

**SOCIO-CULTURAL PRACTICES AND GIRL CHILD EDUCATION IN HODAN  
DISTRICT, MOGADISHU, SOMALIA**

**BY**

**ABDULKADIR ABDULLAHI WARSAME**

**1164-06246-09358**

**A RESEARCH DISSERTATION SUBMITTED TO THE COLLEGE OF HUMANITIES  
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## DECLARATION

I, **Abdulkadir Abdullahi Warsame** declare that this research dissertation is my original work and to the best of my knowledge, has not been submitted for any award at any academic institution.

Student: **Abdulkadir Abdullahi Warsame**

Reg. No: **1164-06246-09358**

**Signed:** ..... **Date:** .....

## **APPROVAL**

This is to confirm that this research dissertation is under my supervision and is now ready for submission to the College of Humanities and Social Sciences of Kampala International University.

**Signature:** .....

**Date** .....

**Supervisor: Dr. Kafeero Kiggundu**

## **DEDICATION**

I would like to dedicate this piece of work to my dear parents for their endless support both financially and morally during my academic career without forgetting my brothers and sisters for their contributions. May the Almighty Allah bless you all.

## **ACKNOWLEDGEMENT**

Firstly, am greatly indebted to my supervisor, Dr. Kafeero Kiggundu who has tirelessly read through this research report to guide and correct me. I appreciate your effort. I cannot fail to acknowledge my lecturers in the College of Humanities and Social Sciences for the knowledge that they passed on to me, without you this would not have been an easy task.

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## **ABSTRACT**

The is sought to investigate Socio-Cultural Practices and Girl Child Education in Hodan District, Mogadishu, Somalia with the following objective's the general object of the study was to examine socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia and the Specific Objectives were (i) To examine the state of girl child education in Hodan District, Mogadishu, Somalia, (ii) To examine the relationship between socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia and (iii) To evaluate the relationship between government policy and girl child education in Hodan District, Mogadishu, Somalia. The study employed cross-sectional research design however the sample size of the population in this study was made of 336 respondents and was selected basing on a formula for determining Sample size by Sloven. The researcher used the following tools and methods to collect data; questionnaires, key persons interviews and data sheets. From the study findings it was found out that the average mean of the state of girl child education is 2.69 which is high on the Likert Scale. This implies that generally the state of girl child education in Hodan needs to be improved. However the study results revealed that the average mean was 3.33 equivalent to very high implying that early marriages have severe impact on girl child education. This indicates that different socio-cultural practices affect and hinder girls from attaining education. From the study findings it was concluded that the state of girl child education in Hodan District needs to be improved since majority of the girls are not accessing education due to a number of socio-cultural practices such as early marriages, female genital mutilation. However the study concludes that in most parts of Hodan District, socio-cultural practices were still taking place which severely affected girl child education in the district. For instance, thousands of girls were married off at an early age so as to their families can acquire some wealth in form of camels. Lastly from the research findings and conclusion it was recommended that there is need to create more awareness on the dangers of socio-cultural practices such as FGM since they severely affect education of the girl child therefore by re-evaluating FGM and speeding up eradication campaign so that a multi-sectoral approach is adopted such as integrating FGM awareness with ante-natal and post-natal programs. Organizations working to eradicate FGM can do so through a range of initiatives at local level, including public education and workshops, drama and songs, training for health care providers and fostering community decisions to stop infibulating their girls. This will equally require dialogue with community chiefs or elders, as the attitude of senior males in the community are crucial to changing customs. Elders are the ones who ensure that the practice is fulfilled and followed to the letter.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

This study was carried out in order to examine how socio-cultural practices affect access to primary education in Somalia. This chapter introduces the background of the study, statement of the problem, and purpose of the study, objectives of the study, research questions, scope of the study, and significance of the study.

#### **1.1 Background of the Study**

This section encompasses four perspectives namely historical, theoretical, conceptual and contextual perspectives.

##### **1.1.1 Historical Perspective**

Across the globe, there is no doubt that societal recognition of the value of education has been displaced, paving the way for ignorance and the people's deplorable condition of education, particularly that of the girl-child (UNESCO 2005). Despite significant progress on integrating the Rights of the Child into domestic law through legislative and constitutional reforms in most Asian countries such as Thailand, discriminatory household practices still persist against the girl-child. Most importantly, quite a number of studies suggest that household discriminatory practices still persist against the girl-child as a result of deep-rooted socio-cultural beliefs, social norms, values and practices (UNESCO 2005).

Throughout history, the last two centuries, which have been viewed as the age of modernity, have been essentially structured by varying historical processes. Significantly, gender and racial categories emerged during this period as two fundamental instruments for exploiting people and stratifying societies (Koringura, 2004). Euro centric attitude, being a hallmark of the ensuing modernity gave impetus to

the creation and imposition of Eurocentric/American cultural hegemonies throughout the world. Consequently, male-gender privilege as an essential part of European ethos became enshrined in the culture of modernity (UNESCO 2005). In the quest of comprehending African realities, and indeed, state of gender relations in Nigeria, this global context for knowledge production has become imperative.

In Africa, trends of gender inequality, not only in education but also in the labour market, political leadership and social and economic spheres (Akintunde, 2015). Education is a key factor in determining development trends, particularly in contemporary world. National governments have embraced the idea of equal education for all as a matter of priority. Over the last decade the politics of gender in developing countries like Somalia have been carried out with the context that women deserved better in terms of numerical representation.

Though women constitute slightly over half of Somalis population majority are poor. Education Report of Somalia (1964) mostly known as Ominde Commission and other education reports made recommendation to the need for accelerating the education of the girl child. Republic of Somalia (2003) recognised the tremendous efforts made by the Somalia government to improve girls' education including affirmative action on the expansion of facilities to enable the girl child to study science subjects and a policy to allow a girl who drops out of school due to pregnancy to continue with education (Koringura, 2004).

World Bank (2011), noted that the only way to reduce the disparities in women involvement in Mogadishu is to involve girls in education by developing girl friendly measures and packages which should include locating many schools to the communities, waiving school fees, having locally based female leaders as role models and flexible school calendar that could cater for girls domestic duties and responsibilities. In Mogadishu, the central government established free basic education programs, in efforts to resuscitate the deteriorating participation in education. This was why the Federal Republic of Somalia (2007) has been providing Free Primary Education

(FPE) and Free Secondary Education (FSE) since 2003 and 2008 respectively. Despite the efforts made to improve girl-child education over the last six years, female students' performance is still low.

A critical analysis of girl child education in Hodan district, Mogadishu depicts a worrying trend, hampered by cultural practices which puts high premium on the usefulness of their labour, on domestic front, in caring for young siblings, cooking and fetching water and general cleaning (UNESCO 2005). This scenario is likely to affect girl child performance and more so those living in rural areas of the District. Poor performance in national exams triggers a vicious cycle wherein poorly educated women are left ill-equipped to obtain well paid jobs, and this in turn reduces incentives for parents to invest in girls schooling in Hodan District.

### **1.1.2 Theoretical Perspective**

This study was based on Pearson's gender relations theory. This study was guided by the Gender Relations Theory by Ruth Pearson. According to Pearson (1992), society views all activities that are carried out to be based on social roles and interactions of men and women. The assumption is that gender roles are dictated by society. The society seems to have the ultimate authority on the precise nature of what women and men actually do, and their real contribution to the production and reproduction which turns out to be biased against women.

The theory asserts that gender roles are dictated by society through its norms and values. Rono (1999) posits that the notion of gender roles and activities have a strong ideological content based on the values and norms persistent in a society which are reflected in the gender division of labour. Based on such ideologies, society seems to have an ultimate authority on the precise nature of what women and men actually do, and their real contribution to production and reproduction which turns out to be biased against women (Pearson, 1992:12). Existential social structures with regard to division of labour determine the duty spheres of women and men in the society. Because of

such bias, the performance of men and women in nearly all spheres of life such as business, environmental conservation, development projects and the like are bound to vary.

Proponents of gender relations theory, such as Rono (1999) and Emerek (1999) argue that women have been relegated to performing reproductive and undervalued roles within the households. These roles include those of caregiving since women have been brought up as good nurturers for children including the sick within the society.

However, it should be understood that these care roles are performed alongside other reproductive duties that women and girls perform thus increasing the burden of work.

Pearson's gender relations theory was appropriate for this study because it emphasizes the various social, cultural norms and standards which must be considered for women to take the opportunities to participate in social activities such as education. These cultural and economic norms emphasized in the theory are the factors that affect Girl Students' academic performance in school. It was also a relevant theory for this study because it captures almost all the variables. In the traditional set up the family is headed by a house head, a position held by the male parent. The roles assigned to women are narrowly defined. They are expected to be good wives and mothers, girls and women are seen as subordinates and education for them is less important. The problems for day student arose from a lot of work at home. A study by Desarrollo (2007) in Latin America outlined that secondary students with work at home, performed poorly in their national examinations. In Malawi according to Scharff and Brady (2006), girls are expected to help their mothers with labor intensive house-hold chores before going to school and therefore arrive to class late and exhausted. Because of search responsibilities girls are less likely to perform well than boys (Scharff, 2007).

According to Mbilinyi (2003), most students especially girls are engaged in such activities as caring for their siblings when their parents pass away, taking care of the sick, and attending to traditional rituals, funerals and other celebrations. In Somalia, Mensch and Lloyd (1997) found out that if girls have more domestic responsibilities

than boys , they may have less time for homework, on the other hand, if girls are confined at home after school and boys allowed more freedom, girls may use some of their free time to do more homework thus performing better than boys. Long distances from schools to homes are a likely cause of under participation among rural communities in Africa where only few schools exist (Malenya 2008). According to De Jaeghere (2004), in Africa lack of formal secondary schools in close proximity to girls' homes prohibits their participation. Parents are always concerned about the safety of their daughters as they travel to and from school.

