

**THE RELATIONSHIP BETWEEN SOCIO-CULTURAL PRACTICES AND
LOW PARTICIPATION OF GIRLS OF MAASAI ORIGIN IN PUBLIC
SECONDARY SCHOOL EDUCATION IN KAJIADO COUNTY - KENYA**

BY

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REG. NO. E55/CE/ 22924 / 2010

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTERS OF EDUCATION OF KENYATTA UNIVERSITY**

OCTOBER, 2021

DECLARATION

I declare that this Project is my original work and has not been presented in any other University/institution for consideration of any certification. This research project has been complemented by referenced sources duly acknowledged. Where text, data (including spoken words), graphics, pictures or tables have been borrowed from other sources, including the internet, these are specifically accredited and references cited using current APA system and in accordance with anti-plagiarism regulations.

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This research project has been submitted for appraisal with our approval as university supervisors.

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DEDICATION

I dedicate this work to all my family members and all the people who in one way or another have assisted me during my education. To my late father, Mungania, and my mother Nkirote, who always reminded me that I can make it in life. Special dedication to my beloved wife, Fides, for her unmatched support, guidance and untiring love to see to it that I successfully complete this study. To my children Christine, Rachael and Martin. I owe much to their love and support.

ACKNOWLEDGEMENT

I extend my most sincere thanks to my supervisors Dr. Kirimi and Dr. Nyanje for their guidance and professional advice and constructive criticism, which kept me going to the end. All members of the Department of Educational Foundation deserve extension of my gratitude. I want to thank the respondents who happened to be Principals, Teachers and students from the sampled schools.

I also wish to extend my thanks to my wife who greatly supported me both financially and morally.

ABSTRACT

Countries in sub-Saharan Africa have for decades grappled with bridging the gap in enrolment numbers between male and female students. Education for All [EFA]. Semi-Arid areas is complicated by poor infrastructure, rural tradition, and circles of poverty. The government of Kenya through the Ministry of Education has invested immensely in the education sector in the quest of ensuring there is increase of girls' participation in secondary education and to improve transition rate of girls from secondary education to colleges and Universities. Despite all this effort, the level of girls' participation in secondary education remains low. The purpose of this study was to establish the relationship between socio-cultural practices and low participation of Maasai girls in secondary school education in Kajiado County. The variables under the study are: To establish the socio-cultural practices of the Maasai people, to document the current trends of school attendance of Maasai boys vis-à-vis Maasai girls, to establish the possible retrogressive social-cultural practices that affect Maasai origin to participate in Secondary education and to suggest ways of improving participation of girls of Maasai Origin in Secondary Education in Kajiado County. The study adopted a descriptive design since it describes the current status in a social system such as a School. The target population was girls of Maasai origin in public secondary schools in selected schools in Kajiado County. The study population was drawn from five girls' boarding public schools and five mixed day public secondary schools, one County Education Director from the Ministry of Education, ten Principals, forty teachers', and two thousand one hundred thirty students giving a total population of two thousand one hundred eighty one in Kajiado, Kenya. Purposive sampling was used to sample both the County Education Director from the ministry of Education and Principals from public secondary schools while simple random sampling was utilized to sample students, giving a total sample of six hundred twenty six. The study sample size was one County Education Director, five Principals, twenty teachers and six hundred school girls, making a total of six hundred twenty six out of the target population of two thousand one hundred eighty one. Data collection tools for the study were interview schedules and open ended questionnaires. The selection of the schools for interviewing was done through stratified sampling while the girls were selected through systematic sampling. The data from the field was sorted out. Responses were coded and analyzed by computer using the statistical package for social sciences (SPSS version 21.0). In the resultant analysis pie-charts, frequency tables and bar graphs were used to present the quantitative data. The collected data was analyzed by mixed method where the quantitative data was presented in form of percentages, means and standard deviation. The quantitative data on the other hand was analyzed by use of content analysis and presented in prose form. Inferential statistics was carried out to ascertain the relationship between the independent variables and the dependent variable. The study found that the participation of girls in most of public secondary school was low as compared to their boy's counterpart. The research findings indicated that early marriages and retrogressive cultural practices affect girls of Maasai origin to participate in education in Kajiado County. The study findings therefore recommended that there is need to create awareness to both parents as well as the whole community at large as this was seen as only way which will enhance the girl's participation in secondary schools.

LIST OF ABBREVIATIONS AND ACRONYMS

APHRC: African population and Health Research Centre

ASAL: Arid and Semi-arid lands

CED: County Education Director

EFA: Education for all

FAWE: Forum for African Women

FGC : Female Genital Cutting

FCUBE: Free Compulsory Universal Basic Education

FPE: Free Primary Education

GPE: Gender Policy on Education

GER: Gross Enrolment Rate

HRW: Human Right Watch

ICESCR: International Covenant on Economic Social and Cultural Rights

KCSE: Kenya Certificate of Secondary Education

KDHS: Kenya Demographic and Health Survey

KESSP: Kenya Educational Sector Support Programme

MOEST: Ministry of Education Science and Technology

UDHR: Universal Declaration of Human Rights

SPSS : Statistical Package for Social Sciences

UN: United Nations

UNICEF: United Nations International Children's Emergency Fund

UNESCO: United Nations Education al Scientific and Cultural Organization

UPE: Universal Primary Education

STEM Science, Technology, Engineering and Mathematic

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

This chapter entails background to the study, statement of the problem, research objectives and questions, significance of the study, limitation and delimitation, assumptions, theoretical as well conceptual framework alongside operational definition of terms.

1.2 Background to the Study

Education has long been considered as a fundamental human right as it is the key to sustainable development and peace and stability within and among countries and thus indispensable means for effective participation in the societies and economies of the respective countries. According to Ninomiya, (2003). Committed to this perspective, the United Nations launched a Declaration for Human Rights in 1948, in which the Article number 26 states: *Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be generally available and higher education shall be equally accessible to all on the basis of merit*

Education plays an integral role in ensuring holistic development of a person. It is through education that an individual learns appropriate knowledge, skills, and attitudes. Education for the girl child is as important as that of a boy child. Girl education today is considered as one of the key principles which promote socio and economic developments in society and to the nation (World Bank, 2008). According to the declaration on Human Rights (Article 28th of 1979) education should be free at elementary and fundamental stages to allow easy access by all. UNESCO, an agent of UN, attached a lot of importance to this section of the declaration on the rights of the

child. World conferences on education, for instance the World Conference on Education for All in Jomtein, Thailand in 1990, and World Education Forum, Dakar, Senegal 2002, were a clear manifestation of the realization by international community of the strategic role that education plays towards the achievement of sustainable development.

The goals and targets of the international conferences on education were that by the year 2015, they would be able to achieve 50% improvement in levels of adult s literacy especially that of women, ensure that all children particularly girls will have access to and complete free and compulsory basic education of good quality; equitable access to basic and continuing education for all; and the elimination of gender disparities in both primary and secondary education.

The global situation before the Jomtein Conference of 1990 indicated that girls and women were the minority in terms of access to education. There were fewer girls and women who had access to education than were boys and men. Out of 100 million children, 60 million were girls having no access to primary and secondary education: likewise, out of 90 million illiterate adults, two thirds of them were women.

The UN strategic objectives (1996) and action as per the Beijing Conference, emphasized on the elimination of discrimination, skill development and training. It put guidelines to ensure a universal and equal access to completion of primary schools by all children. It was also to eliminate the gap that exists between girls and boys in education as stipulated by article 28 of the convention of human rights on the child's right. United Nations (1993) and Children's Act (2001) recognize that education is a basic human right that every child must enjoy.

UNICEF (2004) noted that approximately 115 million children do not attend school or they have stopped participating in school all over the world, 70% of them are estimated to be girls. By the time they reach the age of 18, these girls have only received an average of 4.2 lower education compared to their boy counterparts. This is an illustration of the picture of girls globally, despite the female population constituting to more than 50 percent of the world population. Despite the fact that women are key ingredients in economic development, they still face a lot of challenges that impede them in participating fully in personal and collective development of the nation.

Assuming (2003) contends that the participation of girls in secondary education is deteriorating and is lower compared to that of boys. Similarly, Indabawa et al (2004) did a study in UK on the role of women in economic growth for the nation and on his findings he established that the women remain pivotal for the national advancement and progress, yet there is a low number of girls participating in post primary education compared to that of boys.

The World Bank works with other development organizations on issues regarding girls' education. It has developed partnerships to help identify interventions that improve girl's education outcomes and to provide resources for implementing such initiatives. The World Bank is an active member of the global partnership for girls 'education initiative (UNGEI), which comprise of donors such as UNICEF, UNESCO, SIDA, NORAD, DANIDA and Global Campaign for Education. Therefore, factors affecting performance of females is the concern of not only the local society but even the international community (UNICEF, 2003).

Sasford (2007) noted that in most nations, education is increasingly reviewed as a means of solving social problems; it is through education that people acquire

knowledge, skills and attitudes necessary for sustainable economic growth and wide-ranging development.

Africa also has the highest rate of out of school children and adolescents globally. However, girls remain more likely to be permanently excluded from education and at a higher risk of being left behind. This reality calls for redoubling efforts to ensure education is both of good quality and equitable.

Achieving the aspirations of Africa's agenda 2063 and Sustainable Development Goals requires closing the gender gaps in education by partnership, coordination, identifying and working closely with key community stakeholders. Only then can significant progress be made for girls and women in Africa.

Ghana introduced the Free Compulsory Universal Basic Education (FCUBE) policy in 1995. The FCUBE strategy was to abolish some school fees in order to improve the demand for school. According to Christine AkuDzakah (2018) she stated that a lot of progress has been made in closing the gap between girls and boys when it comes to education. Gender disparities in school completion tends to be low in primary education but higher at the high school level. Many girls do not have a chance to get education mainly because of poverty, gender and retrogressive cultural practices among African communities.

Zambia is struggling to maintain enough schools for children that are eligible to attend, according to UNICEF. In rural areas, 27 percent of Zambian women are not educated compared to men at 18 percent. Despite girls having a higher school attendance rate than boys, illiteracy is 15 percent higher in girls. Young women in Zambia are lacking proper education needed due to harsh poverty. Fortunately, a group called Global Samaritans is continuing education in orphanages and schools in

the hopes of bettering girl's education in Zambia and equipping these women with tools they need in order to shape their own futures.

South Sudanese women and girls are less likely to complete primary and secondary education than boys. According to the World Bank (2019) it is estimated that seven girls per ten boys attend primary schools. Females make up only twelve percent of the country's teaching population. Although some girls do manage to make it to secondary school, not many of them are able to finish. In 2013, only five hundred in the entire country were in their graduating year of secondary school. The government of Kenya has embraced the idea of equal education for all as a matter of priority.

The Constitution of Kenya (2010), chapter four, article fifty-three, states that every child has a right to free compulsory education. It also forbids discrimination by religion, race ethnicity and sex in all areas, education being inclusive. The government of Kenya has placed a lot of emphasis in education for purposes of empowering citizens economically, socially and as a tool for national development. A report by Koech (1999) however reveals that there are persistent constraints that hinders girls from effective participation in education in Kenya.

A recent study in Kenya by Ouma (2013) on factors affecting girl-child in secondary education found that early marriages (64%) affect girl's participation in education, negative attitude to girl's education (51%), cultural factors 52%, socio-cultural factors (51%) and male preference in family (55%). Ouma's study, however, focused on social and cultural factors. In Kenya as in many developing countries, trends of gender inequality are experienced not only in education but also in the labor market, political leadership, social and economic spheres. The government of Kenya has embraced the idea of equal education for all as a matter of priority.

According to recent study by Dorcas (2009) on socio-economic and cultural drivers of advancement of a girl child education, education for girls is believed to be not only critical to girls themselves but also parents and the entire community. The study further found that all girls who are in school and those who are out of school expressed commitment and positive attitude towards advancement of a girl to secondary education and beyond. However, the number of girls who attained formal education up to secondary level and beyond remains low.

Recent report on *Standard* dated 9th November 2018, indicates that according to Kenya Demographic Health Survey report of 2014 teenage pregnancy among school-going girls is the key hindrance for the girl's completion of their secondary education. According to Kenya Demographic Health (KDH) (2014) a majority of girls were being forced to drop out of school after getting pregnant. The report further indicates that early child bearing is highest in Nyanza counties, at 22 percent followed by Rift valley at 21.2 per cent while Coast is at 21.2 percent. In Central Kenya 10 percent of schoolgirls are affected and 12.2 percent of girls in Northern Eastern region are affected. The government of Kenya has done much to reverse this trend over the last five years to ensure high participation of girls in secondary school through subsidizing of secondary education such as Free Secondary Education (FSE) in year 2007.

Mungai (2002) in her study "Growing up in Rural Kenya: Rural schooling and girls in Murang'a in Kenya" found out that despite the tremendous progress made in expanding education access to all children and the narrowing gender gap in education in the primary level, there is still a significant obstacle faced by young women in secondary and tertiary education.

