

**SOCIO-CULTURAL FACTORS AND THEIR INFLUENCE ON MAASAI GIRLS'
PARTICIPATION IN SECONDARY SCHOOL EDUCATION
IN NAROK COUNTY, KENYA**

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**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT
FOR THE AWARD OF DOCTOR OF PHILOSOPHY DEGREE (PhD)
IN EDUCATION MANAGEMENT**

**DEPARTMENT OF EDUCATION MANAGEMENT AND
POLICY STUDIES**

**SCHOOL OF EDUCATION
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NOVEMBER, 2014

DECLARATION

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This thesis is my original work and has not been presented for a PhD degree award in any University.

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DEDICATION

I dedicate this work to mother Grace Korgoren. She laid the academic foundation throughout my life. She was the kindest and most generous person I have ever seen. Whatever my great success, I owe it to her. May the almighty God prolong her life.

ACKNOWLEDGEMENTS

I feel obliged to express my gratitude to my supervisors; Prof. Ayiro P. Laban and Prof. Sang K. James for their contributions towards the success of this thesis. Their encouragement, guidance and constructive criticisms helped to refine this study. I am greatly indebted to the Head of Department, Dr. Lelan and the Dean, School of Education, Prof. J. Kindiki for their leadership that made it possible to complete the course and defend the thesis on time.

I thank my colleagues in the department of Educational Management and Policy Studies (EMPS) for their encouragement and teamwork. For my family, I owe many thanks to them for their endurance and financial support that enabled this work to be accomplished. Sincere thanks go to the almighty God for granting me good health, knowledge and grace that was sufficient during the entire study.

ABSTRACT

The purpose of this study was to determine the influence of socio-cultural factors on maasai girls' Participation in secondary school Education in Narok County. The specific objectives were to; analyze maasai girl's participation levels in secondary school education in Narok County, Determine the influence of socio-economic factors in secondary school education in Narok County, Assess Cultural factors on girl's participation in secondary school education in Narok County and establish advocacy initiatives on girl's participation in secondary school education in Narok County. The study was carried out in Narok North and Transmara West constituencies of Narok County where the maasai are predominant. The research was conducted in 20 secondary schools in Narok County comprising 7 mixed schools and 3 girls' schools from each constituency. A questionnaire was given to a sample of 181 teachers out of 400. Focus group discussions were conducted for 180 Maasai girls and an interview for 20 Principals. The study adopted mixed methods design encompassing descriptive survey approach and pragmatic philosophical paradigm that lean towards participatory/advocacy approach. Data analysis utilizes descriptive and non-parametric statistics. The research findings found enrollment of girls in Transmara West decreasing at the rate of 38.0 % in primary and 10.9% in secondary schools, while Narok North was increasing at the rate of 10% in both primary and secondary schools. Transition rates revealed that, for every 15 girls enrolled for KCPE, only 1 join secondary school in Transmara West and for every 10 girls, only 1 join secondary school in Narok North. Girls' transition rate to University is 2.4% in Transmara West and 1.0% in Narok North. Teachers affirmed that poverty (81.2%) and negative attitude (82.9) influence girls' academic performance and Principals (75%) reported that parents don't pay school fees for their daughters. Most parents of the girls are illiterate, fathers (45.0%) and mothers (43.3%). A number of Parents (46.4%) are polygamous. Chi-square tests revealed significant relationships between girls' participation in school education and; the fathers' and Mother's education ($p=0.049$) and ($p=0.400$), FGM ($P=0.03$), Pregnancies ($p=0.00$), Early marriages ($p=0.03$). Girls (89.9%), Teachers (86.7%) and Principals (75%) affirmed that most women are suppressed by maasai culture. The findings demonstrated better understanding that girls are victims of diverse circumstances that have pushed them to low participation in secondary school education because the policies are on paper rather than practice. Most girls drop out of school due to poverty, negative attitude, teenage pregnancies and early marriages. Majority of the maasai are still allowing the girls to undergo FGM at primary school level .FGM has been entrenched as a rite of passage and a means of controlling women behavior, teenage pregnancies but it has remain to encourage early marriages and for economic survival in terms of dowry, it also makes girls to shy off or absent in class and consequently lower their academic achievements. The study recommended for a combine efforts to enforce laws which violate the girls' rights to education and encourage an inclusive participatory/advocacy approach in the community.

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LIST OF ABBREVIATIONS

EFA	Education for All
FGM	Female Genital Mutilation
FPE	Free Primary Education
KCPE	Kenya Certificate of Primary Education
KCSE	Kenya Certificate of Secondary Education
KNEC	Kenya National Examination Council
MDG	Millennium Development Goals
MOE	Ministry of Education
NGO	Non-governmental organization
UNESCO	United Nations Environmental, Scientific and Cultural Organizations
UNICEF	United Nations International Children Education Fund
QASO	Quality Assurance and Standard Officer

CHAPTER ONE

INTRODUCTION

1.1 Background

This research explores the issue of socio-cultural practices that form barriers to girls' participation in secondary school education in Narok county. It focuses on negative cultural practices that are still being practice. These cultural practices include Female Genital Mutilation (FGM), early marriages and stereotype gender role dispositions. The study shed lights on the reasons behind their perpetuation and how they constitute barriers to academic achievements and transition rates of girls in the Maasai community. The research findings would inform the action to be taken to restore the rights of those already affected and ensure interventions or advocacy are available to prevent further violation of rights of girls and women to education.

FGM is recognized internationally as a violation of human rights and women (UN, 2007). The practice reflects deep-rooted and constitutes discrimination against women (WHO, 2011). FGM also called female circumcision is one of the cultural practices still being practiced in developing nations and has spread to other parts of the world such as Europe and North America, where immigrant families have settled despite global efforts to abandon the practice (UNICEF, 2005). Some 3 million girls face FGM every year (Aldebero, 2008). The majority of those affected live in 28 countries in Western Asia and Africa. The practice has also been reported among certain populations in India, Indonesia

and Malaysia. The argument for FGM continuation is that the practice is a traditional cultural rite of passage (Achoka et al, 2013).

UNICEF (2010) argues that early marriages deny the girl-child the right to education. For a number of poor families, the reward of educating daughters is not recognized as an investment. Some parents believe that girls do not need an education for their roles as wives and mothers. Early marriage is linked to low level of education, high level of violence and social isolation. Girls' access to school as well as retention, completion and academic performance are determined by existing policies. Kiptui et al (2009) argue that many countries do not take into account the unique conditions that prevent girls from accessing and completing basic education especially in marginalized communities. Kimalu (2007) argues that the policy makers in education should adapt strategies to achieve better participation of girls in education. Kimalu recognizes that without appropriate education policies in place, there can be no effective gender transformation in education system.

The government of Kenya has been working towards bridging the gender gap in senior government positions by putting a minimum of 30 percent representation of women in all sectors (Republic of Kenya, 2007). The Kenya Constitution (2010, CAP 4, Article 27, clauses 3 and 8) requires that both women and men have the right to equal opportunities in political, economic, cultural and social spheres. Sheila (2006) argues that the target of Education for All by 2015 may not be met unless efforts are made to

improve access of girls to secondary school education among the Nomadic groups in Kenya.

Culture and Education are inseparable as the primary definition of education is acculturation. Obanya (2005) asserts that every human society irrespective of its level of technical evolution devotes great attention to transmitting its cultural heritage to the young. Obanya argues that education in its true sense was first threatened by schooling and most societies have been questioning the educational effectiveness of schools ever since they were invented. In the case of Africa, it was not only sovereignty that was lost with colonialism but its education was also lost despite well-documented post-colonial reforms.

WHO (2006) argues that in traditional African societies education for all was taken for granted while in colonial setting, schooling for all was formal thus became a problem to Africans. What Africans desired was an education that keeps them psychologically in their socio-cultural frame, contrary to education that is equated to schooling. There is a need to take the drastic step of moving from merely “talking culture” to promoting positive cultural practices through advocacy and participatory approach.

UNDP (2010) asserts that most African communities engage in out-dated cultural practices because the education has not been relevant to their needs. The basic problem is that educational structures were formulated by colonialists who had a cultural background different to that of Africans.

Although Africa is politically independent, it remains technologically and economically dependent on countries that colonised it. Reforms in African education were conceived and implemented within the framework of conditions tied to the grants, hence the governments did not go far to develop and foster African Culture. Values, norms and traditions may be different for individuals from different cultures yet these can produce an understanding of potential classroom adaptive skills and conditions under which they can be utilized to enhance learning (Jagero & Ayodo, 2009).

The Constitution of Kenya (2010) affirms that the government of Kenya remain a signatory to international conventions and agreements that address human rights and gender equality. The World conventions and declarations include; Universal Declaration on Human Rights, Convention on Elimination of all forms of Discrimination Against Women , Convention on the Rights of the Child, Beijing Declaration and Platform for Action, Education for all and Millennium Development Goals (MDGs).All the documents reiterate the need to eliminate all forms of discrimination, enhance the right to education, and promote gender equality, inclusion and empowering women through affirmative action.

Yara (2012) argues that the goal of Education for All (EFA) need to be looked into afresh to ensure that quality education is provided. In the wake of the 1990 World Conference on EFA goals it was resolved to provide access to quality basic education for every child throughout the world. Lumby & Fosken (2011) note that out-of-school children consisted disproportionately of girls in South Asia and Sub-Saharan Africa, and international

declarations concerning EFA focused on getting girls in these regions into school in equal numbers to boys.

Aikman and Unterhalter (2006) assert that International declarations on EFA adopted a liberal feminist approach to gender equality in which gender was equated with girls and equality was associated with parity. The declarations continue to focus on achieving gender parity in enrollment, while increasingly, emphasizing the importance of a quality education. For example, the Dakar Framework For Action (UNESCO, 2010) set a goal to eliminate gender disparities in Primary and Secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality. The Millennium Development Goals (MDG) (2000) also focuses on increasing access to Primary school education (Goal 2) and eliminating gender disparities (Goal 3).

The study by the United Nation (UN) special envoy for global education, (Nation Daily Newspaper, 2012), reports that nearly 3 out of 10 girls are having babies and disrupting their schooling in Kenya. In the Kenyan government's Sessional Paper No. 1 of 1965 on African Socialism and its Application to Planning in Kenya states that education must serve the needs of national development and prepare Kenya's youth with the knowledge, skills, and the expertise required to enable them collectively play an effective role in their life while at the same time, ensuring that opportunities are provided for the full development of individual's advancement.

Sifuna and Chege (2006) found that women constitute about 42.1% of primary teachers and 35.4% of secondary school teachers in Kenya. They noted that the factors that have depressed women's access to schooling have restricted their entry into the teaching career. The factors include attitudes, financial constraints, and lack of mobility for women because of family responsibilities or cultural considerations. These have led to regional and gender disparities and of concern are the low transition and high dropout rates of girls compared to boys in the Pastoralist communities.

Mbilinyi (2003) notes that parity and equity (each of which is commonly, and confusingly, referred to as “equality” in different literatures) are concepts that reflect different models of fairness and justice. Parity is a zero-sum game, in which success is measured in terms of uniform distribution of a uniform good (for example, access to school) across groups. There is only one point at which parity is reached i.e. when distribution is the same across all groups (Johnson, 2008).

Sheila (2006) argues that the target of education for all by 2015 may not be met unless efforts are made to improve access to schooling for hard to reach children that include nomadic and pastoralist communities. Sifuna (2006) adds that the low levels of educational attainment, especially for women, represent a very serious constraint on development in most of the Sub-Saharan countries. Education contributes to national development if an appropriate human capital that helps to eliminate poverty, disease and ignorance is provided to disadvantaged groups in the society (Jamil, 2011).

The culture of pastoralists' communities is complicated and surrounded by myths and theories held by people not from the region thus implementing the policy documents become a nightmare (Serem & Rono, 2012). According to Juma et al (2012) family socio-economic status affects children's education and the girl-child is more adversely affected than boys. The study concluded that family income, parental education, birth order and family size influenced girls' academic performance. The study also demonstrates that most parents are not adequately meeting the needs of their children. Oloo (2003) observes that children whose parents are of high educational levels have a better chance of doing well in class work. Yara et al (2012) says that female students in pastoralist areas have been victims of diverse and turbulent circumstances that have made them to either drop out of school or obtain low quality academic grades.

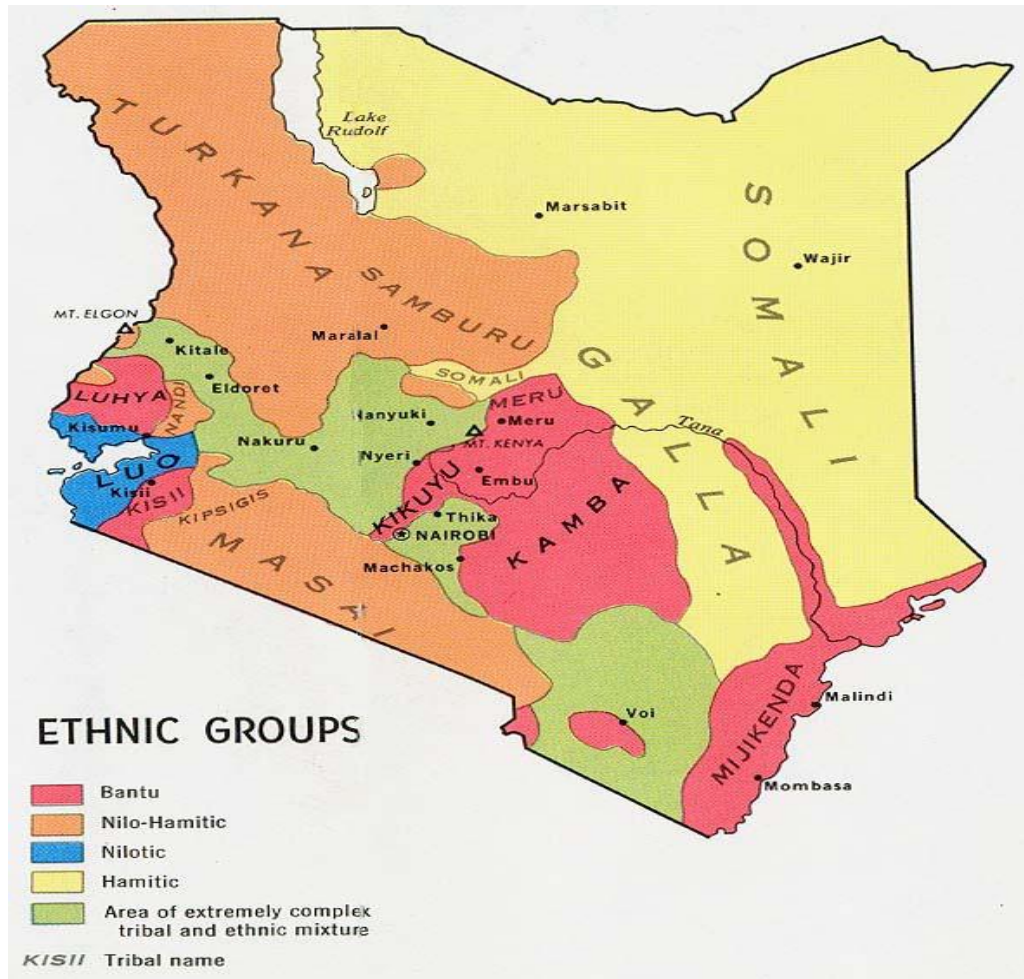
Roy and Edwina (2005) argue that primary school enrolment is significantly low in nomadic communities. Provision of quality education to children in a pastoral community is a nightmare (Kratli & Dyer, 2009). When girls reach sexual coercion, unwanted pregnancy and early marriages may interfere with their academic performance and force them to drop out of school (Yara, 2010). The UNICEF (2010) Report on Education for All (EFA) states that two-thirds of the 759 million adults lacking literacy skills today are women.

Report from International Women Issues as cited in Kenya National Bureau of Statistics (2009) show that FGM in Kenya is mostly practiced by the following communities: Kisii (97%), Maasai (89%), Kalenjin (62%), Taita- Taveta (59%), Meru-Embu (54%), Kikuyu

(43%), Kamba (33%) and Mijikenda/Swahili (12%). Tarayia (2004) says that, though the governments of Kenya have instituted programs to encourage the maasai to abandon their traditional lifestyles, the community still continues with their age-old customs.

Figure 1.1: Map of Kenya's Main Ethnic Groups

The map shows ethnic categories of Bantu, Nilo-Hamitic, Nilotic, Hamitic and a mixture category. These form tribal names such as Maasai, Kisii, Samburu, Turkana, Kamba among others. They are found in different geographical regions depending on their culture and activities they carry out for their livelihood. The maasai community occupy most parts of Narok and Kajiado counties in the southern parts of Kenya. The areas are mainly dry most of the year. The areas are sparsely populated and prone of insecurity and cattle rustling. Shadle (2003) claims that the Maasai people are predominantly warrior tribe whose lives revolve around herding large number of livestock.



UNESCO (2004) studies on state of girls shows that the practice of female circumcision is an important event in a young Maasai life. The reports shows that circumcision has been entrenched in Maasai society as a rite of passage for many girls and women, educated and uneducated alike. The entrenchment of female circumcision as a rite of passage cannot be over emphasized. The girl-child is the fulcrum of transition in Maasai society (Tobin, 2009).Toubia (1993) reveals that the educated Maasai families also practice circumcision and believes that an uncircumcised girl is incomplete. The issue is not that they do not understand the risks or negative effects, but they fear social isolation for their children (Barbara, 2002).

Gilbert (2003) noted that the government efforts to force pastoralists to stop their migrations and reduce their herds have been met with resistance. Falen (2008) argues that men in pastoralist societies acquire prestige and power by owning large number of herds and being polygamous. The study found that polygamy, where old men marrying young girls are a common practice in the community. Omolewa (2007) reveals that the relationship between school performance and girls' experience in reproductive events is more complex today than in the past due to the rising adolescent time being spent in venturing activities and inadequate guidance and counseling.

Tobik (2009) argues that the girls' academic achievements have been low in secondary schools in marginalized communities and the root causes have not been clearly differentiated. There is perception that the Maasai community values their cultural practices and believes that they have been marginalized. This has been evidenced in the seclusion of morans and reported cases of girls running away from home to rescue centres for fear of female genital mutilation and forced marriages. United Nations cited in UNESCO (2010) states that all forms of discrimination of children on the basis of gender are violations of human rights and significant barrier to quality education and sustainable development goals.

1.2 Statement of the Problem

Cultural factors of people have been known to influence the people's participation in an activity and consequently their performance in that activity. The Maasai have strong cultural ways which greatly impact on the manner in which they embrace modern

practices such as education. However lower access, transition rates and gender disparity in education remains a challenge in pastoral communities.

UNESCO (2010) asserts that gender disparity in education persists despite many World and National policies being put in place to make gender parity a reality. The government of Kenya has been working towards bridging the gender gap in senior government positions by putting a minimum of 30 percent representation of women in all sectors (Kenya Constitution, 2010, CAP 4, Article 27, clauses 3 and 8). Sheila (2006) argues that the challenges face by women in nomadic communities in Kenya is that they have not been given sufficient attention by the government in spite of the enactment of laws and policies.

