

**SOCIO – CULTURAL FACTORS AND GIRLS' ACCESS TO  
SECONDARY SCHOOL EDUCATION IN  
MARSABIT DISTRICT,  
KENYA**

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**A Thesis**

**Presented To College of  
Higher Degrees and Research  
Kampala International University  
Kampala Uganda**

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**In Partial Fulfillment of the Requirements for the Degree Masters  
of Educational Administration and  
Management**

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**By**

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**July, 2012**



## DECLARATION A

I, JOSEPHINE UHURU declare that this study is my original work and it has not been published or submitted for any other degree to any other university. Due credit has been given for material which is not my original work.

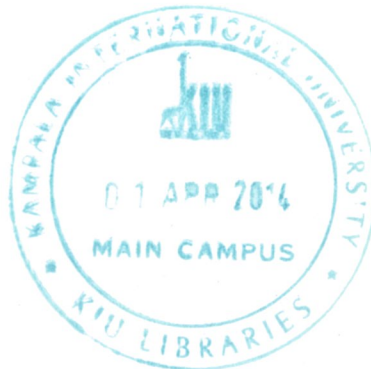
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**Date**

*09/7/2012*



## DECLARATION B

This thesis has been submitted for examination with the approval of the supervisor.

**Signature**

  
.....

**Dr. Kayindu Vincent.**

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09/7/2012  
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## APPROVAL SHEET

This thesis entitled *Socio – Cultural Factors And Girls’ Access To Secondary School Education in Marsabit District, Kenya* prepared and submitted by Josephine Ndongwa Uhuru in partial fulfillment of the requirements for the degree of Master of Education in Educational Management and Administration.

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Grade: \_\_\_\_\_

## **DEDICATION**

This study is dedicated first and foremost to God who has enabled me to come this far. Second to my husband John Uhuru and children Eric Musyoka, Millicent Nthoki, Michael Musembi and Loraine Nzisa for the support and moral encouragement they have been to me. To my father Joseph Kitivi Kiuvu who knew that I could go far in education and also taught me the value of education.

## **ACKNOWLEDGEMENT**

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To all her Lecturers at Kampala International University

Thank you and God bless you all.

## **ABSTRACT**

The study was on socio-cultural factors and girls' access to secondary school education in Marsabit District, Kenya. Five research objectives were formulated to guide the study. These were to determine the profile of respondents in terms of gender, age, work experience and type of school; to determine the level of socio - cultural factors; to determine the level of girls' access to secondary school education; to determine if there is a significant difference in the level of access to secondary school education between male and female students; to determine if there is a significant relationship between the level of socio-cultural factors and girls' access to secondary school education in Marsabit district. The study adopted a descriptive survey and ex-post facto designs. The study employed 102 respondents from eight secondary school. Self-administered questionnaires with open ended items were the only instruments used to collect data from the teachers and principals. The findings showed that majority of the respondent were female (54.0%). The level of socio –cultural practices was high (mean =3.06) and the level of girls' access to secondary school education was low (21.16%). A t test analysis revealed that there was a significant difference in access to secondary school education between boys and girls in Marsabit District. An insignificant relationship was found between the level of socio-cultural factors and girls' access to secondary school education. It was recommended that young graduate teachers should also be posted in the district to fill the age gap. The community should be encouraged to shed off dangerous cultural practices such as female genital mutilation and early marriages. Parents and the entire community should be sensitized more on matters related to girl child education.

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## **CHAPTER ONE**

### **THE PROBLEM AND ITS SCOPE**

#### **Background of the study**

Education in general is meant to promote human dignity and afford opportunity and equity in the distribution of wealth. Education has also been seen by many as an effective weapon to fight ignorance, poverty and disease which are the root causes of discontent throughout the world. Education is considered as a key factor in a country's development .This explains why governments all over the world invest a lot in education. If the targeted group does not complete the cycle of education it results into wastage of resources( UNICEF 2004).

However, despite remarkable achievements in many countries over the past years, many girls remain excluded from education. Girls also remain much more vulnerable to gender based discrimination due to traditional socio-cultural practices such as early marriage and female genital mutilation/cutting. Many are exposed to risk of sexual abuse and harassment. As a result of these and other factors, including poverty, in countries such as Angola, Comoros, Eritrea, Ethiopia and Mozambique, the enrollment rate of girls in primary school is still lower than that of boys, while in secondary and tertiary institution, the figure is significantly lower across the region (UNICEF 2004).

Education leads development, it creates choices for people , reduces the twin burdens of poverty and diseases and gives a strong voice in the society. For Nations, it creates dynamic work force and well

informed citizens able to compete and cooperate globally – opening doors to economic and social prosperity ( Millennium Development Goals 2000)

The 1990 Conference On Education For All pledged to achieve universal primary education in the world by the year 2000, but in 2000, 104 million school aged children were still not in school, 57 percent of them being girls and 94 percent were in developing countries mostly in Southern Asia and Sub-Saharan Africa (Millennium Development Goals, 2000).

The aspiration and desire to access and succeed in education is unfortunately at times encountered by premature withdrawal. Unequal access to education is a worldwide problem. Salon (1962) established that a good number of girls in less developed countries have no access to basic education. This view is also held by modern authors such as Subrahmanian (2005) and Limangura (2000). Lloyd and Clerk (2002) assert that gender inequality in schools is a factor accounting to imbalance in development.

Data from EFA Global Monitoring Report 2003 – 2004 show gender disparities is far more to occur on account of girls lagging behind boys than the other way round. Where children are sent to schools, boys are often advantaged over girls in access to schooling. Gender disparities in primary enrollment are overwhelming to the disadvantage of girls. This is more evident at secondary school level (UNESCO 2003). In Swaziland where girls account for 50 percent of secondary school enrollment the limited number of higher education institutions discourage learning at secondary level (FAWE, 2007)

UNESCO (2010) observed that the gender gap at elementary level is widest in Sub-Saharan Africa. According to the same report, in 2007 the

average gender parity index for developing countries was 0.90. Twenty eight (28) countries had GPI's of less than 0.9 of these 18 are in Sub-Saharan Africa. Gender disparities widen through secondary and tertiary education with girls fewer than boys. A significant number of girls do not succeed in the studies at primary, secondary and higher education. Many fail, are discontinued or drop out for various reasons. Others complete education without acquiring the skills or knowledge required to lead autonomous and productive lives ( FAWE, 2009).

Shiffiveled (2002) studied literacy level in Kenya and revealed that only 22.4 percent of girls enrolled in standard one completed standard seven. The gravity of education wastage among girls as a result of poor access has remained as one of the most unnoticed aspects in Kenya education system. A study by the Kenya National Population and Housing Census Central Bureau of Statistics (CBS) in 2003 revealed that access to education for girls in the age of 15 - 19 years was 41 percent .This is a considerable percentage which accommodates most of those in secondary school age population.

The question of access to secondary education is crucial not only in estimating what happens to students from primary schools who do not enter secondary school but also the secondary group who are not in school .The transition rate from primary to secondary school leaves a lot to be desired not to mention the low admission in the form one that locks thousands of students from secondary education. This restricted access has raised a number of inherent issues and challenges which must be addressed in order to achieve education for all (EFA) goals (Limangura 2000).

The completion rates of girls has become low overtime .In all efforts to determine what prompts girls out of school several, researchers have done a lot of research in the field of education to find out what limits girls' access to education. In Kenya study of antecedent of gender specific wastage rate by Bal (2002) indicated that factors that limit girls' access to secondary education are economic factors , peer pressure, child labour, lack of motivation, poor performance, social ills like HIV/AIDS and pregnancy. Low transition rates from primary to secondary locks thousand of students from secondary schools education thus terminating their education at primary level with girls more affected than boys. Socio - cultural factors are suspected to be a major contributing factor to the low transition rate of girls from primary to secondary.

Culture according to Pearson, and Nelson (1994) is as a system of shared beliefs, Values, Customs, behaviors and artifacts that the members of society use to cope with one another and with the world .In this study, Culture refers to people's way of life as expressed through their attitudes, virtual beliefs, value beliefs, values and pedagogic systems that are passed from generation to generation through the community. Some cultural practices are suspected to have impacted negatively on the girl child education.

Studies conducted in 2006 by Forum For African Women Educationists(FAWE) revealed that girl child education in Africa is plagued by pedagogy of difference by way of educating boys and girls, such pedagogy of difference starts at home and in the community. The deplorable situation of African woman has become a major focus of attention at gender analysis given that she has limited access to education

and productive resources, lacks independence and autonomy in decision making, toils for long hours and has no control of her condition of life (Nawagaba 2001). All these can be attributed to socio-cultural factors where African women are viewed inferior to men.

The problem of girl's limited access to education has been cited in many parts of Kenya especially in the northern frontier district like Marsabit which falls in the category of Arid and Semi-Arid Lands (ASAL). The Northern Frontier Districts were formerly "closed" during the colonial regime. Education took a low pace in the region during colonial era and after independence partly because the colonial government found it difficult to penetrate into the districts due to cultural factors as well as geographical factors such as terrain and harsh climatic conditions, poor infrastructure and socio-political factors which have made the region rigid and difficult to penetrate with new values especially in an area where traditional cultural values are highly valued (Limangura 2000).

The girl child in Marsabit District is a product of such society that over time since independence, the education has taken a low pace of growth with accessibility and retention in schools especially at secondary level very low. The girl child who manages to enter secondary level is a victim of dropout as opposed to their counterparts, the boys.

The northern frontier district strongly uphold their traditional cultural practices, and this is why social cultural practices are suspected to be a major factor contributing to girls' low access to Secondary Education. Several studies have been carried out and socio-cultural and economic factors, are found to affect boys and girls access to education in different parts of the world. For example Shiffiveled (2000), Lloyd and Clerk (2002),



Koita (2012), Bal 1997 and Subrahmanian (2005). Based on the reviewed literature the researcher did not see any such study carried out in Marsabit District secondary schools.

Because of this, the researcher undertook the study with a view of finding out whether socio-cultural practices limits girls' access to Secondary Education in Marsabit District.