The introduction of free primary education (FPE) in the year 2003 was to promote social equity through provision of basic education to all, including girls. Similarly, the

government of Kenya through ministry of education put more efforts to allocate huge amount of funds to ensure a girl child remains in school. However, there are high rates of girls drop out leading to low retention in secondary schools and therefore on-completion. Girls' education in particular has become a matter of concern in many developing countries like Kenya. In view of the concern, the Federation of Kenya Africa Women Educationists (FAWE) launched a North Rift Desk for the girl child education in 2000, which brought to light the pressing problem of cultural bias on the girl-child education.

For the past ten years, the statistics on student's enrollment in Kajiado showed an increment, even though there is still gender disparity especially in access to secondary education. The job description in this society which has the male roles that includes activities such as hunting and herding while the female roles are building huts and cooking may have a hand in this disparity. According to the Ministry of Education, Kajiado County has experienced low enrolment of girls' participation in secondary school for the last five years and some of the contributing factors linked to this are many.

Kajiado County is an arid, rural area of Kenya that has been experiencing severe drought. Many communities do not have enough food and water to go around, which takes a huge toll on children's health and school attendance. Girl child network recognizes that girls and children with disabilities in ASAL regions (Kajiado and Turkana counties in Kenya) face barriers in access to education. The KEEP project seeks to reduce or eliminate the barriers in three levels: the individual level, the school level and the community level through strategies such as social, mobilization, sensitization and awareness, creation, advocacy, direct support, capacity building and community conversations.

The current study aimed to analyze the relationship between socio-cultural practices and low participation of girls of Maasai origin in secondary education in Kajiado County.

1.3 Statement of the Problem

The relationship between socio-cultural practices and low participation of girls of Maasai origin in Kajiado County appear to make girls to lag behind boys in education. This problem has existed since the colonial period, according to Jezebel [2002). While the second and third millennium development goals focus on enhancing girl's education and addressing the gender gap in the delivery of education, there still exists the problem of inequality and inequity in the education system particularly at secondary and tertiary level in Kajiado with reference to boys and girls of Maasai origin. Early marriages and retrogressive cultural practices influence participation of girl child of Maasai origin.

Despite all effort by the government, the number of girls of Maasai origin 'participation in secondary education still remains low in Kajiado County. The current study sought to find out the socio-cultural practices that hinder girl child of Maasai origin participation in secondary education in Kajiado County.

1.4 The Purpose of the Study.

The purpose of the study was to establish the social and cultural factors that hinder girls of Maasai origin from fully participating in education in Kajiado County.

1.5 Objectives of the Study

The objectives of the study were to;

1. To establish the Socio-cultural practices of the Maasai people in Kajiado county.

2. To document the current trends of school attendance of Maasai boy's vis-a-vis Maasai girl's participation in secondary education in Kajiado County.
3. To establish the possible retrogressive social cultural practices that affect girl of Maasai origin secondary education in Kajiado County.
4. To suggest ways of improving participation of girls of Maasai origin participate in secondary education in Kajiado County.

1.6 Research Questions

The study was guided by the following research questions:

1. What are the socio-cultural practices of the Maasai people in Kajiado County?
2. What are the current trends school attendance of Maasai boy's vis-à-vis Maasai girl's participation in secondary education in Kajiado County?
3. What are the possible retrogressive cultural practices that affect Secondary education participation for the girls of Maasai origin in Kajiado County?
4. Which are the ways of improving participation of girls of Maasai origin in secondary education in Kajiado County?

1.7 Significance of the Study

This study is expected to benefit all the stakeholders of education in Kajiado County and the country in general. It may also help the educational Directors, Managers and Principals of secondary schools in the county to take appropriate action towards the improvement of girl education.

Teachers and learners may also benefit from the study as it is hoped to create a better understanding of multiple challenges that affect the girls in schools where they teach.

Since most of the teachers in the county are non-locals, the research is hoped to expose cultural practices common in the region for the non-local teachers not only to

be aware but also appreciate how they impact on girl education. Parent will be able to benefit from the findings because low participation of girls affect the entire society and leading to under attainment of 2030 vision yet girls/women play a critical role in nation building and development.

Kajiado County may also benefit from the study in identifying the challenges that face girls of Maasai origin and hence seek ways of addressing them.

Academicians and researchers of education may also benefit from this study. Schools in the county may adopt recommendations of the study to improve the participation of girls in secondary education.

1.8 Scope of the Study

In terms of scope, the research was only interested in social-cultural issues; although other aspects such as political and economic factors may impact greatly in the education of the girl child, this research did not directly focus on those aspects. This study did not cover other problems that are not considered as one of the socio-cultural practices and low participation of Girls of Maasai origin in secondary school education.

1.9 Limitation of the Study

The study had the following limitations,

- i. The generalization of the findings was limited because of the cultural differences among the communities of Kenya.
- ii. The respondents at first were hesitant to participate because of the fear of exposing the culture of the Maasai community, the researcher was able to overcome this challenge by assuring the respondent of the purpose of the study which is to recommend on the need for gender equality and academics participation of girls of Maasai origin.

- iii. The researcher experienced context-related limitations in the process of research. These included poor transport infrastructure making some of the research sites inaccessible. The researcher was able to access such sites through use of alternative means such as motor bikes and even going on foot.
- iv. Finances were a challenge in regard to purchase of stationery and meeting some logistical costs such as accommodation, security and other such basic necessities. This particular challenge was met by the researcher through applying for some loan facilities from local lending institutions and getting assistance from well-wishers.

Delimitation of the Study

The study only covered some selected public secondary schools in Kajiado County. The study was to investigate the relationship between socio cultural practices and low participation of girls of Maasai origin in secondary education in Kajiado County. The research was having variables such as cultural practices, gender role, parents' academic level, poverty and physical factors that affect participation of girls of Maasai origin in secondary education in Kajiado County.

1.10 Assumptions of the Study

The study was based on the following assumptions that;

- i. School going age Maasai girls in Kajiado County are ready to participate in secondary education but are hindered by outdated cultural practices such as early marriages, female genital mutilation and nomadic lifestyles, gender role dispositions, parent's/academic level, poverty and physical factors.
- ii. The respondents were able to voluntarily participate in the study and give factual information.
- iii. All the respondents' opinions were to be honest.

iv. The study was not to experience non-response of the respondents.

1.11 Theoretical and Conceptual Framework

According to Grant and Osanloo (2014), a theoretical framework is the use of an appropriate theory or theories to construct a research thus providing a common view point in support of one's perception of the phenomenon and analysis of data. The chosen theory is applied as a lens through which to view the whole study and which earlier was validated and tested by other academic researchers for reliability.

The study employed the systems theory approach. The systems theory was first developed by Bentalaffy (1950), and is concerned with developing a systematic framework for describing the general relationship between socio-cultural and girl child education. The theory argues that social-cultural practices, for example, norms are like glue that holds the society and the community together. It further argues that these norms regulate behavior and the direction which society should take, more so they can either promote a certain behavior or impede it. The word system originated from a Greek word 'system' which means a relationship among functioning parts or components of a whole. Any system must have objectives. It should always be remembered that each system has some parts which when put together do make a whole. For the purpose of this study, the government of Kenya is a system, which is made up of subsystems (such as education institutions in the education sector) which are responsible for education development for both boys and girls. The theory is appropriate to the study since it addresses how cultural, political, social, and economic systems can act as obstruction to the progression of girls in participation in secondary education thus making it suitable for this study. The research explores girl participation in education in the context of socio-cultural systems.

1.12 Conceptual Framework

The conceptual frame work reflects a social change in the society. The independent variables are students, socio-cultural factors and school based factors. The dependent variables are Drop out, factors like pregnancy, early marriage, poverty, unfriendly school environment, discrimination by teachers and sexual harassment leads to frequent absenteeism from school, repetition, loss of interest and poor academic performance and finally drop out of school.

Drop out is the presumed result of independent variable. The independent variables are factors that influence drop out from school leading to drop out which is the dependent variable. However, the intervening variables like the guidance and counseling and government policies comes in between the independent and dependent variables. The intervening variables influences the dependent variables in that although there are factors which leads to drop out, the government policies once enhanced can control drop out of female students from school. The study will clearly show the relationship between these variables.

Independent Variables

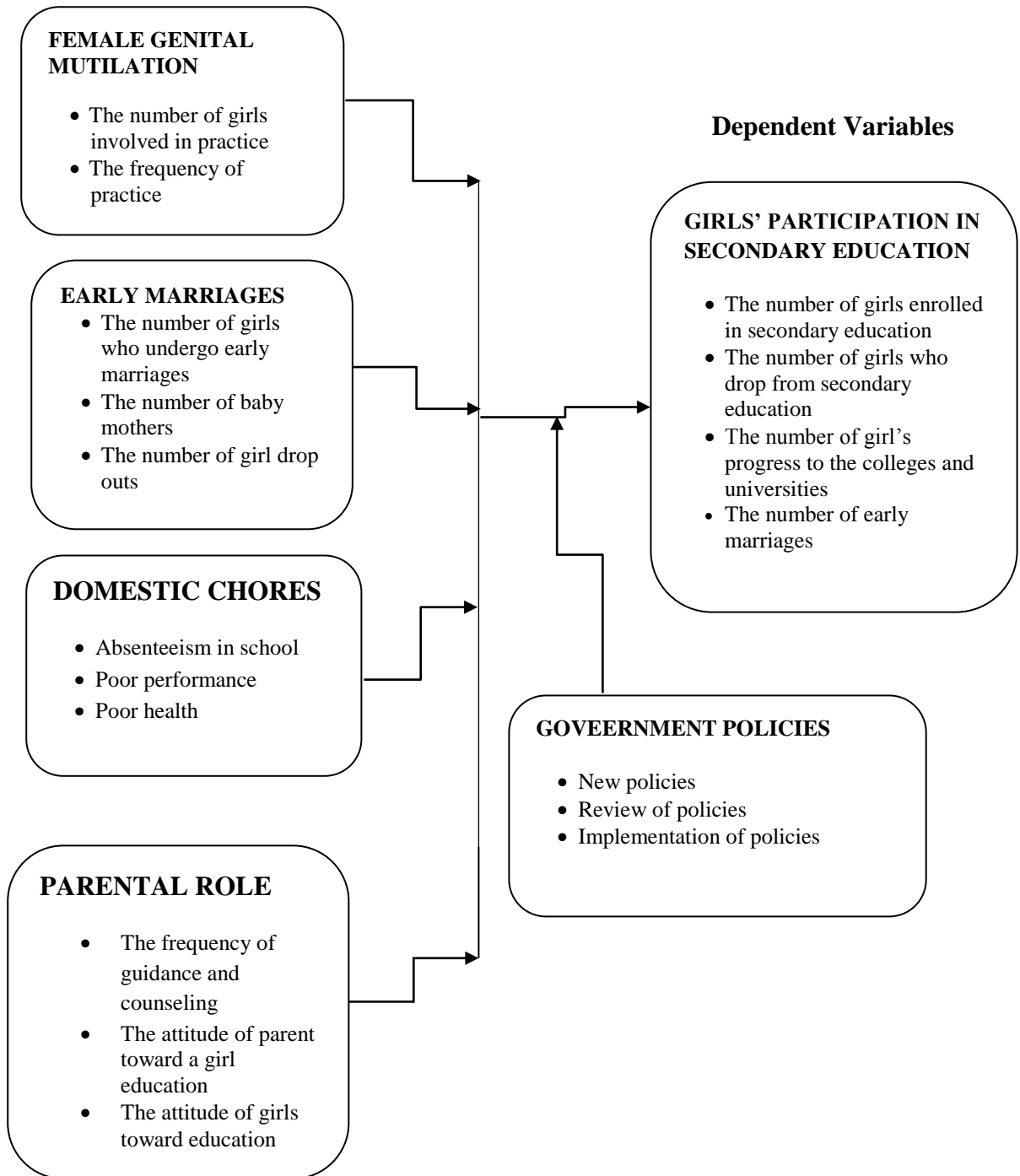


Fig 1.1 Conceptual Frame Work

1.13 Operational Definition of Significant Terms

Culture: Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior.

Drop out: This term describes the process of leaving school early as an outcome of a long process of disengagement from the school.

Early Marriages: Also known as child marriage, this term refers to a formal marriage or informal union where one or both of the parties are under 18 years.

Enrollment: This is the number of the students who are enrolled in the school in a particular year.

Gender: Refers to a description of masculinity or femininity.

Home Factors: Refers to home circumstances and situations that could mould and influence participation of students in school work.

Parental Role: This term describes the act of nurturing, participation, motivating and encouraging girls in order to develop them holistically and making them realize the importance of continuing with education as well as making them responsible member in the society.

Repetition: This term refers to a situation where the learner remains in the same class or grade; she/he was in previous years without proceeding to the next class, resulting in stagnation.

