.8 percent) said other pupils lacked interest in schooling, 2 (3.9 percent) said it is due to bad company, 1 (2 percent) said some pupils become rude after

circumcision ceremony while 1 (2 percent) said some pupils come from rich families. From the results, it cannot exactly be established if circumcision ceremony may be a major cause of school dropout among pupils, but the other responses which were given by pupils apart from lack of fees and the last response results a higher percentage when analysed together agree with the headteachers and class-teachers' responses.

The pupils were asked if there were some pupils who had left school after circumcision ceremony. A total of 41 (80.4 percent) said 'yes' while 4 (7.8 percent) said 'no'. A total of 6 (11.8 percent) did not respond to the item. When they were required to indicate whether some boys had left school after being circumcised, 42 (82.4 percent) said 'yes' while 4 (7.8 percent) said 'no'.

During the interview with the Area Education Officer on influence of circumcision ceremony on school dropout, this is what he said:

Many pupils drop out especially boys who decide to start 'Boda Boda' business; become cane cutters, and still others decide to marry.

When the Area Education Officer was interviewed on the influence of circumcision ceremony on school attendance, he said it affected pupils' and teachers' school attendance. He commented this:

The ceremony not only affects pupils but teachers also. Indigenous teachers are affected because some of them are circumcisers. At first, I didn't believe until I saw it.

In fact, it is also hard to maintain them in school. Some get possessed and can't do their work properly, while some get drunk and don't come to school.

The Area Education Officer's comment confirms that circumcision ceremony does influence school attendance of pupils. The new thing that comes up is that it also influences teachers' school attendance. From tables 4.3 and 4.4, it can be confirmed that not only is pupils' school attendance influenced negatively before being circumcised but also after they were circumcised.

Most of the reasons given by pupils on how 'circumcision ceremony influences pupils' school attendance were that it makes them be absent from school. Hence, it may be that circumcision ceremony contributes to absenteeism among primary school pupils, which negatively influences pupils' school attendance. The results are in line with Abagi (1996) in addressing issues of quality in primary school. He maintains that in places where circumcision is still practised, some pupils are pulled out of school to participate. When pupils drop out of school, their school attendance is negatively influenced. From the headteachers' responses, the highest number 8 (100 percent) maintained that class seven experienced the highest drop-out rate. And this was attributed to initiation ceremony of boys in class seven.

According to headteachers, class-teachers, and pupils' responses, it follows that circumcision ceremony contributes to pupils' school drop-out in Kanduyi Division. Likewise Mathi (1984) found that initiation ceremonies contributed to

students' school dropout but his study was different from this present study in that he was dealing with secondary school dropout among the pastoral nomads. From responses, it can be inferred that circumcision ceremony contributes to pupils' school dropout which may have a negative influence on pupils' school attendance. Hence, circumcision ceremony has a negative influence on pupils' school attendance.

### **Influence of Circumcision Ceremony on Performance in Internal and External Examinations among Primary School Pupils.**

Farrant (1980) says that examinations should be a system of educational measurement designed to provide information about those who are tested. He further asserts that examinations are used to assess learning in education. This means a form of education cannot be complete without testing. Hence, this present study investigated the influence of circumcision ceremony on performance in internal and external examinations.

Headteachers were asked to indicate whether circumcision ceremony has any contribution to repetition. All of them 8(100 percent) pointed out that circumcision ceremony contributes to repetition. The researcher further asked the headteachers to explain their response. The responses given were: One (12.5 percent) of headteachers said there is usually lack of fees because much of the money is used and this forces a pupil to repeat a certain class. Four (50 percent) gave

absenteeism as the reason, 6 (75 percent) said it is because of lack of concentration hence, poor performance, which leads to repeating, 1 (12.5 percent) gave indiscipline as a cause of repetition.

The headteachers were asked to indicate the classes pupils mostly repeat. One (12.5 percent) said class three, 2 (25 percent) said class four, 1 (12.5 percent) said class six and 7 (87.5 percent) said class seven. When they were asked to explain why, 3 (37.5 percent) said most initiates come from class seven, 2 (25 percent) said it is because the school wants a good mean-score and hence, very few pupils are allowed to proceed to class eight from class seven. One (12.5 percent) gave performance as a reason, 2 (25 percent) said it is change from mother tongue as a language of instruction to English, 1 (12.5 percent) said it is because of adolescence stage.

Teachers were asked to indicate whether circumcision ceremony has a contribution on repetition or not. A number of 61 (82.4 percentage) class-teachers answered in the affirmative while 9 (12.2 percent) answered in the negative. Four (5.4 percent) class-teachers did not respond to the item. Teachers were further asked to explain their responses and the explanations given were: Twenty four (32.4 percent) said it is because of absenteeism for a long time, 14 (18.9 percent) said lack of concentration in class leading to poor performance, 5 (6.8 percent) said indiscipline, 1 (1.4 percent) said boys in standard seven may repeat so as to be

circumcised before going to standard eight while 1 (1.4 percent) said lack of school fees due to a large sum of money having been used during the ceremony.