### **1.1.3 Conceptual Perspective**

Socio-cultural practices are the distinctive, spiritual, material, intellectual and emotional features that characterize a society or a social group (Akinsola, 2011). A worker in general and the HR manager in particular is influenced by socio-cultural practices and values of a larger society of which he/she is a member. In the broadest sense, this term can apply to any person manifesting any aspect of any culture at any time. However, in practical usage it often refers to the traditional practices developed within specific ethnic cultures, especially those aspects of culture that have been practiced since ancient times. The term is gaining in importance due to the increased controversy over "rights of cultural practice", which are protected in many jurisdictions for indigenous peoples and sometimes ethnic minorities. It is also a major component of the field of cultural studies, and is a primary focus of international works such as the United Nations declaration of the rights of indigenous Peoples

Girl education is a catch-all term of a complex set of issues and debates surrounding education (primary education, secondary education, tertiary education, and health education in particular) for girls and women (Alagoa, 2012). Higher attendance rates of high schools and university education among women, particularly in developing countries, have helped them make inroads to professional careers with better-paying salaries and socio-cultural practices. Education increases a woman's (and her partner and the family's) level of health and health awareness. Furthering women's levels of

education and advanced training also tends to lead to later ages of initiation of sexual activity and first intercourse, later age at first marriage, and later age at first childbirth, as well as an increased likelihood to remain single, have no children, or have no formal marriage and alternatively, have increasing levels of long-term partnerships.

#### **1.1.4 Contextual Perspective**

Despite efforts by the Somalia's governmental and non-governmental organizations or agencies aimed at improving the life of women folk through international conferences, workshops, seminars and home-based interventions, women in the study area are yet to attain the present day's realities of life compared to women in other States in the country (Alazigha, 2014). In the study area, which is highly populated with women, it is observed that there are very few women that engaged in formal sectors such as politics. In the educational sector, those that the community sees as elites are just teachers with National Certificate of Education (NCE) and Bachelor of Education (B.Ed.) as the highest qualifications and these are even very few in numbers. It was just of recent that a few young girls graduated from some tertiary institutions with second class degrees.

In the State ministries and parastatals of Somalia, their number is quite insignificant. As more boys are enrolled into higher institutions of learning, fewer number of girl child enrolment was observed or registered following available statistics (Caipora, 2011). Human development is a joint effort of both men and women, but on this regard, the women in this study area are seen as house wives who are seriously involved in fishing and farming, poverty stricken followed by ignorance that is transferred to their offspring, thereby continuous the cycle of poverty. Most young girls are usually seen in the community with pregnancy and married to boys bearing babies they could not afford to maintain. This situation has remained unabated in the community and has hampered rapid socioeconomic development that needs to be adequately investigated and addressed.



## **1.2 Statement of the Problem**

Education is considered to be a basic human right and a basic need for all. This is because of the crucial role it plays in the human development (Alazigha, 2014). Girl-child education is recognized as one of the critical pathways to promote social and economic development however there has been a number of socio-cultural practices that have continued to hinder this.

Currently, thousands of girls in Hodan District have been denied an opportunity to go to school unlike their male counterparts (UNICEF, 2015). This is believed to be attributed by a number of factors such as early marriages, female genital mutilation and parent's perception.

Despite the efforts of the government and international agencies in spearheading education, girl child education has remained very low in Hodan District. The cultural factors militating against girl-child education are the erroneous beliefs that education of girls-child makes her promiscuous and bring about unwanted pregnancy. Early marriage seems to be the greatest obstacle to education of the girl-child (Caipora, 2011). Also the belief that the girl-child should be responsible for child-rearing alone and take care of domestic duties after the education of the girl-child. In fact, in every field of human endeavour, women can hold their own against men. What needs to be done is more education and mass campaign against the culture that still makes women feel inferior. Early marriage is still common in somali community. Parents encourage or compel the girls to marry a few years after puberty because the culture of the somali prescribes it, particularly among illiterates in the area. It is therefore, not surprising that from the findings, a little more than of the respondents still believe in early marriage. This fact, not withstanding, late marriages are becoming common as the girl-child themselves want to be educated by all means, although many still fall by the wayside as a results of poverty, unwanted pregnancy and influence of peer groups

### **1.3 Purpose of the Study**

The purpose of the study was to examine the relationship between socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia

### **1.4 Objectives of Study**

#### **1.4.1 General Objective**

The general object of the study was to examine socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia

#### **1.4.2 Specific Objectives**

- i. To examine the impact of female genital mutilation on girl child education in Hodan District, Mogadishu, Somalia.
- ii. To examine the impact of early marriages on girl child education in Hodan District, Mogadishu, Somalia.
- iii. To evaluate the impact of parental perception on girl child education in Hodan District, Mogadishu, Somalia.

### **1.5 Research Questions**

- i. What is the impact of female genital mutilation on girl child education in Hodan District, Mogadishu, Somalia?
- ii. What is the impact of early marriages on girl child education in Hodan District, Mogadishu, Somalia?
- iii. What is the impact of parental perception on girl child education in Hodan District, Mogadishu, Somalia?

## **1.6 Scope of the Study**

### **1.6.1 Geographical Scope**

This study was conducted from Hodan District, Mogadishu, Somalia. Hodan District (Somali: Degmada Hodan) is a District, the southeastern Banaadir region of Somalia. It is a neighborhood in the northwestern part of Mogadishu.

### **1.6.2 Content Scope**

The study focused on impact of female genital mutilation, early marriage and parental perception on girl child education in Hodan District, Mogadishu, Somalia.

### **1.6.3 Time Scope**

The study was interested in information concerning socio-cultural practices and girl child education (2010-2019) because it was during this time gap when girl child education in Hodan District severely declined due to socio-cultural practices in the communities. The study will also be carried out a period of three months (June to August 2019) because this process involves data gathering, editing and interpreting.

## **1.7 Significance of the Study**

### **Government**

The study will benefit the government through the Ministry of Education since it will have a way out in dealing with girl child issues that lead to improvement in academic performance of girl child in secondary schools. The government may use the findings to fill up the gaps, in order to improve on girl child academic performance. This study attempts to make some contributions to this under-research area.

### **Hodan District**

This study will help to create awareness in the District to bridge the gap of gender inequality among males and females in our society. The socio-cultural factors affecting

female child educational development is considered quite significant to the people of Hodan District, Somalia.

### **Gender activists**

This study will also help gender activists to create awareness with the ranks of policy makers, women charity organizations, planners charged with the responsibility of gender related programs such as school, employment, vocational skills, etc. in Somalia. It will also help gender advocates to enhance creation of awareness in promoting and protecting the rights of the female child and increase awareness on her needs and potentials like participation in economic and politics of local and national development amongst others. It will likewise expose to the female students the impacts their counterparts are exposed to in this part of the country and to enable them provide a framework to challenge the situation.

### **Candidate**

The study will be significant to the researcher in fulfilling one of the requirements for award of the Master's Degree of Human Rights.

## **1.8 Operational Definitions of key terms**

**Socio-cultural practices** are the distinctive, spiritual, material, intellectual and emotional features that characterize a society or a social group. Ghanaian worker in general and the HR manager in particular is influenced by socio-cultural practices and values of a larger society of which he/she is a member.

**Girl-child education** is a catch-all term of a complex set of issues and debates surrounding education (primary education, secondary education, tertiary education, and health education in particular) for girls and women

**Female genital Mutilation** also known as female circumcision or female genital cutting, is defined by the World Health Organisation (WHO) as "all procedures involving

partial or total removal of the external female genitalia or other injury to the female genital organs for non-medical reasons".

**Early marriage** refers to a kind of marriage of the children aged below 18 years. Early marriage is often a forced marriage as it takes place without the consent of both the bride and bridegroom (Child marriage and Forced marriage).

**Parental perception** is defined as "parents' beliefs or expectations regarding their ability to raise their children successfully and have some control over their child's behavior.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Literature review is a partial summary of the previous work related to the hypothesis of the study that will be explored and cited as well as existing knowledge related to socio-cultural practices and girl child education in Hodan District, Hodan District, Mogadishu, Somalia in correlation to the research specific objectives.