School Factors: Refers to aspects within the school that contribute significantly or that influence participation of students in school activities and work.

Wastage: The term refers to as the unsuccessfulness of students in attaining the qualifications that they have been enrolled into.

CHAPTER TWO

RELATED LITERATURE REVIEW

2.0 Introduction

The chapter entails a related literature that is covered under themes emanating from the specific objectives of the study. They are to highlight the general socio cultural life of Maasai, document the current trends of Maasai boys' vis-a vis Maasai girls' education in Kajiado County, to establish possible social cultural practices that affect education of the Maasai girls' and to suggest ways of improving participation of Maasai girls in secondary education in Kajiado County.

2.1 Cultural Practices of the Maasai and Education in Kenya.

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

Gender discrimination, in particular, intersects with poverty, ethnic and traditional attitudes. These combined factors of discrimination undermine the ability to exercise the right to education. (World Education Forum 2015, final report.) The gendered dimensions of child labor are also important to note. Girls undertake the majority of

routine domestic chores such as household labour and care giving, which take up considerable time and interfere with schooling (Lyon et al, 2013).

The birth of formal education in Kenya can be traced to the historical records from the travels of missionaries and explorers. Johann Ludwig and Johannes Rebmann reveal that Kenyans had access to formal education as far as back as 1728. The Christian Missionaries Society (CMS) set up the earliest Mission schools at Rabai upon interaction with the local people. Eshiwani (1990) records that the provision and administration of formal education to the people of Kenya was managed and controlled by the missionaries as a scheme of converting Kenyans to Christianity .Some of the large academic institutions today are among the national schools that were opened by the missionaries as their pioneer centers. The type of colonial education offered to Kenyans was determined by the principle of self- reliance, colonies were supposed to develop their resources so as not to be reliant on the royal coffers.

Sifuna (1990) noted that developing an education system to replace the one inherited from the colonial government was one of the enormous tasks that Kenya encountered after achieving its independence. He further noted that such a challenge continues to trouble the country today. Although Kenya has made progress in the growth of its education system, it has to deal with some of the pre-independence and post-independence problems in executing its education programs. Oketch and Rolleston (2007) contend that the access to education had been challenging during the colonial administration particularly because there were many Africans who were simply denied admission to the education system for both practical and political reasons. Hence they assert that putting an end to the racial school system that had existed during the colonial period and incorporating it into one national system was an

immediate policy initiative in Kenya with the aim of increasing access to education for Africans.

They further showed that ever since Kenya gained independence from British colonial rule in the early part of 1960's, it has been determined to increase access to education. Since independence the government has addressed challenges facing the education sector through commissions, committees and taskforces .The Kenyan Education Commission (KEC), the Ominde report (1964), the report of the National Committee on education objectives and policies(The Gachati Report (1976) , the report of the presidential working party on the second university in Kenya(The Mackay Report ,1981); the report of the presidential working party on education manpower and training for the next decade and beyond (The Kamunge Report,1988) and the commission of inquiry into the system of Kenya (The Koech Report, 2000), all sought to reform the education system inherited from the colonial government and make it more responsive to the needs of independent Kenya.

It is from the above that communities in Kenya are expected to embrace education of their children. However a look at the Maasai People and their culture, paint another picture, an issue that is highlighted in the following section. The Maasai tribe is a unique and popular tribe due to their long preserved culture. Despite education, .civilization and western culture influences the Maasai people have clung to their traditional way of life making them a symbol of Kenyan Culture. Nomadic pastoralism is the one that defines the Maasai way of life. It is a form of pastoralism where cattle are moved from one place to another to find fresh pastures on which to graze. For majority Maasai prosperity is quantified in the number of cows and the amount of livestock one has, not on the amount of cash or Kenyan shillings one has saved.

The Kenya National Bureau of statistics (KNBs) says that girls among the Maasai are married before their 18th birthday. UNICEF figures show that about one in every 12 girl's lives under the danger of FGM, which further predisposes them to early marriages. This problem is particularly ripe in rural Kajaido County. The Maasai customs force female circumcision and forced marriages, practices which are increasingly under attack from national and international organizations.

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

Male circumcision and FGM take place as part of Maasai culture. When it comes to this the Maasai girl effortlessly opts for her cultural ways. The girls have been "Uncultured "with an attitude that formal education through the school system is best appropriate to the young uncircumcised ones. Therefore, culture affects ones conduct and insight. It is from this aspect of culture that this study seeks to examine the influence of Maasai Culture on girl's education.

Our next section looks at the current documentation of boys vis-à-vis girls in secondary education.

2.2 Documentation of Current Trends of boy's vis-à-vis girl's Secondary Education.

In Asia, Kober (2016) did a study on educational opportunities for Adolescent Girls' Empowerment in Developing Countries. The study established that many developing countries have patriarchal societies that are limiting to girls' full development. The study suggested the need for girls to begin to challenge patriarchal ideologies using their voice and education to bring about change thus bringing hope for gender equity. However, the study focused on strategies on empowering the girl child in their education, while this study sought more knowledge on the relationship between socio-cultural practices and low participation of Maasai girls' education. More so, the study was done in University of San Francisco which is in developed countries, while the study at hand was conducted in developing countries specifically in Kajiado County, Kenya.

Kashu (2014) did a study on gender and academic performance in secondary schools in Kenya. She found that the advantages created for girls in education seem not to give advantage to girls. Further, she noted that the education fraternity is still struggling with issues of the past for example performance, access, retention, lack of resources in regards to girl's education, which according to her beg for a new paradigm shift to put more effort which will see the enrolment of girls in both primary and secondary school improve. The study focused on disparities between the performance of girls and boys across all subjects in the different school categories; public schools (national, provincial and district) and private. This study focused on

documenting current trends of boys vis-a-vis girl's secondary education specifically in Kajiado County.

Juma, and Simatwa (2014) conducted a study on the impact of cultural factors on girl students' Academic Achievement in Secondary Schools in Kenya: The study established that cultural factors indeed influenced girl students' academic achievement. Weekend funeral based disco dances, prior to burial ceremonies were found to negatively affect girl's academic achievement, particularly in day secondary schools. Also, the study noted that domestic chores and practices by parents such as marrying off daughters were other cultural factors that negatively affected the girl child's academic performance. The study further found that due to these factors the enrolment of boys was seen to be higher than that of girls. The study focused on cultural factors and their influence to the girl's education in secondary school. This study was very useful in aiding the current study taking place in Kajiado County.

Odhong (2014) conducted a study on Strategies adopted to enhance performance in sciences in public secondary schools in Nyando District, Kisumu County, Kenya. He found that male students generally performed better in sciences than their female counterparts. Odhong (2014) cited the following as the most important strategies adopted by school management, which ranged from letting students free to choose optional science subjects, and attending every lesson being a key strategy adopted by science teachers and students developing positive attitude towards sciences. The study recommended that mentoring of girls by women role models particularly those in science based professions and students in girls boarding and mixed day schools should be motivated more to bridge the gap that exists between the performances of students in sciences among the category of schools. The study focused on strategies adopted by school management to enhance performance in sciences, while this study

focused more on socio cultural factors that affect the participation of girls in secondary schools in Kajiado County.

Gichuba (2017) did a study on effects of violence on children's participation in preprimary school education in Nairobi City County, Kenya. He found that cases of violence against children reported and shared were higher for girls as compared to boys. According to Gichuba (2017) this was an indication that girls were more vulnerable, although there was a growing trend among boys which indicated that they were also at risk. The study focused on the number of children who had reported or shared cases of violence by gender in public pre-primary schools in Nairobi City County. The current study focused on the relationship between socio-cultural practices and low participation of Maasai girls in secondary education in Kajiado County, as demonstrated in the table below.

Table 2.1 Kajiado County form one enrolment 2020

Schools		Category	Boys	Girls	Maasai Boys	Maasai Girls	% of Maasai girls
1.	Enoomatasia Girls	Public	0	310	0	40	12.9%
2.	Baraka Oontoyie Girls	Public	0	215	0	75	34.8%
3.	Olooseos Girls	Public	0	219	0	52	23.7%
4.	Ewauso Girls	Public	0	63	0	21	33.3%
5.	Noonkopir Girls	Public	0	252	0	42	16.6%
6.	Kibiko Mixed day Secondary School	Public	108	44	72	11	10.1%
7.	Olekasasi School	Public	107	102	68	35	32.7%
8.	Ikkasit Secondary	Public	110	80	49	25	22.7%
9.	Magadi Secondary School	Public	67	19	38	4	5.9%
10.	Loodariak Secondary School	Public	47	33	42	12	25.5%
11.	Kiserian Mixed	Public	98	87	44	18	18.3%
12.	Ereteti Mixed	Public	23	19	21	7	30.4%
13.	Namanga Mixed	Public	45	41	32	6	13.3%
14.	Kitengela Magereza	Public	161	154	83	26	16.1%

Source: Kajiado County Ministry of Education

According to the data on the table above regarding the Kajiado County Form One enrolment in 2020, the situation with Maasai girls appears dismal. The girl's enrolment is much lower compared to boys. Assuming that some of the Maasai girls may become affected by some of the negative cultural practices such as early marriage and FGM, it is likely that many may drop out of school before they complete Form Four.

It is also clear that in secondary schools that have a rural orientation as well as in public schools with a higher population but which are located in rural settings, the number of Maasai girls tends to be significantly high. This is as opposed to secondary schools located in more urban or cosmopolitan areas of Kajiado County such as Kitengela, Ongata Rongai, Kiserian, Ngong and Magadi where the enrolment of Maasai girls is significantly lower. This may be attributable to the higher awareness rates regarding the need for education among urban populations as opposed to rural populations. However, as stated above, it is also quite likely that a good number of the Maasai girls enrolled may be affected by the negative cultural practices in the course of their secondary school life and drop out, further bringing down the number.

2.3. Socio Cultural Practices Affecting Girl's Participation in Secondary School.

2.3.0 Introduction

This section reviews selected literature on socio-cultural practices that affect girls in secondary education. Some of these factors include but are not limited to FGM, early marriages and the Maasai lifestyle.

2.3.1 Female Genital Mutilation (FGM) and its Impact on the Participation of Girls in Public Secondary Schools.

Female genital mutilation (FGM) as defined by World Health Organization (2018) includes all procedures that involve partial or total removal of the external female genitalia, or another injury to the female genital organs for non-medical reasons. The practice is mostly carried out by traditional circumcisers, who often play other central roles in communities, such as attending childbirths. In many settings, health care providers perform FGM due to the erroneous belief that the procedure is safer when done in a hospital. W.H.O strongly urges health professionals not to execute such procedures in their line of duty.

FGM is acknowledged globally as an infringement of the human rights of girls and women. It reflects the deep-seated disparity between the sexes and constitutes an extreme form of unfairness against women. It is almost always performed on minors and is therefore also a violation of the rights of children. The tradition also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life when the practice results in loss of life.

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

The practice, intense in Africa, is extensive and forms an interrupted belt across the center of the continent that extends to the length of Nile. It has been practiced for centuries in 28 African countries where over 100 million women have been circumcised. A number of the states and estimated percentage of circumcised women include Somali (98%), Sudan (89%), Ethiopia (85%), Eritrea (95%), Mali (94%), and

Sierra Leone (90%), Burkina Faso (70%); Gambia (80%), Chad (60%), Congo, (98%), Egypt (97%), Kenya, Liberia (60%), Nigeria, Togo, Guinea, Guinea- Bissau (50%), Cote d'Ivoire (43%), Djibouti (98%) (United Nations, the World Women, 2017).

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

The Kenya Demographic and Survey Data (KDSD 2014) shows that roughly all women (96%) have heard of female circumcision, with only small differentials by background characteristics. Twenty-one percent of women admit that they themselves are circumcised. Eleven percent (11%) of women aged 15-19 are circumcised compared with more than 20 percent among those over age 30. More than 40 percent of women age 45-49 are circumcised. Rural women (26 %) are more likely to have been circumcised compared with their urban counterparts (14 %). The survey further points out that FGM is predominant among the Somalis (97%), Kisii (96%) and Maasai (93%). It is as well common amongst the Taita (62%), Kalenjin (48%), Embu (44%) and Meru (42%). The levels are lower amongst the Kikuyu (34%) and Kamba (27 %). Among the Luo and Luhya, it is also rare.

The Kenya Demographic and Health Survey (KDHS) 2014 data has a clear data on numbers by communities in Kenya that practice this culture. Communities that practice FGM have people who specialize in performing the procedure, including traditional circumcisers, traditional birth attendants, and medical professionals.78%

of girls and 81% of women were circumcised by a traditional circumciser. Younger girls (age 5-9) are more likely than older girls (age 10- 14) to have been circumcised by a traditional circumciser (85% versus 70%). Among women age 15- 49, there has been an increase in the proportion circumcised by a traditional circumciser since the 2008-09 KDHS (75 %).