One teacher pointed out this:

As they sit at home preparing, they end up missing classes and they can't do well in their exams.

Another teacher indicated that:

The boys think they are men and don't take classwork seriously

On the other hand, various explanations were given on girls. Seventeen (23 percent) indicated lack of concentration in class and hence, poor performance, 7 (9.5 percent) said many girls become pregnant and, after giving birth, they are forced to repeat a class. Seventeen (23 percent) said it is because of absenteeism, while 4 (5.4-percent) said it is because of lack of discipline and lastly 2 (2.7 percent) said they miss examinations. Absenteeism as a reason for pupils' repetition scored higher for both girls and boys' repetition.

It should be noted that although there are a number of teachers who claimed that circumcision ceremony contributes to repetition especially in standard seven, it is not exactly known if there are some other factors, which do not emanate from circumcision that contribute to repetition. When the Area Education Officer was interviewed, it was revealed that circumcision ceremony contributed to repetition.

The AEO asserted that:

The ceremony starts as early as July to November. Most don't do November exams and standard seven pupils repeat because schools want a good mean-score in K.C.P.E

The A.E.O. affirms the contribution of circumcision ceremony to pupils' repetition and a negative influence on performance in internal examinations.

### **Influence of circumcision ceremony on K. C.P.E.**

Headteachers were asked to indicate the mean-scores for the years 1993 – 2000. The average for eight schools were calculated both for even and odd years. The average was found for odd years and then for even years. Average mean-score for odd years was 377.54 while for even years was 372.2. It can be noted that in even years, the time when circumcision takes place, the mean-score was lower than odd years when there is no circumcision ceremony. This cannot be generalised to imply the influence of circumcision on K.C.P.E performance, because when you compare mean-scores for individual schools by year, the trend does not show that every even year the mean-score drops. The average mark is expected to be 350 marks out of 700 marks. Are compared with the expected average, the performance is above a average. Hence circumcision ceremony may not have a negative influence on the K.C.P.E performance.

From headteachers' explanation on how circumcision ceremony contributes to repetition, the highest number 6 (75 percent) said it is because of lack of concentration, which leads to poor performance. These results are in line with Abagi (1996) who quotes initiation ceremonies as one of the factors behind low completion rate at primary school level by causing pupils to lose interest in school, perform poorly and repeat in certain grades/classes.

Mbulwa (1991) in his study on grade retention and school dropouts in Kenyan primary schools also found that retention follows poor performance in tests and examinations. From the headteachers' responses on classes that pupils mostly repeat, the highest number 7 (87.5percent) indicated class seven as a class where most pupils repeat. This may be due to the fact that most boys get circumcised in this class and-most girls are older and therefore are expected to participate in various activities, which take place during circumcision ceremony making them not have enough time to study hence performing poorly. This is confirmed by the highest number 3 (37.5 percent) of headteachers who say that the reason why the classes they indicated to be having a high rate of repetition among primary school pupils is because most initiates come from class seven. Hence, from the various responses, circumcision ceremony can be seen to contribute to poor performance in internal examinations but not in K.C.P.E.

When looked at critically, and basing on the A.E.O'S comments, circumcision ceremony might not be the main reason as to why standard seven experience higher rate of repetition. The reason might be that most schools make it compulsory for pupils with low mean score to repeat so that the overall mean score in K.C.P.E is not lowered and other parents may volunteer for their children to repeat with a hope of them performing better.

### **Values Circumcision Ceremony Promotes.**

Lack of seeing any educational value in various forms of indigenous education for instance circumcision ceremonies has caused a lot of conflict between formal schooling and non-formal education. Ocitti (1973), says that traditional education has useful ideas, values and practices to offer to modern education. The headteachers were asked to give the virtues circumcision ceremony promotes that contribute to education. The responses are in table 4.6 below.

**Table 4.6: Headteachers responses on virtues circumcision ceremony contributes to education.**

N = 8

Response/Virtue	f	%
Discipline	2	25
Cooperation	3	37.5
Confidence	1	12.5
Responsibility	4	50
Respect	5	67.5
Endurance	2	25
Morality	1	12.5

One headteacher (12.5 percent) said there is no virtue. When classteachers were asked to indicate positive aspects of circumcision ceremony that should be promoted in school, 9 (12.2 percent) said responsibility, 2 (2.7 percent) said endurance, 2 (2.7 percent) said bravery, 1 (1.4 percent) said determination, 2 (2.7 percent) said songs sung during circumcision ceremony. The classteachers further indicated important virtues promoted during circumcision ceremony and the responses were: two (2.7 percent) said discipline, 3 (4.1 percent) said obedience, 1 (1.4 percent) indicated marking adulthood from childhood, 1 (1.4 percent) said respect, 2 (2.7 percent) said counseling, 2 (2.7 percent) said team work, while 3 (4.1 percent) said the events / the ceremony can be a source of learning some subjects like literature and music. It can be noted that class-teachers have repeated some virtues that were indicated by headteachers.