The Millennium Development Goals(MDG),(goal 2), requires that all children should complete a full course of primary education by 2015, while MDG (goal 3) target to eliminate gender disparity at all levels by 2015. On the other hand, Education For All (EFA), (goal 2 and 5) emphasize eliminating gender disparity by ensuring girls' full and equal access to education of good quality. The academic performance of girls in secondary schools in Narok County has been consistently low, which if unchecked would have consequences for women leadership in the community

There is a need to seek for new understanding of the driving forces of negative cultural practices that would inform policy formulation for the full girl-child participation in schooling, thus underpinning the need for this study.

1.3 Purpose of the Study

The purpose of this study was to investigate the influence of socio-cultural factors on Maasai girls' participation in secondary school education in Narok County.

1.4 Objectives

The study required to achieve the following objectives:

1. Analyze participation levels of the girls in Secondary school education in Narok County.
2. Determine the influence of socio-economic factors on the girl's participation in Secondary school education in Narok County.
3. Assess the influence of cultural factors on the girl's participation in Secondary school education in Narok County.
4. Established the influence of existing advocacy initiatives for women rights on the girl's participation in Secondary school education in Narok County.

1.5: Research Questions

The study answered the following research questions;

1. What is the girls' participation level in Secondary school education in Narok County?
2. What is the influence of socio-economic factors on the girl's participation in Secondary school education in Narok County?
3. To what extent do cultural factors influence the girl's participation in Secondary school education in Narok County?

4. How do existing advocacy initiatives for women rights influence the girl's participation in Secondary school education in Narok County?

1.6 Hypothesis

Ho₁: There is no statistically significant relationship between socio-economic factors and girls' participation in Secondary school education in Narok County(At confidence level of 0.05)

Ho₂: There is no statistically significant relationship between Cultural factors and girls participation of girls in Secondary school education in Narok County(At confidence level of 0.05).

1.7 Significance of the Study

The findings are useful in developing strategies and advocacy for the improvement of girls' transition rates and academic performance in Narok County. The study is also expected to benefit curriculum policy makers, administrators, teachers, the nomadic communities, girls and women aspiring for leadership. The study has provided data that form the base on which other researchers can develop their studies in acculturation.

1.8 Limitations of the Study

The Limitations of this study were;

- i. The generalization of the findings was limited because of the cultural differences among the communities of Kenya
- ii. The respondents at first hesitant to participate because of the fear of exposing the culture of the community.

1.9 Delimitations of the Study

The delimitations of the study

- i. The study only covered two constituencies of Narok County and the maasai girls schooling in the county, leaving other tribes and all girls learning outside the county. This is because the study is concerned with the maasai culture within the environment of Narok county
- ii. The findings of boys were not generated because the scope of the study was limited to girls

1.10 Assumptions of the Study

The study was based on the following assumptions:

- i. Girls in Secondary schools in Narok County would like to obtain higher academic grades but are hindered by out-dated socio-cultural practices.
- ii. All the respondents' opinions were honest and a reflection of their stance.
- iii. The study would not experience non response.

1.11 Scope of the Study

This study was carried out in Narok County. The study investigated the both socio-economic and cultural factors that impede girls' participation in Secondary school education in the County. The research confined itself to maasai girl students who are learning in Narok County leaving out other girls who joint secondary schools outside the county.

1.12 Justification of the Study

The education of women has been a key concern of the international community to which Kenya is a signatory, thus providing empirical data from this study would contribute to achievement of rights to equal opportunities.

The need to improve the quality of education among all Kenyan communities and particularly the former so called marginalized communities is important. This will be one way of attaining the objectives of the millennium development goals, Education for All and the Vision 2030 in which Kenya aspires to improve each individual quality of life.

1.13 Theoretical Framework

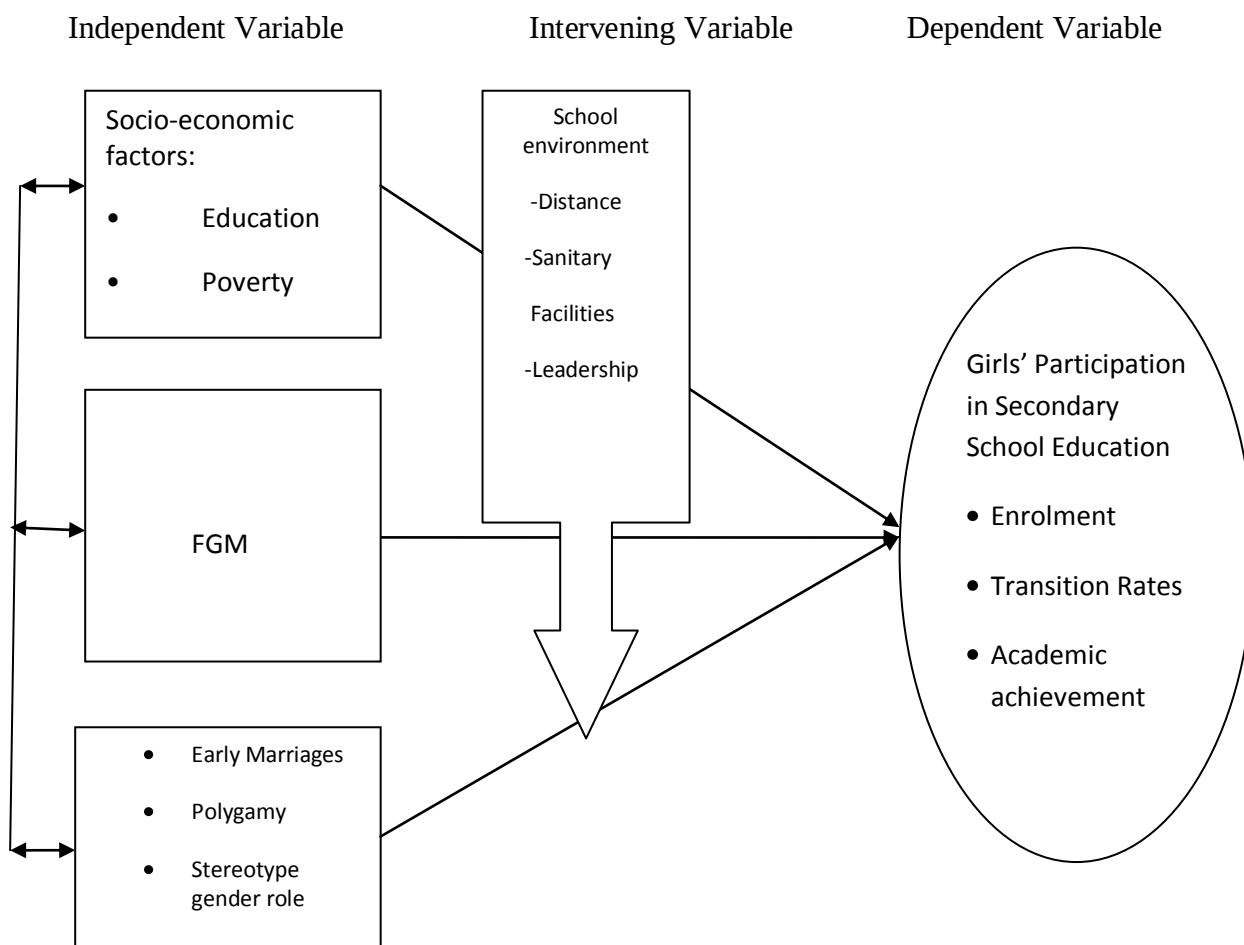
The theory that informed this study was Ogburn's theory of culture lag. Ogburn's theory (1964) of culture lag states that 'a culture lag occur when one of the two parts which are correlated changes before or in greater degree than the other part does; thereby causing less adjustment between the two parts that existed previously'. Culture lag describes what happens in a social system when cultural ideas used to regulate social life do not keep pace any more with other social changes. Ogburn attributed cultural lag to Perceived benefit which recognizes that most individuals when faced with a choice would choose the option that carries the greatest potential benefit.

Brinkman (1997) argues that culture lag is a gap between one part of a culture and an innovation. Brinkman argues that culture takes time to catch up the new change and causes differing attitudes, social conflicts and takes a while for the society to catch up and adjust to the new innovations and policies. The theory explains the following five attributes: culture lag, change, time, social conflict, perceived benefit and adjustment.

The maasai seems to have taken long time to catch up with new policies on women and girls rights. They have resisted change and still undertake retrogressive practices such as FGM, Early marriages and polygamy despite the policies in place. These practices are in violation of girl-child rights. What is it that motivates the community to continue with the outlawed cultural practices?

1.14 Conceptual Framework

The researcher investigated the influence of independent variable (IV) as the driving forces to girls' participation in secondary school education. The socio-cultural factors (IV) are the driving forces and have been operationalized as level of parents' Education, Poverty, FGM, Early marriages, Polygamy and Stereotype Gender role disposition. The outcome (DV) is the Girls' participation in secondary school Education in Narok County as illustrated graphically in figure 1.2.

Figure 1.2: Conceptual Framework

Researcher's own design(2013).

The conceptual frame work reflects social change in the society. There is association of independent variables. The level of parents' education, poverty can influence FGM or early marriages and polygamy. On the other hand, FGM can influence early marriages. Any significance relationship among the predicator variables (IV) would have influence on the girls' participation (DV).

1.15 Operational Definitions of Variables

- **Culture:** It refers to the beliefs, values, norms and material objects that are passed onto future generations (Navarrate et al, 2007). Culture in this study refer to cultural practices undertaken by the maasai community such as FGM, Early Marriages, Polygamy and attitude towards gender that are measured based on the perceived value the community attached to the practices.
- **Socio-cultural factors:** It refers to socio-economic factors (poverty, education) and cultural factors (FGM, early marriages, polygamy and stereotype gender role)
- **Culture lag:** refer to state where cultural ideas used to control social life but no longer keeping pace with modern social life
- **Learning outcomes:** Students' level of academic achievements or performance based on average mean scores, measured from 1.0 (E) to 12.0 (A) in school formative (Term examinations) and summative (KCSE) examinations.
- **Socio-economic factors:** refer to social factors such as educational level and economic activities undertaken communally or individual by a given society (Juma & Ayodo, 2012). The study focused on parents' level of education, income and provision of educational facilities such as payment of fees.
- **Participation:** refer to enrollment, transition rates and academic performance of Maasai girls.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The aim of this section is to review literature on education policies that govern children's rights to education and gender parity. It also aims at assessing the existing literature on the influence of socio- cultural practices on girls' participation in formal education.

2.2 Women and Girls' Rights to Education

UNICEF (2010) noted that Universal Primary Education (UPE) was to be achieved by most countries by 2005. However, it was not fully realized. The inadequacies of the countries were due to inability to promote gender equality and empowerment of women. The UNICEF report found that there are many girls who are not attending school. In spite of the shortfalls by many countries, the government of Kenya made an effort through the implementation of Free Primary Education (FPE) and Free Day Secondary School Education (FDSSE) towards the achievement of millennium development goals (MDG).

UN (2007) notes that Education for All (EFA) by 2015 is a concept that was accepted by many countries of the world and states that everyone should have access to quality education for human survival. The participating nations, Kenya included, agreed to provide Primary education to all, equal educational opportunities to both boys and girls, and reduce illiteracy by 50% through alternative education avenues. The United Nations (UN) through its agencies such as the United Nations Educational Scientific and Cultural Organization (UNESCO), World Bank and UNICEF has continued to provide both

financial and technical support towards EFA programmes. However, a study by UNESCO (2012) shows that EFA goal was far from being achieved in many countries of the world.

The fourth Beijing world conference for women cited in UNESCO (2009) advocated against discrimination of women and girls in governance, skills development and education. The conference demonstrated that 75 percent of children with no access to primary education are girls. While education is widely recognized as a fundamental human right of every individual, in practice the girls face the greatest challenges. The discrimination is due to ethnicity, restrictive traditional roles for women and endemic poverty. It was reported in the same conference that Girls from marginalized groups are often sexually harassed due to neglect by the government.

Gurian (2002) argues that most of the girls are forced to travel great distances to the nearest schools thus increasing the risks to their security. The conference emphasized that investing in girls is more than a moral obligation since it yield a high economic and societal returns. Despite several international conventions that address the right to access education by all, including minority groups, discrimination in education is still a global challenge.

Dakar World Educational Forum cited in Harttegen & Klasen (2009) stipulates the enhancement of EFA goals that aim at providing universal primary education (article 2) and removal of gender disparities and inequalities in education (article 5). The purpose is

to promote gender parity in school participation, equity and equality in opportunities in education. Commonwealth Education Fund (2008) noted that realities of low quality of education, discriminatory social norms and unsupportive environments prevent girls from gaining access to higher education. Gender based discrimination is a social problem that harms and interferes with full realization of girl potential.

Gurian observes that in many societies, it is the women and girls who are the most visibly disadvantaged by inequitable gender norms as manifested in limited access to resources, opportunities and vulnerability to harmful traditions and cultural practices. Smiths et al (2007) has shown that poverty significantly reduces the likelihood of school participation and learning outcomes of children. Yara (2012) asserts that the provision of Free Primary Education (FPE) in 2003 and Free Day Secondary Education (FDSSE) in 2008 was aimed at achieving equal access to school by both boys and girls.

Lesorogot (2008) argues that a country has the duty to ensure that every child receives education that develops her or his personality and abilities and promotes equality between men and women. Lesorogot suggests that every country should ensure that the children especially girls attend school regularly. The international community should cooperate to advance the child's to education so that ignorance and illiteracy are eliminated and access to scientific and technical knowledge and modern teaching methods are facilitated.

2.3 Access and Retention of Girls in Secondary School Education

In 1960s in the United States of America, the thinking that emerge then was that schooling could make office clerks and farmers more productive (O'Hare, 2008). This

thinking constituted a shift in education policy from physical to human capital development. The shift necessitated more investment in secondary school education that was characterized by public funding and provision of practical curriculum, numerous small independent district schools and control of schools and funds (World Bank, 2005). Critics have argued that public funding and provision of secondary school education is insufficient.

Otero and Coshan (2005) observe that the decline in secondary school enrolment has been caused by high cost despite the government policies on subsidized education. Direct and indirect costs of education act as a barrier to secondary schooling. The transition from one level of education to another has been influenced by financial considerations. The inability to pay is overwhelming the prime reason for children who are completing an education cycle not to progress to the next level.

In Thailand efforts to expand access to and equity secondary education was through the construction of schools and the constitutional commitment to provide education to all Thailand children (Benvensite, 2008). For Korea, 12.98% of domestic tax revenue was set aside for elementary and secondary education as education grants. The Korean approach to education development was focusing on vocational education in upper secondary (Gill, 2000). Yet such policies did not guarantee increased access to secondary education.

Most of the countries in the world by the end of the Second World War (1945) had free and compulsory school education but secondary school education was yet to be achieved (Colclough et al, 2003). In Sweden and United Kingdom, the nature of secondary education was elitist which created limited access and inequality. Unlike Ireland, secondary school education was funded by the state and local authorities so as to increase access to all people both in urban and rural areas (O' Hare, 2008). Bedi (2004) argues that studies on access to education in Kenya have mainly focused on primary school education. One of the factors constraining secondary school education enrolment is that the growth in the number of secondary schools has not matched that of primary schools. Parents face a lot of financial constraints and at the same time there is high demand for education.

In Kenya, transition from Primary to secondary school education is influenced by household level of income, education, sex of household head, and number of school going children in a household (Bagunywa, 2006).. The decision to waive tuition fees for all secondary school students and offer free secondary day education in 2008 was a bold step that was expected to address the rising cost of secondary education (Republic of Kenya, 2007).However, the persistent low participation of low income households indicate that the policy have had little impact on the pastoral communities.

Levine et al (2008) argue that though many countries have adopted free basic education to ensure girls retained in school. However, indirect costs in Kenya continue to be barriers to enrollment and retention of girls in secondary school education. Lee (2008)

observes the cause of girls' drop out at secondary school in Kenya is attributed to reluctance of parents to buy essential school materials for the girls.

Colcough et al (2003) asserts that the opportunity cost for children who are in schooling often increases as they get older, thus raising the pressure on them to withdraw from school. Kelly (2011) argues that the hidden costs for girls are not covered in free basic education policy, remain obstacle to girls' participation in secondary school education.

UNFPA (2006) asserts that dropout rates among the girls of economically vulnerable families have gone up due to lack of resources to pay for the costs of education in Kenya. Kenya was under pressure from the World Bank and from the IMF to reduce her educational expenditure that contributed to increasing debt deficit which is an obstacle to economic development. The recommendations led to cost sharing in the financing of education between the government and the community whereas the community has little to share with the government.

2.4 Girls' Transition to University Education

UNESCO (2010) argues that Kenya like other developing countries has witnessed budgetary constraints forcing the government to institute various cost recovery measures. These include provision of loans to needy university students rather than grants. However, despite the creation of higher education loan board (HELB), access to University education remains competitive.

There are few students who are admitted to public University via the Joint Admission Board (JAB) as compared to the population of the students who do KCSE every year in

Kenya. There is increasing number of students joining the universities through Parallel Self- Sponsored Programme (PSSP). PSSP has been criticized as catering exclusively for the rich. Even with the introduction of HELB to help individuals from lower economic background ,the loan is accessible to everybody irrespective of their social strata thus widening learning opportunities between the rich and poor (Adebero,2008)

Jones et al (2010) noted that education is not only examined in terms of access but also in relation to whether it produces individuals who are competent and skillful. A number of factors continue to frustrate the provision of quality education for the majority of Kenyan students. Kiluva (2001) found poverty, attitude and inequality of resources as some of the major contributory factors that hinder the provision of quality education for girls.

Ironically, the introduction of Free Primary Education (FPE) has been cited as improving the aforesaid problems. Since its inception in 2003, more students have attended school, however, a number of challenges have persisted that have lowered the provision of quality education. Parents and the community felt they do not have to contribute financially to the running of schools because of FPE.

Mathooko (2009) claim that women form a smaller percentage of students enrolled in higher institutions of learning. In 2007, only 5851 female's students representing 36 percent were admitted into regular programmes while 10300 male students, constituting 64 percent of the students' admitted. Gender inequality in education entails losses in the society as educating the girls enhances the well-being of children, reduce fertility and

improve the prospects for future generations. Milligan et al (2003) observe that the challenges have a bearing on the quality of education for the learners and the community as a whole. Removing gender gaps in education improves the relevancy and quality of education of girls (Levine et al, 2008).

Lumby and Foskett (2011) found culture being mostly criticized by some scholars as an unfashionable concept. However its enduring appeal is evident in the persistence of its use and in the frequent reference to culture in texts that are concerned with education. In the face of the existing literature, it is certainly challenging to review the concept of culture because of its inadequate conceptualization and doubtful practical application.

2.5 Affirmative Action in Education

According to UNESCO (2008) education is considered as the basic rights of human being and the child. It is an instrument used for achieving equality and higher economic growth in any country. The UN considers education as a tool for fighting ignorance, negative cultural and traditional activities, poverty and diseases. Education therefore allows children to develop and explore their fullest talents and contribute to their lives and the society.

World Bank (2004) says that school fees have become a road block to Education for All (EFA). Statistics from Sub-Sahara Africa shows the number of girls out of school stood at 20 million in 1993 to 24 million in 2002.

It further revealed that 83% of all girls out of school in the world live in Sub-Saharan Africa, South and East Asia and Pacific .It also shows that 60% of women in Sub-

Saharan Africa are illiterate. Brewer (2001) asserts that greater investment in education brings collective benefits to the society and individual.