A Kajiado District Development Report (1997-2001) identified the girl child and women in general as being among the most marginalized groups in the district. The report cites among other things, cultural beliefs that affect the development of human resources. It cites female circumcision as a great contributory factor to low literacy levels of the girl child. (Kajiado District Development Report, 1997-2001). Notably, this report came at a time when world over, the clamor for recognition of women rights was at its peak, after the Beijing Conference resolutions. The situation may have improved a bit in the present time, but there are still glaring disparities between the levels of empowerment among boys and girls in Kajiado County as has been seen earlier in this chapter.

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

Areas where female genital mutilation is extensively practiced, it is supported by both men and women, more often than not with no query, and anyone departing from

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

2.3.2 Early Marriage and its Impact on the Participation of Girls in Public Secondary Schools.

Some of the other justifications given for female genital mutilation are associated to girls' ability to get married and are in line with the traits well thought-out to be requisite for a woman to become a "good" wife. It is over and over again believed that the practice ensures guarantees a girl's or woman's virginity before marriage. In some communities, it is thought to hold down sexual urge, thus ensuring marital faithfulness and preventing sexual behavior that is against the social norms and therefore immoral. Female genital mutilation is as well considered to make girls "clean" and attractive.

Apart from FGM increasing the propensity of the girl to get married rather than continue with her education, materialism among the families also contributes a lot whereby the girl is seen as an investment. The ability of a prospective suitor to give sufficient bride price to the family will override the need to educate the youngster.

Naomi Kipury, an accomplished Maasai scholar writes:

To the father of a Maasai girl, the final choice of son-in-law is somewhat like selecting shares for investment on a stock market. The current wealth of a candidate may be important, but more important are future prospects of such a suitor-level of yield, represented by readiness to give gifts and other support to affine in need, and the reputation of the extended family of the suitor as generous and stable finial relations (Kipury, 1990, 129).

The question of women marginalization has got historical and cultural overtones. Jean-Jacques Rousseau (1712-1778), a renowned educationist, remarked as follows on women education: “The whole education of women should be relative to men. To please them, to be useful to them, to win their love and esteem, to bring them up when young-those are the duties of women at all times, and what they ought to learn from infancy.” (Claussen 2001, 560. It is noteworthy that this was an important and historical opinion leader whose views have informed education practice to the present day.

Earlier, Saint Augustine of Hippo (354-430), an authority on theology, is said to have commented thus about women’s role in life: “Women are not made in the image of God. I feel nothing so casts down the manly mind from its heights as the fondling of woman and those bodily contacts that belong to the married state.”(Claussen, 2001; 560). It is ironical that such views were emanating from men, born of women and who on their own and without this union with women, would not produce offspring. William Shakespeare, the great English playwright, wrote: “To be slow in words is a woman’s only virtue” (Claussen, 2001, 56). In regard to the maltreatment of girls and forced early marriages, it is then clear that historically and culturally, there has been concerted effort to demean and lower the value and worth of a woman as a prerequisite for suppression and subjugation of the girl.

Kanyandago (2002, 99) views early marriage as an embodiment of “the scandal of marginalization worldwide.” In it, women are seen to be more on the receiving end, especially in Africa. The author asserts, “In Africa, male chauvinism, the high rate of female illiteracy especially in rural areas, lack of political commitment of consciousness and general lack of infrastructure: all these constitute marginalization of this gender.”

These practices account partly, for the low educational accomplishment of girls in African and Asian countries and high levels of illiteracy amongst women in these regions. For girls who have never enrolled in school whatsoever, child marriage might be seen as the only path in their life. Whether girls are withdrawn from school or have never attended, child marriage signifies the start of subordination to their husbands and the dangers of early pregnancy, as well as the end of education (Equality Now, 2014). In relation to the above, the nomadic lifestyle among the Maasai can also be given due consideration as a contributing factor to low attendance of Maasai girls in secondary education. The following section seeks to explain this important link.

2.3.3 Nomadic Lifestyle of the Maasai and its Impact on Girl Child Education in Secondary School

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

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

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

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

In the areas where pastoralists live, for example, generally low trends of enrolment, retention, and achievement in formal schooling are largely evidenced (UNESCO 2014). Kenya has long experience of formal and non-formal education delivery modalities in the context of high policy visibility of “missing learners” from pastoralist groups. These groups total about 7 million people, largely concentrated in the Arid and Semi-Arid Lands (ASALs) that comprise 70% of Kenya (MDNKOAL 2010b).

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

In most Maasai neighborhoods, inclusive of Kajiado County, education infrastructure is a big challenge. One school may be serving several villages typically within a 15- to the 20-kilometer radius. Children have to walk to and from school since most Maasai do not possess cars or bicycles, and there is no communal transportation. A 15- to 20-kilometer walk each day is a deterrent to all but the strongest willed students, particularly because they often walk across lands where lions, elephants, and other dangerous animals wander freely. Only a small number of Maasai students make it to school every day under these circumstances. (UNICEF, 2012).

Unlike in the urban areas of Africa where children eat lunch and snacks at school three times a day, Maasai children walk from two to five hours without having eaten anything for breakfast. When children get home following such long walks, they are

still required to do household tasks such as collecting firewood or water and tending cattle and care for goats. Since there is no electricity in the Maasai villages, the students cannot read at night, which implies they have to rise up very early the next day so as to make it to the school early to be able to do homework before class starts.

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

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

The revised policy framework on nomadic education in Kenya report (2015) further concludes that ensuring the provision of quality education to the nomadic groups enhances communities' production system and enterprises, competitiveness and

efficient participation to Kenya's socio- economic expansion. The integration of the Kenya nomads into the world economy is however constrained by their failure to fully embrace conventional education as reflected in low attendance levels. The 2001 Kajiado District Development plan report posits that due to the involvement of young school age girls in herding activities, more girls than boys dropped out of school between 1997 and 2001 (Kajiado District Development Plan, 1997-2001).

2.4 Possible Solutions to Cultural Practices that Influences Girl Secondary Education.

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

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

Gross enrolment rates, although the introductions of free primary education (FPE) programme in public schools by the government of Kenya raised the total primary school enrolment from 5.8million to 7.2 million children, the case for nomadic areas

has remained unimpressive. Most children from (ASLS) areas have not fully benefited from the governments initiative as they live in the harsh socio-economic environment.

In order to design a flexible education policy and deliver gender equitable education, policy makers need to identify what motivates nomads and pastoralists to send their children to school, understand the exceptions and motivations of girls and their households and then develop strategies that take account of their expectations. There is a lack of relevant data about nomads and pastoralists in general and women and girls in particular. The study was to fill the gaps on influence of socio-cultural practices on participation of girls in secondary school education in Kajiado County Kenya. It was hoped that the study would also come up with other areas of possible interventions and other recommendations to remedy this unfortunate scenario in Kajiado County.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The section began with location of the study, target population, sample size, sample size determination, research instruments, validity, reliability, data collection instruments, data analysis and ended with ethical consideration.

3.2 Research Design

Descriptive survey design describes the characteristics of a specific individual or group as they appear or as they are, and no attempts are made to change the behavior or conditions (Kothari &Garg, 2016). This was the research design that was used for this study because it allowed gathering of in-depth information which allowed presentation and interpreting the information. This research design was appropriate since it described the social cultural factors affecting Maasai girls in secondary education.

3.2.1 Variables

A variable is something that takes on different values thus it varies in quantity or quality (Bhopal, 2002). In this study we had girls' participation in secondary education as the dependent variable and female genital mutilation, early marriages, domestic chores and parental role as independent variables. Government policies were the intervening variables.

3.2.2 Research Methodology

In this study the researcher used qualitative research and quantitative research. For the qualitative aspect the researcher aimed at gathering an in-depth understanding of the CED and head teacher's knowledge on girl child education in terms of participation and other factors which could be affecting them in regard to their studies. Besides

this, the researcher also examined the phenomenon through observations in numerical representations. Quantitative research questionnaires were administered.

3.2.3 Location of the Study

The study was carried out in Kajiado County. Kajiado County is a County in the former Rift Valley province of Kenya. This county covers an approximated area of 21,871.1 square kilometers with a population of 1,117,840. Its main physical features include plains, valleys, scarce vegetation and volcanic hills. The research was done in public secondary schools in Kajiado County whose inhabitants are mainly the Maasai People. The area was chosen because there is a low participation of girls of Maasai origin in secondary schools.

3.3 Target Population

According to Singh (2016), target population is described as items from which samples are taken for measurement. This study was carried in public girls and mixed secondary schools. The respondents were the County Education Director, Principals of selected secondary schools, teachers, and students. According to the Ministry of Education, Statistics Section, there are girl's public secondary schools and mixed secondary schools in Kajiado County.

3.4 Sampling Techniques and Sample Size

This section discusses the techniques used to select the subjects and the method used to calculate the size of sample picked in the study population.

3.4.1 Sampling Techniques

According to Mugenda and Mugenda (2003) sampling procedure or technique is a method of selecting subjects or cases that are to be included in a study. In this study the researcher used probability sampling methods because the methods use

randomization; that is giving every element in the study an equal chance of selection for the sample. They included stratified sampling and simple random sampling. The population for teachers and students was divided into categories called strata based on gender where simple random sampling was used to select the respondents. For head teachers they were also selected through simple random sampling from the schools.

3.4.2 Sample Size

Evans, Peacock, Hastings, and Forbes (2013) assert that sample size is the number of observations in a sample taken for study. Gay (1992) postulates that for small populations, a sample size of at least 20% of the population is a good representation. The study targeted one CED, 59 head teachers, 753 teachers and 4800 students, making a total 5310. The sample size was 1 CED, 12 head teachers, 113 teachers, 624 students making a total sample size of 750. The sample percentage was CED 100%, 20% head teachers, 15% teachers, 13% students, and total 14%. The study targeted the CED who was well versed in programs and policies of ministry of education, principals who are the school managers and are thought to have vast experience and knowledge on resource use in the school and teachers who interact with students on a daily basis. The Maasai girls were sampled because the study focuses on relationship between socio-cultural and low participation of Maasai girls in secondary school education in Kajiado County. The population was deemed appropriate, since it gave a representation of the people that had the required information for the study.

The sample size was as shown in the table 3.1 below.

Table 3.1 Sampling Frame

Category	Sampling technique	Population	Sample Size	Sample %
CED	Census	1	1	100%
Head Teachers	Simple random	59	12	20%
Teachers	Stratified and Simple random	753	113	15%
Students	Stratified and Simple random	4,800	624	13%
Total		5,310	750	14%

Source (Ministry of Education; Basic Education Statistical Booklet, 2014)

From the sampling frame above the percentage sample for CED was 100% and 20% for head teachers due to their high level of interaction with education policies. For teachers it was 15% and students 13% because they were the majority, therefore, more information was given for the study.

3.5 Research Instruments

Research instruments as defined by Wilkinson and Birmingham (2003), describe the tools for obtaining relevant information from individuals regarding their views on particular topics or issues. In this study, the researcher applied a questionnaire to collect data from CED, Principals, Teachers and Students. The questionnaire was divided into two sections .The first section consisted of information on research objectives.

3.5.1 Questionnaires

The questionnaires were constructed in two sections: first section had general information while the second elicited information on the study variables. It contained 23 items on a 5-point Likert type scale with 1 (Strongly Agree) 2 Agree, 3 Undecided, 4 Disagree and 5 (Strongly disagree). The researcher's choice of this method was

because questionnaires require less time to administer where both open and closed-ended questions can be asked giving students an opportunity to make a choice thus express their opinions. Questionnaires also offer anonymity as the subjects' names are not required on the completed questionnaires.

3.5.2 Interviews

The researcher also used interviews for head teachers and District Educational Officer. The interviews consisted of guideline questions on the main variables which the researcher used on the informants. This choice of using interviews was made because they provide for additional intervention. This implies that interviews consist of additional explanations being provided to clarify the question, as well as requesting the informant to explain further if the answer provided remains vague (Abawi; 2013). Also, interviews are useful where we have few informants and a good return rate is required, as is the case in this study.

3.6 Piloting of the Study

Piloting of research instruments is mainly carried out with the aim of identifying difficult questions or ambiguities in the questions which respondents cannot comprehend, thus not in a position to providing the required information (Reis & Judd, 2014). This process also helps in developing and testing the adequacy of the instrument. To do a pretest of the questionnaire, the researcher selected at least 20 subjects from the neighboring Nairobi County, comprised of the Nairobi CED, 2 Head teachers, 6 teachers and 9 students from St. Francis Girls Mangu and Dagoretti mixed Day Secondary School. From the pilot study, the researcher was able to ascertain the consistency, clarity, and coherence of the questionnaire. Thus, the researcher was able to notice the deficiencies and in turn, corrected and improved the instrument where necessary. The purpose of conducting the pilot study was to assess the suitability and

clarify the questions on the instruments designed, the relevance of the information being sought and the language used and to test the reliability and validity of the research instruments. The respondents was not to participate in the pilot study and was not to be included in the actual data collection.