Pupils were asked to indicate the virtues they learn during circumcision ceremony. Nine (17.6 percent) indicated responsibility, 3 (5.9 percent) indicated discipline, 6 (11.8 percent) indicated obedience, 3 (5.9 percent) said morality, 4 (7.8 percent) said respect, 1 (2 percent) said honesty, 2 (3.9 percent) said humility, 1 (2 percent) indicated firmness, 1 (2 percent) said self-control, 2 (3.9 percent) indicated patience, 2 (3.9 percent) indicated hard work and 1 (2 percent) said they are prepared to marry, while 3 (5.9 percent) said there is no virtue. When the Area Education Officer was interviewed, he said there is no virtue to be learnt. He argues that:

Circumcision ceremonies are used as ways of getting food and drugs and there is no much learning. There is nothing to borrow from circumcision ceremony to school context and in fact it needs to be changed.

Ngwere (1996), affirms what had been said about virtues by saying that in the old society, children were taught to be respectful, co-operative, honest, and obedient. He contented that this is a kind of education that we need today in order to rehabilitate our society. His contention is to refute the argument that indigenous education is irrelevant in contemporary society. Most of these virtues if given a better recognition in school curriculum can help in achieving total education. Most of the virtues given are taught under various subjects like music, religious education, and homescience in primary schools. The virtues/ values are taught to accomplish the educational goal of respect and development of cultural heritage and the one for individual development and self-fulfillment. The major problem as to why they are not applied might be that they are only taught theoretically and not practically. Lack of practical application of the virtues in the school context may be the reason as to why the virtues learnt during circumcision Ceremony are not put into practice. One of the conclusions of the Report of the commission of Inquiry into Education (TIQET 1999) was that there is need to strengthen the moral fabric of the nation through greater emphasis on Religious Education and Social Education and Ethics whose teaching should adopt a practical approach. Njoroge and Bennaars (1986), say that modern education tends be amoral, leaving the modern student in a moral vacuum. Hence, it is necessary that the virtues promoted during circumcision ceremony complement school education.

The fact that pupils, class-teachers and headteachers have been able to indicate some virtues that circumcision ceremony promotes, it implies that teachers not only see the negative influence of circumcision ceremony but they clearly appreciate that circumcision ceremony does have some positive aspects. The problem might just be that the teachers and the headteachers are in a dilemma as to how they can integrate circumcision virtues in formal schooling. It is possible that the participants in circumcision ceremony just sing and dance without paying attention to meaning of the songs.

Though the headteachers, A.E.O, classteachers and pupils might not perceive the importance of circumcision ceremony, informally, when closely examined, the songs sung during circumcision ceremony have some educational value. Songs sung instil some virtues for example courage and honesty to commemorate an event, comment on domestic life, used to praise someone or a character. Other songs are used for cautioning suitors and giving advice to young couples, talk about important historical events, songs of succession ceremony when a heir was proclaimed and received by the clan and lastly, others are used to rebuke a vice in the community. Hence the researcher analysed some songs sung during circumcision ceremony.

Preparation songs

1. Once the date of circumcision was fixed, the candidate would go round inviting paternal, maternal relatives, neighbours to turn up on the day of the operation (circumcision). There are songs sung during this preparation time.

All	Itanaga shiwa shiwa shiwa	Itanaga shiwa shiwa shiwa
Solo	Itanaga shiwa	Itanaga shiwa
All	Hano	Hano
Solo	Naewana shishi	When you come from the river
All	Itasho	Itasho
Solo	Towichi shiwa ito	Come roundly
All	Shiwa shiwa	Something is striking
Solo	Shiwa shiwa	It is at the end
All	Shiwa shiwa	Something is striking
Solo	Enda yukibusata	The stomach that gave birth to
All	Shiwa shiwa	you
All	Shiwa shiwa	Something is striking
Solo	Yarala livarbo	Gave birth to a cat
All	Hano	Hano
Solo	Shiwa shiwa	We see that
All	Shiwa shiwa	Something is striking
Solo	Bakhalo detakho	They are repeatedly
All	Shiwa shiwa	Something is striking