In Chad and Central Africa Republic, women make up 10% of the students population in tertiary institutions (Mbilinyi, 1991). Mbilinyi demonstrated that as children proceeds up the educational ladder, gender disparity widens. Such inequality proportions are due to rooted social and cultural norms which have infiltrated the educational institutions of learning from elementary to tertiary despite the international convention on equal rights to education.

Odaga (1995) observes that in most rural community around the world, women are the primary collectors of wood fuel and water. The study shows that women spend 800 and 300 hours in a year collecting wood fuel in Zambia and Tanzania respectively. This translates to girls and result in their absenteeism, poor academic concentration, self-withdrawal from school, pregnancies and resorting to early marriages.

The Republic of Kenya (2001) banned corporal punishment which was seen as one way that discouraged children from attending school. The most affected were girls because of the irregular school attendance as they do household chores. The schools were therefore expected to adopt guidance and counseling approach and be child friendly .In Kenya, development of education policy reflected acceptance of westernization in the form of either capitalism or socialism, with expansion of educational opportunities for Kenyans. Kenya thus began its independence with educational systems of European design, modified to fit the needs of colonialism. The colonial government had used education to

enhance and to maintain a racially segregated society and to regulate access to economic, political and social opportunities (UN, 2007).

Messing–Mathie (2008) argues that many countries in Africa have attained gender parity in primary education, but greater gender disparity is registered in Secondary and University education. Investing in girls education today is a strategy that will protect the rights of all children to quality education and a strategy that will jump start all other development goals (Bellamy,2003:28). The politics in most countries give serious emphasis on gender equity and female access to education. Gender equality in education and women’s empowerment has been considered critical in achieving Universal Primary Education. This has given rise to development and advocacy of various affirmative action to girl child relating to fair admission, eradication of cultural stereotypes and teenage pregnancies. Alwiya and Susanne (2004) claim that enrolment at various levels of education in Kenya is characterized by regional and gender disparities and declining gross enrolment ratios.

The government of Kenya has documented gender policies at various levels of education and the strategies of addressing the issues rose (Mathew, 2009; Republic of Kenya, 2007). Despite overall increase in students’ enrollment in Kenya, girls’ enrollment and quality continued to be threatened by cultural, sexual and economic factors. Regional gender disparities in Kenya are evident in enrolment, complete on, repetition, transition and performance in national examinations.

Lack of appropriate gender responsive infrastructural facilities, over- stretched facilities particularly sanitation and cultural issues especially those from Arid and semi arid areas (ASAL), urban and rural poor have been cited as the major constraints.

Mobegi (2009) observes that gender disparities in transition from secondary to public university have been wide. The policy of the government is to make secondary education part of basic education through the provision of free day secondary and primary education as part of its commitment. In spite of the government efforts, the gender policy document shows that girls' participation, retention, transition, completion rate and performance at secondary school level are still low in spite of the ministry of education developing the strategies in 2007 for implementing the policy statements on gender parity.

Malenya (2013) observes that the ministry of education aims at advocating for girls' education among parents and communities by sensitizing them against negative socio-cultural practices though most of them are policies in theory .It has made policies that facilitating re-entry of mother girls who drop out of school due to teenage pregnancies and early marriages. Kiptui and Mbugua (2009) say that there is a need to mobilize resources to expand and increase the number of boarding schools, sexual harassment and posting of female teachers to support girls' education in marginalized areas. The enforcing rules and regulations against in schools, implement affirmative action for girls from minority community.

Jagero and Ayodo (2009) assert that gender policy document in Kenya reveals low participation of girls and women in education in the marginalized communities. Little has been achieved despite Intervention measures which in place such as adopting diverse, flexible and gender-responsive modes of education including boarding and day schools, mobile schools, feeder schools close to communities, single sex and co-education schools, multi-shift and multi- grade teaching. Other strategies are to sustain and enforce free primary education and free day secondary education for poor households to afford education for both boys and girls.

Tobik (2009) notes that the pastoralist groups during colonial rule in Kenya were the most educationally disadvantaged group. In spite of the government effort to improve pastoral communities in the area of education, the culture orientations were directed to one side development. Tobik observes that the males became the beneficiary of the education system and the female factor was ignored. Analysis of distribution of education on enrolment in marginalized areas reflects disparities between the sexes. The number of girls who were in schools was less than 50% of the total enrolment. The study further found high drop-out rate among the girls as they advance from primary to tertiary levels. The research findings of Tobik showed high education enthusiasm among non-maasai minorities who have migrated to the area.

Kwasiga (2000)) asserts that certain customary practices such as early marriages have negative effects on education of girls in marginalized areas. kwasiga argues that girls' education in the African continent has reached a crossroad. Though the gender gap has

lessened over the past years, there are still millions of girls without access to primary, secondary education across the continent. The gender gap in primary and secondary education is attributed to socio-economic factors, cultural factors and school related factors. The current low educational situation for girls is commonly a function of historical legacies (Republic of Kenya, 2005).

2.6 Socio-economic factors and Girls' Access to Education

Harttgen and Klasen(2009) observe that poverty is often given as an important reason for why learners drop-out of school. They argue that inability to pay school fees, the costs of uniform, shoes, transport, and stationary, added to the opportunity costs of what children might be contributing to household labour, meager resources and push children from school. Haveman and Wolf (1995) argue that School fees have been singled out for blame as a burdensome cost and organizations such as the Education Rights Project have been campaigning for their complete abolition. However, Chiuri and Kiumi (2005) say that fees do not feature as a primary reason for drop-out, contend that absolute or "abject" poverty inhibits educational access where the full range of costs associated with attendance, particularly of uniforms and transport, are taken into account.

Kelly (2011) notes that most parents find direct and indirect school fee charges harder to bear with, thus making the options of choosing boys to school while girls do domestic chores so as to allow them to look for food. Sifuna cited in Wadi (2006) indicates that children whose parents cannot afford cost of uniforms tend to attend school irregularly and finally dropout of school. The study notes that poverty has association with dropout of girls as poor families cannot afford extra school fee charges thus forcing girls to

remain and help their parents to look for the household needs. Nyamongo(2000) observes that 95% of the girls dropout of school due to lack of school fees.

Bedi (2004) asserts that the characteristics of the household influence the access, transition and retention of a child in school participation. Beresford and Croft note that poverty is the most reason for school dropout among the girls. Colclough et al (2003) argues that girls from the richer families have higher retention in school than those from poor families. Ahawo (2009) asserts that poverty is considered the major factor in girls' enrollment and retention in schools in Ghana. The payment of extra school fee charges therefore act as a barrier to girls' participation in secondary school education. Ahawo says that household poverty affects girls' dropping out of school through its interactive effects with other factors.

In Kenya macro-economic analysis indicate that about 50% of Kenyans live below poverty line and therefore children are unable to access basic education (Republic of Kenya, 2003).Many parents especially in rural areas and semi-arid regions and slums in urban centers have been unable to provide their children with necessary educational requirements. In such circumstances children whose parents cannot afford cost of school uniforms and other expenses tend to be absent in schools and finally drop out of schools. Most girls from poor families spend substantial amount of time running households such as siblings, fetching water, collecting firewood and some cases cooking at home (World Bank,2004; UNESCO,2004).The girls are therefore found absent in school, lack

concentration and fatigue that result in low academic achievements and in most cases withdraw from school.

Van (2008) observes that inequalities in education are viewed in relation to access which is determined by a number of factors such as gender, cost, proximity to educational facility and availability of appropriate physical school amenities. Inequalities in relation to access to quality education are apparent in Kenyan educational system. While the Free Primary Education (FPE) program has increased access to Primary education especially the poor households, additional costs in schools continue to hinder the educational attainment of many children.

World Bank (2004) asserts that family level of income disparities has created inequalities in the ability to access quality education at secondary level of education as middle and upper income bracket earners are more likely to take their children to more competitive private and provincial schools (Private and public schools with endowed educational facilities continue to dominate the top slots in academic performance. Inequalities in relation to resource distributions have a bearing on the performance of schools whereas Private schools are well equipped in terms of facilities thus providing competitive advantage. On the other hand, the situation of quality in education is worse for schools located in rural and remote areas (Kimalu,2007). This is reflected in deplorable state of classrooms, inadequate essential amenities such as libraries, laboratories and dormitories. Most of the schools are characterized by high dropout rates, teenage pregnancies and

turnout of teachers hence impacting on negatively examinations performance (Wadi, 2006).

2.7 Parents' Education and Girls' Participation in School

Juma et al (2012) found that parental education is indeed an important and significant unique predictor of child achievement. There is direct effect of parental education as both parental education and income exerted indirect effects on parents' achievement-fostering behaviors, and subsequently children's achievement. The behavioral problems affect young children's opportunities to learn because these youth are often punished for their behavior and might develop conflictual relationships with teachers, thus leading to negative attitudes about school and lowered academic success. Thus, it is possible that low socio-economic status including low parental educational levels could affect negative family interaction patterns, which can influence child behavior problems, and in turn affect lowered academic and achievement-oriented attitudes over time.

Jones et al (2011) note that Parent education and family interaction patterns during childhood also might be linked more directly to the child's developing academic success and achievement-oriented attitudes. In the general social learning and social-cognitive behavior is shaped in part through observational and direct learning experiences. Those experiences lead to the formation of internalized cognitive scripts, values, and beliefs that guide and maintain behavior over time (Anderson et al, 2003)

Muola (2000) argues that a child exposed to parents who model achievement-oriented behavior should develop the guiding belief that achievement is to be valued, pursued, and anticipated. This belief should then in turn promote successful outcomes and the pursuit of higher learning. The study found positive relations between parents' levels of education and parents' expectations for their children's success, suggesting that more highly educated parents actively encourage their children to develop high expectations of their own. Importantly, parents who experience difficult economic times have children who are more pessimistic about their educational and vocational futures.

The study also suggests that level of education influences parents' knowledge, beliefs and values. The variety of parental behaviors is indirectly related to children's school performance. For example, higher levels of education may enhance parents' facility at becoming involved in their children's education, and also enable parents to acquire and model social skills and problem-solving strategies conducive to children's school success. Thus, students whose parents have higher levels of education may have an enhanced regard for learning, more positive ability beliefs and a stronger work orientation.

2.8 Perception of Traditional Africa Education and Modern Education

Obanya (2004) argues that, in many traditional societies of Africa, formal education manifested itself in the initiation and coming of age ceremonies. Obanya(2005) notes that the initiation ceremony marked the transition from adolescence to adulthood while coming of age marked transition period between late childhood and adulthood. It was during the ceremony and accompanying training that tribal knowledge, attitudes and

skills were transferred to the young initiates. Girls' education was controlled by women. The social part of the training dealt with the rights and obligations of women in relation to the whole community.

Apple (2000) observes that, in the early phase of colonial administration some missionaries in Africa believed that they were bringing education to entirely uneducated people. In fact, African societies possessed a kind of traditional education which worked well given the limits imposed by the society within which it had to operate. The aims of African customary education were to preserve the cultural heritage of the extended family, the clan and the tribe; to adapt members of the new generation to their physical environment and teach them how to control and use it; and to explain to them that their own future and that of the community depends on the understanding and perpetuation of the institutions, laws, language and values inherited from the past.

Kendagor (2005) says that Kenya had an education system before the coming of European missionaries whose goal was to train individuals to fit into their societies as useful members. It provided skills, knowledge, values and attitudes relevant to the society. It also played the role of socializing individuals to fit and participate adequately in the development of the society. Education was universal; every child was entitled to full education. The fathers taught sons how to be good husbands while girls were taught by their mothers how to be good wives.

Kunhiyop (2008) notes that the elder members of the society taught the youth the life skills and moral values. The education was functional and met the real worldly needs of the individual and the society. The graduates were able to fit in their social, political and economic set up of the society. They also acquired good manners, respect for parents and elders, hospitality to strangers and the needy, communal living, self-restraint, endurance and high self-esteem. What is being seen at the moment is a great contrast of the past.

The children and parents have little time to interact such that children are left to the teachers and peers to learn from each other.

Obanya argues that the Elite class is having greatest challenge of getting out of mind set that equates culture to outward manifestations such as dances, songs and other forms of traditional activities. This is the mindset that sees tradition as the opposite of ‘modernity’ and culture as occasional celebrations reflecting what Africans are and the way they are. The Elite class makes the education policies but educate its children outside the regions that programmes are favourable to them. The wider community thus gets the perception that educational reforms are for the poor only. The ordinary citizens reject the modern education as their needs are not met, hence they continue with their traditional activities. In the impressionable minds of the young African, the media helps to develop an aversion where all things are portrayed as sad and ugly in Africa while reinforcing a strong thirst for the external world where all things are supposedly bright and beautiful.

Tobin (2009) suggests the need to incorporate the principles of African traditional education in education policy; otherwise Africa would remain with photocopies of culture, instead of dealing with the real thing. Obanya further argues that promoting African culture in education and educating the African through culture would require a functional curriculum. The curriculum should capture the African world view, Africa's contribution to world civilization over the ages and African's plans for its future in the emerging global community. The learners should be provided with education that meets their needs such as core skills for lifelong learning, vocational activities, entrepreneurship, creativity, communication and self-awareness.

2.9 Cultural factors and Girls' Participation in Education

Prazak (2007) observes that the psycho-socio status of the girl is radically transformed after the initiation ritual while Messi- Mathei (2008) reveals that tradition dictates and outweighs academic demands. The Maasai girl easily opts for her cultural ways at the expense of educational opportunities. The girls have been encultured with an attitude that formal education through the school system belongs to the little uncircumcised ones not her. Philips and Bhavnagri (2002) notes that parents, especially mothers, favour boys' education because they depend on them during old age. This perception may negatively impact on girls' academic achievements.

Schneider (2006) argues that culture is a major aspect of what the human brain does and is dynamic and keeps changing with time. Just as human beings evolve; the culture too evolves. Culture is also innate and directly linked to the human brain. Therefore culture affects ones behaviour and perception. It is from this aspect of culture that this study

seeks to explore the influence of maasai culture on girls learning outcomes. Bass and Bass (2008) says a lot of African traditional practices often favour boys since most African societies today are patriarchal and subsequently, an African girl, who is exposed to western culture , often ends up suffering from societal resistance and rejection.

The study by Herera (2003) found out that girls tend to drop out of school earlier than boys due to cultural practices. The study argues that parents are reluctant to educate girls because they may drop from school due to pregnancy and being married away from their community. Forum of Africa Women Education (FAWE) indicates that over 12000 girls drop out of schools in Africa every year due to Pregnancy. It argues that pregnancy among girls discourage the parents and creates negative self- image and withdrawal among the girls.

The study conducted by United State Agency International Development (USAID) in 2005 shows concern on traditional gender socialization and stereotypes factors and its impact on low educational experiences and learning outcomes for girls. The gender stereotyping in society limit girls' expectations and reinforces negative self-perceptions. The study recommends the need for targeted interventions to address the gender disparities in education. Some of the ways suggested for enhancing participation of girls in education are; sensitizing parents and the communities on the value of girls' education, enforcing the government policies and laws for ensuring that all girls attend school, female teachers and leadership positions be distributed equitably to ensure that the girls in schools have appropriate models.

Davies (2010) advocated for women inclusion and participation in social, economic, political, development and education. Gilmour et al (2007) observes that there are millions of children in Africa who are still out of school with majority being girls. Gender disparities in education persist in enrolment, retention, completion and performance in sub-Saharan Africa and to the detriment of girls.

UNESCO (2010) indicates that Sub-Saharan Africa accounts for 47 percent of out- of- school children worldwide and 54 percent of those children are girls. In 2006, 35 million children were not enrolled in schools accounting for 33 percent of the total school-age population. In 2008 Sub-Saharan Africa, gender disparities were the largest among the poorest households with only 25 percent girls enrolled. Nearly three in every 10 girls are having babies and disrupting their schooling(UN's global education report, cited in Nation Newspaper,2012).Among the 25 countries selected for the survey based on mothers under 18 years, Kenya is ranked sixth. According to the report, cases of early marriages are seen as part of a strategy to generate income and assets. Though the policy allows mother girls back to school after delivery, social barriers such as abuse by teachers and stigmatization reduce self-confidence thus forcing them out of school.

Tarayia (2004) says that despite the progress that has been made to rectify gender disparities in Sub-Saharan Africa cultural practices remain barriers to girls' access to quality education in the region. UNICEF (2012) says that as long as girls do not have equal access to education, equality is far from being achieved. Communities should have sensitive environments that promote equal participation and empowerment.

Gender equality requires adapting to the needs and interests of girls and creating school environment that is friendly and ensuring that women are equally represented and achieving justice in the society (Levine et al,2008).

Republic of Kenya (2007) in its Poverty Reduction Strategy Paper 2001-2004 revealed that individual households cannot afford basic necessities due to poverty and differences in income. Poverty which hampers access to education opportunities has spillover effect on the quality of education in Kenya. Despite high investment in education, not all the Kenyan children have been able to access quality education because of persisted poverty among the families. A report from the Poverty Reduction Strategy paper and Republic of Kenya (2005) indicate that 44% of the Kenyan population lived below poverty line. This has created far reaching implications on school enrolment and quality of education for children from poor households who cannot afford to pay school fees.

Tobik (2009) states that 60% of the maasai children in rural areas do not attend formal schools and only 8% of all girls in rural areas of Maasai land have had a chance to complete secondary school education. The Maasai Association argues that the greatest hindrance to girls receiving an education is that they are being sold into early marriage after undergoing FGM. The parents neglect the education of the girl child so that she drops from school and get married.

Omoraka (2001) notes that children whose parents are poor lack personal effects, thus making them not to concentrate and stable in school. The physical and psychological behaviour of the girl must change to reflect her new status. Her communication skills become those of a person with a wider view of life in the community and at home. Gilbert (2003) describe the maasai people as predominantly warrior tribe whose lives revolve around herding cattle.

The maasai are speakers of the maa language which is spoken by the samburu and chamus. The origins of maasai have been traced to the east of the present day Juba in southththern Sudan. The maasai refer their language as olmaa as there are over twenty variants of olmaa. The maasai legends and folktales tell much about the origin of the present day maasai beliefs. The stories include their ascent from a crater, the emergence of the first maasai prophet or magician called laibon.

Anderson and Broche-Due (2003) found that a typical Maasai warrior is that of a tall and slender man and ditching a spear in one hand with his red cloth wrapped around his waist or over his shoulders and state of jumping in a uniform motion around a spot for hours. The maasai people take their rites and traditional ceremonies very seriously and it is not common to allow outsiders to attend. The maasai live in small settlements of 8-15 houses per village and they are called Kraal or manyatta (traditional house or hut).The manyatta is surrounded by thorn bush fence that provide protection against enemies. The huts are built using branches, twigs and grass with a cement of cow dung and urine.

Bishop (2007) said that maasai belief that there is one high God called Enkai who created the world and entrusted them cattle and that wealth is measured by the number of cattle. Since the cattle were given to them, they believe other tribes should not have the cattle hence it is a right to steal from them. The maasai people belief that cattle provide them with food, clothing and shelter while other things are not important. This suggests that cultural beliefs affect the self-perceptions and esteem.