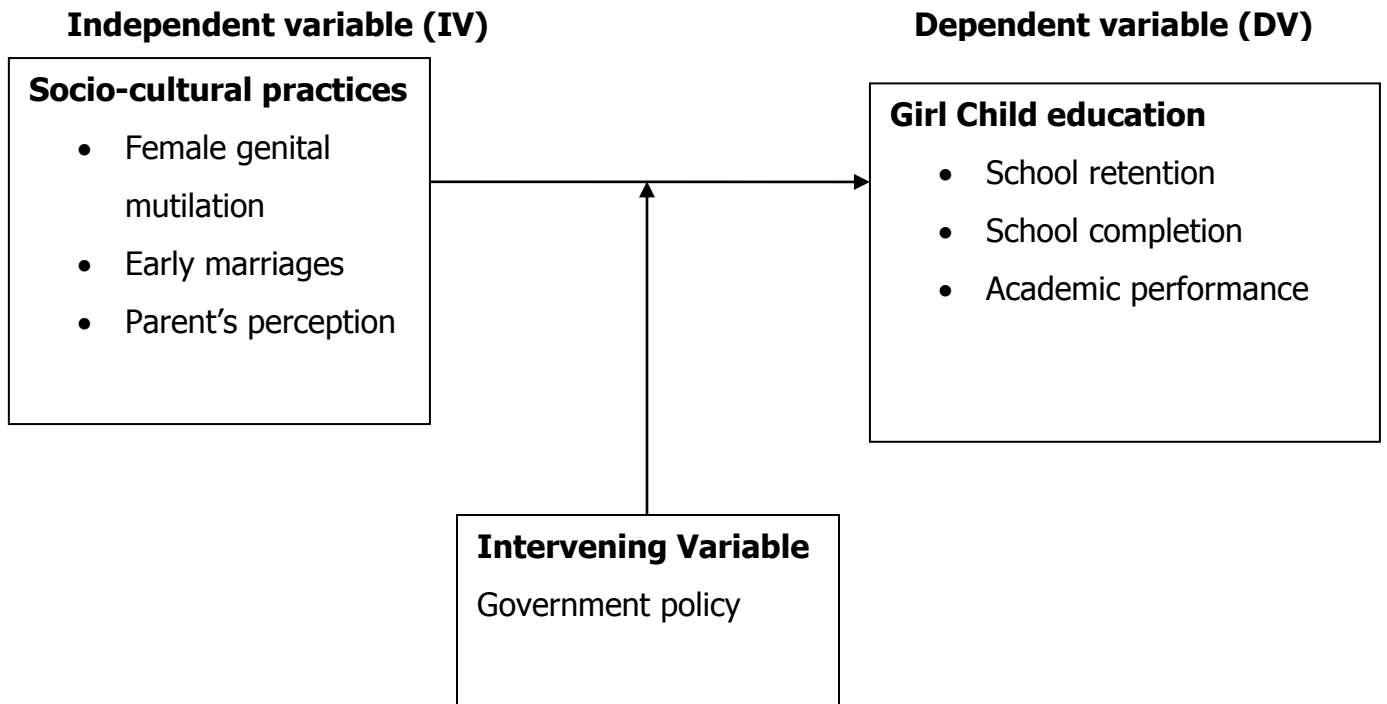
#### **2.1 Theoretical Review**

This study was based on Pearson's gender relations theory. This theory was developed by Pearson (1995). This is where the society views all activities that are carried out to be based on social roles and interactions of men and women. The society seems to have ultimate authority on the precise nature of what women and men actually do, and their real contribution to production and reproduction which turns out to be prejudiced against women. Pearson's gender relations theory was appropriate for this study because it emphasizes the various social, cultural norms and standards which must be considered for women to take the opportunities to participate in social activities such as education. These cultural and economic norms emphasized in the theory are the factors that affect Girl Students' academic performance in school. It was also a relevant theory for this study because it captures almost all the variables. In the traditional set up the family is headed by a house head, a position held by the male parent. The roles assigned to women are narrowly defined. They are expected to be good wives and mothers, girls and women are seen as subordinates and education for them is less important. The problems for day student arose from a lot of work at home. A study by Desarrollo (2007) in Latin America outlined that secondary students with work at home, performed poorly in their national examinations. In Malawi according to Scharff and Brady (2006), girls are expected to help their mothers with labor-intensive house-hold

chores before going to school and therefore arrive to class late and exhausted. Because of search responsibilities girls are less likely to perform well than boys (Scharff, 2007).

## 2.2 Conceptual review showing the relationship between the variables

Conceptual framework showing how socio-cultural practices affect access to girl child



**Source: Adopted by Hallowell, R. (1996)**

The above conceptual framework indicates that the independent variable is socio-cultural practices which concerns; Female genital mutilation, Early marriages and Parental perception and the dependent variable focuses on dependent variable focuses on; school retention, school completion and academic performance. The intervening variable is the Government policy for instance the government can pass a policy against such socio-cultural practices and thus impacting on the girl child education too.

## **2.3 Related literature**

The related literature review was presented objective by objective. In this section, literature from various scholars was reviewed on the major variables of the study which include;

### **2.3.1 Impact of female genital mutilation on girl child education**

Akinsola, (2011) argued that in the Asia-Pacific region, wide gender differences at the primary and secondary school level is found in South Asia (excluding Sri Lanka). In these countries, the female ratio at the primary level is 40 to 70 per cent of the male ratio (Akinsola, 2011). Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls. This itself reflects the low status of women in society. In the context of poverty, the households allocate their limited resources to educate the male children only. The economic arguments against educating girls, reinforce the traditional bias (Akintunde, 2015).

Education costs include not only the direct costs of tuition, textbooks, school uniform etc., but also opportunity costs of work foregone by daughters - whether it is housework or minding the siblings or work in the market place (Akintunde, 2015). One must also include the hidden cost of going against the society's norms regarding the conduct and behaviour of girls and the expectations from them. A large proportion of the world's population live in rural areas and it is in rural areas that female illiteracy predominates. Children in rural households help with housework, in fetching and carrying fuel and water, took after younger siblings, help in home-based income generating activities, in cultivating the land and marketing the product (Alagoa, 2012).

The United Nations Girls' Education Initiative (UNGEI) reported that more than 700,000 girls in Hodan between the ages of six to 12 have never attended school. In fact, around half of girls between the ages of 15 to 24 are illiterate and four in five girls do not attend high school (Alazigha, 2014). A large contributor to low female literacy rates and school attendance rates is that up to 40 percent of girls in Hodan are married



before the age of 18. Around 10 percent of these girls are married before the age of 15. Around 35 percent of girls drop out due to marriage and 23 percent drop out due to pregnancy. In contrast, allowing girls to continue through secondary education significantly reduces the chances of early marriage and childbearing (Caipora, 2011).

Alazigha, (2014) noted that in Kenya, teenage pregnancy rates are some of the highest in the world. The national average is 24 percent; however, statistics change from region to region. The poorest regions have the highest percentage of teenage pregnancy. Poverty is the largest contributor to low standards in girls' education in Kenya. Though education is free, school supplies and uniforms are not. Because of this, when faced with either sending a son or a daughter to school, a son's education will usually be prioritized (Harold, 2016).

Uneducated girls in DRC are highly susceptible to sexually transmitted diseases as well as other health complications. Health issues put girls at a risk of not continuing their education. In 2015, around 567 young people between the ages of 15 to 24 contracted HIV/AIDS on a weekly basis. A staggering 363 of these young adults were female (UNICEF, 2005). Girls in DRC are less likely to attend school during their menstrual cycle which creates gaps in a girl's education. This is caused by inadequate infrastructure and resources for good hygiene in schools, especially for girls. Furthermore, girls often feel ashamed and embarrassed about their cycle because women's health education is not a priority (UNICEF, 2005).

Statistics show that educated mothers are more than twice as likely to ensure the education of their children. They are also more likely to earn higher socio-cultural practices than an uneducated person. A UNICEF report shows that there would be a 14 percent rise in a girl's wage if she would continue her education rather than get married (UNICEF, 2005). Educating girls would see a reduction in child marriage and births. This is closely linked to lower mortality rates as well. It would also greatly improve the standard of living across Burundi and reduce poverty rates. Educated women in Burundi

are more likely to invest back into their families. Roughly 90 percent of an income will usually go back to the family (UNICEF, 2005).

### **2.3.2 Impact of early marriages on girl child education**

Oyoko, (2011) emphasized that education is the process through which individuals are made functional members of their society. Education has been described as the most important aspect of human development, a key to a successful living, especially girl-child education. Education is a basic human right that every child must enjoy. The International Convention on Human Rights (1948), Article 26 as well states that everyone has the right to education and that education shall be free at least in the basic education. Further, it declares that basic education shall be compulsory. Evaluation of Education Achievements (EEA) shows a gender gap in favor of boys in many Western and Eastern Europe, Asian and North American countries (Sonkayna, 2011).

The perception that education for girls is of little value is deep-rooted in most countries in Africa. Africa lags behind the rest of the world in girls' education. Girls often become more vulnerable when they are adolescents and approaching secondary education (Ocho, 2005). Campaign for Female Education (CAMFED) study showed girls in Zimbabwe missing an average of 60 days per year because of lack of appropriate facilities during menstruation. Forum for African Women Educationalists (FAWE) reached similar conclusions in Hodan. Research in Zambia showed that girls spend more time on productive work than any group of adult men (Allen 1998 cited in Kane 2004). Africa (and Asian) girls traditionally provide care for younger siblings, where parents work and community child care is not available (Offorma, 2009).

In Kenya the case is the same or even worse. There are gender disparities in educational opportunities and achievements, with females being disadvantaged (Diri, 2011). However, the education of girls and women is seen as essential to achieve equitable development. Improving girls' academic performance, with the goal of attaining gender equality is a critical component of promoting development and meeting the Millennium Development Goals (2000) in Kenya and across sub-Saharan

Africa. Kenya like other developing countries invests in education with the belief that an educated and skilled labour force is a necessary condition for sustainable economic growth (Alagoa, 2012). Education at secondary level is supposed to be bedrock and the foundation towards higher knowledge in tertiary institutions. The role of secondary education is to lay foundation for further education and if a good foundation is laid at this level, there are likely to be no problem at subsequent levels.

In Africa, several countries established free basic education programs, in efforts to resuscitate the deteriorating participation in education (Harold, 2016). This was why the Republic of Kenya (2007) has been providing Free Primary Education (FPE) and Free Secondary Education (FSE) since 2003 and 2008 respectively. Despite the efforts made to improve girl-child education over the last six years, female students' performance is still low. To address the low participation and poor performance by girls in national exams, the government has provided grants to some girls' schools and awarding bursaries to female students. But in spite of this, girls' level of performance remains significantly low (Hobert, 2015).

### **2.3.3 Impact of parental perception on girl child education**

Kaingu, (2014) noted that government has appropriately financed girl child education, but in the process, it has been led also to administer most of the schools that provide such education. Yet, the administration of schools is neither required by the financing of girl child education, nor justifiable in its own right in a predominantly free enterprise society. Government has appropriately been concerned with widening the opportunity of young men and women to get professional and technical training, but it has sought to further this objective by the inappropriate means of subsidizing such education, largely in the form of making it available free or at a low price at governmentally operated schools (Ocho, 2005).

The lack of balance in governmental activity reflects primarily the failure to separate sharply the question what activities it is appropriate for government to finance from the question what activities it is appropriate for government to administer a distinction that

is important in other areas of government activity as well (Offorma, 2009). Because the financing of general education by government is widely accepted, the provision of general education directly by governmental bodies has also been accepted. But institutions that provide general education are especially well suited also to provide some kinds of vocational and professional education, so the acceptance of direct government provision of general education has led to the direct provision of girl-child education (Oso & Onen, 2008). To complete the circle, the provision of girl-child education has, in turn, meant that it too was financed by government, since financing has been predominantly of educational institutions not of particular kinds of educational services.