3.6.1 Validity of the Study

As described by Joppe (2000), the validity of findings refers to the degree to which results obtained from the analysis of data represents the phenomenon under study. In order to achieve this, the questions were formulated in a simple language for clarity and ease of understanding for the informants.

3.6.2 Reliability of the Study

Reliability refers to the degree to which a research instrument yields consistent results in repeated trials (Mugenda & Mugenda, 2003). The greater the ability of the instrument to produce consistent results, again and again, or the repeatability of the measure, the greater is its reliability. Reliability in this study relates to the consistency of the data collected. Item analysis was conducted to determine the internal consistency and reliability of each individual item. Cronbach's Alpha reliability coefficient, α , was utilized for internal reliability test which more often than not varies amid 0 and 1. The nearer α was to 1.0 the better the inner steadiness of the items in the degree. Items with low item-to-total correlation were deleted and the remaining elements utilized for analysis.

3.7 Data Collection Techniques

The researcher used questionnaires to gather data from the respective respondent. The questionnaires with closed-ended and open questions were administered. According to Fraenkel and Warren (2000), the instrument was superlative for the study since it was simple to collect data from a huge number of respondents.

3.8 Logistical and Ethical Considerations

3.8. 1 Logistical Considerations

Logistical issues that arose in this study included recruiting research assistants, modifying data collection instruments, conducting interviews, using scales, time available, providing transport, and obtaining research funding. To fix these issues the researcher tried to work within the budget and thus the available resources. The researcher took due steps to ensure before collecting data from any organization permission and permit were awarded. Thus, authorization letters from Kenyatta University and NACOSTI.

3.8.2 Ethical Considerations

The researcher fully adhered to the necessary ethical limits of anonymity and confidentiality, disclosing full information to respondents, ensuring the privacy of participants. The researcher, along these lines ensured that participants knew that their involvement needs to be voluntary at all times. To safe-guard the privacy of the participants, respondents were kept in a private environment, away from passers-by or intruders. Asking participants not to write their names on the questionnaires during the research helped in ensuring confidentiality.

3.9 Data Analysis Techniques.

The first stage of data processing involved; data editing and cleaning to detect errors and omissions in order to make the necessary corrections. The data was examined for completeness, comprehensibility, consistency and reliability. Qualitative data was derived from open-ended questions in the questionnaire and the interview scripts were transcribed and categorized into themes as per the objectives of the study. The analysis aimed at getting general statements about relationships among categories of data. Emergent attributes of the research questions were explored. Quantitative data

emanating from closed ended questions in the questionnaires was analyzed using Statistical Package for Social Science (SPSS) through descriptive statistics particularly frequency counts and percentages. Presentation was given in form of tables, pie charts, and histograms.

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents the findings of the study on the relationship between socio-cultural practices and low participation of Maasai girls in Secondary school education in Kajiado County, Kenya. The chapter focuses on the organization of raw data, pie charts, bar charts and hectographs. Finally, it deals with interpretation and discussions of the findings.

The objectives of the study were to;

1. To establish the Socio-cultural practices of the Maasai people in Kajiado county.
2. To document the current trends of school attendance of Maasai boy's vis-a-vis girl's participation in secondary education in Kajiado County.
3. To establish the possible retrogressive social cultural practices that affect girls of Maasai origin participate in secondary education in Kajiado County.
4. To suggest ways of improving participation of girls of Maasai origin in secondary education in Kajiado County.

The chapter commences by covering the results of the response rate of the research instruments. The chapter highlights the distribution of the respondents by their age, level of education and level of experience. The response rate is also presented followed by the descriptive analysis of the study findings. The findings on the regression analysis are as well presented in the chapter.

4.2 General and Demographic Information

4.2.1 Response Rate

The study sought to find out the rate at which the targeted respondents participated in the study. This would help to determine whether the reliable numbers of respondents retained in the study could be used to deduce conclusions and recommendations of the study. The response rate is as shown in table 4.1.

Table 4.1 Response Rate

Category	Frequency	Percentage
Responses	600	80%
Non-Responses	150	20%
Total	750	100%

A response rate of 80% was achieved and the data used for analysis. This therefore makes the study appropriate to make conclusions and recommendations since according to Creswell (2005) and Kings lay (2012) a response rate of 30-60% in a study is adequate for making conclusions and recommendations.

4.2.2 Demographic data

Enhancing the feasibility of a study, it was crucial to ask the respondents the background information as a way of developing a solid relationship among the respondents and the researcher (Kvale, 2007). In this respect, the study asked the respondents the demographic information which included age, and level of education and experience. Demographic characteristic or information consists of numeric data or statistics involving groups of people. Demographic information has many purposes; it is used for research in the social sciences, creation of policy, identification of potential customers in marketing. In this case therefore, the

demographic information collected is purposely used for research in social sciences. Here, the respondents were asked to indicate their gender and age. This is presented in tables and figures as shown below.

4.2.2.1 Gender of the Principals

The study sought to analyze the gender of the respondents in a bid to establish the diversity of the responses in the main research questions. The findings are as shown in figure 4.1

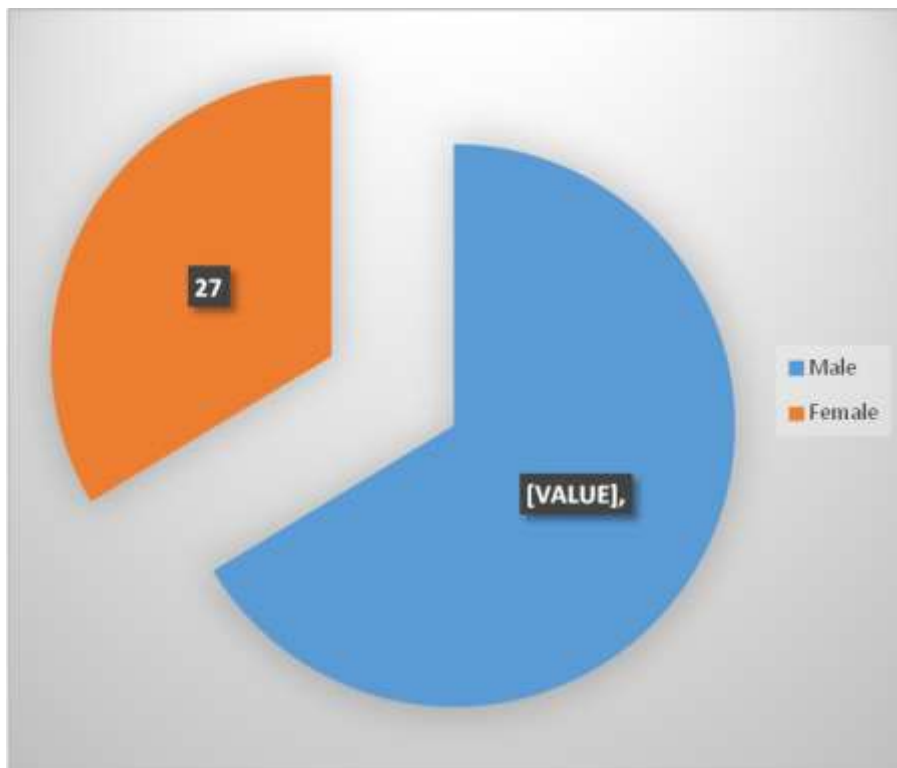


Figure 4. 1: Distribution of Gender of Principals

From figure 4.1 above the findings shows that majority of the principal's respondents were male with 73%, while their female counterparts were 27%. The findings portray that both genders were represented in the study thus promoting diversity in the responses as far as gender is concerned.

In addition, the researcher sought to find gender distribution of teachers, and the results were as shown in figure 4.2 below.

Figure 4. 2: Distribution of Gender of Teachers

The findings in figure 4.2 above indicated that majority of the teacher's respondents were female with 58% followed closely by their male gender with 42%. The findings imply that the female teacher's respondents dominated the study while at the same time portraying that both genders were represented thus promoting diversity in the responses as far as gender is concerned.

4.2.2.2 Age Distribution of the Respondents

The distribution of respondents by age was established in the study. The respondents were asked to indicate their age bracket as provided in the questionnaire. The findings are as indicated in the tables below:

Table 4.2 Age Distribution for Teachers

Age Bracket	Frequency	Percentage
Below 24 Years	8	7%
25-34Years	45	40%
35-44 Years	36	32%
45-55 Years	15	13%
Above 55 Years	9	8%
Total	113	100%

From Table 4.2 above the findings show that majority of the teacher respondents were aged between 25-34 years and comprising of 40% with a frequency of 45 of the total respondents. This was closely followed by those aged between 35-44 years who comprised 32% of the respondents. A further 13 % of the respondents were aged between 45-55 years. On the other hand, 7% of the respondents were aged below 24 years. This indicates that majority of the teachers are between 25-34 years of age. For students age distribution the results were as in table 4.3 below;

Table 4.3 Age Distribution for Students

Age Bracket	Frequency	Percentage
Below 14 Years	95	15%
14-17Years	280	45%
18-20 Years	230	37%
Above 21 Years	19	3%
Total	624	100%

The findings in table 4.3. Shows that majority of the students in the study were aged between 14 and 17 years which was 45% of the respondents, 15% were aged below 14 years, 37% of the respondents were aged between 18 to 20 years whereas 3% of the respondents were aged above 21 years. The study focused on Maasai girls in form one, form two and form three attendance and form four for the reason that they have stayed long in school and are better placed to articulate issues on relationship between social –cultural practices and low participation of Maasai girl in secondary school.

4.2.2.3 Level of Education

The study sought to find out the highest level of education attained by the teacher respondents and the class level by the student respondents. The findings are as shown figure 4.3 below;

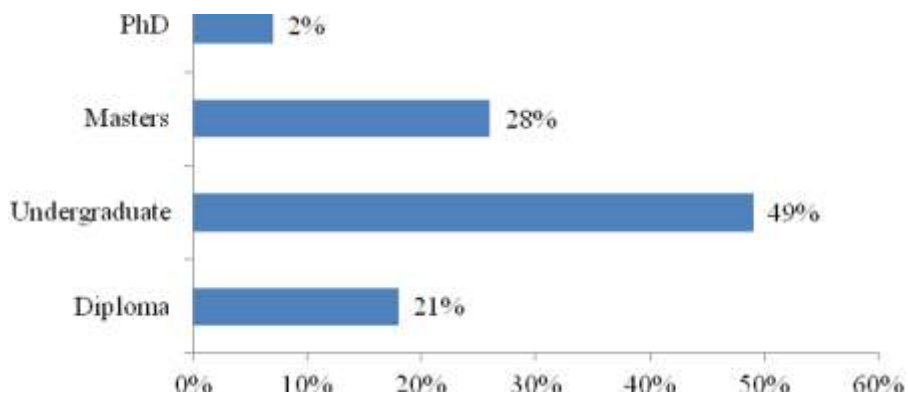


Figure 4.3: Respondents’ Level of Education for Teachers

From figure 4.3 above the study established that a moderate number of teacher’s respondents had an undergraduate degree as their highest level of education as depicted by (49%) of the respondents. This was followed by those with master’s level at (28%), of the respondents and 21% of the respondents had a diploma level of education. Two percent (2%) of the respondents had a PhD level. This suggests that a reasonable number of teachers have not progressed their career in terms of going for higher degrees apart from the one they attained in the undergraduate level of their education. Class level analysis was done, and the findings were as shown in figure 4.4, below:

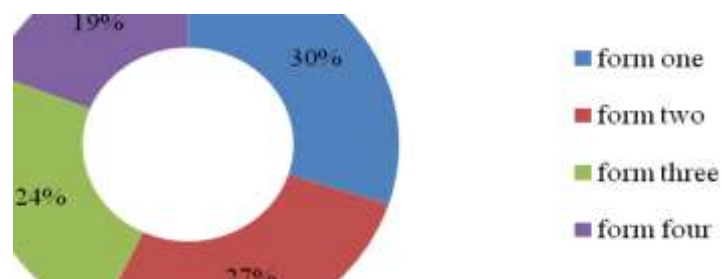


Figure 4. 4: Class Level of the Respondents (Students)

The findings in figure 4.4 class level showed that majority of the students were in form one level of their studies with 30% of the total respondents, 27% were in form two whereas form three and four were represented by 24% and 19% respectively. This implies that as the girls proceeded to the next class their numbers continued to decrease drastically due to cultural issues that influence Maasai girl's participation in education. These include early marriages, female genital mutilation among others. There were important additional issues by key informants on factors affecting Maasai girl's performance in school. The key informants cited that there was truancy especially when girls were having their menstrual periods, lack of competition, lack of role models to emulate, and stereotypes about girl's education, all of which influenced Maasai girl participation in education.