Kiluva (2001) notes that as far as the Maasai are concerned, no matter how educated or wealthy or married to or how many children one has, as long as one is uncircumcised, she still remain an “uncircumcised girl” (*entito neme murata*). Parents will not let their sons associate with uncircumcised girls, let alone marry them. The risk of isolation is much more tormenting than the age-old practice of circumcision. Today, in the eyes of all and sundry, an educated Maasai girl is not only one of the most attractive of the women in Africa, but also the envy of many women for various reasons. The Maasai girl has proven qualities such as being a lasting marriage partner and their character is seen as consistent, responsible, loving, and firm.

2.10 FGM and Girls Participation in Education

Navarrete (2007) findings show high correlation of family socio-economic status and academic achievement among the Latinos and Anglo high school students. Among the cultural value orientations being practiced are female genital mutilation (FGM), early marriages and polygamous family. The survey indicates that FGM prepares girls for marriage and a source of wealthy for the poor families. It was established that polygamy

accelerates early marriages as the old men marry young girls as their second or third wives. The study of culture reflects methodological divergence and sees the problems in the context of real settings.

Aldeeb (2001) reveals that FGM has become a practice in many parts of the world. FGM is found among immigrants from Australia, Canada, England, France and United State .It is also found among some ethnic groups in Oman, the United Arab Emirates and Yemen as well as in parts of India, Indonesia and Malaysia. Olson and Defrain (2000) observe that most girls undergo the practice when they are 7 and 10 years old in Africa. However, Olson noted that FGM seems to be occurring at early ages in several countries because parents want to reduce trauma to their children and government interference or resistance. Omolewa (2007) reported that more than one million women in Egypt and Eritrea experience adverse health effects from FGM while one third of girls undergoing FGM in Sudan die due to related complications.

Tarayia (2004) observes that Female genital mutilation is an important event in a young Maasai life. It is the father's ultimate duty to ensure that his children undergo the rite. Circumcision prepares youth's to play adult roles. UNESCO (2005) revealed that girls who undergo female genital mutilation are kept in seclusion for several months. Circumcision in girls is meant to make women afraid of nothing and prepare them for marriage. After initiation girls are chased out of home and are allowed to practice women's activities without restrictions.

Siegel (1987) notes that girls learn to fear and respect their fathers and must never be near them when they are eating. Girls are often promised in marriage long before they are of age. Marriage is an agreement or covenant between a man and woman to live together as husband and wife (Marriage Bill, 2007). The relationship is usually approved by a social group or a legal authority. There are three marriage systems that are legally recognized in Kenya; customary, religious and civil marriages. Customary marriage allows polygamy. Various rites are performed before the woman is allowed to live together as husband and wife. The payment of dowry makes the marriage official and permanent. A man is allowed to marry only one woman while women only get married to one man. Civil marriage is conducted by the government official and does not allow polygamy.

Apple (2000) found that there is a wide gap between western scholars and Maasai traditional education by which children and young adults learned to endure pain and assume adult tasks. In Bangladesh and India children who drop out of school were found to come from poor households, low education background and live in rural areas, urban slums and areas with ethnic minorities (UNESCO, 2004). The Maasai women and girls have numerous chores besides building the dung huts which take several months. It is their responsibility to milk cows and fetch water whatever the distance may be.

According to the Maasai culture, women are supposed to raise children, maintain the home, cook, clean, decorate calabashes and take care of calves. Men typically speak for women and make decisions in the family. The women are subject to men's authority.

Male elders decide community matters while men's responsibility is the cattle. Men must protect cattle and find them the best pasture land and watering holes (Philips & Bahavnagri, 2002).

Koech Report cited in Republic of Kenya (2005) asserts that Agriculture and domestic labour constitute the hidden components of child labor which impact inappropriately on girls. The opportunity cost of sending girls to school is therefore higher than that of boys. Sheila (200) observes that girls labour is cultural demand but in many cases it is absolutely imperative for the family. They are delegated the duties of taking care of their younger children and managing households thus less chance for them to attend school. When resources are scarce in a family the option would be for the education for the boys (Stromquist, 2006).

2.11 Early marriages and Girls Participation in Education

UNFPA (2006) argues that early marriage is child marriage because it is carried out below the age of 18 years before the girl is physically, physiologically and psychologically ready to shoulder the responsibility of marriage and child bearing. Most early marriages are arranged with some elements of force and based on the consent of parents and often fail to ensure the interest of the girl. Early marriage is a violation of girls' rights as it deprives them education and participation in civic life.

Bunch (2005) asserts that early marriage is a barrier to girls' education as young girls drop out of school to get married which impacts negatively on the future of girls' young generation. The practice stands in direct conflict with the goals of millennium development goals especially the promotion of basic education and fight against gender disparity. Bunch observes that the widespread practice of child marriage makes it difficult for families to escape poverty in the developing world.

Clark et al (2004) found that about 30 percent of women in developing countries are married by the age of 18 years with the highest in Sub-Sahara Africa. The study shows that African women in general marry at a much earlier age than their non- African counterparts leading to early pregnancies and child bearing. Demography Health Survey (2003) indicates high percentage of women (87%) got married before the age of 18 while 47% got married at the age of 18 years. The survey shows that in Africa, there are countries with very high rates of Early marriages such as Niger (77%), Chad (71%) while Togo (31%) and South Africa (8%) have the least percentage of women who marry early.

International Centre for Research on Women (2010) shows that girls living in poor households are almost twice as likely to marry before 18 years than in higher income households. It also reveals that more than half of the girls in Bangladesh, Mali, Mozambique and Niger are married before the age of 18 years. Girls with higher levels of schooling are less likely to marry as children. In Mozambique about 60 percent of girls without education are married by the age of 18 years, compared with 10 percent of girls

with secondary schooling and less than 1 percent of girls with higher education. Educating girls is critical in reducing early marriages in developing countries.

Locoh (2008) notes the reasons behind the early marriage in Africa countries apply to other countries all over the world with few disparities. Locoh points out that poverty is the driving force that underpins early marriages. Parents encourage their daughters to get married while they are young with the hope of benefiting financially and avoiding the burdens of paying school fees. UNFPA (2006) findings show that where early marriage is common, there is social pressure on the families to conform. Most of those who fail to conform are often ridicule or face family shame.

UNICEF (2005) found early marriage as one way some communities ensure that the wife is submissive. Some parents withdraw their daughters from school as soon as they begin to menstruate. The parents fear that the girls get expose to males putting them at risk of pregnancy. The study notes that there is relationship between early marriage, poverty, level of education and health. The poorer the parents or less educated girls tend to get married earlier.

2.11 Pastoralism and Girls Participation in Education

Kratli and Dyer (2009) found that education policies have tended to neglect pastoralist regions. Historically, the colonial government and missionaries had low interests in pastoralists' areas. Wadi (2006) argued that policy analysis show a number of aspects within contexts of social, economic and cultural issues which affect the policy

implementation on gender parity. Cristian (2009) says that education reform becomes complex because it involves and affects a large number of interests groups thus coming up with a common policy requires political good will. Policy processes include some perspective at the expense of others and it is the perspectives of the poor and marginalized that are often excluded.

Tobik (2009) says that Pastoral nomads follow a seasonal migratory pattern that can vary from year to year. They occupy North eastern and upper parts of eastern province such as Moyai, Marsabit, Isiolo district; Northern and southern parts of Rift valley (Turkana, West Pokot, Samburu, Kajiado, Narok, Transmara districts). The Pastoralist communities live in semi-arid and arid zone, home to the largest traditional livestock producers. Traditional livestock production is becoming non-viable due to the land tenure laws and harsh climate.

Kendagor (2005) observes that pastoralists in Africa have become among the marginalized and disadvantaged minority groups. This is because of their wide dispersal, climatic conditions and government neglect on the basis of seizure of their land and restrict of their freedom of movement. The consequence has been the neglect of gender issues in the pastoralist communities where custom defines women's roles. The Nomadic pastoralists require education to empower them and give them the ability to participate in development and utilize the environment for productive gain and sustainable livelihood.

Despite the government policy on FPE, Nomadic communities may not be benefiting fully from the education services as reported by UNESCO (2010). When the National Gross Enrolment rate (GER) increased to 107.4% in 2006 with the implementation of FPE policy, the GER for nomadic pastoralists remained below 50% with some districts recording as low as 20.6%. This shows that the cost of education is not the only factor contributing to low participation and quality education of the nomadic communities but there are other unique factors.

The Maasai tribe of Southern Kenya and Northern Tanzania has traditionally been pastoralists that dependent upon cows for their livelihood, traveling many miles in search of pastures, often in remote locations (Gilbert, 2003). Because of this, their children often remain outside the system of formal education. The development of schools and policies in remote areas has been a slow process (Onsomu et al, 2004 & Omoraka, 2001).

The Ominde report cited in Owuor (2007) addressed the development of pastoral areas and the need to provide education to their inhabitants of marginalized areas. However, the report concluded that the development would require greater supply of economic resources as well as concurrent changes in traditional ways of life. The development of human resources in the pastoral areas was viewed to be an essential contribution to progress.

Serem and Rono (2012) recommended that educational facilities in marginalized areas need to be carefully coordinated with the provision of other means of economic and social development. They argue that unless the inhabitants viewed education as important, which is consistent with the life and progress of the pastoral community, those benefiting from education would leave the area for other areas they believe provide them with amenities (Regional differences exist in terms of access to educational opportunities and proportions of public finances toward improving the standards of education).

2.12 Summary of the Literature

The reviewed literature shows that issues of negative cultural practices form barriers to girls' education all over the world. Obanya (2005) argues that Western education replaced the traditional value system and created social classes that did not exist before its advent. However, most marginalized communities seem to have been left behind during the transition period. The girls in Narok County have been victims of diverse circumstances that have pushed them to academic oblivion for a long time. Many scholars have shown that cultural practices delay entry into school and protract the journey through school and in many cases force girls to leave school altogether.

The problem of provision of quality education is quite a messy business because the policy on paper is different from the practice. The ban on FGM by the Government of Kenya seems to be a theory on paper in marginalized communities. Action to restore the rights of those already married should go hand in hand with preventive actions that ensure interventions are available to the married as well as to unmarried girls. The actors

should put effort together to help delay marriages of girls so that they become mature enough to make informed decisions.

Majority of the scholars have agreed that negative cultural practices are widespread across the countries of the world. Efforts have been made by a number of countries to stop the vice but FGM and early marriages are still on-going. The solution therefore lies in the current research to seek better understanding on the relative association of poverty, negative cultural practices and the levels at which girls participate in secondary school education. The challenge is to promote education- in- culture and culture –in- education that would greatly help in addressing the issues of gender parity, relevancy and quality of education, which have eluded educational reforms in marginalized communities.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology that was used in the study. It explains the research philosophy, research design, target population, sampling procedures and sample size, research instruments, validation procedures, data collection and analysis procedures. Essentially the purpose of this chapter is to: discuss the research philosophy in relation to other philosophies; expound on the research strategy, including the research methodologies adopted; introduce the research instruments that will have been developed and utilized in the pursuit of the research goals. The chapter will also give the anticipated data collection and analysis procedures along with the ethical considerations of the study.

3.2 Philosophical Paradigm of the study

A research philosophy is a belief about the way in which data about a phenomenon should be gathered, analyzed and used. Pragmatists link the choice of approach directly to the purpose of and the nature of the research questions posed (Creswell, 2011). Research is often multi-purpose and a “what works” tactic will allow the researcher to address questions that do not sit comfortably within a wholly quantitative or qualitative approach to design and methodology.

The Study adopted pragmatic Philosophical paradigm, an approach to Mixed method design inquiry that combines concurrently both qualitative (interpretivist) and quantitative designs (post-positivist) . Interpretivists contend that only through the

subjective interpretation of and intervention on what exists can the reality be fully understood (Ontology). Post-positivists deal with objective justification of claim or truth or knowledge with quantifiable/empirical evidence or facts or experience or observations (Epistemology).

Pragmatism opens doors to mixed methodologies for data collection and analysis involving descriptive and inferential statistics. Mixed methods is useful in triangulation and justifying the truth based on facts obtained from different instruments, with regard to cultural practices and their consequences on the Maasai girls' participation

The researcher used questionnaires that comprise close-ended questions to obtain numerical data for testing the hypothesis in the study, thus providing the objectivity of the research. The use of focus group discussion and interview schedules provided qualitative data that reflects the actual feeling of the respondents in the community. Since the culture is surrounded by beliefs and theories, it was worth to seek the opinions direct from the participants themselves as regard to the influence of negative cultural practices on the girls' participation in secondary school education.

3.3 Research Area

The ideal setting for research is one which is directly related to the researchers' interest, objectives, easily accessible and allows immediate rapport with the respondents (Walford, 2005). The research will be done in secondary schools in Narok County whose inhabitants are mainly the Maasai community. Narok County comprises the following constituencies: Narok North, Narok South, Transmara West and Transmara East.

Narok North and Transmara West constituencies are dominated by the Maasai community. The area was chosen because there is low academic achievement of girls and negative cultural practices are prevalent. There is no evidence of research that has been done in the area to show if there is relationship between the cultural practices and academic achievements of girls in secondary schools within Narok County.

3.4 Study Population

Creswell (2011) defines target population as members or a set of people, events or objects to which the researcher wishes to generalize the results of the research. There were 30 secondary schools in both Transmara west and Narok North constituencies comprising 9 girls' secondary schools and 21 mixed secondary schools. The boys' schools were left because the study deals with girl students.

3.5 Sample and Sampling Procedures

Bryman (2001) define Sampling as the process of selecting a sample size from the entire population so as to make generalization. Purposive, stratified and simple random sampling were used to select the respondents. Purposive sampling was used to pick the the two constituencies of Transmara and Narok North, Maasai girls' students and the principals in a sample of 20 secondary schools. The schools were stratified into constituency, where simple random sampling was used to pick the respondents for the study.

The researcher identified the names of the Maasai girls in the class attendance register. The three Maasai girls from form 1, 2 and 3 classes were randomly picked giving a total of 9 girls for the focus group discussion in each school. There were a total of 180 Maasai girls in the study. The sample size for teachers was determined using the Sloven's formula of determining the sample (n) for finite population while the number of schools was determined using proportionate sampling.

$$n = N/[1+ N(e)^2]$$

$$= N/[1+N (0.05)^2]$$

Where; N = population, n = sample size, e = degree of confidence level at $p \leq 0.05$

Given the population of teachers in the county as 400, the sample size would be:

$n = 400/[1+400(0.05)^2] = 400/[1+1] = 400/2 = 200$. Sample size for schools was determined using convenient sampling, hence 20 schools were sampled out of frame of 30 (10 per constituency, each with 7 mixed schools and 3 girls schools). Purposive sampling was used to select 20 Head teachers. Proportionate sampling used to get teachers per school ($200/20=10$). Random sampling used to select 10 teachers and 9 Maasai girls (3 per form; 1, 2, 3) per school

Table 3.1 shows the summary of the population and sample size and table 3.1 shows a profile of selected schools.

Table 3.1: Summary of the Population and the Sample Size

Respondents' Category	Target population	Sample size	Technique used
Teachers	400	200	Sloven's formula
Head teachers	30	20	Purposive sampling
Maasai girls	9 per school	180	Focus group discussion

As shown in the table, the sample size of 20 secondary schools was more than 60% giving sufficient representation of the target population.

Table 3.2: Profile of the Selected Schools

County's constituencies	Schools' category	Target population	Sample size
Narok North	Mixed schools	10	7
	Girls schools	4	3
Transmara West	Mixed schools	11	7
	Girls schools	5	3
TOTAL		30	20

Once the schools were identified, the individual respondents were selected using random sampling. The use of simple random sampling ensured that each member of the target population has an equal and independent chance of being included in the sample.

3.6 Research Instruments

The study utilized questionnaires, interview schedules, focus group discussion and document analysis schedule. The instruments were used in tandem so as to increase the truthfulness of the respondents' declaration and supplement each other in the study. The

questionnaire was semi-structured, thus containing both open-ended and closed-ended questions.

One questionnaire was constructed for teachers to answer all the research questions. It consists of section (A) that deal with biography of the respondent, section(B) deals with the family socio-economic status a, section(C) deals with cultural factors and Section (D) deals with advocacy level of women's rights and strategies for improving academic performance of girls in secondary schools. The questionnaire was chosen in the study because it collects large amount of information in a quick space of time and generalization can be made on the whole population.

The interview schedule was used with the head teachers to supplement the teachers' and pupils' truthfulness as regards to the effects of maasai culture on the academic achievement of girls. Cohen (2007) defines an interview as a technique of generating data through direct verbal interaction between two or more individuals. Orodho (2008) says that an interview schedule makes it possible to probe the respondents to give clarifications where necessary. Interview provides a rich and in-depth exploration, more realistic feel, holistic view and balances quality and quantity data to be collected (Cresswel, 2012).

Focus group discussion was used to solicit responses from the maasai girls as pertained the impact of maasai culture on their academic achievements. The aim of focus group discussion was to obtain direct opinions of the girls thus supplementing the teachers'

questionnaires. A group of 9 maasai girls students from each sampled secondary schools were selected from form 1, 2 and 3. Information on the background of the respondents and family socio-economic status were sought through a brief questionnaire. Verbal discussion was then conducted on the effects of cultural factors on the academic performance.

Documents such as examinations results and students' enrolment were analyzed to get obtain information necessary to the study. Orodho (2008) describes document analysis as a critical examination of public, private or recorded information related to the issue under investigation.

3.7 Reliability and Validity of Research Instruments

Pre-testing was carried out in two secondary schools with a total of 20 teachers. The questionnaires were given to the teachers and the same respondents were again offered similar questionnaires after one month. The Pearson correlation (r) was worked out between the mean scores of the results from the pre-test and the post-test using statistical packages for social science (SPSS).

The Pearson test correlation for the questionnaires yielded a reliability of $r = 0.74$. This level of coefficient was considered high enough to judge the instruments reliable for use in the study because it was above the acceptable r value of 0.05. The interview schedule was conducted with two principals while a total of 18 girls drawn from form 1 to 3 were subjected to Focus group discussion during the pilot study. Piloting enabled the

researcher to detect weaknesses, inconsistencies and ambiguities in the research instruments that were corrected to make them reliable.

The validity of questionnaires and interview schedules were established through the involvement of critical scholars particularly the supervisors to examine the relevancy and adequacy of the items. Their suggestions and clarifications were used to improve the instruments before and after the pilot study. Creswell (2011) said that validity is concerned with whether the instrument measures what is purported to measure.

3.8 Research Variables

The independent variables in the study are socio-economic factors (poverty/income, education level) and negative cultural factors (FGM and early marriage). The dependent variable is girls' learning outcome based on enrollment, transition and academic achievements in the school formative or summative examinations.

3.9 Data Collection Procedures

The researcher obtained permission from the department of educational management and policy studies of Moi University and permit from the National Council for Science and Technology to conduct the research. Permission was also sought from the Narok County Director of Education to access the schools that participated in the study.

The researcher personally conducted the research by asking the teachers to fill questionnaires and submitting them to one of the assigned teacher. As the teachers fill the questionnaires, the researcher conducted the interview for the principals and later Focus group discussions for the maasai girls drawn from form 1 to 3. The questionnaires were collected the same day. The process of collecting data had to take a whole day because the teachers needed more time and focus group discussion had to be done during break time.