## 1. Sindu saunya (Something is stinking)

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Haalelo	Ha today
All	Haalelo olelo sindu siaunya	Ha today, o today Something is stinking
Solo	Sindu siaunya	Something is stinking
All	Haaho	Haaho
Solo	Naewama eluchi	When you come from the river
All	Haaho	Haaho
Solo	Nowicha chimbilo	Come running
All	Sindu siaunya	Something is stinking
Solo	Kali emalabula	It is at the end
All	<b>Sindu siaunya</b>	<b>Something is stinking</b>
Solo	Enda yakhusala	The stomach that gave birth to you
All	Sindu siaunya	Something is stinking
Solo	Yasala livambo	Gave birth to a man
All	Haaho	Haaho
Solo	Khupa asandi	We say thank you
All	Sindu siaunya	Something is stinking
Solo	Bakhala belakho	They cut repeatedly
All	Sindu sianya	Something is stinking

This song is sung during preparation time as the candidate moves around with the singers inviting people to the actual day of circumcision. The song has a deeper meaning. The words 'sindu siaunya' (something stinks) are repeated to the uncircumcised man. He is ready to cleanse himself through circumcision even bathing in the river alone is not enough. The candidate has to alert the community so that they turn up to witness the special occasion. Hence, solidarity is expressed through involving the community. Solidarity is a virtue that is very important to any group of people. The song also praises the family of the candidate for having given birth to the candidate. Hence, a family is a valued unit. The song is sung to encourage the boy to be circumcised. The song also makes the candidate to be firm in making his decisions. Firmness is acquired when the singers keep reminding the candidate of the painful experience of being circumcised warning him to find out-if the candidate can still insist on getting circumcised.

## 2. Embalu (Circumcision)

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Sande	Sande (an age set)
All	Uh	Uh
Solo	Embalu yabene	Circumcision is not ours
All	Kuka	Grandfather
All	Uh	Uh
Solo	Embalu babuyila	Circumcision is praised.
All	Embalu mulilo	Circumcision is fire

The song conveys the historical significance of circumcision. The song is sung before circumcision. Circumcision is valued because it was founded by the Bukusu ancestors (Kuka). Hence, it is praised and it cannot be done away with. Circumcision is also seen as a painful experience (Embalu mulilo) hence likened to fire. Indiscipline has been seen as one of the major problems in our schools. This sometimes has been because of pupils not being able to adhere to the laid down rules in the school. Pupils might be lacking in the quality of not doing away with what is expected of them. The song warns the candidate of the painful experience of circumcision. This is to test the candidate's firmness in making decisions. This quality is very important in daily living and in school education. For instance, if a pupil has an interest in learning, he will make a firm decision to do so without being discouraged. This will in turn solve some of the school problems like drop out.

### 3.Nafula

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Nafula	Nafula
All	Haaha Nafula	Haaha Nafula
Solo	Nowenya binulu ocha mutauni	If you want sweet things go to town
All	Haaha Nafula	Haaha Nafula
Solo	Omwana Nafula kasima silenge	Nafula loves legs
All	Haaha Nafula	Haaha Nafula
Solo	Omwana Nafula kasima eraha	The child Nafula loves luxury
All	Haaha Nafula	Haaha Nafula

The song is sung during preparation time. During circumcision period, the community is allowed to say what would not have been said any time. The song is sung to discourage a vice in the community. Usually, they sing about people who are not living according to the society's expectations. Nafula is a lady who is lazy hence they sing about her character to rebuke her and discourage other people from copying her character. From this, we note that the song encourages the community members to work hard. If a pupil comes from this community, he/she will appreciate the character of working hard even in school, a virtue lacking in most of our pupils.

#### 4. Matandiko the coward

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Hoyee hoyee Matandiko	Hoyee hoyee Matandiko
All	Hoyee hoyee Matandiko	Hoyee hoyee Matandiko
Solo	Noliria embalu	If you fear being circumcised
All	Hoyee Matandiko	Hoyee Matandiko
Solo	Nolikenda eee	Where will you walk
All	Hoyee Matandiko	Hoyee Matandiko
Solo	Embalu yaluma	Circumcision is tough
All	Hoyee Matandiko	Hoyee Matandiko

Usually, one of the main purposes of circumcision was to test the candidate's courage which would enable him to defend the community in case war arose. A candidate who feared circumcision would be ashamed and would not be counted as a member of the Bukusu community. Matandiko was an individual who could not portray courage when he was being circumcised. The song is sung to remind the candidate of a coward so that the candidate does not repeat Matandiko's behaviour of cowardice. The candidate is reminded that circumcision is tough but he has to go through it for him to be associated with the Bukusu community. Phrases like '*Nolikenda eee*'-where will you walk do not just have a literal meaning but it means that the candidate who feared circumcision would not be allowed to associate with other members of the community. This means he would

not be able to marry. Hence, circumcision candidates would strive to be courageous.