4.3 Culture and Girl's Participation in Secondary Education

The study established that culture is one of the deterrent factors to Maasai girl's participation in secondary school education in Kajiado County. The majority of respondents agreed that culture affects girl's participation in schools particularly early marriage and Female genital mutilation. Most participants agreeing probably because they felt that due to their social-cultural and socio-economic engagements, the Maasai are prone to move from one area to another in search of pasture for their flocks. The children are often used in herding the animals, doing household chores and running errands for their parents. The children are also discriminated against based on their gender as boys are preferred to girls in terms of educational priorities.

Due to the strong influence of their culture many children drop out of schooling to pursue a life that their parents feel will provide a better living for them. To them education is an option they can do without as their cultural practices provide for their sustenance. Some of the socio-cultural practices that negatively affect the engagement

and continuance with education of girls among the Maasai raised by the respondents include female genital mutilation, early marriages, teen pregnancies, child labor, and poverty, negative attitudes towards education and stereotypes that prejudice the education of the child.

Due to the practice of female genital mutilation, girls are often married off early thus cutting short their education. Since girls are considered only fit for marriage, their education is considered a loss in terms of wealth and hence boys are preferred for education. The education of a girl is also seen as counterproductive. The argument is that her leaving for the husband's home will end up benefiting her-in-laws more than her parents. Spending too much in education is therefore seen as wastage. Early marriage is then seen as benefitting the parents. Another social-cultural influence that negatively impacts on girl-child education is the lack of proper sanitation both at home and at school.

The above social-cultural practices present to the girl child disadvantages on the educational and social fronts. They are denied of rights and privileges at home where they should be protected and at school where they would have their lives shaped to the current and future world trends. The researcher was informed that female genital mutilation is an ongoing fight for there are Maasai men and women who strongly believe that female circumcision is essential to being accepted as true Maasai woman.

The researcher established that there is a lack of linkage between education and the cherished indigenous values and practices. For instance, certain customary practices such as early marriages have seriously hampered the education of girls in Maasai land. The earlier the marriage, the more likely that the girl will drop out of school prematurely. Also an imminent early marriage is enough to discourage girl's effort in education. The findings are as shown in Table 4.4 below.

Table 4.4 FGM and Participation of Girls in Secondary Education

Proposition	SA		A		N		D		SD		Mean	Std. Dev.
	<i>f</i>	%	<i>F</i>	%	<i>F</i>	%	<i>f</i>	%	<i>F</i>	%		
FGM affects girls' participation in secondary education	8	40	6	30	1	5	3	15	2	10	3.1	1.0
FGM may result death	7	35	5	25	3	15	3	15	2	10	3.3	1.1
FGM affect girls' academic performance	7	35	9	45	1	5	1	5	2	10	3.0	1.4
FGM should be declared as national disaster	5	25	6	30	3	15	5	25	1	5	3.1	1.0

The findings in table 4.4 revealed that 40% of the respondents strongly agreed that FGM affect girl's participation in secondary education while 10% of the respondents disagreed. The statement had a mean of 3.1 and a standard deviation of 1.0. On the second statement that the FGM may result in death, 60% of the respondents agreed (35% out of 20 strongly agree & 25% agree) while 25% of the respondents disagreed, 15% were neutral. The statement had a mean of 3.3 and a standard deviation 1.3, 35% of the respondents strongly agreed while 45% of the respondents agreed. 5% of the respondents disagreed while 10% of the respondents disagreed.

The findings further show that majority of the respondents 55% agreed that FGM should be declared as national disaster, while 30% of the respondents disagreed. This is to imply that as much as the participation of the girls in secondary education is concerned, FGM is a major contributor of low participation of Maasai girls in secondary education. As girls become older it may be the decisions they make on their own behalf, either explicitly or impolitely that will determine whether or not

they remain or will drop from school. When a girl sees marriage as the most appropriate option, coupled with little exposure to models in the community who portray alternative lifestyles of higher achievement and independence, her education expectations will probably remain low.

The findings are in line with those of Rotich (2014) who established that FGM remains a major hindrance for the girl's education as it acts as breeding ground for early marriages. It also makes girls to shy off or absent in class and consequently contribute to low girl participations in secondary education alongside lowering their overall academic achievements. According to the finding, most masaa women are comfortable in the predestined path as caregivers (stay at home). This notion probably explains why girls are not participating in school, after all caregivers do not need to be educated.

The CED was asked to state the rationale behind practicing FGM in Kajiado County. These findings therefore revealed the reasons why most of the girls leave school completely after undergoing the rite. The findings were in line with those of Nairesia (2010) who found that circumcision to the girls was mainly done in an effort of reducing the sexual urge. Moreover, the Principals were asked to explain from their own experience how FGM affect girl's participation in secondary education. The respondents indicated that girls lost interest in academic work after undergoing circumcision. This is because the practice was purely done to prepare girls for marriage responsibility. Since the girls view themselves as grown up, they see no need of continuing with their education thus loosing morale in participating in secondary education.

4.4 Influence of Early Marriages on Participation of Maasai Girls in Secondary Education

Early marriages in Kajiado County are on the rise. This has seen many girls abandon schooling. It is on this basis that the study sought to find the influence of early marriages on Maasai girl's participation in secondary education in their respective schools. According to the findings, marriage is a very important stage of life in Maasai culture because it is through marriage that the family and clan continue to exist.

The study focused on identifying the respondents' level of agreement on specific statements on the Influence of Early Marriages on Participation of Girls in Secondary Education. A Likert's scale of 1 to 5 was adopted where 1 represented Strongly Agree, 2 Agree 3. Undecided 4. Disagree 5. Strongly Disagree

According to the research findings the Maasai value the role of women in the community. The Maasai woman plays a significant role in the community. Women's roles include collecting firewood, drawing water, taking care of children and building huts. Since it is the woman who builds the house, she also becomes the owner and the manager of the household. They do all these kind of noble tasks for their families and community in general. As sustainers of the family, women work hard to supply all the needs of their children by making sure they eat, dress, and live happily. Maasai women are not only reliable but dependable. In short, they are the keepers and sustainers of the Maasai community.

The researcher established that parent ignorance towards education, or none exposure to lifestyles especially those of a literate society, may limit their knowledge on benefits of education. They may not be aware that the benefits of education are intergenerational and in fact accumulate overtime. The economic barriers that deny

education to Maasai girls in Kenya are numerous. Maasai girls have the added impeachment of cultural beliefs that prevent many from enrolling or completing school. Look at table 4.5.

Table 4.5 Early Marriages and Participation of Girls in Secondary Education in Kajiado

Proposition	SA		A		N		D		SD		Mean	Std. Dev.
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%		
Early marriages affect girls' participation in secondary education	10	50	6	30	1	5	1	5	2	10	3.2	1.3
Early marriage is a hindrance of girls' participation in secondary education	6	30	7	35	3	15	3	15	1	5	3.4	1.1
Early marriage is a major contributing factor for the high drop of girls from secondary	3	15	11	55	3	15	2	10	1	5	2.6	1.3
In every year the number of girls who undergo early marriages is on rise	10	50	6	30	1	5	2	10	1	5	3.0	1.5

In table 4.5 above the results indicated that 80% of the respondents agreed that early marriages affect girl's participation in secondary education 5% of the respondents were neutral, while 15% disagreed. The statement had a mean of 3.2 and a standard deviation of 1.3. On the statement that early marriage is a hindrance to girl's participation in secondary education 30% of the respondents strongly agreed, 35% of the respondents agreed, while 20% disagreed. The statement had a mean of 3.4 and a standard deviation of 1.1. On the statement that early marriage is a major contributing factor for the high dropout rate of girls from secondary, 70% of the respondents agreed while 15% of the respondents were undecided and another 15% of the respondents disagreed. The statement had a mean of 2.6 and standard deviation of 1.3.

On the fourth statement; 80% of the respondents strongly agreed that in every year the number of girls who undergo early marriages is on rise, 5% of the respondents had undecided opinion, while 15% disagreed. This finding portrays that early marriages were key contributor of low participation of girls in secondary education. The findings agree with those of Ouma (2013) who found that the Maasai girls meet a lot of challenges on their way to school when they walk to and from as in case of day scholars or when they are sent home as in cases of boarders and this could increase their chances of early pregnancies as well as early marriages.

The findings reveal that among the Maasai community, there is a strong belief that western education deprives women of their traditional social status. It has been a common practice to have cases of engagement and early marriages among girls over the past years. The findings concur with that of the survey done by Federation of Africa women Educationists (FAWE) who launched a North Rift desk for the girl-child education in 2000, which brought to light the pressing problem of cultural bias on the girl-child education. The ministry of education science and technology (MOEST) also acknowledges that there was a rural milestone in strengthening the need to an equal access and participation in education.

The researcher was informed that among the Maasai community girls are forced into marriage while they are still in their teen age, and poor parents use their scarce resources for their son's education at the expense of their daughters. The findings concur with those of Eshiwani (1982), that when confronted with constraints of limited opportunities or resources, parents have generally favored the education of male children.

The CED was also asked to indicate the cases of early marriages reported in his/her office. The respondent indicated that in every month there are more than one cases of early marriages reported. This means that early marriages is rampant in Kajiado County where girls are married off at very tender age thus contributing to low participation in secondary education. More so the principals were asked to state factors contributing to early marriages. The respondents indicated that poverty, parental lack of awareness of educating girl child, the parent perceiving the girls' child as source of income, where one considers that the more girls the more wealth inform of bride price to be paid.

The finding concurs with those of Rasheed (2011) who found that parental level of socio-economic has a direct bearing on early marriages. Moreover, the principals were asked to state mitigation measures to be taken to curb early marriages in Kajiado County. The respondents indicated that sensitization of the importance of education to the girl's child was crucial as well as community changing the perception held about the girl child where she is seen as source of wealth to the parent. The government, it was suggested, should strengthen policies with regard to protecting the girl child where anyone found culpable of marrying under 18-year-old girl would have severe disciplinary action taken against to him/her.

4.5 Influence of Domestic chores on Participation of Maasai Girls in Secondary Education

In trying to understand the family background of the respondent, the researcher wanted to know the occupation of the respondents' parents. Could it be the nature of the parent's occupation that is a contributing factor to the Maasai girl dropping out of school? What about the influence of domestic chores on participation of girls in secondary education? Likert's scale of 1 to 5 was adopted where 1 represented

Strongly Agree, 2 Agree 3. Undecided 4. Disagree 5. Strongly Disagree. The findings are as shown in table 4.6 below.

Table 4.6 Influence of Domestic Chores on Maasai Girl's Participation in Secondary Education

Statement	1		2		3		4		5		Mean	Std. Dev.
	F	%	F	%	F	%	F	%	F	%		
Maasai Girls at home are always busy cooking while the boy child is doing assignment	6	30	8	40	2	10	3	15	1	5	3.0	1.4
From Maasai set up the girl child is the one to take care of her little siblings	4	20	9	45	3	15	3	15	1	5	3.4	1.1
Maasai Girls are over worked at home meaning they have no or little time to do the homework and assignment.	6	30	10	50	1	5	1	5	2	10	2.7	1.3

From table 4.6 above, the results indicated that 30% of the respondents strongly agreed that Maasai Girls at home are always busy cooking while the boy child is doing assignment, 40% of the respondents agreed, 10 % of the respondents were of undecided opinion and 20% of the respondents disagreed. On the second statement that from African set up the girl child is the one to care of her little siblings 65% of the respondents agreed, 15% of the respondents were of diverse view, whereas 20% disagreed. On fourth statement that Girls are over worked at home meaning they have no or little time to do the homework and assignment 30% strongly disagreed, 50% agreed while 20% of the respondents disagreed.

On the last statement majority of the respondents agreed that in Kenya the number of girls' absenteeism is on the rise with 65% of the respondents, 10% of the respondents were of undecided opinion while 25% of the respondents strongly disagreed. The statement had a mean 3.2 and standard deviation of 1.6. The findings established that

majority of girls specifically in Kajiado County are not in school, meaning that they are at home busy doing activities such as cooking as well as taking care of their young siblings. The findings concur with those of Mohammed (2015) who found that there is a strong correlation between domestic chores assigned to girls and the girl's participation in secondary education.

The principals were asked to indicate the kind of chores the girls are involved in their respective families. The respondents indicated that girls are the ones to cook, wash utensils as well as taking care of the young siblings in terms of ensuring they have eaten, wake them early alongside preparing them to go to school among others. The findings are in agreement with those Studies by Chimombo (2005), in Malawi on basic education in developing countries who found the necessity for children to engage in tasks that support in domestic chores as household survival limits school participation. Girls in particular are often tasked with caring for younger siblings, older and ill relatives, cleaning, cooking and tending to the household, to enable their mothers to work for wages. The researcher established that these factors can have an irreversible physical, psychological and moral impact on the development of children. According to the findings the researcher established that parents need to offer support and help their children. The parent needs to be a positive role model in helping to shape their children's opinions and attitudes about learning.