For girl-child education, the government, this time however the central government, might likewise deal directly with the individual seeking such education (Oyoko, 2011). Such a program would eliminate existing imperfections in the capital market and so widen the opportunity of individuals to make productive investments in themselves while at the same time assuring that the costs are borne by those who benefit most directly rather than by the population at large (Sonkayna, 2011).

When it comes to India and other developing countries, there are various ways to counter the obstacles for girl children in terms of gaining equal access to opportunities. The government has a significant role to play in this as they have the resources to build the required infrastructure and spread awareness (Kaingu, 2014). The few main reasons for many girls not attending school is lack of access, infrastructure, safety concerns, consideration for feminine hygiene and family support. This doesn't help when there's outright social discrimination within the school walls (Ocho, 2005). Most of all an improvement in the basic infrastructure of the school building with decent functioning toilets for teenage girls is needed especially in rural areas, along with ensuring their safety on their way to schools – which is one of the reasons parents are reluctant to send their girls to school (Oso & Onen, 2008).

The improvement in safety measures for girl children has improved the attendance rate by a large margin (Oyoko, 2011). Schools must spread awareness against child sexual and physical abuse and help them to report these as well. If girls are enabled to protect themselves from sexual predators, they will not fear taking up bigger challenges in their life. Governments have to take care of this aspect when it comes to government schooling (since most of the poor children avail government schooling). We must also look forward to sensitising the faculty members to make sure that no discrimination is meted out to girls. This will take time, but it can be achieved (Sonkayna, 2011).

The sad part of this is that a lot of girls lag in schooling due to menstrual problems after the age of 12 to 14. It is usually due to extreme taboos or lack of affordable sanitary napkins (Sonkayna, 2011). The government must make sanitary pads or other feminine hygiene products much more accessible and educate girls on maintaining their health. Iron and nutrient deficiency is a severe problem among girls of menstruating age. Remedies to this can be ensured with the help of vitamin supplements and decent meals in schools.

Last but not least, social media campaigns must be carried out along with financial schemes. A few Indian states are trying to tackle this problem by introducing Girl Child Education schemes (Alagoa, 2012). For Example, the state of Telangana has launched the scheme "Bangaru Thalli" – where the government helps in subsidising the girl child's education from kindergarten to graduation. This has improved the attendance of girls in schools by a large margin. An introduction to a variety of courses and vocational course from high school would also help in the attainment of economic capabilities in general. It is essential to make people aware of the economic potential a girl achieves when she becomes more educated (Caipora, 2011).

## 2.4 Related Studies

The research of this kind has been done by different researchers in order to look to the issue of girlchild education and its evaluation. Most of the related resources have their research questions, basic assumption, and hypothesis different in one way or the other, this research work. Due to the large difference in the enrolment between boys and girls in Africa, there are far more girls than boys who out of the school or denied to access and retain the schools. Education is main element of economic growth because it is directly concerned with employability, entrepreneurship, women empowerment and productivity. Because it makes possible the youth with enhanced ability, creative and systematically skilled to race with the fast altering global inclination.

It is not difficult to find out the main reasons of dropout, there is no single factor causing dropout. But a number of factors are involved which directed it as a procedure (Hunt, 2008). African scholars and researchers have also supported the important role of women's education, especially at the university level. The Forum for African Women Educationalists (FAWE), based in Nairobi, has conducted a number of these studies. Possibly the most comprehensive recent work on women's higher education in Africa was conducted in Hodan by Kwesiga (2002). She focuses on the role of familial influence, parental attitudes, socio-economic status, and gender differentiated roles and how these issues impact women's persistence in education. Research indicates that the importance household members place on education is an important factor in whether children gain access to schooling and for how long, but there is less research on how this may attribute to denial of accessibility and dropping out.

Research also indicates that the educational level of parent is particularly influential in determining whether and for how long children access schooling and which age to start. Most of Muslim countries like Somalia parents prefer to send both their sons and daughter to Madaras equally before the age of 7 years, while this is compulsory according to Islam religion. Ersado (2013) talks of 'the widely accepted notion that parental education is the most consistent determinant of child education (and

employment decisions)'. Higher parental/household head level of education is associated with increased access to education, higher attendance rates and lower dropout rates (Jamie, 2011). A number of reasons are put forward for the link between parental education and retention in school. Some researchers indicate that noneducated parents cannot provide the support or often do not appreciate the benefits of schooling (Brown & Park, 2011). They posit that parents' level of education instills passion for education in the parents which in turn assists in retaining the female.

The socio-cultural factors refer to the people's way of life as expressed throughout their attitudes, virtual beliefs, values and pedagogy systems from generation to generation through the community's socialization systems, (Brock and Cammish, 1991) Girl child network (GCN), 2004 mentioned culture and traditions as inhibiting factors affecting girls' participation in secondary education and the main aspects being female Genital Mutilation (FGM) and early marriages. This is particularly common in certain districts such as Keiyo, Mandera, Transmara, Kuria, Kisii and Nyamira Districts (Omare, 2007).

The socio-cultural factors and its influence on the education of girls and issues on poor attitude or low participation in the system had been expressed well in Mbiti (1981) who alludes that there are four major reasons that lead to girls withdrawal from education system which include greater demand made on girls by their families in connection with household duties, pre-arranged marriages leading to drop-out of girls from school, the girls who were circumcised become rude to teachers seeing female teachers as their equals and uncircumcised teachers (female and male) as children thus affecting girls' participation in secondary education.

Once the girls undergo FMG, they were made to feel that they had become adults and mature. In school they become shy and uninterested and most of them get married and others simply drop out of school and stay at home awaiting marriage. In Somalia initiation/circumcision ceremonies are scheduled to take place during the school holidays but the process begins earlier, leading to absenteeism from school. The circumcised children also take longer to heal before they can go back to school.

Initiation ceremonies involve both boys and girls but the expectations after the ceremony are more on girls than on boys because girls are engaged for marriage after initiation in some community (Republic of Somalia, 2003)

A study carried out in Malawi by Kapakasa (1992) shows that initiation brings several problems for girls. These dilemmas affect their school attendance leading to drop-out. The schedule for initiation ceremonies conflict with the school calendar, leading to absenteeism from school. Initiated girls also find it difficult to return to school or concentrate on their studies because their next expectation is marriage. The study also revealed that some parents were more willing to cover the cost of initiation than to cover the cost of schooling thus showing the importance attached to initiation ceremonies. Retrogressive ceremonies like female genital mutilation (FGM) and thereafter engagement for marriage results to low attitude towards education by girls. Initiation ceremonies were still important in some African communities because they mark the passage from childhood to adulthood. During initiation ceremonies, knowledge and value concerning procreation, morals and sexual skills, birth control and pregnancy were passed to the girls. After initiation it is considered shameful for girls to return to school unlike the boys (Omare, 2007).

Most girls view themselves as adults. Pregnancy before marriage not only leads to girls dropout of school but also brings shame to the family. In their study on factors affecting principals' influence on girls' participation in secondary education in six developing countries, Brock and Cammish (1991) reported that parental perception reduces the bride price, parents therefore fear allowing their daughters to stay in school for too long. Marriage is also seen as making one gain a high social status, some parents also are not willing to educate their daughters due to the change of allegiance after marriage to their husband's family. Due to this, parents turn to educating boys. In societies where marriage of girls tend to occur at a much younger age than that of the boys, where religious or customary beliefs discourage social interaction between the societies or where conventional opinions encourage women to see their future as being



centered on the home and the family, the incentive for girls to attend school is lower than that of the boys.

A participatory poverty assessment done in Zambia by Norton, Owen & Milimo (2014) revealed that girls are withdrawn from school after grade four because of bride wealth payment which is alleged to diminish for an educated girl. Gender disparities begin early in life with parents ascribing lower aspirations and expectations to a girl child than a boy child. These lowered expectations and aspirations have continued to affect girls' educational achievement despite the many interventions and programmes put in place to encourage their participation in secondary schooling. As boys grow up they socialize differently, with girls being taught one set of values and boys another. At a very young age, girls begin to understand and imbibe the culture of meekness, subservience, conformity and domesticity. They accept duties assigned in accordance with traditional gender specific advisor of labour.

Son preferences and parents perceptions and attitudes towards schooling of girls give education in Africa and elsewhere have long been plagued with pedagogy of difference by way of education that stresses the difference between boys and girls even men and women rather than similarities (FAWE, 2009), such pedagogy differences start at home and end in community. It is here that the notions of gender relation are transmitted from one generation to the next. In Migori district where the community is cosmopolitan, F.G.M is not practiced, sons and daughters were taken to be equal, and those who dropped out of school were encouraged to go back to school. The research was therefore needed to find out other socio-cultural factors affecting participation of girl child in secondary education. The researcher need to find out what other traditional practices prevailing in the research region that contributes to low participation of girls in secondary education.

There are wide gender differences at the primary and secondary school levels particularly Southern Ijaw Local Government Area of Bayelsa State (Caipora, 2011). Female genital mutilation is marked with colourful celebration. This is usually

accomplished during annual festivals like Amassoma fishing and feasting festival. During this period of the year mostly 1st June of the year, girls within the age bracket of 5 – 18 years, even pregnant women are brought before a local surgeon for removal of the clitoris.

Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls. Mbugua (2012) observes that there is a noticeable drop in school performance and attendance at soon after circumcision. (KEFEADO, 2015) attributes the poor performance to reduced interest in school work. There is also wastage of learning hours due to the girls being taken out of school to attend the long preparation for the ceremony and a prolonged recovery period resulting to further school absence. This has an effect in their performance. At times the preparations begin long before schools close; this causes psychological effects to girls (Berg and Denison, 2011, Behrendt and Moritz, 2005). Total concentration for education is affected as girls are double minded on what they are to encounter or undergo over the holidays. In many cases, FGM has a negative impact on a girl's education.