### 5. Mwoyo kwenya Nanjala ( Love for Nanjala)

	<b>Lubukusu</b>	<b>English</b>
Solo	Mwoyo kwange kwenya Nanjala	My heart wants Nanjala
All	Mwoyo kwange kwenya Nanjala	My heart wants Nanjala
Solo	Nembonakho Nanjala ndi nga osalile	When I see her I feel like a
Solo	Wango moturifi	The woman who has given birth
All	Mwoyo kwange kwenya Nanjala	My heart wants Nanjala
Solo	Kwaloba Nekesa kwenya Nanjala	It has refused Nekesa and wants Nanjala
All	Mwoyo kwange kwenya	My heart wants Nanjala
Solo	Kumoyo kuno, mwoyo kuuoo	This heart, this heart
All	Mwoyo kwange kwenya	My heart wants Nanjala

This song is sung during preparation for circumcision while the candidate for circumcision is moving around inviting the community to the actual circumcision day. Love affairs are not usually talked about in public but during circumcision ceremony, individuals are allowed to express themselves on the girls they would like to marry. Hence, there is an element of choice value, which is very important to individuals especially the youth. The song is usually sung to praise a lady who

is well-behaved. Individuals (men and women) will strive to live a morally upright life so that they do not miss someone to marry. Sex education has been an issue of debate in the present curriculum of Kenyan education. The song can be used to communicate important issues to achieve this.

Songs sung in the morning before going to the river.

## 6. Selfishness

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Mungo munyifu	The homestead is cold
All	Chinge bali chinge	Selfishness in excess.
Solo	Esulwe yarura	The morning star is out
All	Chinge bali chinge	Selfishness in excess
Solo	Bakhaḷa belakho	They cut repeatedly
All	Chinge bali chinge	Selfishness in excess
Solo	Papa eliena	Where is the father
All	Chinge bali chinge	Selfishness in excess
Solo	Mungo muno lelo	This homestead today
All	Chinge bali chinge	Selfishness in excess

Songs sung very early in the morning just before the candidate is taken to the river.

In the evening, the community spent time singing and dancing in preparation for the actual circumcision. During this time, the community expects to be taken care



cautioned on changing his mind the last minute and that is why the singers have phrases like *'Okhabona senge, okhabona omukhebi, and okhabona kuka*. The people mentioned play a vital role when the candidate is coming from the river to the father's home to be circumcised. Hence, the people mentioned symbolise the last minute when the candidate is to be circumcised. The character of the candidate being firm in making decisions is instilled in the initiate.

### 8 Siayayo

#### Lubukusu English equivalent

Solo	Ee ehe ehe eee	Ee ehe ehe eee
All	Ee ehe	Ee ehe
Solo	Eee ehe kumwanawe	Ee ehe Young boy
All	Ee ehē	Ee ehe
Solo	Khubolela	I tell you
All	Eeehe eehe	Eeehe eehe
Solo	Musinde wateremaka ocha	The uncircumcised boy who always
	ebunyolo	fears he may go to foreign land
All	Haa ho	Haa ho
Solo	Embalu eluma bubu	Circumcision hurts badly
All	Haa ho	Haa ho
Solo	Eli ematabula	(Pain) it is at the end
All	Ee ehe	Ee ehe

### Songs sung after circumcision

This song is not for praise, scorn, or encouragement but has a story behind it. The legend is that there lived a great snake, which breathed fire and could fly. The monster eliminated every man who fought it, no matter how brave. The first person that sung it was Mango. Mango sang *sioyayo* after he killed the snake. After this act of bravery, Mango requested Barwa (a group of Kalenjins which used to practise circumcision) to allow him to be circumcised like them and they agreed. From that time, circumcision was a sign of victory, but as there are no more battles with such creatures, circumcision signifies that those who undergo the pain of the knife are fit to stand and endure all sorts of pain and that should there be any war or even enemies of any sort, the circumcised ones are ready to fight and defend their home and families. Hence, a sense of being responsible and endurance are instilled in the candidates. The song is sung to still warn the initiate of cowardice. He is warned that if he feared to be circumcised he would be excommunicated to a community that does not practise circumcision. This means that a man is not a member of the society unless he is circumcised. As much as the character of bravery is encouraged, the community should be taught to appreciate other communities who do not have the same cultural practice.

## Songs sung after circumcision

## 9. Khwaela (We are relieved)

	<b>Lubukusu</b>	<b>English equivalent</b>
Solo	Ehee khwaela	Eehe we have now relieved.
All	Haa khwaela	Haa we are relieved.
Solo	Soleli wa musawa khwaela	Young man we are relieved.
All	Haa khwaela	Haa we are relieved.
Solo	Papa khwaela	Papa we are relieved
All	Haa khwaela	Haa we are relieved.
Solo	Eee yaya khwaela	Eee we are relieved
All	Haa khwaela	Haa we are relieved

Song 9 is sung immediately after a boy has been circumcised. Everybody is relieved from anxiety after the initiate goes through the act of circumcision successfully. This shows a sense of oneness in celebration. Hence, the initiate is alerted that the community was involved in his life. The virtue of co-operation comes out clearly which if exploited in our education system can be useful in attaining the goal of education for national unity.