### **Statement of the Problem**

Statistics have revealed from the report "State of World Children Report" that millions of girls never attend school at all and millions never finish and countless never receives quality education which is their right. They slip easily to the margins of the society less health, less skilled, fewer choices in their life and no hope for the future. As they grow into women they are ill prepared to participate fully in social political and economic lives. The uneducated women and their children are also at high risk of poverty, HIV/AIDS, exploitation, violence and abuse beside other factors (Sate of World Children report 2003).

While Secondary School Opportunity has continued to expand, a large percentage of students do not enroll in secondary schools after completing their primary education or do not complete the cycle within the prescribed period and significant number does not complete the cycle at all. The enrollment of girls in secondary school is lower than that of boys especially in the Northern Frontier District like Marsabit which falls in the category of Arid and Semi Arid lands. The factors contributing to low enrollment of girls in secondary schools is what has prompted the

researcher to undertake the study of girls lower access to secondary education.

It has been claimed by several authors that social and cultural factors are partly to blame for these scenarios (Kaharo 2007, Limangura 2007, Wilson 2003, Subrahmanian 2005). These prompted the researcher to investigate these wondering how in this 21<sup>st</sup> century such factors may actually be determining.

### **Purpose of study**

The study intends to validate the social feminism theory to which it is based on. It reviewed existing literature on girl; child education to identify the gaps and fill them. It will test the relevant hypothesis for significant difference and significant relationship on which the study was based.

The study will contribute to what other researchers have found out on the girl child education and fill the gaps.

### **Research objectives**

#### **General objectives**

To correlate socio-cultural factors and girls' access to secondary school education in Marsabit district.

#### **Specific objectives**

1. To determine the profile of respondents in terms of gender, age, work experience and type of school

2. To determine the level of socio- cultural factors in Marsabit district Kenya.
3. To determine the level of girls' access to secondary school education in Marsabit district Kenya.
4. To determine if there is a significant difference in the level of access to secondary school education between males and female students in Marsabit district Kenya.
5. To determine if there is a significant relationship between the levels of socio - cultural factors and girls' access to secondary education in Marsabit district Kenya.

### **Research questions**

1. What is the profile of respondent in terms of gender, age, work experience and type of school?
2. What is the level of socio-cultural factors in Marsabit District?
3. What is the level of girls' access to secondary school education in Marsabit district?
4. Is there a significant difference in the level of access to secondary school education between males and females?
5. Is there significant relationship between the level of socio- cultural factors and girls' access to secondary education in Marsabit district Kenya?

### **Hypothesis**

**HO<sub>1</sub>:** There is no significant difference in access to education between males and females in Marsabit District Kenya.

**HO<sub>2</sub>:** There is no significant relationship between the level of socio-cultural factors and girls' access to education.

### **Scope of the study**

#### **Geographical scope**

This study was carried in Marsabit district in Eastern province of Kenya. The study covered all girls and mixed secondary schools in the district. Marsabit district was selected for the study because cultural practices are largely practiced in the area and many girls leave school before completing the cycle, mainly at lower level of the education system (Limangura, 2000).

#### **Content scope**

The study was to determine the level of cultural practices in Marsabit district in terms of gender roles, gender discrimination, Female Genital Mutilation and early marriage. It also determined the level access to secondary school education in the district

This will be measured using figures of girls enrolment in schools in the district for a period of four years, 2008-2011.

#### **Theoretical scope**

The study was based on feminism theory especially a combination of liberal and social feminism. Feminism theory was founded by Karen Horney (2000).

### **Time scope**

The study took 8 months from November 2011 to June 2012

### **Significance of the Study**

The findings of the study will have both theoretical and practical implications for the future of girl child education in Kenya. Theoretically the study is expected to contribute towards what others have found out about girl child education and highlight the factors that limit girls' access to Secondary Education. The study has also practical significance because it may lead to improvement of strategies to increase girl's access to education by identifying the strength and weaknesses of cultural practices and working out on weaknesses.

The researcher expects that the recommendation from the study will help the administration, teachers and board of governors, Ministry officials, parents and stakeholders to effectively work on the girl child education in the district. The study will not only help the district deal with the problem of girls low access to Secondary Education but also will be useful in the ministry and the country as a whole because if the problem is known it will be easier to curb it.

The findings of the study could create awareness to the administrators in formulating policies that will assist headteachers to increase girl's access to education by isolating school based factors and community factors that forces girls out of school .It will help the children department to deal with parents who withdraw their girls from schools, it will also help the government in educating parents on the importance of girls child education. The administration through the recommendation of

the study will create a cohesive environment for learning in school which will be accommodative to learners of all abilities in order to increase girls access to Secondary Education. The findings will form part of the relevant educational data for future research and may be used to achieve gender parity in the education system.

### **Operation definition of key terms**

**Culture:** Refers to people's way of life as expressed through their attitudes, value beliefs, values and pedagogic systems that are passed from generation to generation through the community socialization system.

**Socio-cultural factors:** Refers to combination of socio and cultural factors more specifically to traditional beliefs, customs, behaviour, pedagogic systems and stereo types especially those which discriminate women

**Girls access to secondary education:** is making secondary education available for girls regardless of their social economic status ,race, tribe, family background and status.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **Concepts, opinion, ideas from authors /experts**

##### **Social-Cultural factors**

According to Pearson, and Nelson (1994) culture can be defined as a system of shared beliefs, customs, and behavior and art facts that members of society use to cope with one another and with the world. Culture refers to a community patterns or way of life. Culture also refers to people way of life expressed through their attitude virtual beliefs, value beliefs, values and pedagogic systems that are passed from generation to generation through the community socialization system (Limangura 2000).

Socio-cultural refers to combination of socio and cultural factors more specifically to peoples way of life. Gender is expectations about attributes and behaviour appropriate to women or men and about the relations between women and men, in other words gender are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way life in the family, but also in the wider community, work place and even in educational institutions (Schlkwyk 2000). Social-cultural factors include female genital mutilation, early marriage and gender roles (Mbiti 1981).

World wide millions of women and girls still live with the threat or consequences of harmful traditional practices that violate their fundamental rights to physical integrity. This violation frequently goes unchallenged under the pretext of respect for cultural norms ( Koita, 2012 March 9).

The social cultural factors and its influence on education of the girl child and issue of low access and wastage in the education system have been expressed well by Mbiti (1981), that it is due to the great demand made on girls by their families. Related concerns have been expressed by other authors. For example, a school in Narok County sat for the Kenya Certificate of Primary Education (KCPE) in 2011 after 10 years due to social-cultural factors such as moranism and early marriages. This is an indication that many girls leave even before entering secondary school (Citizen News, 2011 November 20).

Several social cultural factors have been suspected as being responsible for girls' low access to education, hence low completion rates among secondary school girls in the country. As he announced the 2011 KCPE results the minister for education professor Ongeru cited socio-cultural factors as being among the challenges associated with taking girls to school. He argued that the communities who do not value the girl child education would have no meaningful development when part of their population is left behind (Daily Nation, 2011 December 29).

### **Female Genital Mutilation**

Female Genital Mutilation (FGM) is a procedure involving partial or total removal of female genital organs or causing any injury to them. It has no health benefits and involves removing and damaging healthy and normal female genital tissue. In addition, it interferes with the natural function of girls' and women's bodies (Mudia, 2011 December 11).



Among the health concerns associated with the practice are severe bleeding and infection and even death after the cut. Other serious issues that may result are damage to internal organs of the body, infertility, complication during child birth and heavy bleeding after birth. The killer virus, HIV is also readily transmitted through this practice (Otieno, 2011 December 8).

FGM is performed on children who are incapable of giving voluntary consent. This denies the girls' physical and mental integrity, their right to freedom from violence and discrimination and in most extreme cases, their life (ICAF 1992). FGM is a violation of basic rights of women and girls'. It is a dangerous and irreversible procedure that negatively impacts on general health, child bearing capabilities and education opportunities of girls' and women (Belamy, 2005 February 7). It is a violation of human rights when young girls' are brutalized by painful degrading practice of genital mutilation ( Clinton, 1995).

FGM is a global concern. It is practiced around the world, including parts of Europe, Asia, South America, Australia and Africa. Worldwide , million of women and girls' live with that threat and consequences of FGM. UNICEF (1996) estimates that approximately 2 million girls' are mutilated every year. Egypt, Ethiopia , Kenya , Nigeria, Somalia and Sudan account for 75 percent of all those cases. In Africa it is most prevalence ranging from 59% (Tobia 1994). FGM is practiced in almost half of the rural districts in Kenya. However this forms only part of a larger International population of more than 100 million women who are believed to face this across Africa and some parts of Asia (Daily Nation December 11 2011 pg 4). A Demographic Health Survey (DHS) by Ministry

of Health in Kenya (2003) gives FGM prevalence rates as follows: Luhya 0.5%, Luo 0.7%, Mijikenda/Swahili 5.8%, Turkana 12.2%, Kamba 26.5%, Kikuyu 34%, Meru 42.2%, Embu 43.6% Kalenjin 48.1% Taita/Taveta 62.1% Maasai 93.9% and Somali 97%. Despite the temporal gap, there is no much evidence suggesting that the practice has reduced.

In communities where FGM is practiced, the reasons given for the continuation of the practice vary across different cultures as does the age at which circumcision is performed. A study by Boddy (1982) in Sudan revealed that it continues to be performed since it is their tradition and it is a requirement by Islamic faith. Among the Somalis where 98% of women are reported having had infibulations, the most severe form of cut, female circumcision is seen as a religious requirement and most of the women believe it should continue. In Kenya according to the 2003 Kenya Demographic Survey (KDHS), 32% of all women aged above 49 years were circumcised. A quarter of the circumcised mentioned social acceptance as one reason why they practice FGM. Peer pressure is another reason as put forward by Shanis (2011) who grew up in Narok and begged her parents to allow her to be circumcised in order to fit with her peers who referred to her as entto (girl)

Rosemary (2005) gave reasons for circumcision as a rite of passage from childhood to adulthood, a desire to control women sexuality, religious identification, social conformity and source of income to practioners who propagate the practice. This is further claimed by Shanis (2011) who says that every girl underwent the cut among the Maasai community of Kenya. It was a rite that transformed girls into women and which every proud Maasai girl went through. Hundreds of girls undergo

the cut every end of year raising doubt as to whether they will continue with their studies in the New Year. The ritual has traditionally been used to signal young women's readiness for responsibilities of adulthood including marriage (Mundia, 2011).