According to Population Reference Bureau (2015), there is a general correlation that the higher a woman's education level is, the less likely she is to be in favour of FGM practices. This is equally echoed by Chege (1983), who stated that where Around half of girls between the ages of 15 to 24 are illiterate and four in five girls do not attend high school. Health complications that girls suffer as a result of FGM cause irregular school attendance, thus non-performance and low performance trend on education. Some girls experience a lot of health hazards associated with the practice. Others encounter permanent problems like being anaemic due to high incidents of postpartum haemorrhage particularly where health services are poor or inaccessible (WHO, 2008). Other psychological and psychometric disorders associated with FGM include disordered eating and sleeping habits , changes in mood and symptoms of impaired cognition that include sleeplessness, recurring nightmares, loss of appetite, weight loss or excessive weight gain as well as panic attacks and difficulties in concentrating and learning. FGM

leads to drop in performance. It was realized that majority of girls between the ages of six to 12 have never attended school. These psychosomatic and psychological disorders have adverse effects on girl child education

FGM has a relationship with issues such as girls not completing their education and having poor literacy. This is seen when the majority of the girls who undergo FGM consider they ready for marriage and take education as a lesser priority. Thus school priority is deterred. The cut girls find it difficult to concentrate in their school studies as they know at the back of their minds that the next option is to get married (Population Reference Bureau, 2015). They become 'unteacheable' as they have no interest in learning. Much clashing with the school authority and the uncircumcised peers cause them to drop out of school There is a general tendency for girls to drop out of school after undergoing circumcision. The MYWO strategic plan (2002-2007) sees FGM as one of the core reason why girls drop out before completion of basic primary education. The issue of girls dropping out of school before completion is com mon among practising communities. Among the Pokot, FGM has been a major contributor to drop outs (Daily Nation, 12th December, 2005). The Elimu Yetu Coalition (2005) has reported that among the Maasai, FGM has led to early withdrawal of girls from schools. Some of the reasons given as to why girls do so after FGM including the feeling of adulthood after undergoing the rite.(KEFEADO). Wamahiu (2012) in her research titled "let them be heard "-the voice of the innocent" says girls themselves perceive schooling as a waste of time after initiation because they wait for marriage as the next greater goal in life. This was too confirmed by Murad (1998) in his findings, which states "it is perceived in many countries that school is not necessary after initiation".

World Bank (2005), Murad (1998), added that genital mutilation is now referred to as symbolic of violence against girls in many communities. This practice hampers advancement in education for girls since they are bogged down with management of these initiations rather than being engaged in educational work, Family Health International journal: 2009. United Nations report of 2004, Beijing China stated that many tribes keep girls at home for mutilation during poverty while boys go to school.

FGM is a major cause of drop out in FGM practicing communities. This is mainly due to feeling of being grown the associated with the practice. Girls who get pregnant out of engaging in sex due to their newly acquired status face the problem of dropping out of schools. When girls drop out they are denied the right to education as they are either married or seek employment.

According to Ebigbo (1979), early marriage in Africa is mostly of females. He states that the conditions which surround early marriage in Nigeria were based on the socialization, early knowledge about sex in childrearing, obedience to authority, especially to men, and economic need or poverty. Ebigbo stated that, many female children serving in homes serve their masters as they would serve their own fathers. He said that sometimes the men would feel gratified because these house girls fulfill wishes for them which their wives do not do or at least not the same loyalty. Ebigbo further revealed that, some gifts from the men to the girls, and promise of improvement of the economic and well-being readily entice the children.

According to Ebigbo (1979), it as often been reported that the quest for material things also make secondary school girls in the early and middle puberty ready prey for so called sugar daddies, that, even some teachers also entice their pupils with materials, gifts and money. Ebigbo further commented that, even during the political days of Nigeria's Second Republic, scandalous stories were told about the given of a very pretty young girl to a top political leader as a gift from a particular area of Nigeria.

Diri (2011), in a seminar paper presented in Ogboin North Local Government, Amassoma, commented that, the issue of young girls going into prostitution was a concern and stated that, students in primary and secondary education were also subjected to sexual pressure especially by teachers and other students, and subsequently not immune to sexual exploitation, citing research findings made by Oloko and Onaboye (1993).

It is estimated that, worldwide, at least 1 in 10 girls and 1 in 20 boys experience some form of early marriage in childhood. Those who are sexually abused as children are more susceptible to depression, eating disorders, suicidal behaviour and drug and alcohol problems later in life, and are more likely to become victims of sexual assault as adults. In many countries, children are taught how to recognise, react to, and report abuse situations through school-based programmes designed to help prevent sexual abuse.

The Cochrane researchers reviewed data from 24 trials in which a total of 5,802 children took part in school-based prevention programmes in the US, Canada, China, Germany, Spain, Taiwan and Turkey. Schools involved in the trials used a variety of methods to teach children about sexual abuse, including, teaching of safety rules, body ownership, and who to tell through films, plays, songs, puppets, books and games. In children who did not receive the intervention around 4 in 1,000 children disclosed some form of sexual abuse. This contrasts with 14 in 1,000 children in the intervention groups, who disclosed some form of sexual abuse.

According to Croll (2006), ethnographic studies suggest that parents have very different expectations for girls and boys, in that sons are uniformly expected to live with or near parents, provide long-term support and succeed in education, careers or other income-generating activities. Wanjiku (1994) observes that where resources are limited, education of boys comes first. Girls have been socialized to accept this and usually drop out of school for the benefit of their brothers. Kelly (1998) noted in his study that when parents are confronted with constraints of limited opportunities or resources for schooling, they generally favour the education of male children

Husan (1999) has studied that most adults and schoolgirls pointed that women think more about becoming good wives and mothers and should get concerned with home management and not professional career. The same study established that most of the adults, local officials, elderly people and religious leaders indicated that parents prefer not to send their daughters to schools as compared to sons. According to Wanjiru

(2007) girls are socialized to know that their brothers' education is much more important than theirs and they are ready to drop-out of school for the sake of their brothers. Wanyoike (2003) concurs with Wanjiru and observed that the way the family foundations are laid down, it is difficult to erase the attitudes and behavior patterns that are formed about girls and boys. He further observes that the boys and girls are received differently at birth thus attaching diverse value to them. Boys are valued to be superior to girls and hence even in education they are given a priority in some societies. A research study carried out by Wanjiru (2007) in Mombasa on factors contributing to school drop out in public secondary schools revealed that 52.4% respondents valued boys' education better than that of girls. Families which cannot easily afford to send both sons and daughters to school reckon that financial returns on the expenditure for girls' education are a good deal smaller than those of boys.

## **2.5 Research gap**

The Pearson's gender relations theory does not provide practical strategies to improve girl child education. As the foregoing review reveals, FGM as one of the socio-cultural practices in Hodan District has not been extensively tackled. A number of studies such as Diri (2011), Croll (2006), have been done covering the subject of socio-cultural practices however, none of them has covered the aspect of promoting girl child education through early marriages and parental perception, hence, providing a content gap that this study covered. The gaps in the literature review were filled during field data collection, which was guided by the purpose and the objectives of the current study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the methodology that was used during the study. It involves the Research design, study population, sample size and selection, sampling techniques, data collection methods, Data collection instruments, procedure of data collection, Reliability and validity of instruments, Data analysis plus measurement of variables.

#### **3.2 Research Design**

The study employed cross-sectional research design. This research design measured the correlation between the two variables because this research design looked for relationships between variables and can only be used to examine whether or not a relationship exists and if it did, the researcher could gather information about the strength and direction of that relationship. Both qualitative and quantitative approaches were used in this study in order to get a clear and in-depth insight into the subject matter. The researcher preferred this type of research design because it gives a report on things as they actually are.

#### **3.3 Area of study**

This study was conducted from Hodan District, Mogadishu, Somalia. Hodan District (Somali: Degmada Hodan) is a District, the southeastern Banaadir region of Somalia. It is a neighborhood in the Northwestern part of Mogadishu. The coordinates of the district are 00 23N, 32 33E (Latitude: 0.3792; Longitude: 32.5574) (Somalia Directory 2019).

### 3.3 Study Population

According to Amin (2005), a target population is the population to which the researcher ultimately wants to generalize the results. The total population of Hodan District is 9,235 inhabitants (Ministry of National Planning, 2019). The researcher randomly selected 3 villages which was (1/4) of 12 villages in Hodan District to ensure that all villages have an equal chance to be selected. The villages included; Baar Feer village with 781 inhabitants, Baar Taleex Village with 869 inhabitants and Bustaale Village with 450 inhabitants. Therefore, the target population was 2100 inhabitants and these included; 25 cultural leaders, 30 Officials from Ministry of Education, 20 Top administrators of Hodan District and 2025 other local community members who were randomly selected in Hodan District, Mogadishu.

### 3.4 Sample Size

This refers to the number of items being selected from the universe to constitute a sample (Kothari,2004). The sample size of the population in this study was made of 336 respondents and was selected basing on a formula for determining Sample size by Sloven. Respondents included; Cultural leaders, Officials from Ministry of Education, Mogadishu, Top administrators of Hodan District and Local peasants with knowledge about the topic of study. The Sloven's formula (1978) was used to determine the minimum sample size. Formula was illustrated below-

$$n = \frac{N}{1+N(e)^2} = \frac{2100}{1+(2100*0.0025)} = 336 \text{ respondents}$$

Where

$n$  - Sample size

$N$  - Population size

$e$  - Level of precision



**Table 1.1 shows Target population and sample size**

<b>Category</b>	<b>Population</b>	<b>Sample</b>	<b>Sampling procedure</b>
Cultural leaders	<b>25</b>	<b>21</b>	Purposive sampling
Officials from Ministry of Education, Mogadishu	<b>30</b>	<b>18</b>	Purposive sampling
Top administrators of Hodan District	<b>20</b>	<b>12</b>	Purposive sampling
Local community	<b>2025</b>	<b>285</b>	Random sampling
<b>Grand Total</b>	<b>2100</b>	<b>336</b>	

Source: Primary Data (2019)

### **3.5 Sampling Techniques and Procedure**

#### **3.5.1 Purposive Sampling**

The researcher used purposive sampling to select; Officials from Ministry of Education, Mogadishu and Top administrators of Hodan District because they were believed to have vital information regarding socio-cultural practices and girl child education. Cultural leaders also were purposively selected because they were knowledgeable about the study topic. This technique was appropriate because the sample selected comprises of informed persons who would provide data that was comprehensive enough to gain better insight into the problem.