### **Reinforcing Positive Aspects of Circumcision Ceremony**

The headteachers were asked how positive aspects were to be reinforced. Most of the headteachers 7 (87.5 percent) suggested that circumcision should be carried out in hospitals but let the initiates undergo circumcision teaching. One (12.5 percent) of the headteachers said the candidates should be taught the main objective as to why they are being circumcised, while 1 (12.5 percent) said that the old initiates who have succeeded in life should be requested to advise new initiates and 1 (12.5 percent) suggested that initiates should be assigned responsibilities so that they can nurture the quality of being responsible.

To find out how circumcision ceremonies can be practised without affecting schooling negatively, Fafunwa and Aisiku (1982:46) say that:

One cannot overemphasize that the conflict that arises in a teaching situation in schools because of beliefs already learnt outside formal system reduces effectiveness. Therefore to maximise learning within formal system, there must be a thorough knowledge of conflicts and how to resolve them for the benefit of the learner and society in general.

When headteachers were asked to give ways of carrying out ceremonies without losing school time, 4 (50 percent) of the headteachers suggested that circumcision should be carried out in hospitals, 1 (12.5percent) said parents should be educated on dangers of AIDS, AIDS may be an issue basing on the way circumcision is done. There is the use of one knife to circumcise several initiates. This would accelerate the spread of AIDS. This problem may be solved by sterilising the

knives or using different knives, while 3 (37.5) suggested that the ceremony be limited to November and December holidays instead of having to start as early as June to December and 1 (12.5percent) said that the provincial administration and education officers should monitor the ceremony so that school time is not used. The second highest percentages of teachers recommended that circumcision ceremony be limited to the months of November and December. This implies that it is possible to limit the ceremony to the time when schools have closed for long holidays. This can be done by involving education officers to monitor the time circumcision ceremony should take. One teacher (12.5percent) made the same suggestion of limiting circumcision ceremony to the months of November and December. The headteachers were further asked to explain how problems related to circumcision ceremony could be dealt with in their schools, and the results are shown in table 4.7 below.

**Table 4.7: Headteachers' responses on how to deal with problems of circumcision ceremony**

N = 8

Response/solution	Frequency	%
Relevant advice from elders.	2	25
Provincial administration and health officers sensitising people on dangers of AIDS so the community use sterilised knives.	5	62.5
Use of churches (religious institutions) to encourage the community to practise early child circumcision.	1	12.5
Early closing dates.	1	12.5
Limiting circumcision ceremony to December holidays.	2	25
Teach initiates to appreciate those not circumcised.	1	12.5
Use hospitals.	2	25

From table 4.7, the highest number of headteachers 5 (62.5percent) outlined the use of provincial administration and health officers in sensitising people on dangers of Acquired Immune Deficiency Syndrome (AIDS) so that the community uses sterilised knives. The problem may also be solved by using medical practitioners to circumcise the boys but still maintain the positive aspects of circumcision ceremony by letting the boys go through the teachings at home.

During the interview with the AEO, he argued that the circumcision ceremonies should have sessions of teaching, which are relevant, and the people to teach the young initiates should be elderly. He further confirmed that the Ministry of

Education using the District Education Office has formed a committee of elders and leaders to give opinions on how to solve the problems associated with circumcision ceremony. The AEO 's argument shows that the problem might be that circumcision ceremony has lost its relevant teachings but it is possible to make the teachings relevant so as to benefit the youths. In general, it should be noted that there are solutions to problems encountered during circumcision ceremony and hence the ceremony should not be dismissed completely.

District. Questionnaire and interview schedule were used to collect data for the study. Headteachers, AEO, class-teachers and pupils provided raw data, which were analysed to give the report. Types of circumcision ceremony was done

The research findings revealed that

- The state of discipline among primary school pupils is better before circumcision ceremony is being done than after the circumcision ceremony.
- Circumcision ceremony was said to be contributing to leadership of the pupils in the primary school especially in upper classes.
- Some of the traditional versions of the ceremony are still being practised.
- Some of the pupils in the primary school are not circumcised, they are waiting for their parents to take them to the ceremony.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter summarises the findings of the study. It also provides conclusions drawn together with the proposed recommendations of the study based on the findings. The purpose of the study was to investigate the influence of circumcision ceremony on education of primary school pupils in Kanduyi Division of Bungoma District. Questionnaire and interview schedule were used to collect data for this study. Headteachers, A.E.O, class-teachers and pupils provided raw data, which were subject to analysis. Content analysis of circumcision songs was done

#### Summary of Research Findings

The research findings revealed that:

- The state of discipline among primary school pupils is better before circumcision ceremony as compared with after the circumcision ceremony.
- Circumcision ceremony was said to be contributing to high rate of dropout among primary school especially in upper classes.
- Usually circumcision ceremony starts taking place before schools close using school time. For pupils to participate in circumcision ceremony, they have to miss school.