3.10 Data Analysis

The final step in the data analysis was to present the results in tables or diagrams and interpret those using statistical tests. An interpretation of the data was done so as to draw conclusions for the research questions and hypothesis. The data was summarized, discussed and the findings were compared with other scholars' agreement, divergent or contradiction.

The research employed both qualitative and quantitative data hence both closed and open-ended questions were used to generate opinions from the respondents. Nominal data were obtained through the interviews, focus group discussion and open-ended questions which were put into themes and coded to easy their interpretation.

The ordinal data were collected using the questionnaires with closed questions designed in a likert format so as to facilitate ranking of the respondents' opinions on the influence of negative cultural practices. Document analysis schedule was used to obtain continuous data for the girls' examination results.

The data collected were analyzed using descriptive statistics of frequencies and percentages for determining the girls' enrolment, transition and academic achievement. Chi-square tests were done to determine the association and relationship between the customary practices and girls' academic achievement. The data analysis has been summarized in table 3.3

Table 3.3: Data Analysis Summary

Objective	Independent variable	Dependent variable	Analysis method
1. Analyze participation levels of the girls in Secondary school education in Narok County.	Girls' participation	Enrollment, Transition rates and academic achievement	Descriptive statistics :frequencies and percentages
2. Evaluate the influence of Parents' socio-economic factors on the girl's participation in Secondary school education in Narok County.	Parents' socio-economic factors	Enrollment, Transition rates and academic achievement	Chi-square test
3. Assess the influence of cultural factors on the girl's participation in Secondary school education in Narok County.	Cultural factors	Enrollment, Transition rates and academic achievement	Chi-square test
4 Investigate the existing women rights advocacy initiatives for girl's participation in Secondary schools	Advocacy level	Enrolment, Transition rates and academic achievement	Descriptive statistics Frequencies and percertages

3.11 Research Ethics

Oates (2006) defines research ethics as the moral principles that guide research from its inception to its completion and publication. The researcher sought permission from the relevant authorities before conducting the research. The respondents were assured of confidentiality of the information obtained from them and that they would be used for study only.

Ethics embody individual and communal codes of conduct based upon adherence to a set of principles (Walford, 2005). There are several ethical issues that must be considered when designing research that will utilize participants who are human beings.

During the study, the primary concern of the investigator is the safety of the research participants. This was accomplished by carefully considering the risk using all available information to make an appropriate assessment and continually monitoring the research as it proceeds.

The researcher obtained informed consent from each research participant after the participant has had the opportunity to carefully consider the risks and benefits and to ask any pertinent questions. The informed consent was an ongoing process, not a singular event or a mere formality. The researcher enumerates how privacy and confidentiality concerns of the participants were approached. The Researcher was sensitive to not only how information is protected from unauthorized observation, but also if and how participants are to be notified of any unforeseen findings from the research that they may or may not want to know.

There are three primary ethical principles that are traditionally cited when discussing ethical concerns in human subject's research. The first ethical principle cited by the influential Belmont Report is autonomy, which refers to the obligation on the part of the investigator to respect each participant as a person capable of making an informed decision regarding participation in the research study. The investigator must ensure that the participant has received a full disclosure of the nature of the study, the risks, benefits and alternatives, with an extended opportunity to ask questions.

The second ethical principle is beneficence, which refers to the obligation on the part of the investigator to attempt to maximize benefits for the individual participant and/or society, while minimizing risk of harm to the individual. An honest and thorough risk/benefit calculation must be performed.

The third ethical principle invoked in research with human subjects is justice, which demands equitable selection of participants, i.e., avoiding participant populations that may be unfairly coerced into participating, such as prisoners and institutionalized children. The principle of justice also requires equality in distribution of benefits and burdens among the population group(s) likely to benefit from the research.

Disclosure: The potential participant must be informed as fully as possible of the nature and purpose of the research, the procedures to be used, the expected benefits to the participant and/or society, the potential of reasonably foreseeable risks, stresses, and

discomforts, and alternatives to participating in the research. There should also be a statement that describes procedures in place to ensure the confidentiality or anonymity of the participant. The informed consent document must also disclose what compensation and medical treatment are available in the case of a research-related injury. The document should make it clear whom to contact with questions about the research study, research subjects' rights, and in case of injury.

Understanding: The participant must understand what has been explained and must be given the opportunity to ask questions and have them answered by one of the investigators. The informed consent document must be written in lay language, avoiding any technical jargon.

Voluntariness: The participant's consent to participate in the research must be voluntary, free of any coercion or promises of benefits unlikely to result from participation.

Competence: The participant must be competent to give consent. If the participant is not able due to mental status, disease, or emergency, a designated surrogate may provide consent if it is in the participant's best interest to participate. In certain emergency cases, consent may be waived due to the lack of a competent participant and a surrogate.

Consent: The potential human subject must authorize his/her participation in the research study, preferably in writing, although at times an oral consent or assent may be more appropriate.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

The purpose of this chapter is to present, analyse and interpret the data obtained from the respondents. The purpose of the study was to investigate the Maasai cultural factors influencing girls' academic achievement in Secondary schools in Narok County.

The study sought to answer the following research questions:

1. What is the participation level of the girl-child in Secondary school education in Narok County?
2. What is the influence of Parents' socio- economic factors on the girl-child participation in Secondary School education in Narok County?
3. To what extent do cultural factors influence the girl-child participation in Secondary school education in Narok County?
- 4 To what extent have existing advocacy initiatives for women rights influence girls' Participation in Secondary schools in Narok County?

The research was also guided by the following hypotheses:

- Ho₁: There is no statistically significant relationship between Parents' socio-economic factors and girls' participation in secondary schools in Narok County.
- Ho₂: There is no statistically significant relationship between Cultural factors and girls' participation in secondary schools in Narok County.

The findings are presented in form of tables and diagrams which show frequencies of responses of teachers, head teachers and girls. Analysis and interpretation are based on data collected.

4.2 The Response Rate of Participants

The study concentrated on 20 secondary schools from both Transmara and Narok north constituencies. The public schools were chosen with the assumption that they all get same funding and teachers from the government of Kenya. They are under obligation to implement the curriculum equally. This section gives the information on the response rates of the Head teachers, Teachers and Girls who participated in the study. Their response rates are illustrated in table 4.1.

Table 4. 1: Analysis of Response Rates of Participants

Category of Respondents	Population (N)	Questionnaires(Teachers)/interview schedule(Head teachers) and Focus Group discussion (Girls)		Response rate (%)
		Returned	Non returned	
Teachers	200	181	15	92.3
Head teachers	20	20	0	100
Girls	180	180	0	100
Total	396	381	15	96.2

A total of 200 questionnaires were given to teachers in the 20 sampled schools. Out of the 200 questionnaires, 181 were returned representing 92.3 percent with a shortfall of 7.7 percent. An interview was designed to cover 20 head teachers while 180 maasai girls were targeted for focus group discussions.

All the 20 head teachers and 180 maasai girls were conducted successfully. The high rate of questionnaires and successful interviews were attributed to researcher's design to visit two schools per day which provided adequate time for the respondents.

4.3 Teachers' Background Information

Table 4.2 and 4.3 give background information regarding the characteristics of teachers who participated in the study.

Table 4.2: Analysis of Teachers' Gender, Age and Tribe

Characteristic	Category	Frequency(n)	Percentage (%)
Gender	Male	119	65.7
	Female	62	34.3
Age	20-30	57	31.5
	31-40	104	57.5
	Over 40	20	11.1
Tribe	Maasai	46	25.4
	Others	135	74.6

There were 119(65.7%) male teachers and 62(34.3%) female teachers. The males are almost twice the females in the study area. Majority of the teachers 104(57.5%) are aged between 31-40 years. There are fewer teachers 20(11.1%) aged over 40 years as

compared to young teachers 57(31.5%) aged 20-30 years. There are fewer maasai teachers 46(25.4%) as compared to teachers from other tribes 135 (74.6%).The fact that female teachers are few is an indication of girls' low access to schooling and quality education.

For a person to qualify as a primary school teacher one must pass the national examination with a minimum grade of C in KCSE while for a secondary school teacher, one has to obtain a minimum grade of C⁺ in KCSE. This implies that there are few girls who get the grades that qualify them to college because most of them have not been passing the examinations over the past years in Narok County.

There are 116 (89%) teachers who are below 40 years of age in the county. It is true that most of the teachers were recruited to replace those who fled to their home areas due to tribal clashes that arose as a result of 2007 disputed elections. The head teachers reported during the interview that the ethnic clashes witnessed in 2007 affected the education sector as most of the experienced teachers were transferred thus lowering the academic standards in the county. The analysis of teacher' educational level and experience are shown in table 4.3.

Table 4.3: Analysis of Teachers' Education and Experience

Characteristic	Category	Frequency	Percentage (%)
Education Level	Diploma	31	17.1
	Degree	111	61.3
	Masters	39	21.3
Teaching experience	1-5 years	108	59.7
	6-10 years	55	30.4
	Over 10	18	9.9

The results from table 4.3 revealed that majority of the teachers 111(61.3%) have degree with a good number 39(21.3%) possessing master's education. This implies that their experience is adequate to provide sufficient teaching that can make girls to achieve better academic achievements. In addition, their varied teaching experiences were to be utilized to encourage and make the girls to improve their education. There seems to be other factors that are responsible for low quality academic achievement in the community.

4.4: Head teachers' Background Information

This section gives background information regarding the characteristics of head teachers who participated in the study as shown in table 4.4.

Table 4.4: Analysis of Head teachers' Gender, Age and Tribe

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	14	70
	Female	6	30
Tribe	Maasai	4	20
	Others	16	80

Results revealed in table 4.4 that 6(30%) are female head teachers while 14(70%) are male head teachers. Results indicate that the male head teachers dominate the management and participation in decision making. Moreover, some of the male head teachers interviewed attributed gender disparity in headship to the fact that, most female teachers fear ascending to power due to challenges that come with responsibilities and commitment attached to family responsibilities and culture of the society. However, the female head teachers interviewed attributed their low numbers to strict rules of teachers' service commission that require a teacher to have attained the job group M irrespective of gender.

There are 4(20%) Maasai head teachers in the county while 16(80%) represent other head teachers from other tribes. The head teachers interviewed attributed low number of maasai head teachers to low academic achievement in secondary education. The research findings established that the few girls who excel in academic performance have negative attitude towards teaching profession. The girls reported that the teaching profession is currently characterized by teachers' strikes and low salary. Table 4.5 shows head teachers' responses on their educational level and experience.

Table 4.5: Analysis of Head teachers' Educational level and Experience

Characteristic	Category	Frequency	Percentage (%)
Education Level	Diploma	4	20
	Degree	11	55
	Masters	5	25
Teaching Experience	6-10 years	2	10
	11-15years	7	35
	Over 15	11	55
Headship Experience	Below 3years	8	40
	3-5	8	40
	Over 5	4	20

There were 4(20%) head teachers with over 5 years of headship experience, 8 (40%) with experience of 3-5 years and 8(40%) with headship experience of below 3 years. On the other hand, head teachers with teaching experience of over 15 years were 11(55%), 11-15 years were 7 (35%) and 6-10 years were 2(10%).

The results indicate that headship is dominated by teachers with more teaching experience. It is evidenced that very few teachers in the community have attained the job group M for appointment to headship. Teachers Service Commission (TSC) policy on promotion of teachers to responsibility grade favours teachers with experience. New graduate teachers in Kenya are employed at job group K and they have to wait for 6 years to reach job group M where they may be considered for responsibility.

4.5 Girls' characteristics and Family background information

This section gives background information regarding the characteristics of Girls and their families. The girls were asked during focus group discussion to indicate their most current terms' examinations results KCPE marks as shown in table 4.6.

Table 4.6: Analysis of Girls' Internal Academic Performance and KCPE Marks

Characteristic	Category	Frequency	Percentage (%)
Internal Examination achievements	A-B ⁺	6	3
	B-C ⁺	45	25
	C-D ⁺	93	51.7
	D-D ⁺	39	21.7
KCPE Marks	200-250	76	43.2
	251-300	100	56.6
	Over 300	4	2.2

Most of the girls 93 (51.7%) scored grade C-D⁺ with only 6(3%) scoring A-B⁺. There are only 4(2.2%) girls who scored over 300 KCPE marks in primary school education. The entry KCPE marks to secondary schools for the majority of the girls are 251-300 representing 100(56.6%). Primary school education seems to pose a challenge to secondary school education for the girls in the county.

The findings show that most of the girls who are admitted to secondary schools in Narok County perform poorly in Primary school examinations. Out of the 180 girls, only 4 girls in Narok county obtained over 300marks representing 2.2%. This is reflected in the school internal examinations where 6 out of 180 girls obtained quality grades of A to B⁺

representing only 3%. The study reveals that summative examinations is almost a reflection of formative evaluation thus the root cause of low girls' academic achievement need to be established as shown in table 4.7.

Table 4.7: Analysis of Girls' Family Status

Characteristic	Category	Frequency	Percentage (%)
Family's status	Monogamous	96	53.3
	Polygamous	84	46.4

The girls were asked to indicate their family status and surprisingly, there were 84 (46.4%) families with more than one wife against 96(53.3%) families with only one wife. The high number of polygamous families is a confirmation of existence of early marriages of girls in the community. The girls and the head teachers during the research concurred that the rich old men marry young girls as the second or third wives under the guidance of the father. The research findings show that most girls drop out of school at primary school level. The girls reported that girls undergo FGM as early as class 5 and majority are married off before completing class 8.

4.6 Research Question One:

4.6.1 What is the level of Girls' participation in Secondary school education in Narok County?

In order to determine the level of access to secondary schooling by the girls, it is necessary to establish the enrolment and transition rate of girls who join and leave

secondary schooling in Narok County. Therefore this study analyzed access in terms of enrolment and transition rate of girls from primary to secondary schools in Transmara West and Narok North constituencies. The researcher also sought the number of students who are annually admitted to public universities in Kenya.

4.6:2 Enrolment of Girls in Narok County

Document analysis schedule was used to capture the data from the County Education office on the enrolment of girls in the County. The results are as shown in table 4.8.

Table 4.8: Analysis of Enrolment of Girls in Transmara West and Narok North Constituencies.

Year/Category	Level	2009	2010	2011	Mean
Transmara	Primary	29956	19961	18556	22824
West	Secondary	1581	1580	1418	1526
Narok	Primary	25407	26667	28168	26747
North	Secondary	2462	2695	2718	2625

The enrolment of girls in Transmara West has been decreasing both in primary and secondary schools as shown in Table 4,8. The decrease for the last three years represents 40% and 10% in primary and secondary schools respectively. What is significant is that the enrolment in Narok North has been increasing over the last three years representing 10% in both Primary and secondary schools. The data revealed high disparity in the enrolment mean of girls in secondary schools as compared to primary schools in both constituencies.

The ratio of mean enrolment in primary and secondary schools in Transmara West is 15:1(22824/1526) while that of Narok North is 10:1(26747/2625). This indicates that Transmara West has got higher disparity of girls' enrolment in secondary schools than Narok North. For every 15 girls in primary school, only 1 girl join secondary school in Transmara West while for every 10 girls in Narok North, only 1girl join secondary school.

4.6:3 Transition Rate of Girls in Narok County

The data from the County Education office was collected using Document analysis schedule on the enrolment of girls in primary and secondary schools in the County. The data were analyzed and the results are as shown in table 4.9.

Table 4.9: Analysis of Transition Rate of Girls from Primary to Secondary school in Transmara West and Narok North Constituencies.

Year	Category	STD 8	Form 1	Transition rate (%)
2009-2010	Transmara	840	447	53
	Narok North	1439	448	31
2010-2011	Transmara	879	508	57
	Narok North	1607	657	41
Average (2009- 2011)	Transmara	860	478	55
	Narok North	1523	553	36

In both constituencies, the transition rate of girls has been increasing since 2009 as indicated in table 4.9. However, the average transition rate of girls from primary to secondary schooling in Transmara West is higher (55%) than Narok North (36%). In

average, there are fewer girls (860) who are enrolled for examinations in primary schools in Transmara West than Narok North (1523).

The enrolment of girls in both constituencies is inversely proportional to transition rate. The higher the enrolment of girls in primary school the lower their transition rate. There is lower enrolment of girls in both primary and secondary schools in Transmara west but has higher transition rate. On the other hand, Narok North has higher enrolment in both primary and secondary schools but has lower transition rates.

Once the girls get an opportunity to do examinations in standard 8, there is higher chance (55%) for them to access secondary school education in Transmara West than Narok North(36%).This indicates that more girls drop-out in primary schools in Transmara West before reaching standard 8. But, in Narok North, majority of girls drop out after completing standard 8, thus access to secondary education is minimal. The transition rate of girls from secondary to University education is shown in table 4.10.

Table 4.10: Analysis of Transition Rate of Girls from Secondary Schooling to University Education in Transmara West and Narok North Constituencies.

Year	Category	No. of Form 4 girls (Candidates)	No. joined University	Transition rate (%)
2009	Transmara	334	6	1.8
	Narok North	495	1	0.2
2010	Transmara	432	8	1.9
	Narok North	336	0	0
2011	Transmara	467	10	2.1
	Narok North	359	16	4.5
Average (2009-2011)	Transmara	411	10	2.4
	Narok North	397	4	1.0

Generally, there are very few girls 14(3.4%) who access direct university education in both constituencies as shown in table 4.10. However, the transition rate of girls from secondary schooling to university education has been increasing in both constituencies since 2009. Narok North posed an average transition rate of 4(1.0%) girls to university education for the past three years. Transmara west has a better transition rate 10(2.4%) than Narok North constituency.

The factors including parents' illiteracy level coupled with cultural factors in the area require much attention so as to change the trend of transition. The University level therefore gives no better picture with regards to enrolment of girls. The girls are far marginalized when it comes to university education in Narok North than Transmara West

constituency. This indicates that majority of the girls cannot attain the required University pass mark in secondary schools to enable them access university education.

4.6:4 Academic Achievements of Girls in Narok County

The data on girls' academic performance in secondary schools in the County for the last three years was obtained through document analysis at county education office. The performance was based on Kenya Certificate of Secondary Education (KCSE) administered by The Kenya Nation Examination Council (KNEC) Results. The data were analyzed and the results are as shown in table 4.11.

Table 4.11: Analysis of Academic performance of Girls in Transmara West and Narok North Constituencies

Year	Category	Frequency Grades (A-A)	Frequency Grades (B-B-)	Frequency Grades (C+ -C-)	Frequency Grades (D+ -E)	Total number and mean
2009	Transmara	0	3(0.6%)	80(15.9%)	321(63.7%)	504(4.0)
	Narok N	0	9(2.5%)	86(23.6%)	260(71.2%)	365(3.6)
2010	Transmara	0	3(0.8%)	90(27%)	239(71.6%)	334(3.7)
	Narok N	0	13(3.5%)	94(25.5%)	263(71.3%)	369(3.7)
2011	Transmara	0	8(2.2%)	113(34.5%)	228(63.5%)	359(3.8)
	Narok N.	0	47(10.1%)	180(38.5%)	311(66.6%)	467(4.8)
Average (2009- 2011)	Transmara	0	5(1.2%)	94(25.8%)	265(67.3%)	399(3.8)
	Narok N	0	23(5.4%)	120(25.8%)	263(66.3%)	401(4.0)

The performance of girls in both constituencies is negatively skewed towards lower grades with an average majority of girls in Transmara West 265 (67.3%) and Narok North 263 (66.3%) scoring from D+ to E in KCSE. The results indicate that no girl schooling in the two constituencies has ever achieved a mean grade of A or A– in KCSE. Unlike Transmara West with almost constant low performance, Narok North has been improving since 2009.