#### **3.5.2 Random Sampling**

Random sampling was used in selecting respondents from the target population. Local community members were randomly selected so as to provide equal chances of representation by the respondents. In that way, every member would have an equal chance to be selected.

### **3.6 Data sources**

The researcher used primary data collection methods were used to collect relevant data to the study. Primary data was collected from the respondents through interviews, and self-

administered questionnaire. Primary data are important in answering questions about this study topic. Data collection methods were considered in such a way so that relevant information was collected as much as possible with little inconvenience to respondents.

### **3.7 Data collection methods**

The researcher used the following tools and methods to collect data; questionnaires, key persons interviews and data sheets.

#### **3.7.1 Administering Questionnaires**

The researcher constructed questionnaires containing items in line with the study objectives. The questionnaires were self-administered to study respondents to fill and later be collected. The items on the questionnaire were structured in a closed ended format to ease response. One of the major advantages of using questionnaires is that many responses can be collected in a short time. The questionnaire was sectioned according to the objectives of the study.

#### **3.7.2 Interviews**

The researcher also conducted interviews to collect primary data from respondents, this was basically because it allowed the researcher to obtain information that could not be observed directly, to gain control over the time of questioning and allowed the researcher to rephrase questions and ask additional ones to clarify responses and secure more valid results.

### **3.8 Data Collection instruments**

#### **3.8.1 Questionnaires**

The main instrument of data collection was a questionnaire. According to Sotirios Sarantakos (2005), a questionnaire is a method of survey data collection in which information was gathered through oral or written questionnaires. The questions involved the feelings of respondent groups regarding socio-cultural practices and girl

child education in Hodan District, Somalia. The questionnaire also aimed at getting responses from the respondents about their views on socio-cultural practices and how it could be improved. The researcher distributed 326 questionnaires to the respondents.

### **3.8.2 Interview Guide**

The researcher also used interview guide to collect data. The researcher further interviewed the respondents on a few responses that required further clarifications. The questions for the interview were both open-ended and closed. The open-ended questions gave chance to more discussions, while the closed questions were asked for particular responses. The interview method would help to collect additional views from respondents on the theme of the study. The researcher also interviewed 10 other respondents.

## **3.9 Pre-testing Validity and Reliability of Instruments**

### **3.9.1. Validity**

Validity refers to the degree to which results obtained from analysis of the data actually represents the phenomenon under study. The validity of the research instrument was determined by pre testing. Mugenda and Mugenda (2005) assert that pre testing ensures clarity and accuracy of results so that data collected gives meaningful, reliable results representing variable in the study. Pre-testing helps to estimate the time needed to take, to fill the questionnaires, pre-testing was done by administering to ten (10) respondents within the study population but outside the sample. Questionnaires were scrutinized by five colleagues at the University for their Peer Opinion on content and accuracy. Results from the field and opinion of colleagues would help identify gaps and make modifications to the instruments where necessary. The supervisor also was notified accordingly.

Content Validity Index (CVI) = CVI = **Number of questions declared valid**  
**Total no. of questions in the questionnaire**

$$CVI = \frac{19}{21} * 100\%$$

$$CVI = 0.905 * 100 = 90.05\%$$

The value to be obtained here ought to be greater than 70% for validity to be confirmed. Out of the 21 questions, 19 were declared valid thereby leaving the CVI at 90.05%. Since this value is above 70%, the instrument was therefore declared valid.

### 3.9.2 Reliability

Reliability is the degree to which an assessment tool produces stable and consistent results. The reliability of the questionnaire was tested by using the Cronbach's alpha coefficient. Cronbach's Alpha coefficient was used to measure reliability of the instruments.

The minimum Cronbach Alpha coefficient of 0.867 was used to declare an instrument reliable (>0.75).

<b>Reliability Statistics</b>	
Cronbach's Alpha	N of Items
.867	21

The table above indicates that the questionnaire had 19 questions and the reliability statistics measured using SPSS is equal to 0.867 and therefore the instrument can be said to be reliable or having internal consistency.

### 3.10 Data Collection Procedures

The researcher first sought a letter of introduction from the faculty. Permission also was sought by the researcher from the respondents to be sampled in to allow for the

relevant data to be collected. The researcher would keep confidential of all respondents while presenting the findings.

### **3.11 Data analysis**

The quantitative data involved information from the questionnaires only. Data from the field was too raw for proper interpretation. The raw data obtained from questionnaires was cleaned, sorted and coded. The coded data was entered into the Computer, checked and statistically analysed using the Statistical Package for Social Scientists (SPSS) software package to generate descriptive and inferential statistics. Descriptive analysis was applied to describe the primary variable and associated indicator items related to the study objectives.

### **3.12 Ethical considerations**

It was important during the process of research for the researcher to make respondents to understand that participation was voluntary and that participants were free to refuse to answer any question and to withdraw from participation any time they are chosen.

Another important consideration, involved getting the informed consent of those going to be met during the research process, which involved interviews and observations on issues that would be delicate to some respondents. The researcher would undertake to bear this seriously in mind.

Accuracy and honesty during the research process was very important for academic research to proceed. A researcher would treat a research project with utmost care, in that there would be no temptation to cheat and generate research results, since it jeopardizes the conception of the research.

## **CHAPTER FOUR**

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

#### **4.0. Introduction**

The chapter analyzed the information got from the field and set out to present the findings of the study. This was guided by the topic “Socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia”.

#### **4.1 Demographic characteristics of respondents**

This section described the profiles of the respondents in terms of gender, education, qualification, and age of respondents. Table 4.1 below provides the summary details of the tabulated respondents’ characteristics.

**Table 4.1: Demographic characteristics of respondents**

Category of Respondents		Frequency	Percentage
Gender	Male	80	23.81
	Female	256	76.19
	<b>Total</b>	<b>336</b>	<b>100.00</b>
Age	20-35 years	120	35.71
	36-49 years	200	59.52
	50 and above years	16	4.76
	<b>Total</b>	<b>336</b>	<b>100.00</b>
Educational Level	Primary level	54	16.07
	Secondary	131	38.99
	Certificate level	98	29.17
	Diploma	39	11.61
	Degree	10	2.98
	Master's degree	4	1.19
	<b>Total</b>	<b>336</b>	<b>100.00</b>
Marital status	Single	44	13.10
	Married	177	52.68
	Divorced	99	29.46
	Separated	16	4.76
	<b>Total</b>	<b>336</b>	<b>100.00</b>
Religion	Muslim	336	100.00
	Non-Muslim	0	0
	<b>Total</b>	<b>336</b>	<b>100.00</b>
Income level	Less than 100 USD a month	143	42.56
	101-200 USD a month	121	36.01
	More than 201 USD a month	72	21.43
	<b>Total</b>	<b>336</b>	<b>100.00</b>

Source: Primary data (2019)

The study results in table 4.1 shows that the females were the majority respondents, represented by 80(23.81%) and male were 256(76.19%). This implies that the women were the majority since they were believed to have sufficient information about Socio-cultural practices and girl child education.

As far as respondents' ages are concerned, 120(35.71%) of these were in the age grouping of 20-35 years, 200(59.52%) were in the age bracket of 36-49 years, 16(4.76%) in the age bracket of 50 and above years. This therefore implies that the majority of the respondents who were involved in the study were mainly middle aged adults who were having families with school going children especially girls and thus were believed to have vital information about the study topic.

In line with the level of education, the respondents who ended in Primary Level were 54(16.07%) and those who got secondary education were 131(38.99%), followed by certificate holders who were 98(29.17%) of the respondents, 39(11.61%) were diploma holders, 10(2.98%) were degree holders and 4(1.19%) were master's degree holders. The implication here was that most of the respondents were averagely educated and thus were believed to have important information about the study topic.

According to the study findings of marital status, 44(13.10%) were single, 177(52.68%) were married, 99(29.46%) were divorced and 16(4.76%) were separated. This implies that most of the respondents were married and had a mature understanding concerning socio-cultural factors influencing girl child education in the district. With regard to religion, 336 (100%) were Muslims and none of the respondents was non-Muslim since almost all the Somalis are Muslim by religion.

In line with income levels, it was revealed that 143(42.56%) were earning less than 100 USD a month, 121(36.01%) were earning 101-200 USD a month and remaining 72(21.43%) were earning more than 201 USD a month. This implies that most of the respondents were earning very little.



## ***4.2 Impact of female genital mutilation on girl child education***

The objective one was drawn to examine the state of girl child education. In this study, all the variables were measured using 5 questions in which respondents were asked to indicate the extent to which they strongly agree, Agree, Disagree or strongly disagree with each statement by stating the number that best described the decision.