- Circumcision ceremony had a contribution to repetition, which is as a result of poor performance.
- It was established that there are virtues like responsibility, respect, courage and others acquired during circumcision ceremony through teachings and songs sung during circumcision ceremony that can be integrated in primary school curriculum particularly Bungoma District.
- It was found that the problems experienced during circumcision ceremony could be solved without banning the ceremony.
- Despite the fact that circumcision ceremony influences most pupils negatively, there are some pupils who benefit from the circumcision ceremony. This is because some students acquire some positive virtues like responsibility, courage, sharing which are beneficial to their total education.

### **Conclusion**

Basing on the findings of the study, circumcision ceremony has both positive and negative influence on education of primary school pupils in Kanduyi Division of Bungoma District.

### **Recommendations of the Study**

These are the following recommendations based on the findings of the study:

- Moral values like co-operation, humility, self-control and patience inculcated through the circumcision ceremony should be re-emphasized in the subjects where they are taught in such a way that they are well integrated in the school system. This could be done in such a way that they complement subjects like religious studies that teach morals.
- Circumcision ceremonies should be modified to include counseling of boys and girls on how to behave and the importance of schooling as a form of education.
- Teachers and other people involved in education sector should be taught to understand that education or learning is not limited to formal schooling.
- Curriculum can be decentralised so that it can cater for different communities' positive cultural practices. This can be done by involving teachers and the community in curriculum development at district level.
- There should be use of medical practitioners to circumcise the initiates' in order to avoid the spread of AIDS or educate the circumcisers on the importance of using different knives to circumcise the initiates.

### **Suggestions for Further Research**

- A study should be done on other cultural practices and their influence on education
- A comparative study should be done on the influence of circumcision ceremony on education of pupils in different districts where circumcision

ceremony is practised. The study was limited to primary schools in Kanduyi Division of Bungoma District. Therefore, further research is recommended to cover a wider area so as to establish the extent to which the findings of this study could be generalised.

- An intensive study should be done on educational value of circumcision songs and other songs sung in various initiation ceremonies.

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#### INTERVIEW GUIDE FOR ARBA EDUCATION OFFICER

1. How does circumcision ceremony affect school attendance?

1.1. How does it affect school attendance? Does it increase or reduce dropout?

1.2. Explain your response.

2. How does circumcision ceremony influence reputation of

2.1. (a) girls?

2.2. (b) boys?

3. What influence does circumcision ceremony have on academic performance?

3.1. How does it affect school attendance? Does it increase or reduce dropout?

4. Do circumcised boys become more obedient?

5. What aspects of circumcision ceremony positively contribute to education offered in school?

6. What virtues does circumcision ceremony promote?

7. How do the virtues above contribute to overall education performance in the school?

## APPENDIX I

## INTERVIEW GUIDE FOR AREA EDUCATION OFFICER

1. How does circumcision ceremony influence school attendance?
2. (a) Does circumcision ceremony contribute to dropout or reduce dropout among primary school pupils?  
(b) Explain your response.
3. How does circumcision ceremony influence repetition of
  - (a) girls ?
  - (b) boys ?
4. What influences does circumcision ceremony have on academic performance?
5. What influence does circumcision ceremony have on girls' academic performance?
6. Do circumcised boys become more responsible?
7. What aspects of circumcision ceremony positively contribute to education offered in school?
8. What virtues does circumcision ceremony promote?
9. How do the virtues above contribute to overall education of the youth in the school?

## APPENDIX II

## HEADTEACHERS' QUESTIONNAIRE

- ❖ The purpose of this study is to investigate the influence of circumcision ceremony on education.
- ❖ You can greatly contribute to the attainment of this goal by giving honest information.
- ❖ You do not need to write your name on the questionnaire.
- ❖ The information you give will be treated as confidential and will be used for the purpose of the study only.
- ❖ Answer the questions by putting a tick in the bracket and explaining where necessary.

1. Your sex

Male ( )

Female ( )

2. How long have you been a headteacher in this school? -----

-----

3. What has been the number of attendance of pupils in the school for the last six years as shown in the table?

N - November

S - September

Year		2000	1999	1998	1997	1996	1995	Total
Number of attendance	Boys							
	Girls							
TOTAL								

4. What has been the mean scores in KCPE for the last eight years in your school?

Year	2000	1999	1998	1997	1996	1995	1994	1993
Mean score								

5. What has been the number of attendance of pupils school during the last four years in the month shown in the table below?

Year and month.	2000			1999			1998			1997		
Number of attendance	S	O	N	S	O	N	S	O	N	S	O	N

O - October.

N - November

S - September

6. What effect does circumcision ceremony have on education of

(a) boys: -----

(b) after -----

(b) girls: -----

-----

7. Does circumcision ceremony have any contribution to repetition?

(a) Yes ( )

(b) No ( )

(c) Explain your answer-----

-----

8. In which classes do pupils mostly repeat?

(a) Tick the class

Class            1        2        3        4        5        6        7        8

(b) Explain why? -----

-----

9. Which classes experience high school dropout? Please tick

(a) Class        1        2        3        4        5        6        7        8

(b) Explain why -----

-----

10. Which virtues does circumcision ceremony promote that contribute to education? -----

-----

11. What is the state of discipline among boys in primary school?

(a) before being circumcised-----

(b) after being circumcised -----

12. What is the state of discipline among girls in school:

(a) before circumcision ceremony? -----

-----

(b) After circumcision ceremony? -----

-----

13. Does circumcision ceremony have an effect on overall  
school management?

(a) Yes ( )

(b) No ( )

(c) Briefly explain your answer in (13 a)-----

-----

--

14. What influence does circumcision ceremony have on girls' education in  
your school?

-----

15. Is there a way of having circumcision ceremony without losing school  
time?

-----

16. PE Give your views on how problems related to circumcision ceremony can be dealt with in your school.-----

INTRODUCTION-----

17. Give your views on how positive aspects of circumcision ceremony can be reinforced.

◆ The goal shall be attained if you **Thank you** to it by providing the information required

◆ The information you give will be confidential and will be used for the purpose

◆ Please tick the appropriate answer or fill in the blank spaces

1. Your sex Male ( )

Female ( )

2. For how many years have you taught in this school?

Does circumcision ceremony have an influence on school attendance rates of pupils?

(a) Yes ( )

(b) No ( )

If yes, in what way?



Boys: -----  
-----

Girls: -----  
-----

3. Does circumcision ceremony have an influence on repetition?

(a) Yes ( )

(b) No ( )

8. If yes, explain in what ways on

i. Girls: -----  
-----

ii. Boys: -----  
-----

4. (a) Do circumcised boys become more committed to their schoolwork?

-----  
-----

(b) Explain -----  
-----

6. How do newly circumcised boys relate to:

a) Male teachers? -----  
-----

b) Female teachers? -----  
-----

c) Uncircumcised boys? -----  
-----

d) Girls? -----  
-----

e) Other circumcised boys? -----  
-----

7. What is the state of discipline among those who have been initiated? N/A

-----  
-----

8. In which ways does circumcision influence the relationship between circumcised boys and:

(i) Uncircumcised boys? -----  
-----

(ii) Teachers? -----  
-----

(iii) Parents? -----  
-----

(iv) Girls? -----  
-----

9 (a) Does circumcision ceremony have an influence on education of boys? -----

(c) How does circumcision ceremony influence boys' academic performance?-----  
-----

(a) Does circumcision ceremony have an influence on education of girls?-----  
-----

(b) In which ways does circumcision ceremony influence girls' academic performance?

12. (a) What general problems do you encounter during the period of circumcision ceremony?-----  
-----

(b) Do the problems influence schooling of boys and girls in this school?-----

13. What positive aspects of circumcision ceremony should be promoted in the school?-----  
-----

**Thank you**

## APPENDIX IV

### PUPILS' QUESTIONNAIRE

- ❖ The purpose of this is to investigate the influence of circumcision ceremony on education.
- ❖ The information you give will be confidential and will be used for the purpose of this study only.
- ❖ The goal can be achieved if you contribute to it by being honest with information required.

Answer the questions by putting a tick or write down your answer as required.

1. Class: -----  
-----
2. Sex:
  - a) Boy -----
  - b) Girls -----
3. Age: -----
4. Give two reasons why you go to school.
  - (i) -----
  - (ii) -----  
-----

5. (a) Are you circumcised?-----  
(b) When were you circumcised?-----
6. How long did you stay away from school  
(a) before being circumcised?-----  
(b) after being circumcised?-----
7. Do you remember some things you learnt during circumcision ceremony?  
-----
8. What did you learn about:  
(a) Girls?-----  
-----  
(b) Uncircumcised boys?-----  
-----
9. Do you like your teachers?  
-----
10. What advice were you given during circumcision ceremony?  
-----
11. Do you learn at school things you cannot learn during circumcision ceremony?  
-----
12. What would you want to become after finishing school?  
-----
13. Can you become what you want to become without going to school?  
-----

14. Does circumcision ceremony interfere with your school attendance?

(a) Yes ( )

(b) No ( )

(c) If yes explain how it does -----  
-----

15. Are there any children who have left school before standard eight?

a) Yes ( )

b) No ( )

16. Give some of the reasons that have made them leave school before standard eight.

-----

17. Are there pupils who have left school after circumcision ceremony?

a) Yes ( )

b) No ( )

18. Do some boys leave school after being circumcised?

a) -----

b) Why do you think they leave school? -----  
-----

c) Which virtues do you learn during circumcision ceremony -----  
-----

19. How important is circumcision ceremony to your schooling?

-----