Teachers in areas where FGM is practiced like Kuria district see FGM as a cultural practice that has led to significant deterioration in standard of education as girls drop out of school soon afterwards. Teachers also claim that the rituals the initiates go through before the material day is like parallel education. They learn that they are adults and they can stand up to anybody besides starting a home, therefore it is very difficult for the teachers to discipline such children thus leading to indiscipline, and later, dropping out of school (Daily Nation December 8 2011 pg 17).

FGM is a tool used by traditionalists to degrade women status in society. It promotes poverty and early marriage which deny girls a chance in education which is very important for economic empowerment (Otieno 2011). Communities that practice FGM view it as a prerequisite for marriage (Pambazuka issue 173). Many times Once girls have undergone this rite they are no longer sent to school because they are supposed to remain home and wait to get married.

World Health Organization (WHO) and United Nations Children Fund (UNICEF) have come together in a joint plan to stop FGM and completely eliminate the practice. Many governments have outlawed this practice including Kenya by putting in place laws that will protect girls and women against such cultural practices (Daily Nation December 11<sup>th</sup> 2004 pg 4). In Kenya laws that prohibit Female Genital Mutilation such as

Children Act. (2010), Sexual Violence Act and the recently passed law that prohibit Female Genital Mutilation aim at protecting girls and women against harmful cultural practices.

The law has not changed much of the situation as cases of female circumcision are still high (Wangari, 2011). Law alone will not end female circumcision and deeply rooted traditions cannot be stopped using the law. Cultural beliefs peer pressure and social rejection are obstacles to the new legislation (Daily Nation, 2011 September). The local community is even ready to protect the practice as it was reported in Kuria district where villagers ignored the law and went on a girl circumcision frenzy with men armed with home made guns and other weapons to make sure the ceremony went on undisturbed (Daily Nation, 2011 December 8).

While the government has tried a lot to eliminate FGM, there are many factors that can explain the existence of this practice. The Danida project (2000) found that there is a scarcity of data on FGM in Kenya although it is known to be widely practiced. The rite is performed secretly and unless one is living in a community that practices it is difficult to know that the practice still continues. No study has been done in Marsabit district. This district is so rural and has lagged behind in all forms of development since colonial times . The residents lack social exposure and education, this creating a conducive environment for cultural practices like FGM to continue. The researcher was interested in determining whether the practice takes place and if it affects the education of the girls' child in the secondary school sub-sector.

## **Early Marriage**

Mbiti (1984) argues that in traditional Africa marriage was regarded very important and because of this, in some communities some parents pre-arranged marriages for their children. The importance attached to marriage still holds in many African societies in this 21<sup>st</sup> century. It is surprising that some parents still arrange marriage for their children and some are married off when they are still young (Limangura 2000). This impacts negatively on education of the girl child in that, even while in school the girls have been 'booked', making it difficult for them to concentrate on their studies. Cultural practices, like FGM sends signals to the girl that she is ready for marriage thus meaning the end of her education (Daily Nation December 8<sup>th</sup> 2011 pg 17).

The economic value of a girl to the society is gauged by the extent to which a man may be excused his debts on the ground that after his daughter's marriage he will be able to pay them. Those girl's who fail to marry at an early age become subject of scorn, and may be forced to marry by taking advantage of the institution of polygamy which acts as a final method of absorption ( Mulwa, 2007).

Coastal Women Leaders Forum Chairperson Amina Abdullah blamed early marriage for affecting girls ability to learn in Mombasa (Daily Nation December 29 2011 pg6). Campaigns against FGM show that half of the girls between 15 and 19 years were circumcised before they turned 10-13 years which is around the age girls are about to start secondary education. This means that they have to stay home and wait to be married away. Early marriage denies girls a chance to education which is very important. Many Maasai girls have been rescued from early marriage

and put in rescue centers where they can complete their studies. (Nyikinyangi 1998) The worry is that thousands of girls who are not able to escape this practice and have to accept being married out at an early age to men who are even older than them. The researcher aims at finding out if this is the case in Marsabit district.

### **Gender discrimination**

According to Mulwa, (2007) gender discrimination is inequality given to men and women in terms of social difference, political difference, education difference and economic difference. Because of gender discrimination, women in society are at disadvantage and their situation is not good in many areas like literacy, education, jobs, employment and treatment in the family.

Gender is a social construction of roles, responsibilities and behaviour patterns assigned to men and women, boys and girls in a given society in time. Through the process of socialization, society provides gender identity to males and females (Mulwa, 2000). Gender issues is specific of inequality, in equity and differential treatment between men and women. It includes biases or discriminatory behaviour towards individuals on biases of sex or social roles ascribed to them for example denial of a girl child education in favour of boy child on grounds that a girl will get married and be an investment to another family. Gender issues affect women more than men especially in communities that value their traditional practices and view women inferior to men (Nawagamba 2001).

Gender inequalities are mostly as a result of cultural beliefs, socialization and stereo types. Many people are brought up to believe that boys are superior to girl's and are more intelligent than girl's (Schlkwyk 2000).

Gender inequalities have been historically legitimized by societies. The construction of gender inequalities has rested on naturalizing a range of difference between women and men in order to legitimize their differential treatment and inequality in resource distribution. The differences are accepted by all social actors as essential to uphold and over time as translated into entrenched norms that define appropriate behaviour for men and women. These gender ideologies have become the basis of social norms, practice and rules, masked as culture. These ideologies becomes stubbornly defined as traditional and immutable. Further, these gender ideologies are encrypted in institutions that govern daily life like education and thus translates into deeper structural inequalities that are not likely to be removed unless they are clear efforts to change the basic rules (UNDP 2003).

Lloyd, Mense and Clerk (2002) assert that gender inequality in schools is a factor accounting to imbalance. Studies conducted by Forum for African Women Educationist (FAWE) revealed that the girl child education in Africa is plagued by pedagogy of different ways of educating boys and girls; men and women rather than similarities. Such pedagogy of differences start at home and in the community. Problems of low access to education among girls is compounded by silent gender-based discrimination such as parental reluctance to invest in the girls' education (Daily Nation December 31<sup>st</sup> 2011 pg 16).

Gender difference in education opportunities and expectations of girl's and boy's is quite discriminative where most of the family resources are spent on boys education while girls are poorly educated. Further to this, there is a Wide and more economically lucrative career choice for boys. Girls' career choices are restricted to their domestic roles ( Mulwa, 2007).

Parents educate boys different from girls because parents, relatives and neighbors perceive girls different from boys. Parents and the community at large believe that boys are more intelligent, capable and more important than girls. In many African communities there has been a general belief that education is a better investment for boys than girls. Many poor families regard education for girls as low priority whereas education for sons is considered an investment and security for old age. Maina (2008, April), argued that the alarming dropout of girls attributed to the retrogressive belief among parents that it pays to educate boys than girls.

Societal and cultural attitudes make girls have a negative impression of themselves and as a result of these, they grow up believing that they are weak and inferior. Thus, they rarely aspire for higher achievement in different social sphere (East Africa Standard July 25 1996 pg 31). Girl's are in a society where the relative high academic achievement of girls' remain unrecognized and is under valued in the wider economy. Thus even if opportunities are made available to women and women make use of them, they may be prevented from exercising their full rights to this opportunities because of discrimination operating outside the sphere of education.



Gender inequalities exist outside education. Powerful examples are provided in countries where gender parity in secondary education has been achieved. In United Kingdom girls' have systematically been doing better than boys ( Arnot & Phipps, 2003). In France whilst girls' have caught up with boys and now outperform them in secondary education but gender inequalities continue to prevent girls' equal entry to specialize training institutions ( Baadino, 2003). In some Latin American countries level of women participation in secondary schooling is surpassing that of men. In a number of gulf state, notably Bahrain and Kuwait more women than men are enrolled in universities, yet in all of this countries there continue to remain in equalities in employment, wages and political representation (Arnot & Phipps, 2003) .

In such cases therefore girls have found it difficult to pursue education to its logical conclusion and even where they have tried they have always found themselves not achieving their goal in education. Hence educational opportunities for girls tended to be lower at every tier of education when compared with those of boys in African countries.

The minister for Education Samuel Ongeru as he announced KCPE results for 2009 stated that in 2009 the enrollment ratio stood at 52.6 percent for boys to 47.4 percent for girls (Daily Nation December 30<sup>th</sup> 2009 pg 10). As he announced the 2010 KCPE results the minister for education noted that gender discrimination has led to poor performance of girls in Eastern province where there were only 35 girls against 70 boys in the top one hundred. Boys topped in all provinces except Western and Nairobi provinces where the gender gap was declining (Daily Nation December 29<sup>th</sup> 2010 pg 2) It is for this reason that the researcher has

tried to find out if gender discrimination affects girls access to education in Marsabit district which has many girls out of school and those in schools performing poorly and are at risk of dropping out of school.

### **Gender Roles**

Gender roles are socially defined tasks/ activities/ duties/ responsibilities ascribed to women /men based on perceived difference (Mulwa, 2007). According to UNDP (1999) gender roles refers to the rules and behaviours of men and women in the day to day social cultural, economic and political context. The concept of gender refers to the social construction of roles and responsibilities between men and women. Gender roles refer to duties assigned to both males and females. In our society in comparison with men, women are often disadvantaged because of this gender prescribed role. Girls are not sent to school or are withdrawn from school at a certain age because of social customs. Related to gender roles are the pressures that the home and the society put on the child whether in urban areas. The girl child faces a lot of demand in excess of her time (Bal, 1997)

Issue of girl's low access to education or wastage in the education system has been expressed well by Mbiti (1984) as the great demand made on girls by their families. Demand made on girls by their families in connection with household duties, such as fetching water, firewood, care of siblings and preparing meals for the family can lead to dropout of girls. Girls get a lot of pressure in domestic chores. They become victims of child labour and myriad of problems contributing to drop out of school (FAWE 1997). Devastating effects of drought and

poverty have always exposed girls more than boys to child labour as they seek water, pasture and food at the expense of their education (Daily nation December 31<sup>st</sup> 2011 pg 16). Girls' labour is not only a cultural demand but in many cases it may be imperative for family survival especially in poor families.

Prevailing norms about what men and women do and how their activities and roles are to be valued determine the opportunities to which they have in access to education. House holds are discriminative against girls' in favour boys in access to education. Where children are sent to school boys are often advantaged over girls' access to schooling.

Even if opportunities are presented to women the nature of their reproductive responsibilities / burdens , which are often time intensive and home based can often prevent women from gaining equal access to opportunities. For instance schools may be available for girls and boys, but constraints arising from the nature of what girls' do may impend their ability to participate in schooling. Girls may be unable to participate in schools because their work within the house hold is far more time intensive than the work boys do. Girls' work is often not compatible with the schooling ( Rose, 2003).

### **Access to Secondary Education**

UNESCO (2002) defined access to education as making education available to all learners regardless of their social economic status and gender. Right to education is measured in terms of access, survival , attendance , retention and to some extent, the transition between levels of education( UNESCO 2002).

The 1990 conference on education for all pledged to achieve universal primary education by 2000, but in 2000, 104 million school aged children were not in school, 57 percent of them girls and 94 percent where in developing countries mostly in south Asia and Sub-Saharan Africa. The Millennium Development Goals set a more realistic but still difficult deadlines to ensure that by 2015 children everywhere, boys and girls alike will be able to complete a full course of primary schooling (Millennium Development Goals 2003 ).

According to a World Bank Study (2003) several countries are on the track, many countries have already reached the target. China, Mexico and Russia are at near or full enrollment . Others such as Brazil , Bulgaria and Laos made rapid progress in the 1990's and are likely to reach the target by 2015.

Access to basic education has been seen as a human need as well as a human right. This is a promise that Kenya as a country at Independence sought to give to its citizens (Sessional Paper no. 10 of 1975). Government policy of free primary education (2003) increase primary school enrollment by 3.3 percent from 5 million in 2007 to 8.3 million in 2008. The policy gave extra support for girl child education in conformity with education for all (EFA 2000) by 2015. Gender parity in primary schools in Kenya has virtually been achieved but disparities exist in secondary schools especially in rural districts with few girls' accessing secondary education compared to their counterpart boys (CBS 2000).

Secondary Education caters for primary school leavers in the 15<sup>th</sup> and 18<sup>th</sup> age group. The examination taken at form 4 terminates the four year secondary cycle and is used as a selection criteria to university entry

which is a cycle of four years. The other remaining form four graduates join other tertiary institutions at middle level for vocational and technical careers. The secondary school is very important as it forms the basis of creating human resource at a level higher than primary (Mackay Report 1981).

Convinced of the importance of secondary education in promoting, expansion and accelerating economic growth and social development, the government of Kenya devoted the early years of independence to the development and expansion of secondary education sector (Orodho and Njeru 2003). After independence many commissions were set up to look at the education sector and provide quality education to all Kenyans. The report from the commissions attempted to provide some framework / objective into the learning and teaching process.

Ominde (1964) in his report revealed that education was one of the crucial areas to be considered. This was largely because participation in the economic growth of the founded nation was in dire need for middle grade human resource that will take over positions previously held by whites. Ominde report removed segregation in schools along racial lines.

Ndegwa (1971) in his report recommended new salary structure with the view to attract high caliber teacher and professional personnel in the teaching service. Bessey (1972) in his report recommended the broadening of primary education curriculum so as to assist school leavers to be adaptable and resourceful. Guchathi report (1976) stressed on a curriculum that would prepare the youth to be productive members of the society. Mackay report (1981) recommended on establishment of a second university which would be technologically oriented. It also

recommended restructuring of education into 8-4-4 cycles. The system aimed at providing practical oriented curriculum offering wide range of employment opportunities.

Kamunge (1988) in his report recommended ways and means of financing education and training. The report revealed generally the whole education philosophies and objectives to ensure that they were in line with the changing social-cultural economic and political demands of the country. He also recommended ways and means of orienting education and training towards learning for life and creative productivity.

Koech report (1999) recommended that education and training remained foremost tools in accelerating the social and economic development for industrialization in the 21<sup>st</sup> century. The report removed restricted expansion of secondary and tertiary levels of education paving way to expansion of secondary and tertiary level institutions.

Kenyan government policies geared towards support of education at all levels. It considered that good attainment of education brings in the vital political and social-economic tools for attaining personal, social, economic, political and cultural advancements. In the commitment to provide education to meet the demand of education for all Kenya Government in its session paper on 6 (1988) made it a government policy to expand primary education to meet the demand for education for all (EFA) goals by the year 2005. At the time of independence there were 6058 primary school serving 151 secondary schools.

The government's inability to accommodate all primary graduates into secondary schools promoted the community to look for alternatives. Self help Moto "Harambee" which means let us pull together led to

establishment of Harambee Secondary schools which were community owned schools. Harambee secondary schools were spearheaded and coined by Kenya's first head of state. These were communities' way of addressing shortage of places in the few government sponsored schools. The community constructed the schools, made the desks, recruited and paid teachers who were mainly untrained A level graduates. They also set in place a board of governors to run the mushrooming secondary schools in different communities. The harambee schools increased access to secondary education.

According to data from the ministry of education enrolment at secondary school level have progressively increased from 30,121 in 1963 to 130,000 in 1973 to 458,172 in 1986 and 862,907 in 2003. In spite this expansion in secondary school the factor of restricted access is still disturbing. Statistics from central bureau of statistics shows that only 47 percent of the pupils who completed primary level were selected to enter secondary school by 2004. With advent of free primary education in 2003 the numbers of primary school graduates have increased. By 2005 only 27 percent of the total population that graduate from primary school joined secondary school out of eligible age (CBS 2005).

Available data from the CBS show declining trend in transition and low retention in the last decade. Of the 695,732 candidates who sat for K.C.P.E in 2008 only about 400,000 got places in secondary school. Only half of the 727,054 candidates who sat for K.C.P.E in 2009 were expected to be admitted in secondary school (Daily Nation December 30<sup>th</sup> 2009 pg 9).

Ridder (1999) attributes low access to education as result of economic factors social-cultural factors and school factors. World Bank publication (1995) stated that there are aspects of inequality; everyone has a right to basic education, Knowledge and skills necessary to function effectively in the society. The publication stated that it is the government obligation to ensure that qualified potential students are not denied education because they are poor, Females, from disadvantages groups or have special education needs.

Koech report (1999) revisited the key factors of access, equity relevance and quality in provision of education for all with particular reference to disadvantaged groups. on African socialism the Kenya African National Union (KANU) manifesto and other development plans called for equity in access to education opportunities and were committed to giving such opportunities to all children. The girl child has a right of such access and factors that militate against should be dealt with to avoid denying the girl child education and shut down their bright dream.

Statistics from the ministry of finance show that in Kenya 40 percent of government revenue collection goes to education. It beats logic therefore that when such enormous resources are sent to the sector and the same resources end up in waste in terms of low access and form a bulk of unproductive individuals in the society (Gachathi report 1976). The report further indicates that low access to education has caused negative economic development resulting into wasted talents. Students who are not in school engage themselves into unfruitful activities like prostitution, drug abuse and crime. There is a dire need to curb this problem of low access.



Low access leads to high illiteracy level. Literacy survey undertaken in (1988) by Kenya Rural Literacy Survey revealed that adult literacy led by male 64% and female lagging behind at 40%. Since women play a crucial role in economic development in Kenya, those areas where literacy rates are low such as Kwale, Marakwet, Keiyo, Pokot and Marsabit with an average of 34 % have the highest level of poverty as well as child mobility. In these areas the girls' empowerment at all levels is low (Rep of Kenya 1992). Further to these, realities provided by Mackay report (1988) on education and manpower for the next decade and beyond stated that student from low economic families were unable to meet the financial demand in school thus leading to low access.

Gender disparities in education widens through secondary and tertiary education in Africa. This disparities are due to economic factors, attitude, socio-cultural factors, gender stereo types and social harassment. Women still suffer from problem such as sexual harassment, while many beneficiary of affirmative action do not complete their studies due to their weak academic background and other problems. In Swaziland where girls account of 50 percent of secondary school enrollment , the limited number of higher education institutions discourage learning at secondary level. In Malawi secondary schools are places of intolerance, discrimination and violence for girls' while Benin, Bukina Faso, Burundi, Cameroon, Chad, Comoros, Congo, Cote-d'ivore, Gabon, Madagascar and Senegal, gender stereo types limits girls' access to secondary education (UNCEF 2004).

Girls' access to secondary education in Kenya has been low during colonial period and after independence due to economic factors

and gender stereotypes (Limangura 2000). Although studies on education exist the gender dimension is missing in many. This is mainly due to lack of awareness and commitment. Moreover the few studies carried out on girls' access to education are fraught with various shortcomings and most focus on girls' problems. This prompted the researcher to carry out a study to find the causes of girls' low access in secondary education in Marsabit District. And why the poor transition rate from primary to secondary. The researcher also wants to find out if there is any relationship between socio-cultural factors and girls' low access to secondary education.

It should be noted that in Kenya, there is the quota system policy, it says that the district has to retain at least 75% of the students who sit for Kenya certificate of primary education (KCPE). These retained students are the one to be distributed among the secondary schools within the district. The remaining 25% of the pupils can join secondary schools in other districts. This is affected during the selections for form I. It is done under the supervision of provincial Director of education.

## **Theoretical Perspective**

### **Feminism theory**

Feminism is a word that has a range of shifting meaning serving in Modern Women Movement. Feminism serves to highlight women specific oppression in relation to men, preventing them from being submerged amid all other unequal relationship existing in the society. Thus feminism is confined to women struggles against oppressive gender relationship.

This term feminism was first used by a French dramatist Alexander Dumas the younger in 1972 in the pamphlet 'Horume' femine to disquiet the then emerging movement for women rights. During the industrial revolution where there was change in production and social relations, some activists highlighted women exploitation and oppression. As a result there were those people like John Start Mill (1972) who were against the oppression thus the rise of feminists.

Feminism theory adopted four approaches liberal, radical, social and Marxist. The radical feminist emphasize the primary of women's subordination to men, which they regard as the key to changing society as a whole. Radical feminism attaches no value whatsoever to differentiation of the sexes which apart from its physical characteristics it sees it as something not determined biologically but by and in the interest of men (Charvet 1992:129) Juliet Mitchel an advocated of Marxist feminism demanded that women should be given economical right to work which must take the form of equal education system (Charvet 1992:132).

Although the Marxist feminist ideology is very recent their reform approach is more relevant to European women because they advocate more on economic equality between men and women without addressing the social structure which is affecting the African women. It was on the basis of this information that this study utilized the liberal social feminism ideologies. The liberal feminists argue that women should have equal opportunities within the society to jobs and education and opposes discrimination against women. John Charvet considered the liberal group same as individual group whose reform approach to change gender inequality intended to perpetuate the status quo.

Social feminists think women are oppressed not only by men but also by other forms of subordinates such as class. According to Adamson, Briskin and McPhall (1988) socialist feminism recognized that exploitation and oppression of women was rooted in the structure of patriarchal capitalism. They believe that sexism was deeply ingrained in the social relation of patriarchal capitalist and fundamental transformation was necessary to bring about the social change. Socialist feminism therefore is for the view that as long as society prescribes gender roles and social penalties for those who deviate them, no meaningful choices exist for either gender. Social feminists seek to dismantle challenges such as gender roles and social penalties and create a just society. They are trying to question the sound economic and cultural ideologies that are used to oppress women.

Looking at social feminist theory we find that African woman has been oppressed because of her cultural and traditional practice, thus the problem of low advancements in education are as a result of retrogressive social-cultural values and attitudes. This theory was found relevant for this proposed study because cultural and traditional practices discriminates girls who are not able to fight back hence withdrawing them prematurely.

### **Related Studies**

Orodho and Njeru (2003) studied completion rates in secondary schools in Kenya and found out that a significant number of students leave school before completing the full secondary education tier. They found out that only a minimal percentage of students ever reach secondary education due to low transition between sub-sectors and

unduly lengthy completion period in higher education thus rendering the education system inefficient.

Studies conducted in 2003 by Njeru and Orodho established that there has been a considerable decline in gross enrollment rate by gender but also wide severe disparities in access to participation in secondary education with ASAL regions being hardest hit. Kibogy (2000) carried studies in Keiyo District on drop out of girls and found out that a high number of girls leave school before completion despite the high enrollment in the primary school sector where gender parity is almost being achieved.

Awit 2004 studied wastage in secondary school sub-sector in Kisumu and found out that the area is experiencing problems of growing number of persons who are excluded from meaningful participation in economic, socio, cultural life of their communities. Awit (2004) further established that those who get basic education can pursue learning throughout their lives and remain economically viable when those who lack solid foundation in education are destined to fall further and further behind.

Studies conducted by Nkinyangi (1998) in Kajiado on education for nomadic pastoralist development planning by trial and error, revealed that education among pastoralist remained unpopular. He also argued that availability of schools is not the major index of measuring education opportunities, the ability to use existing facilities is equally important. In the study he found out that when missionaries gave maasai girls a choice of not getting circumcised and getting proper education, they opted to

support what is culturally and ideologically expected rather than support what is deviant and non-conformist. For the girls the traditional patterns of social life meant more than uncertain promises of education.

According to Makau (1998)'s research about indiscipline in Kenya schools, she found out that teachers did not give students opportunities to formulate and participate in school rules, the teachers took the matter personally hence results were conflict among teachers and students leading to suspension or expulsion. This matter has caused many students to dropout of school in many districts in Kenya.

Studies conducted by Barasa and Njeru (2000) on indiscipline in schools asserts that student become deviant to objectives chosen. They choose to rebel and turn against any form of rule thus manifesto of indiscipline in schools, which include drug taking, setting school on fire, throwing stones at peoples property all culminating to unrest and disruptive behaviour in schools. They thus disrupt learning and causes destruction even to the point of killing their fellow student like the four prefect locked up in their cubes and burnt in Nyeri High School, raping of girls in St. Kizito are among the worst cases of unrest in schools in Kenya. Kibbogy (2000) in her study of causes of dropout among girls in secondary schools in Keyo established that 72 percent of dropout cases were due to indiscipline.

Studies by Kasendo (2000) in Malawi indicated that students of Thabwa secondary school went on strike due to drinking and use of drugs. According to Mbitit (1981) what is usually seen as indiscipline in schools may be an expression of deep problems which may require specialized

experts in schools. The availability of open channels of communications which encourage face to face discussion by school management and students having functional guidance and counseling unit in school would help to avoid most indiscipline cases in schools today. This statement were further supported by Muiri (2002).

According to Pascharapoulous (2001) the level of family income is the most powerful influence on the demand on secondary and higher education in developing countries. He maintained that children from poor families are easily affected by premature withdraws. Coomps and Cooley (1999) found out that socio economic background influences access to education. This was further backed up by Green and Wirten (2002) who claimed that socio-economic levels of parents are fundamental measures of premature withdraw in schools. Cervantes (1995) investigated socio-economic factors and premature withdraw and found out that parents of children who are not in school have low education levels and would have themselves, left school at low levels of education system due to economic problems.

Abagi and Adipo (1997) on their study on dropout in secondary schools found out that children from poor families who cannot afford school requirement go through frustration thus poor performance and later lose interest in education and later dropout of school. Becham (1995) found out that student who leave school at secondary level have endured problems with learning experience.

Sifuna (1998) in his investigation on cases of dropout in secondary schools sub-sector in Nyanza concluded that economic factors are

responsible for large percentage of those who leave school before graduation. Kimani (2006) Studied dropout in Manyatta division of Embu District and established that economic factors such as poverty and lack of fees are major contributing factors to low access in secondary education. The study also revealed that there was a significant difference in dropout rate between boys and girls. Ojwang (2000) in his study on cost and returns to education found out that economic factors were seen to influence withdraw rates through the effects of cost and returns to education and mobility of sponsors /parent to afford necessary education expenditure.

Koech Report (1998), the commission reported that child labour was a rampant practice that continues to keep students out of school especially in prevailing situation of poverty at household level. The commission further established that children in the country engage in farming, fishing, picking of tea and coffee, harvesting maize, petty trading, house help and in marginalized areas the children herd cattle. This reduces their active participation in education due to absenteeism and truancy.

Maeke (2003) in her study on dropout in Machakos found out that 40% of parents expressed dissatisfaction with the government ability to provide jobs for school leavers. World bank (1992) identified curriculum as one of the factors which negatively affects pupils participation in school. Curriculum overload had also been cited to influence withdraw of students from secondary schools.



Social ills such as HIV/AIDS, early pregnancy and early sexual activities force girls out of school (Kimani 2006). He further argued that the HIV/AIDS epidemic has adversely affected various sectors such as health, education, commerce and industries. According to the report of commission of inquiry in education system of Kenya (1999) and the seventh National Development Plan (1994-1997) HIV/AIDS was outlined as a serious issue. Koech report (1999) highlighted that loss of every capacity due to HIV/AIDS cannot support education.

The report also highlighted increased dropout rates due to the effect and infection of the virus and care of the learner who are infected. Mwaura , (2003) found out that many children of school going age have been left to head families and take care of their siblings and ailing parents at the expense of their education. He further maintained that secondary school girls are at a high risk of contracting the virus due to early sexual activities. Knowledge on AIDS has been integrated in the school curriculum in an effort to sensitize children on the scourge (Kenya institute of education 2006)

Pregnancy is a serious problem in Kenya secondary school. Girls enrolled in form one as they move up the ladder in cycle of years, always unexpectedly drop out of school without warning (Limangulu 2000). She further asserts that Adolescence stage is accompanied by physical and emotional changes. These new challenges may tempt adolescent to experiment thus leading to uncalled pregnancy. Kimani (2006) argues that gender based violence and sexual abuse contribute to early pregnancy.

According to centre of study of adolescence twenty seven girls dropout of school system daily because of pregnancy. When girls are

pregnant in school, they have to dropout until they give birth. Those willing to go back are re-admitted either in the same school or a different one, however their return will depend on family support and ability to maintain both child and their daughter. The study further shows that most poor families are not in a position to take on double responsibility and so majority of girls who get pregnant do not return to school.

Abagi and Adipo (1997) on their study on implication for education reforms found out that school based factors such as cost of instruction materials, school levies, teachers attitude and indiscipline in school were cited as major causes of low completion rates. School requirements such as textbooks, stationery and school levies forced poor children out of school. They established that the frustrations those students go through affects their academic performance thus forcing them out of school. Although there is no law permitting teachers to send home students who lack school uniform some teachers do so, even when such students are not sent away they suffer psychological effect of being different from others and may drop out of school (Kimani 2006).

Teachers attitudes towards their work and student, their classroom management and their interaction with student have a great impact on the academic achievement and retention of learners in school particularly girls (Abagi 1997). Several surveys by UNESCO (1998) have shown that many teachers do not feel responsible in any way for their learners performance instead they believe that learning abilities are innate so they tend to ascribe failure primarily to learners low intelligence or family background. Those teachers regard their task as merely transmitting knowledge rather than guiding learners through the learning process.

Such attitudes of teachers are identified by poor working condition and lack of professional framework. Rono (2001) found out that 30 percent of dropout cases in Nandi District was due to poor attitude of teachers.

Mwaura (2003) points out that mass dropouts and mass failure in western Kenya was due to negative attitude and the role that was never accomplished by teachers. Limangura L. (2000) studied factors causing dropout among girls and found out that home based factors like lack of education among parents, negative attitude of parents towards girl child education lack of encouragement and poverty are major causes of drop out among girls in West Pokot district. Kahoro(2001) also studied the impact of FGM on education of girls in public primary school and found out that FGM contributes to drop out of pupils at class 6,7,8. She concluded that FGM impact negatively on girls performance in schools.

The review of related literature suggested that dropout has emerged as a significant issue at all levels of education. Education systems throughout the world have modified and restructured their structures to accommodate potential dropout (Kengyl Kronach and Hargis 1990). The literature overwhelmingly stressed the significance of socio-economic background social ILS (pregnancy and HIV/AIDS) and school factors as major causes of low transition and retention of students in secondary schools.

Most of these studies were carried long time ago so the research will want to find out what is the current situation. The study attempted to address the issue of girl's low access to secondary education mainly reiterating on socio-cultural factors as lot has been done on other factors that limits girls access to secondary education.

There has been no study conducted on socio-cultural factors and girls access to secondary education in Marsabit district. The study attempted to fill the gaps on the impact of socio-cultural factors on girls' access to secondary education and pave way to curb the menace of low access without interfering with the cultural practices of the community.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **Research Design**

The study adopted a descriptive survey design, both descriptive comparative and descriptive correlation. The ex-post facto design was used because the researcher extracted data from the files on girls and boys access to secondary schools in the district, 2008-2011

The descriptive comparative design was used because the researcher was interested in finding out whether there exists a significant difference in levels of access to secondary school education between male and female students in Marsabit district Kenya. The descriptive correlational design was used because the researcher wanted to find out whether there is a significant relationship between the levels of social-cultural factors and access to secondary school education among girls in Marsabit district of Kenya.

#### **Research Population**

The study targeted population totaling 218. These were the teachers and principals of which comprises all mixed public schools and girls secondary schools in Marsabit District. According to data from Marsabit District Education office there are 5 mixed secondary schools and 3 girls' secondary schools to be targeted in the study. These are distributed within the two divisions namely Marsabit Central and Marsabit South.

Statistics from the District Education Office showed that there are 218 teachers in the district as per year 2011.

### **Sample Size**

A sample of 94 teachers and 8 principals was taken from the 5 mixed secondary schools namely: Laisamis secondary Mixed boarding Loglogo secondary mixed boarding, Dakabaricha secondary mixed day , Karane secondary mixed day and Marsabit secondary mixed day and three girls' secondary school namely: Moi girls secondary school , Cavalera girls secondary school and Sasura girls secondary school.

### **Sampling procedure**

Deliberate sampling was used to select the mixed schools and the girls secondary schools. Universal sampling was used to get the respondents of the study whereby all the teachers and the principals in the eight schools under study were included because of their limited number.

### **Research instrument**

The data were collected using questionnaire prepared by the researcher for the principals and teachers. The questionnaire had closed ended items.

Questionnaire were preferred due to their suitability for the study as they are used to obtain important information from the literate population (Mugenda 1991). Questionnaires were considered ideal for collecting data

from principals and teachers because they could individually record and interpret these instruments.

### **Validity of the instrument**

The validity of an instrument represents the degree to which a test measures what it is supposed to measure, (Wiersma ,1986). A pilot study was carried to verify the study instrument and accuracy of the instrument. The researcher selected two schools purposively. Twenty teachers and two principals were selected for the pilot study. These respondents were not included in the main study. After correcting the questionnaire for piloting the inappropriate question items were discarded.

### **Reliability**

To ensure reliability the researcher employed the test retest method. The developed questionnaires were given to a few identical subjects (Principals and teachers). The answered questionnaire were scored manually. The same questionnaires were administered to the same group of subjects after a period of two weeks. The questionnaires were scored again and comparison between the first and second score was done to see the suitability of instrument.

### **Data Gathering procedure**

The researcher sought permission from the College of Higher Degrees and research to carry out research before undertaking the data collection in the field. A copy of the permit was submitted to Marsabit

District Education Offices and to all the principals of schools sampled in the study. A letter of introduction accompanied the permit.

The researcher appointed four assistants who distributed the questionnaires in the sampled schools. The research assistants were asked to brief the respondents on the significance of the study. The research assistant sought permission from the principals of schools to administer the questionnaires to the teachers.

The questionnaires were collected by the research assistants after two weeks. They were then forwarded to the researcher for data analysis.

### **Data Analysis**

After collective data the responses in the questionnaire were tabulated, coded and processed using statistical package for Social Sciences (SPSS).

Frequency tables and percentage distributions were used for respondents' profile and level girls' access to secondary school education. The Mean was used to compile data on the level of socio-cultural factors in Marsabit district, using the following mean ranges and interpretation

<b>Mean range</b>	<b>Response mode</b>	<b>interpretation</b>
3.26-4.00	Strongly agree	Very high
2.51-3.25	Agree	High
1.76-2.50	Disagree	Low
1.00-1.75	Strongly disagree	Very low



T-test was used to determine if there is significant difference in access to secondary school education between male and female students in the district. Pearson's linear correlation coefficient was used to test the relationship between social cultural practices and drop out rates among girls in secondary schools.

### **Ethical considerations**

1. Search for permission to accept the standardized questionnaire through a written communication to the instigator.
2. Apply for permission through a written communication to the principals of secondary school included the study
3. Distinguish the author's referenced in this study and the author of the standardized instrument through certification and referencing
4. In attendance the findings in a generalized manner.
5. confidentiality of the respondent.

### **Limitations of the study**

In examination of the following threats to validity, the researcher claimed an allowable 5% margin of error at 0.05 level of significance .The threats to the validity of the findings of the study.

*Extraneous variables* which were beyond the researcher's control such as respondent's honesty, personal biases and uncontrolled setting of the study.

*Mortality* .The computed number of respondents may be achieved allowing for fact that some questionnaires may not be returned due to

conditions within the respondents and beyond the control of the researcher. The researcher was enterprise to get the appropriate number of respondents for reasons of representativeness.

## **CHAPTER FOUR**

### **PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA**

#### **Introduction**

This chapter presents, interprets and analyses the data collected in the field, objective by objective as seen below:

#### **Profile of the Respondents**

This looked at the profile of the respondent in terms of gender, age, type of school and length of service. The findings are presented in Table I

**Table1**  
**Profile of respondents**

Profile	Frequency	Percent
<b>Gender</b>		
male	46	46.0
female	54	54.0
<b>Total</b>	<b>100</b>	<b>100.0</b>
<b>Age</b>		
below 25	8	8.0
26-30	25	25.0
31-35	28	28.0
36-40	27	27.0
over 40	12	12.0
<b>Total</b>	<b>100</b>	<b>100.0</b>
<b>Type of schools</b>		
mixed day	35	35.0
mixed boarding	25	25.0
girls day	6	6.0
girls boarding	32	32.0
<b>Total</b>	<b>98</b>	<b>98.0</b>
<b>Length of service</b>		
less than a year	6	6.0
1-5 years	23	23.0
6-10 years	35	35.0
11-15 years	16	16.0
16 and above	18	18.0
<b>Total</b>	<b>98</b>	<b>98.0</b>

Table 1 reveals that majority of the respondents were female (54.0%). This means that majority of the teachers in Marsabit district are female. This could be because majority of the schools under study were girls' schools so, it seems the head teachers preferred more female teachers to male teachers to cater for girls' concerns. However the existence of 46.0% male teacher reveals that the schools under study are gender sensitive in terms of job opportunities. These findings of the study appear to disagree with Kimani (2006), who held that most rural schools are dominated by male teachers. Regarding age, majority of the respondents were in the age bracket of 31-35 years old (28.0%). This shows that many of the teachers in Marsabit district are in their late youthful age. Very few respondents (8.0%) were below 25 years of age. This could be because the geographical area where the study was carried out from is Semi-Arid. It is possible that many fresh graduate teachers shun going to such a place and prefer to resign and join private schools in the Urban areas.

As for school type, majority of the schools under study were mixed day schools. This could be because the geographical area under study is dominated by pastoralists who have to walk for long distances in search of water. There is a possibility that learners are put in day school in order to assist their parents after schools in the search for water which is rare in the semi-Arid region. It is also one of the marginalized districts in Kenya with therefore few parents seeming interested in taking their children to boarding schools. They seemingly want to teach them their traditional gender roles after school and over the weekends, However 32% of the girl's boarding schools were started by Christian missionaries in the 20<sup>th</sup>

century so as to keep the girls in school when their parents migrated during the dry season in search of water and pastures. The other girls' boarding school were started by NGOS in the 21<sup>st</sup> century in order to rescue girls from early marriage which was and still is very common in the District.

As for the length of service, majority of the respondents (35.0%) served between 6-10 years. Only 6.0% had served for less than a year. This could be because of the policy by Teachers Service Commission in Kenya regarding posting of teachers, that one is transferred from one school to another after serving for seven years (T.S.C, 2008)

### **Level of Socio- cultural Factors**

Table 2 reveals that the level of socio- cultural factors in Marsabit district is highly (Mean = 3.06) as shown

**Table2**  
**Level of Socio-cultural Factors**

Categories	Mean	Interpretation	Rank
<b>Female circumcision</b>			
Female circumcision is highly valued in this District	3.84	Very high	1
Fear of being insulted make uncircumcised teenage girls not to attend school	3.31	Very high	2
As a rite of passage girls feel that they are women after circumcision	2.93	High	3
Parents circumcise their daughters preparing them for marriage	2.83	High	4
Social acceptance factor causes girls to under go circumcision	2.53	High	5
<b>AVERAGE MEAN</b>	<b>3.09</b>	High	
<b>Early marriage</b>			
Early marriage is common in Marsabit district	3.48	Very high	1
parents look at their daughters as a source of wealth in terms of bride wealth	3.10	High	2
Some girls who finished class 8 got married before joining secondary schools	3.10	High	3
parents prefer their daughters to be married off than to join secondary schools	2.77	High	4
parents still hold traditional belief that girls should be married off at adolescence	2.33	Low	5
<b>AVERAGE MEAN</b>	<b>2.96</b>	High	
<b>Gender discrimination</b>			
parents prefer educating boys as a security for old age	3.25	High	1
parents believe that investing in girl's education will finally benefit another clan/family	3.05	High	2
Parents give priority to educating boys than girls.	3.03	High	3
parents believe that boys are more important in a family than girls	3.01	High	4
parents believe that boys are more intelligent than girls	2.33	Low	5
parents believe that girls are weak	2.30	Low	6
<b>AVERAGE MEAN</b>	<b>2.83</b>	High	
<b>Gender roles</b>			
Girls are assigned more household work than boys	3.62	Very High	1
Girls are more exposed to child labour than boys	3.52	Very High	2
Girls usually do baby seating at home	3.16	High	3
Girls are usually given duties of family care.	3.11	High	4
<b>AVERAGE MEAN</b>	<b>3.35</b>	Very High	
<b>OVER-ALL AVERAGE MEAN</b>	<b>3.06</b>	High	

Table 2 shows that among the categories of socio- cultural factors, gender roles were ranked highest (Mean=3.35) interpreted as very high. This means that socio- cultural practices in Marsabit district which have an effect on girls' access to secondary education are mainly related to gender roles such as girls being assigned more household work than boys. The area under study is semi-Arid and girls have to walk for long distance to look for water. Girls are also more exposed to child labour than boys, girls normally do baby sitting at home as their mothers go to look for water and relief food and also girls are given the duty of family care.

Table 2 reveals that gender discrimination is high (Mean =2.83) though it was ranked last. This shows that up to the present in this 21<sup>st</sup> century, discrimination in terms of gender exists in Marsbit district. Parents seem to pay more attention to boys than to girls. This is evidenced in the table such as parents preferring educating boys to girls (mean= 3.25), parents believing that investing in girl child's education will finally benefit another family (mean =3.05), parents giving priority to educating boys than girls (mean =3.03). The possible reason for this kind of mentality could be because the geographical area under study is one of the northern frontier districts of Kenya where education has taken a low pace due to hash climatic conditions. Most of the women in the district might have left school at primary level so they do not see the need of taking their daughters to school.

The findings of the study are corroborated with Nawagamba (2001) who held that gender issue affects women more than men especially in communities that value their traditional practices and view women inferior as being to men. However it is surprising to note that this is the case in Marsabit district according to table 2 where parents believe that boys are more important in the family than girls. (mean=) This could be because girls normally produce children for other clans and whatever they achieve in life will benefit another clan. It could also be



due to the fact that people in Marsabit district still hold the African traditional mentality of valuing boys more than girls as Mbiti (1984) put it.

Regarding female circumcision, it was ranked high (mean= 3.09). The items indicate that the practice is highly valued in the district (mean=3.84). This could be because; the area is dominated by the Boran ethnic group which highly values female circumcision. The Boran believe that females must be circumcised. It is a rite of passage from childhood to adulthood, that it controls womens sexuality and the rite transformed girls into women (Rosemary, 2005) .This could also reveal the loopholes in the Kenya government in the implementation of the laws that prohibit Female Genital Mutilation. For example Child Act (2001), section 14 protects children against harmful cultural practices under which FGN falls Sexual offence Act (2006). Although the government of Kenya has tried to implement these laws, cases of female circumcision are still high (Wangari 2011). Law alone can not end female circumcision and deeply rooted traditions can not be stopped using the law. People need to be sensitized the more.

The findings also reveals that parents circumcise their daughters preparing them for marriage (mean=2.85). This is also held by Mudia (2011) that the ritual has traditionally been used to signal young women's readiness for responsibilities, of adult hood including marriage.

The study further reveal that although social acceptance was ranked last, it is still high (mean=2.53), This could be as a result of peer pressure as mentioned by Shanis (2011) who grew up in Narok district, Kenya and begged her parents to allow her to be circumcised in order to fit with her peers. The same segments are also backed by the findings of the Kenya Demographic Survey (2003) where a quarter of women surveyed mentioned social acceptance as one reason for practicing FGM.

As for early marriage, table 2 reveals that it is high in Marsabit district (Mean=2.96), This is evidenced in the items such as early marriage being common in Marsabit (Mean=3.48) interpreted as very high. Parents in the districts also look at their daughters as source of wealth in terms of bride wealth as Mullwa , (2007) puts it. The items also revealed that most of the girls who finished class eight got married before joining secondary school. The findings of the study are corroborated by Amina (2011 ) who held that most girls were circumcised before they turned 13 years which is around the age girls are about to start secondary education .This means they have to stay home and wait to be married off.

Regarding the traditional belief that girls should be married off at adolescence, it was ranked low (mean 2.33). This might be because the age does not matter but FGM determines when the girl will get married as it is the one which transforms young girls into women ready for marriage.

#### **Level of Girl's Access to Secondary School Education in Marsabit District.**

This objective looked at the level of girls' access to secondary school education in Marsabit district .Table 3 reveals that the total number of students (both boys and girls) who enrolled in eight secondary schools in Marsabit – District, was 4,021 in the period, 2008 -2011. Out of these, 21.16% were girls and 78.84% were boys. This shows that the number of girls was far smaller than that of boys. This could be attributed to socio-cultural factors. The findings are presented in table 3

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were enrolled in the same year this shows that more boys than girls were enrolled in secondary schools .The low percentage of girls might be due to economic factors for example lack of school fees and other school requirements. The area is semi- Arid so the pastoralists who inhabit the area are poor. This is held by Kimani (2006) who established that economic factors such as poverty and lack of school fees are major contributing factors to low access in secondary education in Manyatta division, Kenya.

In the year 2009, girls' enrollment still stood at 5.07% while that of boys increased to 19.07% .This was still quite low and it shows that education in Marsabit district has taken a low face since independence .This is supported by Limangura (2000) who found out that education in the northern frontier district, has taken a low pace due to harsh climatic conditions, poverty and poor infrastructure.

Table 3 also reveals that in the year 2010, the enrollment of girls in secondary schools in Marsabit stood at 5.37% while that of boys stood at 20.19%. Girls' enrolment in secondary schools in Marsabit district seems not to be increasing as compared to their counterparts the boys which increased at a rate of 1% every year. The transition from primary to secondary was low .This is in agreement with Orodho and Njeru (2003) who found out that only a minimal percentage of students ever reached secondary education due to low transition between sub-sectors.

Table 3 further reveals that in the year 2011, 5.65% the girls were admitted in secondary schools in Marsabit district compared to 21.51% boys who were enrolled in the same year. The rate of boys shows an increasing trend while girls are lagging behind every year. Many factors might have contributed to the low enrollment of girls in secondary schools. There is a possibility that other factors apart from socio economic factors such as socio-cultural factors have

greatly affected girls' access to secondary school education .The area under study is inhabited by pastoralists who do not value education and deeply uphold their traditional cultural practices (Limangura, 2000).

The 21.16% enrolment for girls and 78.84% for boys is an indication that girl child education in the district is not valued much .This might be as a result of the belief that modern education will erode the good morals of girls ( Nkinyangi, 1998).

**Difference in the level of access to secondary school education between boys and girls.**

Table 4 shows that there is a significant difference in the level of access to secondary school education between male and female (sig 001), shown in table 4 below.

**Table4**

**Significant Difference in the Level of Access to Secondary Education Between Boys and Girls**

<i>Category</i>	<i>t-value</i>	<i>sig</i>	<i>Interpretation</i>	<i>Decision Ho</i>
<b><i>Access Vs Gender</i></b>	<b><i>5.985</i></b>	<b><i>.001</i></b>	<b><i>Significant difference</i></b>	<b><i>Rejected</i></b>

Table 4 reveals the number of girls who accessed secondary education in marsabit district is far lower than that of the boys .The difference in access is very significant .This is also clearly shown in Tables 3(1) and 3 (b) whereby the total number of girls who accessed secondary school education between 2008-

2011 was 851 (21.16%) of the total number, yet the boys were 4021 (78.84%) of the total number.

Such a big difference in access to secondary school education between boys and girls can be attributed to the rate of high early marriage in the district, which according to table 2 has a mean of 3.48. It could also be due to the fact that girls are assigned more household work than boys, which according to table 2 stood at the mean of 3.62, interpreted as very high.

However, the higher rate of boys accessing secondary school education in the district could be due to the belief that boys, more than girls are parent's security for old age, which according to table 2 scored a mean of 3.25, interpreted as high.

All this seems to imply that the population in Marsabit District is not yet fully sensitized on the importance of educating the girl child.

The findings of the current study supported by Mense and Clark (2002) and Mulwa (2007) who asserted that gender inequalities in the schools of Kenya is quite high especially in the rural areas

### **Relationship between the levels of socio-cultural factors and girls access to secondary school education in Marsabit District**

The findings of the study reveals that there is an insignificant relationship between the level of socio-cultural factors and girls 'access to secondary school education, as shown in table 5.

**TABLE 5**

**Significant Relationship between the Level of Socio Cultural Factors and Girls' Access to Secondary Education in Marsabit District**

<b>Variables correlated</b>	<b>r-value</b>	<b>Sig- Value</b>	<b>Interpretation</b>	<b>Decision on Ho</b>
Socio-Cultural Practices Vs Girls' Access	.192	.404	Positive and Insignificant	Accepted

Table 5 reveals that, the relationship between the two variables of the study is not significant .This means socio-cultural factors do not affect girls access to secondary school education so much .Though socio cultural factors are existing in the Marsabit district , their influence on girls' access to secondary schools is not so big. This seems to imply that there are other factors which affect girls access to secondary schools in the district such factors could be economic and schools being far apart from one another .Because of this, some girls may find it hard to walk long distances to go to the schools. Unlike for boys, it is usually feared that by walking long distances, girls get so tired, can be tempted by men on the way to give them lifts on bicycles, and can hence end up having sex with them or even rape them.

The findings of the current study are in agreement with Nkinyagi (1998) who found that education among pastoralists remained unpopular. This is further supported by Pascharapoulus (2001), Comps and Cooley (1999) Green (2002) and cervante (1995) who asserted that the level of family income is the most powerful influence on the demand on secondary and higher education in developing countries. He maintained that children from poor families are easily affected by pre-mature withdraw.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION**

#### **FINDINGS**

##### **Profile of Respondents**

The study sought to determine the demographic characteristics of respondents. The results indicated that majority of the respondents were female (54.0%). Male respondent's were 46.0%. The findings also indicated that diverse age group among worker existed with those in the age bracket of 31-35 years dominating. Also, majority of the schools in the district were mixed day school (35.0%). Also majority of the respondents had served between 6-10 years (35.0%). Only 6.0% of the respondents had served for less than a years.

##### **Level of Socio-Cultural Factors**

The second objective was to determine the level of socio-cultural factors in the Masrabit district. The findings showed that the level of social-cultural factors on average in the district is high (mean=3.06). gender roles were ranked the highest (mean=3.06), with girls being assigned more household work than boys, girls more exposed to child labour than boys, girls normally doing baby sitting at home and girls being usually given duties of family care. Gender discrimination is also high in Masrabit district (mean=2.83) circumcision was on average, ranked high (mean=3.09). Early marriage was also ranked high (mean=2.96)



### **Level of Girls' Access to Secondary School Education in Marsabit District**

This third objective was to determine the Level of girls' access to secondary school education in the district. The results of the findings were derived from girl's enrollment in secondary schools for a period of four years (2008-2011). The results showed that girl's access to secondary school was low at 21.16% compared to their counter parts the boys at 78.84% which was very high.

### **Differences between level of access to secondary school education between male and female students**

The fourth objective was to determine if there is a significant difference in the level of access to secondary school education between male and female students. The findings revealed that there was a significant difference in the level of access to secondary education between boys and girls in the district .This implies that more males than female students were able to access secondary education in Marsabit district

### **Relationship between the level of socio –cultural factors and girls' access to secondary school education**

The fifth objective was to establish whether there is a significant relationship between the level of socio- cultural factors and girls' access to secondary school education .The finding of the study showed that the relationship between the two variables was insignificant .With such indication the null hypothesis was accepted .Though socio-cultural factors are existing in Marsabit district their influence on girls' access to secondary school education is not so big. This seems to imply that there

are other factors which affects girls' access to secondary school education in the district.

## **CONCLUSION**

Based on the findings of the study the following conclusions were made:

The level of socio-cultural factors in Marsabit district on average was high (mean =3.06) and the level of girls' access to secondary school education is low at 21.16 compared to their counterparts, the boys which was at 78.84%.

The feminism theory by Karen on which this study was based was therefore proved correct. This is because socio- cultural factors have affected girl's access to secondary education. Most of the socio-cultural factors discriminate girls in terms of access to education.

1.The hypothesis that there is no significant difference in the level of access to secondary school education between boys and girls in marsabit district was tested using student's independent t –test .Result indicated that the difference existed and was significant .The null hypothesis was therefore rejected.

2. The hypothesis that there is no significant relationship between socio-cultural factors and girls access to secondary school education in marsabit district the hypothesis was thus accepted.

## **RECOMMENDATIONS**

From the finding and conclusions reached in this study, the following recommendations were derived from study objectives and hypothesis.

1. As for the profile of respondent, the government should ensure gender parity in employment. Young graduates should also be posted in the district to fill the age gap and act as role models to the learners. Otherwise the findings indicated that only 8.05% of the respondent were aged below 25 years of age.
2. Regarding socio-cultural factors the community should be encouraged to shed off cultural practices that are harmful. Government should implement laws which protect children against harmful socio- cultural practices such as female genital mutilation and early marriage. Government and non-governmental organization should continue educating the Boran community on the effects of harmful socio-cultural factors and give alternative rites of passage. Law enforcers should be careful when implementing laws that prohibit FGM as too much force might drive it under ground which is more dangerous.
3. As for the level of girls' access to secondary school education, there is need to sensitize parents and the entire community more on matters related to girls child education. The society should get better rites of passage that do not affect girls learning, further to this legal institution and those handling the matters of the girl child education should come in and step the fight for the education of the girl child. The community should be encouraged to shed off cultural beliefs that hinder education of girls such as early marriage and FGM. More boarding schools for girls to be put up to enhance girl's education.

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UNICEF.

## APPENDICES

### APPENDIX I

#### TRANSMITTAL LETTER



**KAMPALA  
INTERNATIONAL  
UNIVERSITY**

Ggaba Road - Kansanga  
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Fax: +256-414-501974  
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Website: www.kiu.ac.ug

#### TRANSMITTAL LETTER

OFFICE OF THE DEPUTY VICE CHANCELLOR (DVC)

*COLLEGE OF HIGHER DEGREES AND RESEARCH (CHDR)  
KAMPALA INTERNATIONAL UNIVERSITY*

Dear Sir/Madam,

**RE: INTRODUCTION LETTER FOR MS. JOSEPHINE NDANGWA UHURU REG.  
NO. MED/33907/112/DF, TO CONDUCT RESEARCH IN YOUR INSTITUTION**

The above mentioned candidate is a bonafide student of Kampala International University pursuing a Masters Degree in Education Management and Administration.

She is currently conducting a field research for her thesis entitled *"Socio-Cultural Factors and Girls Access to Secondary School Education in Marsabit District, Kenya"*

Your institution has been identified as a valuable source of information pertaining to her research project. The purpose of this letter then is to request you to avail her with the pertinent information she may need.

Any data shared with her will be used for academic purposes only and shall be kept with utmost confidentiality.

Any assistance rendered to her will be highly appreciated.

Yours truly,

Dr. J. Kayindu

H.O.D

CHDR, KIU

*"Exploring the Heights"*

## **APPENDIX II**

### **LETTER FOR THE RESPONDENT**

Dear respondent,

I am a postgraduate student in Kampala International University, pursuing a masters degree in Educational Management and Administration. I am conducting a study on impact of social cultural factors and girls access to secondary education in Marsabit District, Kenya. Therefore I request you to be honest in your response to the questionnaire and give your answer to the best of your knowledge.

The information you will give will be treated with out-most confidentiality and will be used for academic purpose only. Please note that there is no right or wrong answers.

Yours Faithfully

.....

Josephine Ndongwa Uhuru.

## APPENDIX II

### QUESTIONNAIRE FOR THE PRINCIPALS AND TEACHERS

#### Section A: Personal Profile

In this section you are kindly requested to tick (✓) the most appropriate alternative that fits you.

1. Gender

Male

Female

2. Age

Below 25

26 – 30

31 – 35

36 – 40

Over 40

3. Type of schools.

Girls boarding

Girls day

Mixed day

Mixed boarding

4. Length of service

Less than a year

1 – 5 years

6 – 10 years

\_\_\_11 -15 years

\_\_\_16 years and above

5. If you are a principal, how long have you headed your present school?

\_\_\_Less than a year

\_\_\_1 – 5 years

\_\_\_6 – 10 years

\_\_\_11 -15 years

\_\_\_16 years and above

## Section B: Socio-Cultural Factors

### Direction:

Please write your rating in the space provided for each option which corresponds to your best choice, kindly use the scoring system below

Score	Response	Description
4	Strongly agree	You agree with no doubt
3	Agree	You agree with some doubt
2	Disagree	You disagree with some doubt
1	Strongly disagree	You disagree with no doubt

### (i). Female Circumcision

1. \_\_\_Female circumcision is highly valued in this District.
2. \_\_\_Social acceptance factor causes girls to undergo circumcision.
3. \_\_\_Parents circumcise their daughters preparing them for marriage.
4. \_\_\_As a rite of passage girls feel that they are women after circumcision.
5. \_\_\_Fear of being insulted make uncircumcised teenage girls not to attend school.

### (ii). Early marriage

1. \_\_\_Early marriage is common in Marsabit district.
2. \_\_\_Some girls who finished class 8 got married before joining secondary schools
3. \_\_\_parents prefer their daughters to be married off than to join secondary schools.

4. \_\_\_parents look at their daughters as a source of wealth in terms of bride wealth.
5. \_\_\_parents still hold traditional belief that girls should be married off at adolescence.

**(iii). Gender discrimination**

1. \_\_\_parents give priority to educating boys than girls.
2. \_\_\_parents believe that boys are more important in a family than girls.
3. \_\_\_parents believe that investing in girl's education will finally benefit another  
Clan/family.
4. \_\_\_parents believe that girls are weak.
5. \_\_\_parents believe that boys are more intelligent than girls.
6. \_\_\_parents prefer educating boys as a security for old age.

**(iv). Gender roles**

1. \_\_\_Girls are assigned more household work than boys.
2. \_\_\_Girls are usually given duties of family care.
3. \_\_\_Girls usually do baby seating at home.
4. \_\_\_Girls are more exposed to child labour than boys.



### APPENDIX III

#### RESEARCHER'S CURRICULUM VITAE

##### A. PERSONAL PROFILE

NAME : JOSEPHINE NDANGWA UHURU

DATE OF BIRTH : 1/1/1970

STATUS : MARRIED

PROFESSION : TEACHER

GRADE : GRADUATE TEACHER II

RELIGION : CATHOLIC

**B. CONTACTS** : TELL +254 722 793726

EMAIL : [Josephine@yahoo.com](mailto:Josephine@yahoo.com)

##### C. EDUCATION BACKGROUND

YEAR	INSTITUTION	CERTIFICATE
2011-2012	KAMPALA INTERNATIONAL UNIVERSITY	MED
2006-2009	KENYA METHODIST UNIVERSITY	BED (SNE)
2004-2006	KENYA INSTITUTE OF SPECIAL EDU	DIP (SNE)

1993-1995	KIGALI T.T.C	P1 TEACHER
1984-1987	PRECIOUS BLOOD SEC. SCHOOL	KCE DIV II
1976-1983	KYANGA PRIMARY SCHOOL	CPE 28 POINTS

#### **D. WORK EXPERIENCE**

<b>YEAR</b>	<b>STATUS</b>
SEPTEMBER 1995-TO DEC 1998	TEACHER AT ST. TERESA – NAKURU.
JANUARY 1999 TO 2003	TEACHER NEW PUMWANI, NAIROBI
JANUARY 2002 TO DATE	TEACHER ST. MICHAELS, NAIROBI
JANUARY 2012	PART TIME LECTURER AT PREMESE AFRICA DEVELOPMENT INSTITUTE

#### **E. WORKSHOP ATTENDED**

Prevention of Rheumatic heart disease.

Strengthening mathematics and science Education (SMASE).

HIV and AIDS Awareness and Control.

#### **G. RESPONSIBILITY**

6. Senior teacher in charge of academics.
7. Incharge of guidance and counseling.
8. Chairperson mathematics panel.