Table 4. 2: ***Impact of female genital mutilation on girl child education***

<b>Indicators</b>	<b>Mean</b>	<b>Interpretation</b>
There are wide gender differences at the primary and secondary school levels	3.02	High
Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls	1.22	Very low
Around half of girls between the ages of 15 to 24 are illiterate and four in five girls do not attend high school	3.50	very high
Majority of girls between the ages of six to 12 have never attended school	1.31	Low
Girls are less likely to attend school during their menstrual cycle which creates gaps in a girl's education	1.20	Very low
<b>Average mean</b>	<b>2.05</b>	<b>Low</b>

**Source: Primary data 2019**

## Legend

Range	Mean Range	Response Mode	Interpretation
5	1 – 1.8	Strongly Agree	Very High
4	1.8– 2.6	Agree	High
3	2.6 – 3.4	Neutral	None
2	3.4 – 4.2	Disagree	Low
1	4.2 – 5	Strongly Disagree	Very Low

Table 4.2 and its arrangement indicating that the average mean of the state of girl child education is 2.69 which is high on the Likert Scale. With the indicator that there are wide gender differences at the primary and secondary school levels having a mean of 3.02 which is high, Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls followed with a mean of 1.22 equivalent to very low, another indicator that Around half of girls between the ages of 15 to 24 are illiterate and four in five girls do not attend high school had a mean of 3.50 equivalent to very high. This was followed by the indicator that majority of girls between the ages of six to 12 have never attended school with a mean of 1.31 which is very low and lastly Girls are less likely to attend school during their menstrual cycle which creates gaps in a girl's education had a mean of 1.20 equivalent to very low on the Likert Scale. All in all, the state of girl child education in Hodan district is relatively poor since the average mean score was low on the Likert Scale.

### **Interview responses were;**

*One of the cultural leaders interviewed in Hodan District agreed that FGM was commonly practiced in the community. He further narrated that FGM has a relationship with issues such as girls not completing their education and having poor literacy.*

*A number of officials from Ministry of Education interviewed from Mogadishu revealed that FGM had a direct impact on girl child Education. He also suggested that Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls since there is a noticeable drop in school performance and attendance at soon after circumcision.*

*Another cultural leader interviewed noted that he was aware that girl's performance drops due to wastage of learning period as they prepare and engage in FGM ceremonies. He also further narrated that poor performance to reduced interest in school work since there is also wastage of learning hours due to the girls being taken out of school to attend the long preparation for the ceremony and a prolonged recovery period resulting to further school absence.*

#### ***4.3 Impact of early marriages on girl child education in Hodan District, Mogadishu, Somalia***

The objective two was drawn to examine the relationship between socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia. In this study, all the variables were measured using 5 questions in which respondents were asked to indicate the extent to which they strongly agree, Agree, Disagree or strongly disagree with each statement by stating the number that best described the decision.

Table 4. 3: *Impact of early marriages on girl child education in Hodan District, Mogadishu, Somalia*

<b>Indicators</b>	<b>Mean</b>	<b>Interpretation</b>
Majority of girls who have undergone FGM often conflict with the school management and drop out of school	3.81	very High
Early marriages also have great psychological effect on the life of the girls hence drop out of school	3.74	Very High
Government has appropriately been concerned with widening the opportunity of both boys and girls	1.71	very low
When parents are confronted with constraints of limited opportunities or resources for schooling, they generally favour the education of male children	3.66	Very High
There are one or more learners who are being sexually abused and the effects thereof could hamper their academics	3.72	Very High
<b>Average mean</b>	<b>3.33</b>	Very High

Source: Primary Data (2019)

### Legend

<b>Range</b>	<b>Mean Range</b>	<b>Response Mode</b>	<b>Interpretation</b>
5	1 – 1.8	Strongly Agree	Very High
4	1.8– 2.6	Agree	High
3	2.6 – 3.4	Neutral	None
2	3.4 – 4.2	Disagree	Low
1	4.2 – 5	Strongly Disagree	Very Low

Study findings illustrated in the table 4.3 above indicate that the first indicator that Majority of girls who have undergone FGM often conflict with the school management and drop out of school had a mean of 3.81 equivalent to very high, Early marriages also

have great psychological effect on the life of the girls hence drop out of school had a mean of 3.74 equivalent to very high on the Likert Scale. This was followed by government has appropriately been concerned with widening the opportunity of both boys and girls with a mean of 1.71 equivalent to very low. When parents are confronted with constraints of limited opportunities or resources for schooling, they generally favour the education of male children had a mean of 3.66 equivalent to very high. This was followed by the indicator that There are one or more learners who are being sexually abused and the effects thereof could hamper their academics with a mean of 3.72 equivalent to very high. Lastly the average mean was 3.33 equivalent to very high implying that early marriages have severe impact on girl child education. Finally, the socio-cultural practices severely impacted the girl child education since the average mean score was very high as indicated on the Likert Scale.

**Interview responses were;**

*Most officials from the Ministry of Education, Mogadishu who were interviewed noted that the school environment in Somalia was not neutral from sexual abuse. He also suggested that school environment needs to be improved in order to protect girls from sexual exploitation from teachers and even their fellow male classmates.*

*One of the cultural leaders interviewed also agreed that sexual exploitation of girls takes place for the sake of sexual favours. He also further noted that due to poverty, girls are forced to receive favors from men and hence violated.*

**4.4 Impact of parental perception on girl child education in Hodan District, Mogadishu, Somalia**

The objective three was drawn to examine the relationship between government policy and girl child education in Hodan District, Mogadishu, Somalia. In this study, all the variables were measured using 5 questions in which respondents were asked to indicate

the extent to which they strongly agree, Agree, Disagree or strongly disagree with each statement by stating the number that best described the decision.

**Table 4. 4: Impact of parental perception on girl child education in Hodan District, Mogadishu, Somalia**

<b>Indicators</b>	<b>Mean</b>	<b>Interpretation</b>
Government has appropriately financed girl child education	3.81	Very High
Government has appropriately been concerned with widening the opportunity of both boys and girls	2.75	High
There is inappropriate means of subsidizing girl child education by the government	2.14	Low
The government policy addresses the obstacles for girl children in terms of gaining equal access to opportunities	3.05	High
The government must make sanitary pads or other feminine hygiene products much more accessible and educate girls on maintaining their health	3.13	High
<b>Average mean</b>	<b>2.98</b>	<b>High</b>

Source: Primary Data (2019)

### Legend

<b>Range</b>	<b>Mean Range</b>	<b>Response Mode</b>	<b>Interpretation</b>
5	1 – 1.8	Strongly Agree	Very High
4	1.8– 2.6	Agree	High
3	2.6 – 3.4	Neutral	None
2	3.4 – 4.2	Disagree	Low

1	4.2 – 5	Strongly Disagree	Very Low
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Table 4.4 above indicates that the average mean of relationship between government policy and girl child education in Hodan District, Mogadishu, Somalia stood at 2.98 which is high on the Likert Scale. Government has appropriately financed girl child education had a mean of 3.81 which was very high, Government has appropriately been concerned with widening the opportunity of both boys and girls followed with a mean of 2.75 which was high. There is inappropriate means of subsidizing girl child education by the government was 2.14 which low, the government policy addresses the obstacles for girl children in terms of gaining equal access to opportunities followed with a mean of 3.05 which is high and lastly the indicator that the government must make sanitary pads or other feminine hygiene products much more accessible and educate girls on maintaining their health had a mean of 3.13 which was high. This implies that parental perception on girl child education plays an instrumental role towards girl child education. All in all, the government can pass a policy that can influence socio-cultural practices and also impact the girl child education at the same time.

**Interview responses were;**

*Most cultural leaders interviewed revealed that parental involvement was necessary in girl child education since parents play a vital role in the girl child education and therefore their involvement would be essential.*

*Another official from the Ministry of Education interviewed also agreed that there is inappropriate means of subsidizing girl child education by the government . He further noted that parental attitude has had an impact on the girl child education with regard to FGM practices.*

*Another culture leader interviewed noted that parents have different expectations for girls and boys with regard to girl child education. He also revealed that having different expectations for girl child has led to a decline in their academic performance.*

**Table 4. 5: Correlation coefficient results for socio-cultural practices and girl child education**

<b>Correlations</b>			
		Socio-cultural practices	Girl child education
Socio-cultural practices	Pearson Correlation	1	.721**
	Sig. (2-tailed)		.000
	N	336	336
Girl child education	Pearson Correlation	.721**	1
	Sig. (2-tailed)	.000	
	N	336	336
**. Correlation is significant at the 0.01 level (2-tailed).			

From table 4.5, it can be seen that there was positive significant relationship between socio-cultural practices and girl child education in Hodan District. Findings suggest that this relationship stood at 0.721 on the Pearson correlation scale and its significance was at 0.000. This is interpreted as significant and positive relationship between the two variables. This rejects hypothesis and thus also signifies that positive significant relationship between socio-cultural practices and girl child education in Hodan District. This confirms that socio-cultural practices hinder girl child education in Hodan District.



## **CHAPTER FIVE**

### **DISCUSSION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0 Introduction**

Chapter five summarized the study findings, presented the conclusion of the study, and provided recommendations from the findings.

#### **5.1 Discussion of Findings**

##### **5.1.1 Demographic profiles of the respondents**

Considering the demographic profile of the respondents, it was found out that the females were the majority respondents, represented by 80(23.81%) and male were 256(76.19%). This implies that the women were the majority since they were believed to have sufficient information about Socio-cultural practices and girl child education.

As far as respondents' ages are concerned, 120(35.71%) of these were in the age grouping of 20-35 years, 200(59.52%) were in the age bracket of 36-49 years, 16(4.76%) in the age bracket of 50 and above years. This therefore implies that the majority of the respondents who were involved in the study were mainly middle-aged adults who were having families with school going children especially girls and thus were believed to have vital information about the study topic.

In line with the level of education, the respondents who ended in Primary Level were 54(16.07%) and those who got secondary education were 131(38.99%), followed by certificate holders who were 98(29.17%) of the respondents, 39(11.61%) were diploma holders, 10(2.98%) were degree holders and 4(1.19%) were master's degree holders. The implication here was that most of the respondents were averagely educated and thus were believed to have important information about the study topic.

According to the study findings of marital status, 44(13.10%) were single, 177(52.68%) were married, 99(29.46%) were divorced and 16(4.76%) were separated. This implies

that most of the respondents were married and had a mature understanding concerning socio-cultural factors influencing girl child education in the district. With regard to religion, 336 (100%) were Muslims and none of the respondents was non-Muslim since almost all the Somalis are Muslim by religion.