4.6 Influence of Government Policy on Participation of Girls in Secondary Education

According to the findings, poverty denies poor children the chance to have a better future and this creates a cycle of poverty. Even where learning was free, poor parents cannot send their children to school because they lack materials needs such as uniform and books.

From the interviews, it can be deduced that there is a general dissatisfaction with the services that are offered in schools. There is need to have trained counselors in all schools. The role of the counselors would be to guide and counsel the girls so as to save the girls against early marriages, premarital sex and enlighten the girls about their rights and encourage them to complete schooling. Informants were asked to enumerate their level of agreement with a set of Likert scale questions on influence of government policy on participation of girls in secondary education. The scale was set between 1–5 where 1 represented Strongly Agree, 2 Agree 3. Undecided 4. Disagree 5. Strongly Disagree. Table 4.7 below presents the findings obtained.

Table 4.7 Influence of Government Policy on Participation of Girls

Statement	SA		A		U		D		SD		Mean	Std. Dev.
	F	%	F	%	F	%	F	%	F	%		
The fund government allocate to enhance girls participation in secondary education not enough	3	15	2	10	3	15	5	25	7	35	3.3	1.1
There is adequate government policy of enhancement of girls education	2	10	3	15	1	5	6	30	8	40	3.0	1.6
The government reviews education policy more often with regard to girls education in Kenya	1	5	2	10	2	10	6	30	9	45	3.6	1.2
The current government has done enough in implementation of policy pertaining on girls' education	2	10	1	5	1	5	5	25	11	55	2.5	1.0
Current regime is keen in ensuring girl child is not left behind in terms of accessing education	2	10	3	15	3	15	5	25	7	35	3.3	1.7

Findings from table 4.7 above show that majority of the respondents strongly disagreed that the fund that government allocates to enhance girl's participation in secondary education as portrayed by 60% of the respondents is adequate. On the statement that there are adequate government policies of enhancement of girls' education, 70% of the respondents disagreed thus indicating that they were inadequate. On the third statement that the government reviews education policy more often with regard to girl's education in Kenya 30% disagreed, 45% strongly disagreed, 15% of the respondents disagreed, while 15% of the respondents were of undecided views. The statement had a mean of 3.6 and standard deviation of 1.2.

The statement indicating that the current government has done enough in implementation of policy pertaining girl's education has an approval rate of 80% of the respondents, 15% disagreed, while 5 % of the respondents were of diverse opinion. On last statement 25% of the respondents disagreed, 35% out of 20 teachers strongly disagreed, while 25% of the respondents agreed and 15% of the respondents neither agreed nor disagreed that Current regime is keen in ensuring girl child is not left behind in term of accessing education. The statement has a mean of 3.3 and standard deviation of 1.7. The findings imply that the government has done little as far as girls' education is concerned particularly on the policies as well as legal framework with regard to the girl participation in secondary education. The findings disagree with the findings from MOE (2016) which reported that since 1996, the Ministry has a policy on re- admission of school age girls who get pregnant while in school. Despite this there are a number of girls who do not continue with their education when they were married off or got early pregnancies among the Maasai girls.

Evidence is overwhelming that education improves health and productivity in developing countries, and that the poorest people benefit the most. The findings show that when schools open their doors wider to girls, the benefits multiply. A more educated mother raises a healthier family. She has fewer and better educated children. She is more productive at home and at the place of work and she is in a better position to further her education.

The CED was asked on how effective he thinks the Heads of state have enhanced participation of girls in secondary education. The respondent indicated that the current Head of state has done much in terms of ensuring every girl child is in school as well as providing sanitary towel to the girl child in an effort of increasing the girl participation in secondary education. Moreover, the respondent was asked to indicate what government should do to reduce early marriages and FGM practices. The respondent indicated that the government should come up with more radical interventions such as coming up with more policies as well as legal frame work with regard to protecting the girl child which go along with increasing the girl participation in secondary education. The finding concurs with those of Otieno (2013) who found that gender policies in education are key in increasing participation of girls secondary in education.

Lastly the respondent was asked to indicate what he/she thinks the current government should do in efforts of sensitization to the parent to change the attitude toward girl child. The respondent indicated that there is need for the government to actively be involved in creating awareness of the need of educating the girl child through media as well as through holding seminars as they believe this will change the parent perception, they hold toward educating the girl child. And this will see the girl participation in secondary education improve drastically.

4.7 Influence of Parent role on Participation of Girls in Secondary Education

The researcher sought to find out the level of agreement with a set of statements on influence of parent role on participation of girls in secondary education. A Likert's scale of 1 to 5 was adopted where 1 represented Strongly Agree, 2 Agree 3. Undecided 4. Disagree 5. Strongly Disagree.

Table 4.8 Influence of Parent Role on Participation of Girls in secondary Education

Statement on parents role	1		2		3		4		5		Mean	Std. Dev.
	F	%	F	%	F	%	F	%	F	%		
The parent level of education influence participation of girls in secondary education	8	40	6	30	1	5	3	15	1	5	3.1	1.3
Boy child is given more priority to continue with education unlike girl child	6	30	10	50	2	10	1	5	1	5	3.0	1.4
Parent guide their daughter more often on regard to education	5	25	7	35	3	15	1	5	4	20	3.6	1.2
Parent attitude influence girl's participation in secondary education	9	45	5	25	3	15	2	10	1	5	3.8	1.2

From table 4.7 above, findings showed that 40% strongly agreed that the parent level of education influenced participation of girls in secondary education, 30% of the respondents agreed, 25% of the respondents disagreed and 5% of the respondents neither agreed nor disagreed. The statement had mean of 3.1 and standard deviation of 1.3. On the second statement majority of the respondents strongly agreed that boy child is given more priority to continue with education unlike girl child as portrayed

by 80% of the respondents, 10% of the respondents disagreed and 10% of the respondents had diverse opinion. The statement had a mean of 3.0 and standard deviation of 1.4.

On the third statement 25% strongly agreed that parents guide their daughters more often with regard to education as indicated by 25% of the respondents, 35% of the respondents agreed, while 25% strongly disagreed and 15% of the respondents were of diverse opinion. The statement had a mean 3.6 and standard deviation of 1.2. On the last statement majority of the respondents strongly agreed that Parent attitude influence girl's participation in secondary education as evidenced by 70% of the respondents, 15% of the respondents disagreed and 15% of the respondents were of different opinion the statement had a mean of 1.8 and standard deviation 1.2. This implies that parental role as well as guidance is crucial as far as girl participation in secondary education is concerned. The findings were in agreement with those of Wanjiru (2016) who found that lack of parents' awareness of their roles in academic performance other than paying school fees as well as parental level of education were cited as major hindrance to the girl participation in secondary education.

The principals were asked to indicate whether the parental role is crucial toward girl's participation in secondary education. The respondent indicated that parental role as far as girls' participation in secondary education is concerned, plays a pivotal role in terms of encouraging as well as motivating their girl children to continue with their education. However, the parental roles they play toward education of their girl child will depend on their level of education. The finding was in line with those of Mbondo (2013) who found that there is need to empower parents on the knowledge of importance of education so that they can play an important role in the education of their children.

In conclusion, cultural, domestic and environmental factors as seen in this chapter contribute greatly to the low participation of Maasai girls in secondary schools education in Kajiado County. It is important to note that such factors and the remedies to them could well be extrapolated to similar environments in Kenya and Africa as well as the rest of the world. Chapter five sought to provide a summary of these findings and give recommendations for further scholarly action. Conclusions were also drawn from these findings.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSIONS

5.1 Introduction

This chapter focused on the summary of the research findings as presented in the previous chapter. This is done systematically based on the objectives of the study. The chapter also covered the conclusions of the study as per the findings as well as the recommendations of the study. To be covered in the chapter also is the suggestions for further studies, which cover the areas not addressed in this study thus, need to be addressed by future scholars.

The study obtained an adequate response rate which provided adequate data for analysis and making conclusion and recommendations. Majority of these principal respondents were female and most of them were aged between 25 and 34 years of age. The findings revealed that most of the teacher respondents were females. Moreover, the study further revealed that most of teacher's respondents had age bracket of between 25 and 44 years. The respondents had diverse characteristics hence diverse information on the main research questions in the study. The age distribution for students are between age bracket 13 and 23 years.

5.2. Summary of Findings

That the Maasai in Kajiado County are a nomadic people who move from place to place in search of pastures and hence cultural practices that lead to non-attendance of girls in Secondary schools. From the analysis of enrolment in secondary schools, Maasai girls make up a very small percentage of 20% due to cultural practices among the Maasai.

FGM is a major contributor of masai girl's non-attendance in secondary school education. This is supported by the respondent's response to the questionnaire. Early marriages sparked by FGM also contributes to non-attendance of maasai girls in secondary schools. Interviews also confirm parents marry off their daughters after F.G.M and this takes place from as low as 13 years when they are still in primary school. This is motivated by desire to get wealth in terms of livestock.

Domestic chores at home discourage girls from studying because the work becomes overwhelming and little time for study is availed. This makes them perform poorly and discourages them from learning. Again this is seen from the responses that have been gathered from the questionnaire.

It is also emerging that though not a cultural practice, the level of education among the parents is low and there is no encouragement from them. In other words there are no adequate role models from their homes which affects their participation in secondary education.

It also emerges that while girls and boys are required to perform distinct chores, the boys seem to have an edge over the girls as far as the quantity and intensity of the chores is concerned. For instance, while girls will be expected to complete home compound tasks as boys look after livestock, the girls are added the extra duty of also looking after the family goats. There seems to be a systematic and cultural based boy preference among the Maasai community.

Finally government policies need to be strengthened. The central government should enforce laws that guard girls from F.G.M and early marriages. Government should empower economically the parents of the Maasai girls so that the social economic factors affecting Maasai girls education can be addressed.

5.3 Conclusion

The study concluded that Female Genital Mutilation was done for cultural reasons as well as improving women status in the society alongside preparing the girls for marriage and reducing the sexual urge among the girls. These findings therefore revealed the reasons why most of the girls leave school completely after undergoing the rite. Moreover, the concluded FGM affect girl's participation in secondary education in terms of girls losing interest in their academic work after undergoing circumcision.

Further the study concluded that poverty, parental lack of awareness of educating girl child, the parent perceiving the girls' child as source of income, where one considers that the more girls the more wealth informs of bride price to be paid were key drivers of high number of early marriages in Kajiado County. The Study also concluded that there is an inadequate policy with regard to protecting girl child which has contributed to low number of participation of the girl child in secondary education.

The study concluded that parents play a pivotal role in terms of encouraging as well as motivating their girl children to continue with their education. However, the role parent play toward education of their girl child will depend on their level of education. Lastly the study concluded that there exist inadequate polices with regard to the girl participation.

5.4 Recommendations

Based on the conclusion of the study, the following recommendations can be made; Given the finding therefore, it is recommended that there is need to create awareness to both parents as well as the whole community at large about the need of education of the girl child, which will go along to increase the girl participation in secondary education.

The study further recommends that, there is need for national government as well as County government to sensitize the community and the society at large on dangers associated with FGM. This will aid in reducing the practice of FGM which will go along with to increase girl's participation in secondary education.

Moreover, the government needs to come up with more effective and radical as well as appropriate policies alongside legal framework in an effort to increase the participation of Maasai girls in secondary education. Also, the study recommends that the government should be in forefront in terms of subsidizing secondary education as well as providing sanitary towels to the girl child in bid to ensure the girl child remains in school accessing education.

The study recommends that, there is need for relevant authorities such as media as well as government agencies and department to play crucial role in sensitizing the parent on the importance of educating the girl child. It will also help shift the parental attitude towards the girl child education. This important paradigm shift in the way the girl child is viewed will potentially bring about a situation that will allow her to focus on her education. The study recommends that the Kajiado County government should intervene to stop cultural practices that make Maasai girls drop out of school and affect their participation in education.

5.5 Recommendation for Further Research

1. The study focused on public secondary school in Kajiado County, therefore there is need for similar study to be done focusing on private secondary school.
2. The study was done in Kajiado County which is semi-arid, therefore there is need for similar study to be done in a different county to find the similarities as well as differences

3. The study focused on factors such as, early marriages, parental role and domestic chore as well as government policies influencing the girl participation in secondary, therefore there is need for study to be done focusing on other prospects influencing the girl participation in secondary education.

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APPENDICES

APPENDIX I: LETTER TO THE RESPONDENT

Silas Mwenda Mungania,
Kenyatta University,
P.O Box 43844-00100,
NAIROBI.

Dear Respondents,

RE: PERMISSION TO COLLECT DATA FOR ACADEMIC RESEARCH

My name is Silas Mwenda Mungania master's student in the school of Educations, Kenyatta University. As a requirement of my degree, I am supposed to carry out a primary study intended to solve a problem within my area of specialization. I therefore intend to carry out a study bearing the title; **Influences of socio-cultural practices on participation of girls in secondary school education in Kajiado County, Kenya.** The information provided will solely be used to accomplish this academic goal. I therefore request you to allow me to gather information on activities undertaken within your area of jurisdiction.