The findings revealed that examinations at the end of primary and secondary schooling form a barrier to access to further education in Kenya. This is evident by high enrolment in primary schooling and low transition rate to the next level of schooling. Secondary schooling is characterized by low enrolment and academic performance thus hindering transition of girls to University Education. There is high drop out of girls at all levels of schooling in Narok County.

Access to education by the girls is not the current challenge but quality academic achievement is the main arguable issue among the Maasai community. The research findings indicate that there has been a low academic achievement of girls which has negatively affected women empowerment in the community. This agrees with Levine et al (2008) and Sheila (2006) that regional differences still exist in terms of access to quality education and that the target of Education for All by 2015 may not be met in pastoral communities unless efforts are made to change the trend of access to education for marginalized and hard to reach children. The National examinations in Kenya

contribute to barriers to girls' access to higher education. The girls drop out of school because they cannot perform well in the tests thus being frustrated.

An analysis of the relationship between internal examinations and KCPE results was done using chi-square test as shown in table 4.12.

Table 4.12: Analysis of relationship between internal exams and KCPE Results

Average last term exams grade		KCPE marks					Total
		150-200	201-250	251-300	301-350	above 350	
D	Count	4	31	0	4	0	39
	Expected Count	1.3	15.2	.2	21.5	.9	39.0
C	Count	2	32	1	58	0	93
	Expected Count	3.1	36.2	.5	51.2	2.1	93.0
B	Count	0	5	0	36	4	45
	Expected Count	1.5	17.5	.3	24.8	1.0	45.0
A	Count	0	2	0	1	0	3
	Expected Count	.1	1.2	.0	1.7	.1	3.0
Total	Count	6	70	1	99	4	180
	Expected Count	6.0	70.0	1.0	99.0	4.0	180.0

$$\chi^2 = 67.550, \text{ d.f} = 12, \text{ p-value} = 0.000$$

The internal term exams and KCPE Results were further subjected to paired t-test to establish whether there is any significance difference s in the two means of exams as shown in the table 4.13.

Table 4.13: Results of Paired Samples t-test Statistics between internal exams and KCPE Results

	Mean	N	Std. Deviation	Std. Error
Internal term exams	2.0667 (D)	180	.72928	.05436
KCPE marks	3.1389 (300)	180	1.07154	.07987

$t = 15.213$, d. f = 179, p- value = 0.000, two- tailed

The p-value of 0.000 indicates that there is significant relationship between the internal examinations and KCPE results. The low result is an indication of poor students' academic background which is being carried forward to next level of education. The problem of low girls' academic achievements is an issue of historical perspective. Nyamongo (2000) claims those cultural factors like FGM, and early marriages influence girls' academic performance in Kenya. This is in agreement of this study where the girls during focus group discussion revealed that FGM and early marriages is common in primary schools especially at class 5 to 7.

The report of the Family Planning Association of Kenya cited in Olatunde (2012) agrees to the current findings that in areas where FGM was practiced, teachers reported a noticeable drop in school performance of female students soon after the practice. This implies that cultural practices are common in the area and contribute to girls' academic achievements.

The Chi-square test shows that mothers do not decide about the education of their daughters, but instead fathers are the sole decision makers in the family. This is in agreement with Oloo (2003) who asserts that children whose parents are of high educational scales have a far better statistical chance of doing better in secondary education. Ahawo (2009) observes that girls whose parents are employed do better than the self-employed. Further, the study established that parents do not provide adequate educational facilities to improve their daughters' academic achievements.

The current findings are also in agreement to the findings of Omoraka (2001) who noted that children have certain needs that help them to promote effective learning and good performance in schools. It was revealed by the head teachers and the girls that when resources are scarce and the children to be supported in schools are many, the parents ignore the girl-child. Kelly as cited in Juma (2012) had the same view in that when parents are confronted with constraints of limited resources for schooling, they favour the education of boys. The maasai community still give emphasis to the boys because they are seen as a means of continuity in the lineage while the girl is on transit.

The research findings are in convergence with Adetunde et al (2008) asserts that cultural factors coupled with inadequate schools affect girls' academic achievements. The respondents suggested that the maasai community can change their attitude towards girl-child education if the role models and the leaders from the area are fully and genuinely involved in the campaign against aspects of culture that hinder girl-child access to schooling and attainment of higher grades. The girls in Narok County have been getting low grades that do not facilitate them to access higher education and secure job opportunities like other Kenyans. This is in support of Schutz (2002) findings that FGM violates human rights conventions that protect women and children from cruelty, violence and ensure access to quality education and self-realization.

Although FGM eradication has been included in resolutions and action plans at various international conferences including the 1995 International Conference on Population and Development and the 1995 Fourth World Conference on Women, the practice is still practice in Narok County. This study has provided data on the current situation as regards to the cultural practices and their implications on the girl-child. There is need for stakeholders to engage in education and outreach activities for the promotion of girls' quality education.

4.7 Research Questions Two:

4.7.1 What is the impact of family socio-economic factors on the girls' participation in Secondary school education in Narok County?

The teachers were asked to rate how socio-economic factors influence availability of educational facilities and girls' participation in secondary school education. The head teachers were interviewed to establish the truth on the ground as regards to the implications of socio-economic status of the families on the girls' academic performance. A focus group discussion for the maasai girls was conducted in the two constituencies so as to get direct opinions from the girls themselves on how family socio-economic determinants influence their academic achievement.

4.7.2 Effects of Family Socio-economic Factors on Girls' academic Achievement.

The teachers were given the questionnaires to give their opinions on how socio-economic status of the parents influences the girls' academic achievement. Their responses were analyzed as shown in table 4.14.

Table 4.14: Analysis of Teachers' responses on parents' Socio-Economic factors.

Items	Frequencies	& Percentages of		
	Respondents	SA & A	SD & D	U
Father's level of education affects maasai girl's academic performance.	145(80.1%)	32(17.6%)	4(2.2%)	
Mother's level of education affects maasai girl's academic performance.	144(79.5%)	29(16.0%)	8(4.4%)	
Negative attitude of parents towards education of girls affect performance	150(82.9%)	13(12.9%)	8(4.4%)	
Sending of girls home for fees affect their performance	96(53.0%)	71(39.3%)	14(7.7%)	
Parents provide adequate facilities for the girls to perform well in school	75 (41.4%)	89(49.2%)	17 (9.4%)	
Parents use their resources to improve girls' academic performance	90 (49.7%)	72(39.8%)	19(10.5%)	
Poverty in the family lowers girls' academic performance	147(81.2%)	29(16.0%)	5(2.8%)	
Girls whose parents are employed do better in academic performance	111(61.3%)	51(28.2%)	19(10.5%)	
Girls whose parents are self-employed do better in academic performance	78(43.3%)	75(41.4%)	28(15.5%)	

From the research findings 80.1% and 79.5% of the teachers agreed that the level of the education of the father and mother respectively affect the girls' academic performance. This is in agreement to the reports from the girls' focus group discussions conducted during the study. The study also shows that Mothers have less education than the fathers and most of their education is below primary school level as shown in table 4.15.

Table 4.15: Analysis of Girls' responses on Parents' educational level in Narok**County.**

Level of education	Frequencies and percentages	
	Father	Mother
Illiterate	78(43.3%)	81(45.0%)
Primary	45(25.0%)	52(28.9%)
Secondary	29(16.1%)	32(17.8%)
Tertiary	15(8.3%)	28(15.6%)

The girls reported high level of illiteracy among their parents. There are 81(45%) mothers who are illiterate while 78(43.3%) fathers are also illiterate. Those parents with above secondary education are 44(24.4%) fathers and 60(33.4%) mothers. There is correlation between the parents' level of education and the girls' academic performance. The findings show low level of education of parents and their daughters. The father's level of education plays an important role in determining a child's intellectual performance on academic achievement. This is because parents with higher educational level could motivate the child to belief that she is capable of performing well.

The study sought to find out whether there is significant relationship between fathers' and mothers' level of education and academic performance of the girls. The researcher subjected the results of the girls' responses on the fathers' and mothers' level of education and their internal academic performance to a two sided Pearson chi-square test at 0.05 confidence interval level. The results are shown in tables that follow.

Table 4.16: Analysis Girls' Responses on Fathers' educational and girls' academic performance in Transmara West and Narok North Constituencies.

Average term exams grade	Girls' Responses on the highest level of education for the father				
	Illiterate	Primary	Secondary	Tertiary	Total
D	23	9	5	2	39
C	34	22	17	20	93
B	20	14	7	4	45
A	1	0	0	2	3
Total	78	45	29	28	180

From the table, it is observed that the girls' school academic performance is generally low. Out of 180 girls, 133(74.0%) score mean grade of D and C whereas 3(1.7%) score mean grade of A. This is an indication that there are certain factors that affect their academic achievement. The researcher subjected the results in table 17 to Chi-square test to find out if the level of fathers' education has significance relationship with girls' academic achievement.

Table 4.17: Results of Chi-square Test on Fathers' Education level and Girls'**Internal Exams**

Average term exams grade		Father's Level of education				Total
		illiterate	Primary	Secondary	Tertiary	
D	Count	23	9	5	2	39
	Expected Count	16.9	9.8	6.3	6.1	39.0
C	Count	34	22	17	20	93
	Expected Count	40.3	23.3	15.0	14.5	93.0
B	Count	20	14	7	4	45
	Expected Count	19.5	11.3	7.3	7.0	45.0
A	Count	1	0	0	2	3
	Expected Count	1.3	.8	.5	.5	3.0
Total	Count	78	45	29	28	180
	Expected Count	78.0	45.0	29.0	28.0	180.0

$$\chi^2 = 17.008, \text{ d.f} = 9, \text{ p-value} = 0.049$$

The Chi-square test statistics gave a p-value of 0.049 which is slightly less than the significance confidence level of 0.05. It means that there is significant relationship between fathers' level of education and the girls' academic performance. The implication is that the fathers' level of education influences their daughters' academic performance.

The father's level of education plays an important role in determining a child's intellectual performance on academic achievement. This is because parents with higher educational level could motivate the child to belief that she is capable of performing well. In the Maasai culture, the father is the head of the family and all the decisions rest upon

him thus determine the direction of their daughters. The study further sought to establish if mothers' level of education has any significant relationship on the girls' school academic achievements as shown in table 4.18.

Table 4.18: Analysis of Girls' Responses on Mothers' educational level and girls' internal academic performance.

Girls' Responses on the highest level of education for the Mother					
Average last term exams grade	Illiterate	Primary	Secondary	Tertiary	Total(N)
D	17	15	6	1	39
C	46	24	16	7	93
B	16	13	9	7	45
A	2	0	1	0	3
Total (N)	81	52	32	15	180

A number of the girls 81(45%) have mothers who are illiterate. There were only 3(1.7%) girls with a mean score of A while the majority 132(75%) had a mean grade of D and C. The findings showed the level of education of the fathers is generally lower than that of the mother. The researcher subjected the girls' responses to Pearson tests to establish if there is significance relationship between mothers' education level and the girls' academic achievements. The results are shown in table 4.19

Table 4.19: Results of Chi-square test on Mothers' level of Education and Girls' Internal Exams.

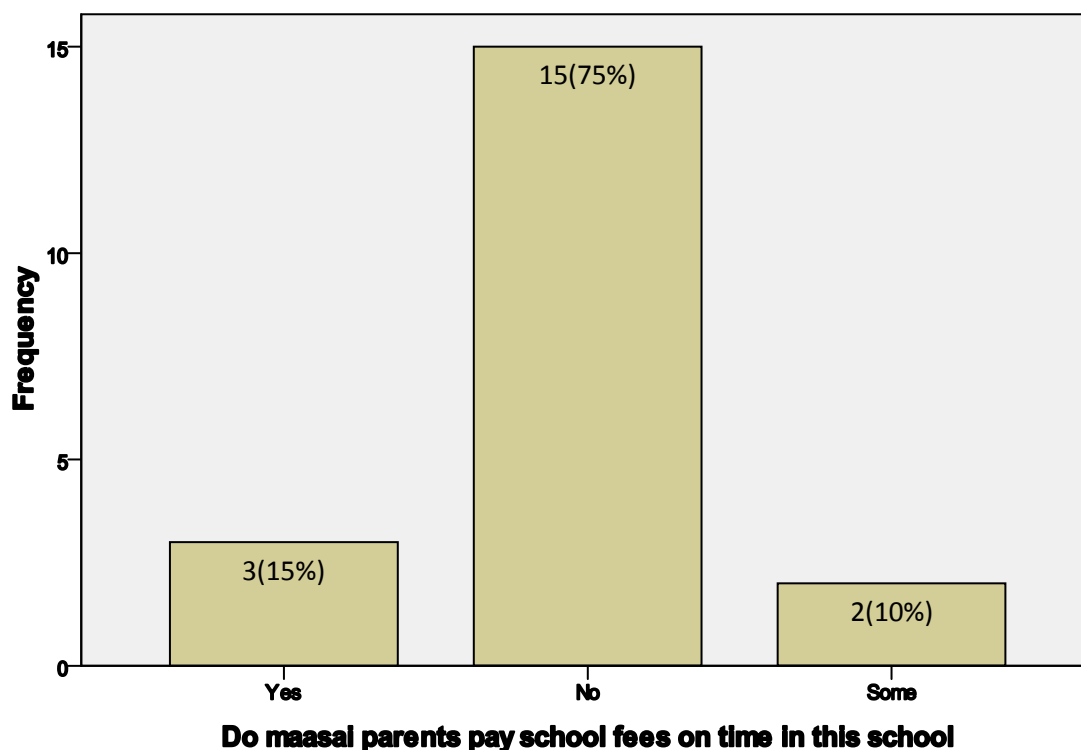
Average internal term exam		Level of Mother's Education				Total
		Illiterate	primary	secondary	Tertiary	
D	Count	17	15	6	1	39
	Expected Count	17.6	11.3	6.9	3.3	39.0
C	Count	46	24	16	7	93
	Expected Count	41.9	26.9	16.5	7.8	93.0
B	Count	16	13	9	7	45
	Expected Count	20.3	13.0	8.0	3.8	45.0
A	Count	2	0	1	0	3
	Expected Count	1.4	.9	.5	.3	3.0
Total	Count	81	52	32	15	180
	Expected Count	81.0	52.0	32.0	15.0	180.0

$$\chi^2 = 9.416, \text{ d.f} = 9, \text{ p-value} = 0.400$$

The Chi-square test statistics gave a p-value of 0.400 which is higher than the significance confidence level of 0.05. It means that there is no significant relationship between mothers' level of education and the girls' academic performance. The implication is that the mothers' level of education does not influence their daughters' academic performance. This shows that mothers do not decide about the education of their daughters, but instead fathers are the sole decision makers in the family.

The head teachers were asked during the interview if parents pay fees on time in their schools. Their responses were both either Yes, No or some pay the fees on time. The results are shown in figure 4.1.

Figure 4.1: Analysis of head teachers' responses on payment the school fees.



Out of 20 head teachers interviewed in both constituencies, 15(75%) said that parents do not pay school fees on time. Only 3(15%) and 2(10%) of the head teachers have parents who are willing to pay the school fees for their daughters. This is in agreement with the reports from the teachers that majority of the parents have negative attitude towards girls'

education and do not provide adequate educational resources for them to perform better. The head teachers reported during the interview that most of the parents depend on bursaries and other donations. The head teachers further argued that there are some parents who have the ability to pay the school fees but because of their negative attitude towards the girls' education, they do not take the responsibility. Some of the head teachers said that the father finds it difficult to sell the cattle for girls' school fees but he would rather do farming for paying school fees. Access to education by the girls is not the current challenge but quality academic achievements are the main arguable issue among the Maasai community.

The research findings revealed that when resources are scarce and the children to be supported in schools are many, the parents ignore the girl- child. The head teachers assert that the Maasai community gives emphasis on the boys because they are seen as a means of continuity in the lineage while the girl is on transit. This in the end may lead to low girls' academic performance which will impact negatively on the society. One of the goals of education is to provide the learning environment in which all the children have equal chance to achieve their potential. In spite of the goal, girls continue to perform dismally in national examinations. The study showed that the socio-economic status of the parents in Narok County is generally low hence justifying inadequate provision of educational facilities for improving girls' academic achievements in the county.

Majority of the women are house wives and men tend to keep cattle that are rarely sold for girl- child education. This implies that educated parents who are employed are able to provide for their children a better learning environment and pay school fees. This study has revealed that parents tend to be bias towards provision of educational resources for the girl-child thus affecting them psychologically, socially and academically. There is a need for good partnership among the parents, members of the community and the teachers.

The study found that parents do not pay school fees on time for their daughters. The study also revealed that parents are bias towards provision of educational resources for the girl-child thus affecting them psychologically, socially and academically. Kiluva (2001) found poverty and attitude to influence provision of educational resources. Otula (2007) supported this assertion by stating that effecting learning requires participation of parents, students and teachers.

Though Galgalo (2002) gave emphasis on the need for learning environment in which all the children have equal chance to achieve their potential, it is contrary in Narok County where girls continue to perform dismally in national examinations. The research findings showed that the socio-economic status of the Maasai parents in Narok County is generally low. Majority of the women in Narok County are house wives and men keep cattle that are rarely sold for girl- child education.

Most of the farming and business activities in the area are owned by other tribes while the maasai lease the land. Tobik (2009) findings showed that in spite of the backdrop of macro factors, it is the outcome of economic decisions made at household level that ultimately determines the extent of female education. This study found that poverty hampers the girls' education which subsequently affect their transition rate, hence few women who are learned in the community.

The findings of this study support Jagero and Ayodo (2009) who established one of the factors that contributes to poor performance of girls lack of parents' support to girls' education. The study found that students who are frequently send home for school fees waste almost one term per year. The current findings also reflect the views of Kwesiga (2000) who asserts that women access to higher education is hampered by negative cultural practices and parents' attitude towards the education of the girl-child.

Atsiaya (2010) is supported by this study as his research established that more girls get pregnant in schools and consequently discourage other girls. This research has also demonstrated that parents in Narok County still fear that their daughters may drop out of school due to pregnancy and may also transfer the family wealth to their marital homes. The parents therefore become reluctant to pay school fees and provide less attention for the girl-child education.

During interview, the principals reported that most parents have not been able to cater for their daughters' school fees due to negative attitude of the community towards girls' education. The principals further assert that most of the girls get lured into sexual intercourse by men who offer them money. "Such girls are likely to perform poorly because they feel embarrassed and resentful" One of the principals said.

The results on the household chores show that the girls are subjected to home labour are supported by the study of Namasaka (2012) who found a lot of work at home as one of the problem affecting the girls' academic achievement especially in day schools. The chores the girls are engaged in include cleaning the house, farming, business, cooking and rearing the young ones. One of the girls had to say "we are given so much work to do at home and we do not have enough time to study". The girls argue that most of their parents engage them in force labour or working on other people farms to get money for their school fees. One of the principal says "the Maasai community value girls only for dowry".

Most of the principals said that the Maasai community does not practice children's rights especially rights to education as enshrined in the constitution of Kenya (2010). This assertion is in support to the study of Muola (2000) which established that stereotypic gender dispositions do not favour the girl-child education.

4.8 Research Question Three:

What cultural factors exist that thwart girls' participation in secondary school education in Narok County.

The teachers were asked to rate based on their experience the level to which cultural factors influence academic performance of girls in Narok County. The results are presented in table 4. 20.

Table 4.20: Analysis of Teachers' responses on the effects of cultural factors on girls' Academic Performance

Items	Frequencies SA & A	& SD & D	Percentages of U
FGM is being practiced in the community surrounding the school	122(72.9%)	32(17.7%)	17(9.4%)
FGM is also practiced by educated families in the community.	160(88.4%)	11(6.1%)	10(5.5%)
FGM influences early marriages of maasai girls in the community	143(79.0%)	29(16.0%)	9(5.0%)
FGM lowers academic performance of maasai girls	88(48.6%)	54(29.9%)	39(2.5%)
Maasai girls practice sexual experiences	130(71.8%)	33(17.2%)	18(9.4%)
Sexual experiences practice by maasai girls lower their academic performance	125 (80.1%)	22(12.1%)	14(7.7%)
Maasai girls are married off at early age in the community	118(65.2%)	36(19.9%)	27(14.9%)
Maasai girls are married by old and rich men in the community	166(91.7%)	10(5.5%)	5(2.8%)
Teenage pregnancies is common in the community	139(76.7%)	24(13.0%)	18(9.9%)
Teenage pregnancies create negative attitude for girls towards academic performance	157(88.7%)	16(8.9%)	8(4.4%)

The findings presented in table 4.20 shows that FGM is being practiced by the maasai community as reported by 122(72.9%) of the teachers. Out of 181 teachers, 160(88.4%) revealed that educated families do practice FGM in the community.

When the teachers were asked if FGM influences early marriages their respond 143(79.0%) show great agreement. The teachers 88(48.6%) assert that FGM lowers academic performance of girls though 54(29.9%) of the teachers were on the contrary to the opinion. The report from the teachers 130(71.8%) showed that most of the Maasai girls engaged themselves in sexual practices. There were 125(80.1%) teachers who argued that sexual practices by the maasai girls lower their academic performance. The findings showed high teenage pregnancies in the community as reported by 139(76.7%) teachers.

From the teachers' responses, it was observed that 118(65.2%) of the teachers agreed that the maasai girls are married off at their early ages. The teachers 166(91.7%) revealed that the girls are married by the old and rich men in the community. The teachers 157(88.7%) commended that teenage pregnancies of the girls has created negative attitude towards quality academic achievements among the girls.

The researcher carried out Pearson correlation test on cultural determinants of girls' academic performance at $p \leq 0.05$. The aim of the correlation is to determine if there are significant associations among the independent variables. The results are shown in table 4.21

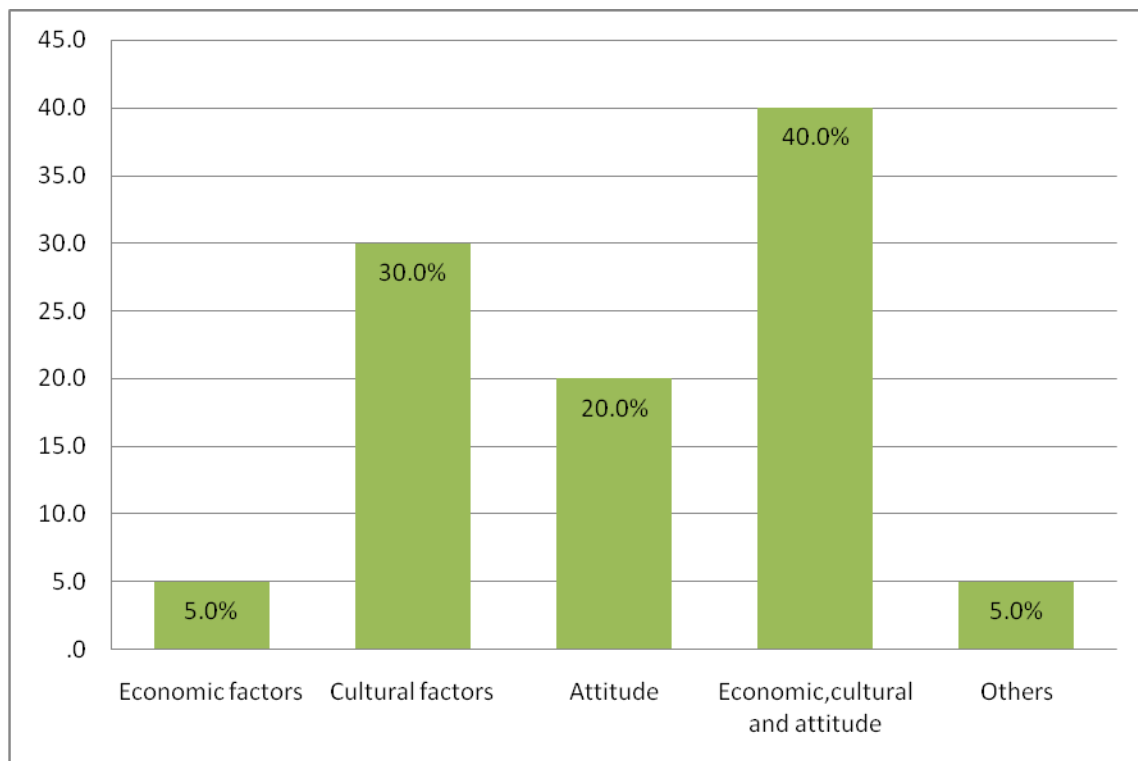
Table 4.21: Results of Pearson correlation Test on Cultural determinants and girls' academic performance in Transmara West and Narok North constituencies.

		Sexual practices		FGM
	Maasai girls engaged in sexual experiences.	by maasai girls lower their academic performance.	Teenage pregnancies in the community is common	influences early marriages of maasai girls
Maasai girls engaged in sexual experiences.	1	.294**	.431**	.376**
		.000	.000	.000
	181	181	181	181
Sexual practices by maasai girls lower their academic performance.	.294**	1	.311**	.219**
	.000		.000	.003
	181	181	181	181
Teenage pregnancies in the community is common	.431**	.311**	1	.223**
	.000	.000		.003
	181	181	181	181
FGM influences early marriages of maasai girls	.376**	.219**	.223**	1
	.000	.003	.003	
	181	181	181	181

From the results in table 4.21, the p-values in all the rows and columns (0.000 or 0.003) are less than the significance confidence interval level of alpha 0.05, thus the paired variables has significant associations. This means that engagement of girls in sexual practices lower their academic performance and leads to teenage pregnancies.

On the other hand the results implied that FGM has linkage to early marriages of the maasai girls. It also has association to girls' engagement to sexual practices and teenage pregnancies as indicated by the Pearson correlation test of 0.00 or 0.003 which is less than the significance confidence level of alpha 0.05. The head teachers were interviewed with the intention of establishing the extent to which cultural factors of the maasai community influence the girls' academic achievements in the schools. The results were as shown in figure 4.2.

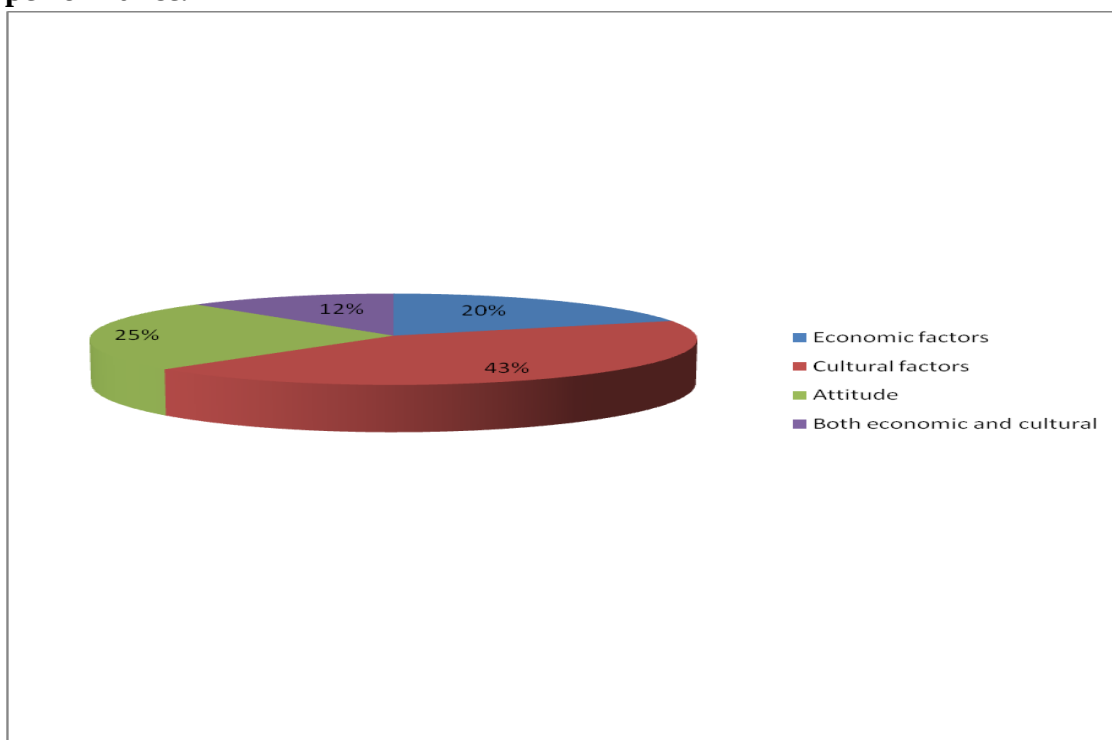
Figure 4.2: Analysis of head teachers' responses on the effects of cultural factors on girls' academic performance in secondary schools in Narok County.



The head teachers cited Economic, cultural and attitude (40%) and cultural (30%) in the community as the main determinants of Maasai girls' academic performance in Narok County. This means that culture is still considered as a driving force in the community. The cultural factors that the study focused on are FGM, Early marriages, the value of girl child, Sexual practices and polygamy.

The head teachers assert that FGM encourages early marriages, sexual practices and pregnancies of the girls in the community. Thus the girls are reluctant to work hard to achieving better grades in examinations. The head teachers said the girls have become contented to the performance they get in examinations. The researcher conducted focus group discussions for the Maasai girls in secondary schools in the two sampled constituencies. The girls highlighted the influence of cultural determinants on their academic achievements as shown in figure 4.3.

Figure 4.3: Analysis of Girls' Responses on the effects of cultural factors on their performance.



The girls reported cultural factors (43%) and attitude (25%) as the main hindrance to their academic achievements. The economic factors accounted for (20%). Some girls were unable to concentrate with class work because their parents are unable to pay fees. Most of the girls said that their parents value the cattle than education and see them as the source of the cattle. According to the parents, the girls should be married off for the dowry and avoid selling cattle for school fees.

The girls narrated that their parents have good intention for them to continue with education but the attitude of losing the cattle and the girls being married off with little return of the cattle has become a challenge to the parents. The girls reported that majority of the parents give more preference to boys and at times gang up with boys to ensure that the girls are married off before joining secondary school. The research findings showed that there is correlation between cultural factors and girls' access to schooling and academic achievements in the two constituencies of Narok County.

The fact that cultural factors like female genital mutilation, sexual practices, early pregnancies and early marriages have implications on the girls' academic achievements are indicators to the fact that the county requires intervention in ameliorating the plight of the maasai girls. Girls reported that parents force them to perform households' chores as the mother search for food. The parents sometimes leave the boys under the care of relatives or take them to boarding schools to ensure that they go to school leaving the girls. The findings showed a noticeable drop in enrollment and academic performance of girls in Narok County and especially Narok North and Transmara West constituencies.

Most of the girls in the two constituencies were reported to undergo FGM and engaged in sexual practices that have manifested in early pregnancies and early marriages. These have contributed to dropout rates among the maasai girls due to parental gender bias. Most of the respondents conducted during the current study recommended that there should more boarding schools and adequate facilities for the girls so as to minimize the impact of FGM, sexual practices, early pregnancies and early marriages in the area. The study findings revealed that girls who learn in Day secondary schools have to travel long distance to reach the schools. There are few secondary schools in the county forcing the students to travel long distances.

The research findings revealed that FGM encourages early marriages, sexual practices and pregnancies of the girls in the community. Thus the girls are reluctant to work hard to achieve better grades in examinations. The study established that most girls drop out of school in primary schools as early as class five and the rich old men marry young girls as the second or third wives. The study revealed that attitude towards education is the leading driving force for girls' education. Though the community has started to embrace positive attitude towards education, there is still gender biasness against the girl-child.

The research findings are in convergence with Adetunde et al (2008) who asserts that cultural factors coupled with inadequate schools affect girls' academic achievements. The respondents suggested that the maasai community can change their attitude towards girl-child education if the role models and the leaders from the area are fully and genuinely

involved in the campaign against aspects of culture that hinder girls' access to schooling and attainment of quality grades. The girls in Narok County have been getting low grades that do not facilitate them to access higher education and secure job opportunities like other Kenyans. This is in support of Schutz (2002) finding that FGM violates human rights conventions that protect women and children from cruelty, violence and ensure access to quality education and self-realization.

Although FGM eradication has been included in resolutions and action plans at various international conferences including the 1995 International Conference on Population and Development and the 1995 Fourth World Conference on Women, the practice is still practice in Narok County. This study has provided data on the current situation as regards to the cultural practices and their implications on the girl-child's academic achievement. The major cultural forces that negatively influence girls' academic performance in Narok County include FGM, Early marriage and stereotypic gender role disposition. FGM influences girls' academic achievement through subjecting them to a lot of pain and feeling of insecurity and peer isolation. Most of the girls opt to voluntary or forced early marriage due to stigmatization.

During the interview the principals argue that FGM hampers girls' academic achievement. They assert that girls who undergo FGM endure a lot of pain which may keep recurring during sexual intercourse. The principals reported that such girls miss normally classes. FGM causes psychological distress among the girls and consequently lose interest in their studies.

These findings support Chiuri and Kiumi (2005) in their studies which showed that girls undergo emotional problems at school that are caused by the social practice of FGM. The study reveals that girls lack concentration in class and confidence after the FGM and subsequently lag behind in academic achievement. Some of the girls are forced to early marriage while others drop out of school. The principals observations are in support of girls' agreement where the girls cited FGM as a major contributory factor against their academic performance. The girls during Focus group discussion assert that most of the girls who have undergone FGM shy off during class discussion and subsequently perform poorly in the examinations.

The girls further reported that early marriages in the community are carried out below the age of 18 years. During focus group discussion one girl says "The father arrange with an old rich man to marry my friend without her consent or interest, she tried to refuse but her father threatened to curse her and chase away from home-". This girls' assertion is in support of the study carried out by UNIFPA (2006) who argues that early marriage is child marriage because it is done before the age of 18 years. The girls are not ready physically, physiologically and psychologically to shoulder the responsibilities of marriage and child bearing.

Interestingly, one girl who escaped early marriage narrated her exciting activity "I was only 13 years old when my mother sent me to my aunt so that she could train me for marriage. I did not know that she never wanted me to continue with my education. She

thought I would get spoilt and no man would marry me. When I discovered that she wanted me to be married by an old rich man who is a neighbor to my Aunt, I went back home and join school”. This scenario is confirming the findings of Locoh (2008) who says that most early marriages are arranged and based on the consent of parents and often fails to ensure the best interest of the girl-child. Locoh also argues that in most communities in Africa, early marriages often include the element of force.

4.9 Research Question Four:

To what extent do existing advocacy initiatives of women’s rights influence girls’ participation in secondary school education in Narok County?

4.9.1 Teachers’ responses

The teachers were asked to rate how advocacy for women rights influence access to schooling and academic performance of girls in Transmara West and Narok North constituencies as shown in table 4.22 .

Table 4.22: Analysis of the Teachers’ Responses on Women’s rights.

Items	Frequencies	& Percentages of Responses		
	SA & A	SD & D	U	
Women are suppressed by maasai culture.	157(86.7%)	15(8.3%)	9(5.0%)	
Women are being marginalized by men	101(55.8%)	46(25.4%)	34(18.8%)	

Majority of teachers 157(86.7%) agreed that women have been suppressed by the maasai culture. A small number 15(8.3%) disagree with the opinion that women have been suppressed. In the maasai culture, a woman has got no say on family decision matters. The father is the sole decision maker and highly respect as the head of the family. The few teachers who disagree with the claim that the women have been suppressed could be true because there are some women who know their rights and therefore cannot be suppressed easily.

The teachers 101(55.8%) reported that women in the community have been marginalized while 46(25.4%) disputed the claim. This implies that women are not involved in decision making neither at family nor society level. Elsewhere in this study, the father was shown to having more say in the girls' schooling and academic achievement. This concurs with the teachers' assertions that women in the society have been marginalized and their rights are not considered in decision making. It also justified what girls reported during the focus group discussion that the rich old men do engagement with the fathers for early marriage of the girls with or without the mothers' awareness. The girls reported that they are threatened with being cast if they defy the fathers' advice.

4.9.2 Head teachers' and Girls' responses on Women's Rights

The head teachers and girls were asked to give their opinions if the maasai women are aware of their rights in the community. The head teachers were interviewed while the maasai girls were conducted through focus group discussions and their responses were put into themes and coded to provide quantitative data as shown in table 4.23.

Table 4.23: Analysis of the Head teachers' and Girls' Responses on women's rights.

Items	Responses on women's rights	
	Head teachers	Students
Women are not aware of their rights in the community	15(75%)	160(89.9%)
Some women are aware of their rights	5(25%)	20(11.1%)
Total	20(100%)	180(100%)

It is evidenced from table 4. 23 that majority of the women in the maasai community are not aware of their rights. There were 15(75%) head teachers who assert that the maasai women are not aware of their rights. However, 5(25%) of the head teachers said that women are aware of their rights. There were 160(89.9%) maasai girls who confirmed that the women in the community are not aware of their rights. Only 20(11.1%) of the girls claimed that women in the society are aware of their rights.

The data obtained in the field show that majority of women have low level of education in the community. It follows that low education of women in the community is one of the causes of ignorance on their rights. The few women who are aware of their rights are few who have higher education. It was also reported by the girls and the head teachers that women in the community have little say when it comes to decisions in the family. The girls reported that their fathers do not consult the mothers whenever they are selling the cattle.

The research findings found that most elderly women are illiterate in the maasai community. The low exposure of the parents to education or none exposure to other lifestyles limit their knowledge on the benefits of education. The women not be aware of the benefits of education accumulate over time hence the adverse consequent on lack of their rights in the society. The rights of women in the community begin from providing quality educating to the girl child in the society. The current low awareness of the rights of women is commonly a function of historical factors.

The data obtained in the field shows that majority of women have low level of education in the community. It was also reported that women in the community have little say when it comes to decisions making in the family. The research findings found that most women are illiterate in the maasai community. The low exposure of the parents to education or none exposure may limit their knowledge on the benefits of education. The rights of women in the community begin from providing quality education to the girl child in the society which is contrary at the moment in the county.

4.10 Analysis of the qualitative aspects of the research.

The teachers were given questionnaires with open-ended questions and asked to suggest ways of improving the girls' academic performance in the county. Their responses are presented in table 4.24.

Table 4.24: Analysis of the Teachers' Responses on Strategies of improving Girls' performance

Items	Frequency(N)	Percent (%)
Change attitude of the community towards girl-child education	99	54.7
Stop FGM and early marriages	46	25.4
Stop pregnancy among school girls	4	2.2
Use role models	17	9.4
Others	15	8.3
Total	181	100

The teachers, 99(54.79%), agreed that attitude of the community influences education of girls. It was reported that the community have started to embrace positive attitude towards education, however, there is still gender bias against the girl-child. Some teachers said “The community ensures that girls undergo FGM before reaching class 8”. When asked why they do so some reply “Some have already being booked for marriage to the old and rich men when they are in class 6”. There were 46 (25.4%) teachers who proposed that FGM and early marriages should be stopped so as to improve the girls' academic achievements in the maasai community.

Research findings showed that FGM is prevalent in the maasai community especially at primary school level. Most of the girls revealed during focus group discussion that girls in class five to seven are forced to undergo circumcision in preparation for early marriage. The girls said “Parents especially the father force us to undergo FGM”. When

they were asked why they do so, they reply “Parents are afraid of us getting pregnant before circumcision and it is their strategy to force us to early marriage”

In fact, pregnancy among the girls was reported by the teachers and head teachers to be high. This means that if attitude of parents is changed and customary practices such as FGM and early marriage are stopped, pregnancy would automatically reduce. The findings indicate that FGM encourages early marriages and pregnancy in the community. The head teachers reported that there is a general permissiveness to customary practices that has permeated the society and is driven by poverty among the families.

A number of teachers 17(9.4%) proposed that role models should be used to change the negative customary practices in the community. There were 15(8.3%) teachers who suggested other strategies other than cultural practices and attitude. These include improving the academic performance in primary schools, providing educational facilities and friendly learning environment in the school. The teachers also suggested that there should be more boarding schools. In addition to the scarce nature of educational facilities, the problem of distance has a far heavy implication on girls than the boys. It was observed that both boys and girls travel long distance to reach the day secondary schools which are far apart.

Obanya (2005) asserts that culture can be relied upon to address the challenges of access, gender equity, relevance, quality and efficiency plaguing the development of education in Africa. There is a need for strong community involvement, adapting schooling to local realities, using culturally acceptable mobilization strategies, attending to the special needs of the girls and using the local culture as the substance of education.

CHAPTER FIVE

SUMMARY, CONCLUSION, IMPLICATION AND RECOMMENDATIONS

5.1 Introduction

The purpose of this research was to determine the impact of socio-economic and cultural factors on girls' access to schooling and academic achievements in Narok County in Kenya. The study looked at the girls' transitional rates and academic performance in the two sampled constituencies, Transmara West and Narok North. The study also established the correlation between girls' academic performance and socio-economic and cultural determinants using Pearson tests.

5.2 Summary of the Research Findings

The girls in secondary schools in Narok County have been victims of diverse circumstances that have pushed them to academic oblivion for a long time. Many scholars have shown that cultural practices delay entry into school and the journey through school and in many cases force girls to leave school altogether. The cases of FGM in Maasai community are seen as part of a wider strategy to early marriages and means of economic survival, controlling female behaviour and sexuality, customary beliefs and family pressures. The cost of educating the girl is unaffordable and the promise of a dowry is a powerful incentive to arrange for girl's marriage immediately she finished FGM ceremony.

The problems of provision of quality education and mitigation against negative cultural practices are quite a messy business because the policy on paper is different from the actual practice. The low enrolment, transition rates and quality education are attributed to slow pace of change by the community towards girls' education. The challenge is to promote education- in- culture and culture –in- education that would greatly help in addressing the issues of gender parity, relevancy and quality of education, which have eluded educational reforms in marginalized communities.

The study aimed at answering four questions that sought to establish the determinants of persistent low academic achievements of girls in Narok County. The questions are re-stated as follows:

- 1 What is the level of girls' participation in secondary schools in Narok County?
- 2 To what extent does Parent' socio-economic status influence girls' participation in secondary schools in Narok County?
- 3 What cultural constraints exist that thwart girls' girls' participation in secondary schools in Narok County?
- 4 To what extent do existing advocacy level of women's iterative influences girls' participation in secondary schools in Narok County?

The study population consisted of 180 teachers, 181maasai girls and 20 head teachers. The study was conducted in 20 secondary schools in two sampled constituencies of Narok County. Data was collected using questionnaires for the teachers; focus group

discussion for the maasai girls, interview schedules for the head teachers and document analysis for capturing examinations records and enrolment of girls.

The teachers were briefed on the questionnaires and they directly responded to the items. The open-ended items in the questionnaires provided room for the teachers to give their observations and suggestions. The maasai girls were free and eager to give their opinions during focus group discussions. The head teachers were co-operative and readily provided the information required by the researcher.

The District education officials were willing to give data on enrollment and examinations for the girls in the county. Most of the respondents expected the research findings to provide solutions to the challenges in the community. All the girls, teachers, head teachers and District education officials were ready to give information on the culture and attitude of the community towards the education of girls in the area. The respondents were also concerned on the low academic performance of girls in the county.

The collected data was analyzed using descriptive and non-parametric statistics that involved frequencies, percentages, bar graphs, Pearson correlation and chi-square tests. The Pearson correlation was used to test the level of association between the variables while chi-square tests gave the significance of the relationships. Success of the data analysis was made possible by the use of Statistical Package for Social Science (SPSS).

The literature reviewed strengthened the analysis and interpretations of the results. The research findings showed girls' secondary school education in Narok County is characterized by low enrolment and persistent poor academic performance. The University level therefore gives no better picture with regards to enrolment of the girls. The girls are far marginalized when it comes to university education due to low enrolment and poor academic performance at secondary school level.

The factors including parents' illiteracy level coupled with cultural factors in the area require much attention so as to change the trend of education. It was evidenced that most of the women are illiterate and do not know their rights. The research findings indicate that customary practices such as FGM and early marriage are still being practiced and form barriers to girls' academic achievement and transition to secondary and university education.

It is true that cultural lags involved both material gain and customary beliefs as claim by ogburn (1964) and Brinkman et al (1997). The study found poverty as a driving force in maintaining the customary practices. There are many families who engaged in polygamy while the rich old men marry young girls. The persistent practice of FGM especially at primary school level is to get advantage of the innocent girls to early marriages.

The study revealed that parents encourage early marriages of girls as a means of getting dowry and avoiding selling of cattle for school fees. The study found that girls easily opt for cultural ways at the expense of educational opportunities as they examinations form

barriers to their transition. Ogburn (1964) argues that individuals choose perceived benefits of the culture when faced with a choice. This is also true to UNESCO (2010), Prazak (2007) and Olso and Defrain (2000) that customary practices pose a challenge to girls' access to education in developing countries.

The head teachers assert that majority of parents do not provide educational facilities to girls especially the school fees thus frustrating them and finally drop out of school. The study findings agree with Otero and Mc Coshan (2005) who blame the decline in secondary school enrolment on high subsidized education costs. The assertion of Omoraka (2001) that children whose parents are poor lack personal effects thus reducing their concentration agrees to the current study. Couple with poverty and attitude, the provision of quality education for girls in marginalize communities are far from the attainment.

5.3 Conclusion

Based on the research objective and findings, the following conclusions were made from the study:

- i. Girls' level of participation in Secondary schools in Narok county:

The enrollment of girls in Transmara West Constituency has been declining at the rate of 40% in Primary and 10% in Secondary schools for the last three years while the enrollment in Narok North has been increasing at the rate of 10% in both Primary and Secondary schools.

For every 15 girls enrolled for KCPE in class 8, only 1 girl join secondary school in Transmara West. However, in Narok North, for every 10 girls enrolled in class 8, only 1 joins secondary school. It implies that there is high rate of girls dropping out of school in Narok County.

Paired Sample t-test for formal exams and summative KCPE results gave p-value of 0.000, indicating that the poor academic performance of girls is an extended problem from primary school.

ii. Family economic factors and Girls' participation in secondary schools in Narok county:

Most parents do not pay school fees on time for the girls forcing some girls to drop out of school or do poorly in their academic achievements due to absenteeism in school.

The father's level of education influences girl's academic performance ($p=0.049$). Majority of the parents in Narok County are illiterate with the mothers being in the lead 81(45.0%) and the fathers 78(43.3%) thus motivation to educate girls is low.

iii. Negative Cultural practices and Girls' participation in secondary schools in Narok county:

FGM and early marriages are common among the girls who are in primary schools especially class 7 who are supposed to prepare for their KCPE. There is statistic significant relationship between FGM and Early marriages in the

county. Soon after FGM, majority of the girls drop out of school and get married to old rich men as second or third wives.

iv. Advocacy initiatives for women's and girls' rights:

Majority of women are not aware of their rights and the few who are aware are suppressed by outlawed cultural practices. The findings indicate that most mothers do not decide about the education of their daughters nor consulted when selling cattle, but instead the father is the sole decision maker in the family. The leaders who are expected to enforce the legislations are part of participants in the cultural practices.

V. Implication

The findings demonstrate better understanding that the Maasai still resist change for fear of exploitation, poverty and teenage pregnancies thus underpinning the continual practice of FGM which makes girls to opt for early marriages, shy off or absent in class and consequently lower their academic performance.

5.4 Recommendations

The research findings and conclusions of this study can be used by the ministry of education officials when formulating and implementing education policies for the marginalized communities in Kenya. The recommendations that are presented below can be adapted for improving the girl-child academic achievements in Narok County.

1. To promote girls' retention and academic achievements, the school administrators together with stakeholders and local leaders should combine efforts to enforce the

girls' rights to education and encourage the community to abandon negative cultural practices.

2. The government together with stakeholders should initiate more entrepreneurial opportunities to women in rural areas so as to be able to generate income for paying school fees for their daughters and meet family needs.
3. A research should be carried out to determine academic performance and transition rates of Maasai girls who enrolled in secondary schools outside Narok County.

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APPENDICES

Appendix 1: Introductory letter

Department of Educational
Management and Policy Studies,
Moi University P.O Box 3900,
ELDORET

Dear participant

RE: REQUEST TO PARTICIPATE IN MY RESEARCH.

I am a PhD student of Moi University undertaking research entitled “ Impact of Maasai cultural factors on Girl-child Participation in secondary school education in Narok County”.

I have selected you as one of the volunteer respondents to participate in the study. Please note that the information will be treated with confidentiality and use for academic purposes only. Your cooperation is highly appreciated.

Thank you.

Yours faithfully,

ROTICH KIPKORIR STEPHEN

Appendix 2: Teachers' Questionnaire

SECTION A: Background Information

1. Indicate your sex: Male [] Female []

3. Indicate your Age in years: Below 30 [] 31-40 [] 41-50 [] Over 50 []

4. Tick your Educational level: P1 [] Diploma [] Degree [] Masters [] others
(Specify)

5. State your teaching experience in years: Below 30 [] 31-40 [] 41-50 [] Over 50 []

6. Indicate tribe: Maasai [] others []

7. Indicate school type: Girl [] Mixed [] and

Use a tick to indicate your rating based on five likert scale of 5 (Very high), 4 (High), 3 (Undecided), 2 (Low), 1 (Very Low)

Strongly Agree (SA) 5	Agee (A) 4	Undecided (U) 3	Disagree (D) 2	Strongly Disagree (DA) 1				
Section B: Socio-economic challenges and availability of school facilities on Girls participation in secondary education				SA 5	A 4	U 3	D 2	SD 1
1. Fathers have low education which has affected maasai girl’s academic performance.								
2. Mothers have low education which has affected maasai girl’s academic performance.								
3. Parents have negative attitude towards education of girl child which has affected academic performance.								
4. There has been sending of girls home for fees which has								

affected maasai girls' academic performance					
5. Parents provide adequate personal effects and stationery to maasai girls.					
6. Personal effects and stationery lowers academic performance of maasai girls.					
7. Parents use their resources to improve the academic performance of maasai girls.					
8. Girls from polygamous family do better in academic performance.					
9. Girls from monogamous family do better in academic performance.					
10. First born child position do better in academic performance of maasai girls.					
11. Last born child position lowers academic performance .					
12. Poverty in the family lowers academic performance of the maasai girls.					
13. Girls whose parents get salary do better in academic performance.					
14. Girls whose parents do business do better in academic performance.					
15. Fathers have time to attend academic days for their daughters.					
16. Mothers have time to attend academic days for their daughters.					
Section D: Cultural factors and Girls participation in Secondary school education					
17. FGM is being practiced in the community surrounding the school.					
18. FGM is practiced by the educated families.					
19. FGM influences early marriages of maasai girls					
20. FGM lowers academic performance among the maasai girls.					
21. Maasai girls practice sexual experiences.					
22. Sexual experiences by maasai girls lower their academic performance.					
23. Maasai girls are married off at early age .					
24. Maasai girls are married by old and rich men					
25. Teenage pregnancy in the community surrounding the school.					
26. Teenage pregnancies create negative attitude towards academic performance of girls in the school.					

SECTION D: Advocacy level of women's education and Girls participation in Secondary school education.					
27. Women in the community are suppressed by maasai culture					
28. Nomadic way of life lowers academic performance of maasai girls.					
29. Semi-arid and arid (ASAL) condition lowers academic performance of maasai girls.					
30. Local leaders support school to achieve better performance for maasai girls.					
31. Local leaders dictate the appointment of board of governors for this school.					
32. Local leaders dictate the appointment of head teachers in this school.					
34. Women are aware of their rights in the community.					
35. Women in the community are being marginalized					
36. Women in the community have voice to support girl education					

SECTION D: Challenges and Intervention measures

37. In your opinion, list in order of priority the main causes of low academic performance of maasai girls.

38. If you are asked to advocate for academic improvement for Maasai girls' in your school, what are some of your suggestions?

Appendix 3: Focus Group Discussion Guide for Maasai Girls

Section A: Background information

1. Indicate your School type? Girl school [] Mixed []
2. State your class: Form 1 [] Form 2 [] Form 3 [] Form 4 []
3. What are your last two term exams grade: Term 1 -----Term2----- and KCPE marks_____
4. What is your age in years: Below 15 [] 16-18 [] 19-21 [] 22-24 [] Over 25 []

SECTION B:Family socio-economic status

5. State your parents' marital status: Monogamous[] polygamous []
6. What are the highest level of education for your: Father_____Mother_____or Guardian_
7. What are your fees arrears in Ksh:_____
10. How many brothers and sisters do you have?
.Brothers_____Sisters_____
11. What is your birth order in the family: 1st born [] Last born [] Middle born []
12. What are the highest education levels of you brothers and sisters?
13. (a) Do your parents pay school fees on time? If No, explain what could be the reasons.

(b) Explain how fees payment influences your academic performance?

SECTION C: Cultural factors and advocacy

14. Do you think maasai girls still undergo FGM? If yes, at what age and what its implication to academic performance?

10. Are early marriages of girls in the community common? If yes, where is it common?

Primary or secondary .Give a reason.

11. Do you think maasai women aware of their rights in the community? If No, justify your answer

12. Do local leaders support school to achieve better performance? Justify your answer.

13. What do you think are the main causes of low performance of maasai girls in Narok county?

14. If you are asked to advocate for improvement of maasai girls' performance, what are some of your suggestions.

15. Indicate your District_____

16. State the occupation of your parent/guardian_____

Appendix 4: Head teachers interview schedule

Section A: Background information

1. Indicate school type: Girls [] mixed []

2. Indicate your District: Transmara [] Narok []

2. State your gender: Male [] Female []

3. What is your Age in years?

 Below 30 [] 31-40 [] 41-50 [] Over 50 []

4. What is your highest educational level?

5. How many years have you been teaching?

6. How long have you been a head teacher?

7. Indicate whether Maasai or others.

8. (a) Do maasai parents pay school fees on time in this school? If No, explain what could be the reasons.

 (b) To what extent does fees payment influence academic performance of the maasai girls?

SECTION C: Socio-Cultural factors and advocacy

9. Do you think maasai girls still undergo FGM? If yes, at what age and what is its implication to the maasai girl child academic performance?
10. Do you think early marriages of girls in the community are common? If yes, what are its effects on learning of maasai girl child?
11. Do you think maasai women are aware of their rights in the community? If No, justify your answer
12. Do local leaders support school to achieve better performance? Justify your answer.
13. Do you think local leaders influence appointment of head teachers ? If yes, explain
16. What do you think are the main causes of low performance of maasai girls in Narok county?
17. If you are asked to advocate for improvement of maasai girls' performance, what are some of your suggestions.

Appendix 5: KCSE Results and completion rate

Please enter the number of students against their grades for the last three years

YEAR	2011		2010		2009	
GENDER	Girls	Boys	Girls	Boys	Girls	Boys
ENTRY						
A						
A-						
B+						
B						
B-						
C+						
C						
C-						
D+						
D						
D-						
Mean score						

Appendix 6: Enrolment of Girls in Secondary Schools

Year	STD8 Candidates	Form1 Students	Form 4 Candidates	Number who joined University
2012				
2011				
2010				

Appendix 7: Research Authorization

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2213478
254-020-210671, 2213123, 2210423
Fax: 254-020-216252, 216250
Web: 0202779, 2540202000
secretary@ncst.go.ke

P.O. Box 30471 00101
00100 Nairobi
Website: www.ncst.go.ke

On 1st: **NCST/RCD/14/012/1448**

Date: **24th October, 2012**

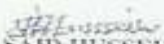
Stephen Rotich Kipkorir
Moi University
P.O BOX 3900-30100
Eldoret

RE: RESEARCH AUTHORIZATION

Following your application for authority dated *9th October, 2012* to carry out research on *"Impact of socio-cultural determinants on learning outcomes of Masai girls' in secondary schools in Kenya."* I am pleased to inform you that you have been authorized to undertake research in Rift Valley Province for a period ending *30th November, 2012*.

You are advised to report to the District Commissioners and the District Education Officers, Narok County before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The District Commissioners
The District Education Officers
Narok County.

"The National Council for Science and Technology is Composed of Seven Members of Science and Technology for National Development"

Appendix 8: Moi University Research Permit



Tel: (053) 43601-48
(053) 436945
Fax: (053) 43647

MOI UNIVERSITY

P.O. Box 3440
Eldoret
KENYA

**OFFICE OF THE DEAN
SCHOOL OF EDUCATION**

REF: MU/SE/PGS/54 DATE: 27th September 2017

The Executive Secretary
National Council for Science and Technology
P.O. Box 2625-00100
NAIROBI

Dear Sir/Madam,

RE: RESEARCH PERMIT IN RESPECT OF ROTICH KIPKORIR STEPHEN
- PH.D. PHIL.A/1006/10

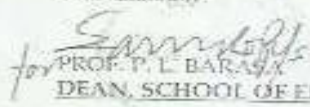
The above named is a 2nd year Doctor of Philosophy student at Moi University, School of Education, Department of Educational Management and Policy Studies.

It is a requirement of his Factor of Philosophy studies that he conduct research and produces a thesis. His research is entitled:

"Impact of Socio-Cultural Determinants on Learning Outcomes of Maasai Girls' in Secondary Schools in Kenya."

Any assistance given to him to facilitate the successful conduct of his research will be highly appreciated.

Yours faithfully,


for **PROF. P. L. BARASA**
DEAN, SCHOOL OF EDUCATION

-24-