In line with income levels, it was revealed that 143(42.56%) were earning less than 100 USD a month, 121(36.01%) were earning 101-200 USD a month and remaining 72(21.43%) were earning more than 201 USD a month. This implies that most of the respondents were earning very little.

### **5.1.2 Impact of female genital mutilation on girl child education**

It was found out that the average mean of the state of girl child education is 2.69 which is high on the Likert Scale. This implies that generally the state of girl child education in Hodan needs to be improved. This is in line with Akinsola, (2011) who noted that lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls. This itself reflects the low status of women in society. In the context of poverty, the households allocate their limited resources to educate the male children only. The economic arguments against educating girls, reinforce the traditional bias. Furthermore, this is in line with Alazigha, (2014) who noted that in Kenya, teenage pregnancy rates are some of the highest in the world. The national average is 24 percent; however, statistics change from region to region. The poorest regions have the highest percentage of teenage pregnancy. Poverty is the largest contributor to low standards in girls' education in Kenya. Though education is free, school supplies and uniforms are not. Because of this, when faced with either sending a son or a daughter to school, a son's education will usually be prioritized.

### **5.1.3 Impact of early marriages on girl child education in Hodan District, Mogadishu, Somalia**

The study results revealed that the average mean was 3.33 equivalent to very high implying that early marriages have severe impact on girl child education. This indicates that different socio-cultural practices affect and hinder girls from attaining education. This is in line with Ocho, (2005) who noted that the perception that education for girls is of little value is deep-rooted in most countries in Africa. Africa lags behind the rest of the world in girls' education. Girls often become more vulnerable when they are adolescents and approaching secondary education.

This is also in line with Diri, (2011) who noted that in Kenya the case is the same or even worse. There are gender disparities in educational opportunities and achievements, with females being disadvantaged. However, the education of girls and women is seen as essential to achieve equitable development. Improving girls' academic performance, with the goal of attaining gender equality is a critical component of promoting development and meeting the Millennium Development Goals (2000) in Kenya and across sub-Saharan Africa.

### **5.1.4 Impact of parental perception on girl child education in Hodan District, Mogadishu, Somalia**

The average mean of relationship between government policy and girl child education in Hodan District, Mogadishu, Somalia stood at 2.98 which is high on the Likert Scale. This implies that most of the respondents were aware that government policy towards girl child education is also another vital factor. This is in line with Kaingu, (2014) who noted that government has appropriately financed girl child education, but in the process, it has been led also to administer most of the schools that provide such education. Yet, the administration of schools is neither required by the financing of girl child education, nor justifiable in its own right in a predominantly free enterprise society. This is also in line with Oyoko, (2011) who noted that for girl-child education,

the government, this time however the central government, might likewise deal directly with the individual seeking such education. Such a program would eliminate existing imperfections in the capital market and so widen the opportunity of individuals to make productive investments in themselves while at the same time assuring that the costs are borne by those who benefit most directly rather than by the population at large.

## **5.2 Conclusion**

### **5.2.1 Impact of female genital mutilation on girl child education**

The study concludes that the state of girl child education in Hodan District needs to be improved since majority of the girls are not accessing education due to a number of socio-cultural practices such as early marriages, female genital mutilation etc. It was also concluded that there is increased lack of awareness especially among parents concerning the need for girls to go to school in Hodan district. This is because due to cultural beliefs, they are the view that boys are the only ones supposed to access education and be able to support their families

### **5.2.2 Impact of early marriages on girl child education**

The study concludes that in most parts of Hodan District, socio-cultural practices were still taking place which severely affected girl child education in the district. For instance, thousands of girls were married off at an early age so as to their families can acquire some wealth in form of camels. This continues to deny girl child an opportunity to go to school due to such practices within the society.

### **5.2.3 Impact of parental perception on girl child education**

It was also concluded that the government policy can significantly impact the girl child education. This is because the government of Somalia can pass and implement a policy against socio-cultural practices within the communities and this can allow girls to be able go to school too.

## **5.3 Recommendations**

The study recommends that there is need to create more awareness on the dangers of socio-cultural practices such as FGM since they severely affect education of the girl child therefore by re-evaluating FGM and speeding up eradication campaign so that a multi-sectoral approach is adopted such as integrating FGM awareness with ante-natal and post-natal programs. Organizations working to eradicate FGM can do so through a range of initiatives at local level, including public education and workshops, drama and songs, training for health care providers and fostering community decisions to stop infibulating their girls. This will equally require dialogue with community chiefs or elders, as the attitude of senior males in the community are crucial to changing customs. Elders are the ones who ensure that the practice is fulfilled and followed to the letter.

It was recommended that provision of funding to the rescue centres and NGO's in the areas that are involved in the fight against this retrogressive cultural practice. The government through local administration and other children activists should be in

creation of more rescue centres within the county so that those girls who are subjected to FGM , Early marriages and any other form of gender related violence have a safe landing.

The government should put in place policies to safeguard students from early marriages; the culprits should be taken severe action especially in rural areas. Putting girls in boarding schools will also reduce early marriages among girls, the government should provide boarding facilities to all secondary schools and subsidize girls education through scholarships and bursaries especially those from poor families.

The study recommends that the parental attitude towards girl child education should change and not to be seen as if it's a waste of money to educate girl child. Parents who intentionally refuse to pay for their girls education in favor of boys should be taken a severe action.

The government should ensure that parents and the entire community are sensitized on the importance of a girl child Education. On the same note, the government should ensure that those practicing FGM should be prosecuted; reason being that FGM promotes premarital sex, early marriage and absenteeism from school.

#### **5.4 Contribution to the body of existing knowledge**

The study is quite helpful in supplementing the pool of knowledge and understanding regarding socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia. According to the evidence, it has been realized that despite having policies against socio-cultural practices, these practices continue to roam different parts of Somalia and thus affecting girl child education.

#### **5.5 Areas for further research**

- The effect of other socio-cultural practices on the girls' academic performance

- Relationship between socio-cultural practices and girl child education

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## APPENDICES

### APPENDIX I- QUESTIONNAIRE

**Dear Sir/ Madam**

I am by the names of **ABDULKADIR ABDULLAHI WARSAME, 1164-06246-09358**, a candidate for Masters of Human Rights at Kampala International University and currently pursuing a Thesis entitled "**SOCIO-CULTURAL PRACTICES AND GIRL CHILD EDUCATION IN HODAN DISTRICT, MOGADISHU, SOMALIA**". In view of this empirical investigation, may I request you to be part of this study by answering the questionnaires? Rest assured that the information that you provide shall be kept with utmost confidentiality and will be used for academic purposes only. As you answer the questionnaire, be reminded o respond to the items in the questionnaire thus not leave any item unanswered. Further, may I retrieve the filled out questionnaire within 5 days from the date of distribution? Thank you very much in advance

#### **PART 1: RESPONDENT'S PROFILE**

Gender \_\_\_\_\_

Date \_\_\_\_\_

1. Male
2. Female

Qualification \_\_\_\_\_

1. Primary level
2. Secondary
3. Certificate level
4. Diploma
5. Degree
6. Master's degree

Age \_\_\_\_\_

1. 20-35 years
2. 36-49 years
3. 50 and above years

Marital status \_\_\_\_\_

1. Single
2. Married
3. Divorced
4. Separated

Religion \_\_\_\_\_

1. Muslims
2. Non-Muslims

Income levels \_\_\_\_\_

1. Less than 100 USD a month
2. 101-200 USD a month
3. More than 201 USD a month

Direction 1: Please write your rating on the space before each option which corresponds to your best choice in terms of level of motivation. Kindly use the scoring system below:

<b>Score</b>	<b>Response Mode</b>	<b>Description</b>	<b>Interpretation</b>
5	Strongly Agree	You agree with no doubt at all	Very satisfactory
4	Agree	You agree with some doubt	Satisfactory
3	Neutral	You are not sure about any	None
2	Disagree	You disagree with some doubt	Fair
1	Strongly Disagree	You disagree with no doubt at all	Poor

**SECTION B:**

	<b>State of girl child education</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	There are wide gender differences at the primary and secondary school levels					
2	Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls					
3	Around half of girls between the ages of 15 to 24 are illiterate and four in five girls do not attend high school					
4	Majority of girls between the ages of six to 12 have never attended school					
5	Girls are less likely to attend school during their menstrual cycle which creates gaps in a girl's education					

	<b>Relationship between socio-cultural practices and girl child education in Hodan District, Mogadishu, Somalia</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Majority of girls who have undergone FGM often conflict with the school management and drop out of school					
2	Early marriages also have great psychological effect on the life of the girls hence drop out of school					
3	Government has appropriately been concerned with widening the opportunity of both boys and girls					
4	When parents are confronted with constraints of limited opportunities or resources for schooling, they generally favour the education of male children					
5	There are one or more learners who are being sexually abused and the effects thereof could hamper their academics					

	<b>Relationship between government policy and girl child education in Hodan District, Mogadishu, Somalia</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Government has appropriately financed girl child education					
2	Government has appropriately been concerned with widening the opportunity of both boys and girls					
3	There is inappropriate means of subsidizing girl child education by the government					
4	The government policy addresses the obstacles for girl children in terms of gaining equal access to opportunities					
5	The government must make sanitary pads or other feminine hygiene products much more accessible and educate girls on maintaining their health					

**Thank you very much**

**End**

## **APPENDIX II: INTERVIEW GUIDE**

Is FGM commonly practiced in your community?

Do you think Lower enrolment rates and higher school drop-out rates for girls reflect the lower value that households place on educating girls?

Are you aware that majority of girls between the ages of six to 12 have never attended school?

Is the school environment is neutral from sexual abuse?

Do you agree that sexual exploitation of girls takes place for the sake of sexual favours?

Do you think parental involvement is necessary in girl child education?

Do you agree that there is inappropriate means of subsidizing girl child education by the government ?

Do parents have different expectations for girls and boys with regard to girl child education?