Yours Faithfully,

Silas Mwenda Mungania.

APPENDIX II: TEACHERS QUESTIONNAIRE

I am Silas Mungania a master's Degree student of Kenyatta University. You have been selected to complete the questionnaire below to enable me get insight on the socio- cultural practices on participation of girls in secondary education in Kajiado County. Your response will be highly appreciated, treated with confidentiality and used for academic purposes only. Do not write your name.

Instructions

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

Part 1: Demographic background information

1. What is your gender?

Male

Female

2. What is your age bracket?

21-25 yrs

26-30 yrs

31-35 yrs

Over 35

3. What is your academic qualification?

PHD

BED

4. How long have you served as a head teacher in this school?

0-5 yrs

6-10yrs

11-15 yrs

Over 15yrs

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

Form	No of boys	No of Girls
Form one		
Form two		
Form Three		
Form four		

Part B

Factors that are affecting girl’s enrolment in your school. Indicate the late at which the following factors affect girl’s enrolment in your school. Give your opinion by ticking () the most appropriate column in the table below.

Factors	Strongly agree	Agree	Undecided	Disagree
Cultural practices				
Early Marriage				
Female Genital Mutilation (F.G.M)				
Nomadic lifestyle				
Male preference in the family				
Parents level of education				
Poverty				
Distance from home to school				
Harsh climatic conditions				

6. a) Do you think the parental level of education affect their children enrollment?
Yes No

b) If yes please explain

APPENDIX III: CLASS TEACHERS QUESTIONNAIRE

I am Silas Mungania a master's Degree Student at Kenyatta University. You have been selected to complete the questionnaire below to enable me get insight on the Socio-cultural practices on participation of girls in secondary education in Kajiado County your response will be highly appreciated, treated with confidentiality and used for academic purposes only. Do not write your name.

Part A: Demographic Background

1. What is your gender?

Male

Female

2. What is your age bracket?

21-25 yrs

26-30 yrs

31-35 yrs

Over 35

3. What is your academic qualification?

PHD

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

0-5 yrs

5-10yrs

11-15 yrs

Over 15yrs

Part B: The factors affecting girl's enrolment in your school

5. Please indicate the rate at which you agree how the following factors affect girl's enrollment in your school?

Factors	Strongly Agree	Agree	Undecided	Disagree
Parental level of education				
Female genital mutilation				
Early marriages				
Lack of school fees				
Conflict with teachers				
Lack of teaching materials				
Harsh terrain and climate				
Distance to and from school				

APPENDIX IV: GIRLS QUESTIONNAIRE

I am Silas Mungania a master's Degree student of Kenyatta University. You have been selected to complete the questionnaire below to enable me get insight on the socio- cultural practices on participation of girls in secondary education in Kajiado County. Your response will be highly appreciated, treated with confidentiality and used for academic purposes only. Do not write your name.

Instructions

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

Part A: Demographic Background Information

1. What is your age?

15 yrs and below

16 yrs

17 yrs and above

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

Below class 7/8

Class 8

O level

A level

Degree

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

Unemployed

Casual labourer

Employed (pensionable)

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

Below class 7/8

Class 8

O level

A level

Degree

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

- Unemployed
- Casual labourer
- Employed (pensionable)

Part B: Factors affecting girl's enrolment in your school

4. Indicate the rate at which you agree how the following factors affect girl's enrollment in your school.

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

5. Do your parents encourage you to work hard at school?

- Yes No

6. A) Are there cultural factors that affect girl child participation in secondary education?

- Yes No

b) If yes please specify.

APPENDIX V: TIME SCHEDULE

Activities	December to March, 2019		April to May , 2019			June 2019 to October 2021		
Theoretical Study and Literature Review	■							
Proposal Development and Submission			■					
Proposal Presentation						■		
Field work and Data Collection							■	
Data processing, analysis, report writing and submission								■

APPENDIX VI: RESEARCH BUDGET

ITEM	RATES KSH	TOTAL KSH
STATIONARY		
4 Files	@50	200
4 Reams plain papers	@350	1400
Pens (2 Dozen)	@ 20	480
Research permit	@ 500	500
Sub Total		2,580
Field Research Expenses		
Travelling		20000
Research Assistance		20000
Security		8000
Food/ Refreshments		15000
Sub Total		63,000
Final Report		
Writing expenses		4000
Proposal printing		4000
Research Project Printing and Binding		10000
Sub – Total		18,000
GRAND TOTAL		83,580

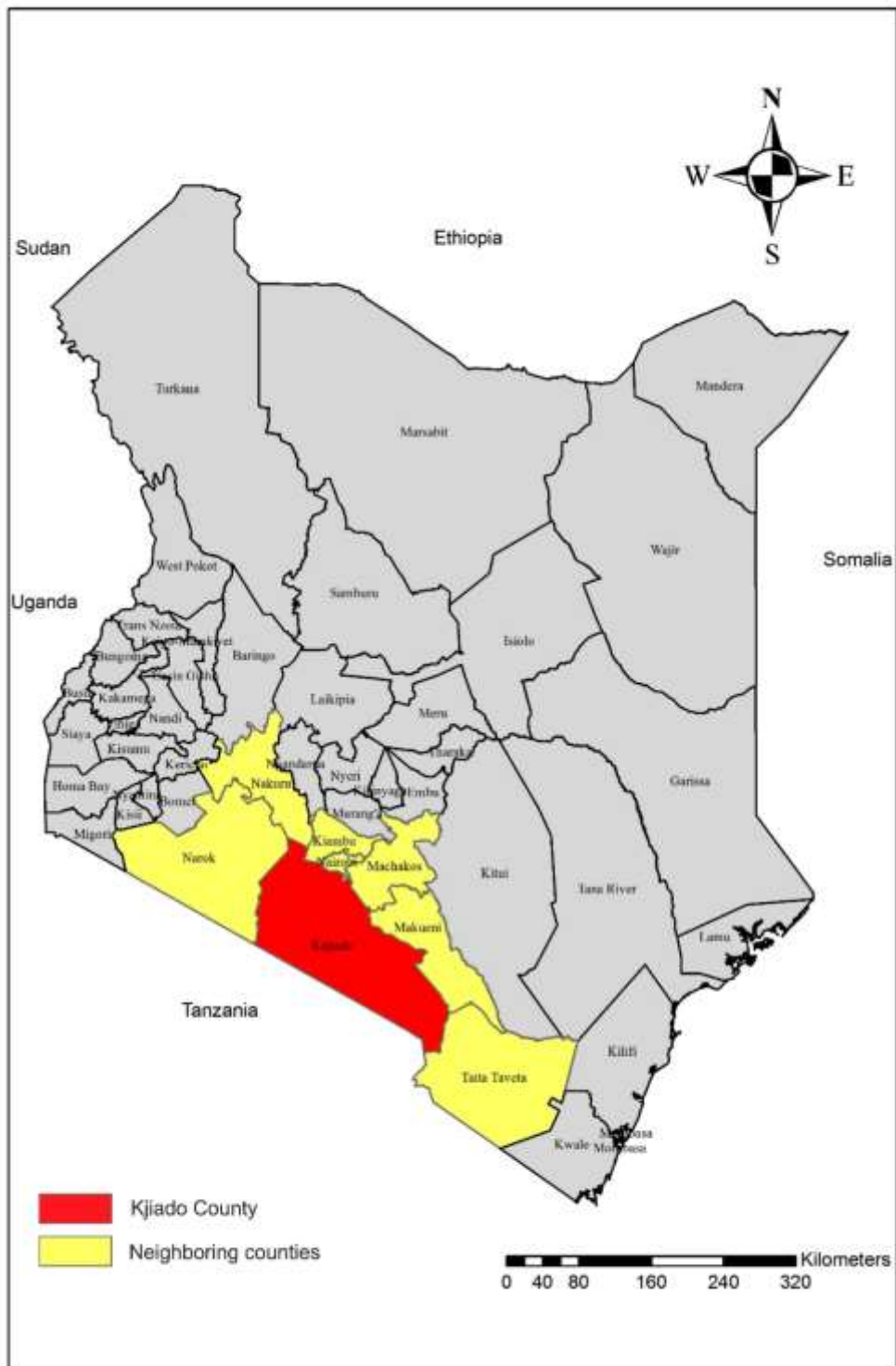
**APPENDIX VII: LIST OF GIRLS SECONDARY SCHOOL IN KAJIADO
COUNTY**

1. Enoomatasia Girls
2. Baraka Oontoyie Girls
3. Olooseos Girls
4. Ewauso Girls
5. Noonkopir Girls

**APPENDIX VIII: LIST OF PUBLIC MIXED DAY SECONDARY SCHOOL IN
KAJIADO COUNTY**

1. Kibiko Mixed Day Secondary School
2. Olekasasi Secondary school
3. Magadi Secondary School
4. Illasit Secondary school
5. Loodariak Secondary School

APPENDIX IX: MAP OF KAJIADO COUNTY KENYA



APPENDIX X: RESEARCH PERMIT


THIS IS TO CERTIFY THAT:
MR. SILAS MWENDA MUNGANIA
of **KENYATTA UNIVERSITY, 245-206**
Kiserian, has been permitted to conduct
research in **Kajiado County**

on the topic: **INFLUENCE OF**
SOCIO-CULTURAL PRACTICES ON
PARTICIPATION OF GIRLS IN
SECONDARY SCHOOL EDUCATION IN
KAJIADO COUNTY, KENYA

for the period ending:
23rd July, 2020

.....
Applicant's
Signature

Permit No : **NACOSTI/P/19/11739/31212**
Date Of Issue : **14th August, 2019**
Fee Received : **Ksh 1000**



Palamir
.....
Director General
National Commission for Science,
Technology & Innovation


THE SCIENCE, TECHNOLOGY AND
INNOVATION ACT, 2013

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Technology and Innovation (Research Licensing) Regulations, 2014.


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CONDITIONS: see back page

APPENDIX XI: RESEARCH AUTHORIZATION



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/19/11739/31212**

Date: **14th August 2019**

Silas Mwenda Mungania
Kenyatta University
P. O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Influence of socio – cultural practices on participation of girls in secondary school education in Kajiado County, Kenya”* I am pleased to inform you that you have been authorized to undertake research in **Kajiado County** for the period ending **23rd July 2020**.

You are advised to report to **the County Commissioner and the County Director of Education, Kajiado County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Kajiado County.

The County Director of Education
Kajiado County.

APPENDIX XII: RESEARCH AUTHORIZATION

THE REPUBLIC OF KENYA



THE PRESIDENCY

Telegrams: "DISTRICTER", Kajiado
Telephone: 0203570295
Fax: 0202064416
E-mail: kajiadoc2012@yahoo.com
Kajiadoc2012@gmail.com

MINISTRY OF INTERIOR
AND COORDINATION
OF
NATIONAL GOVERNMENT

OFFICE OF THE COUNTY
COMMISSIONER
KAJIADO COUNTY
P.O BOX 1-01100
KAJIADO

When replying please quote

Ref. KJD/CC/ADM/45 VOL II (168)

28TH AUGUST 2019

Silas Mwenda Mungania
Kenyatta University
P.o. Box 43844-00100
NAIROBI

RE: RESEARCH AUTHORIZATION: SILAS MWENDA MUNGANIA

Following the request made on your behalf by National Commission for Science, Technology and Innovation vide letter Ref. No. NACOSTI/P/19/11739/31212 Dated 14th August, 2019.

You are hereby granted the above authority to carry out research on "Influence of socio-cultural practices on participation of girls in secondary school education in Kajiado County, Kenya " I am pleased to inform you that you have been authorized to undertake research in Kajiado County for a period ending 23rd July, 2020

It is expected you adhere to research ethics in doing your study.


SAMINI MAGOGO
FOR: COUNTY COMMISSIONER
KAJIADO COUNTY

CC:
ALL Deputy County Commissioners
KAJIADO COUNTY

County Director of Education
KAJIADO COUNTY

APPENDIX XIII: LETTER FROM COUNTY DIRECTOR

MINISTRY OF EDUCATION
State Department of Early Learning & Basic Education

Email: kajiadocde@gmail.com
When replying please quote



COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY
P.O. BOX 33-01100
KAJIADO

Ref: KJD/C/R.3/VOL.II/131

28TH AUGUST, 2019

Silas Mwenda Mungania
Kenyatta University
P.O. Box 43844-00100
NAIROBI

RE: RESEARCH AUTHORIZATION

Reference is made to a letter from National Commission for Science, Technology and Innovation Ref. NACOSTI/P/19/11739/31212 dated 14th August, 2019.

Authority is hereby granted to you to conduct your research on "*Influence of socio-cultural practices on participation of girls in secondary school education in Kajiado County*" for a period ending 23rd July, 2020.

On completion of the research, you are expected to submit *a copy* of the research report/thesis to our office.

COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY

CECILIAH KOYIEYIO
FOR: COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY